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POPE LEO AND THE WORK- MEN.

The pilgrimage of the French work-
men to Rome, to which we made
reference last week, was a notable
occurrence. It appears, indeed, that
infidel France is not as black as she is
painted, and that there is just cause
for hopefulness in the Christian future
of that great nation. The perfect
organization and untiring activity of
the secret societies have brought to the
front in the Government of France
men devoid of principle, as they are of
all respect for private morality or
public worship. But the heart of the
nation is sound. Workmen in France
are looked upon generally as indiffer-
ent about religion; they are depended
upon in any emergency where a con-
flict is threatening to take sides with
Socialists and Infidels against all
authority, both of Church and State.
But the fact of 20,000 of their number
starting for Rome to ask the Pope's
blessing, to thank him personally
for his fatherly protection and
swear fealty to his person and office
is a very significant sign of the times.
The workmen have been too often
deceived by the false promises of the
revolution. They were promised
liberty; but the new rulers proved
themselves more exacting and more
implacable task-masters than the kings
whom they dethroned. The workmen
of France were promised equality; but
the Ferrys, the Freycinets and the
Grevys still lived in palaces and rioted
in power and luxury while the men
whose sacrifices lifted them into office
were no better off than before. Fra-
ternity was another bait held out to
the workman; but, like liberty and
equality, it was found to be
for the poor workman nothing else
than "a delusion, a mockery, and a
snare." The men of capital still per-
sisted in grinding the faces of the
poor; in establishing the sweating
process at every centre of industry, and,
while demoralizing the laborer by com-
pelling him to work all Sunday, im-
posed on him the longest hours and the
lightest wages; strikes became frequent
and violence resorted to with reaction-
ary severity, nay downright cruelty
and bloodshed. Labor societies were
established for the protection of the
bread-earner. These societies were
considered a menace to good order and
public peace, and the authority of the
Vicar of Christ invoked for their sup-
pression.

It was considered by the mighty and
the possessors of great capital and
untold wealth that the Pope would
lend his voice to the suppression of
every complaint, and to the enforcing
of every civil law enacted in favor of
the rich proprietor and the exacting
capitalist. Cardinal Gibbons in Amer-
ica and Cardinal Manning in England
spoke out boldly and eloquently for the
just rights of the laborer. The former
earned the gratitude of the toiling
millions on this continent; and the
latter, by his influence with suffering
masses and by his intrepidity in
approaching and censuring the dock-
yard men and other rich employers in
London, saved that city and all Eng-
land from the horrors of civil war.

The late Encyclical of Pope Leo on
the labor question has defined exactly
the positions both of the capitalist and
the workman; and, by appealing to
reason and to religion and to the
fundamental law, has shown that there
is no hope of security for the million-
aire, or of content and true happiness
for the workman, except in the observ-
ance of Heaven's decrees, and in the
application of those principles of
morality and justice that were taught
us in the cradle of Christianity. His
Holiness as spiritual Head of the
human family lays down laws which
Governments cannot touch on, viz.,
those which bind the conscience. As
truly said by His Holiness:

"A mass of legislation dealing with
the outward acts of man cannot com-
prehend the direction of consciences."

This direction is found only in
religion, and the world of legislators,
kings or republics, must acknowledge
that laws which are opposed to God's
law are no laws, and cannot stand long.
It is the Pope alone who defines with
certainty that heavenly law:
"Heaven and earth may pass away
but His word, or His law, endureth for-
ever."

THE ORIGIN OF LANGUAGE.

A recent issue of the Chicago *Medi-
cal Times* has the following:

"A few years ago a society of emi-
nent Frenchmen discussed the ques-
tion, 'What language would a child
naturally speak if never taught?'
Twenty different results were predicted.
To test the matter two infants were
procured, and isolated with a deaf and
dumb woman, who lived alone in the
Alps, surrounded with her sheep and
chickens. After six years, the chil-
dren and the nurse were brought before
the savants, who were on tip-toe of
expectation as to the result; when lo!
not a word could either of the children
utter, but most perfectly could they
imitate the crowing of the cock, the
cackling of a hen, and the bleating of
sheep."

It has been a moot question among
philologists and learned men generally
whether, on the hypothesis that man
had been created without the knowl-
edge of any language, though having
the organs of speech, he would have
been able to invent language. Ration-
alists, as might be expected, maintain
that man was originally speechless,
and that language was a very grad-
ual formation. Atheists, who deny
the existence of a God, and attribute
the existence of the universe to chance,
or law, without the operation of the
Great First Cause, God, necessarily
take the same view; for both these
classes, from the nature of their pro-
fessed beliefs must deny all divine
intervention in the affairs of men.

Colonel R. G. Ingersoll is not
original in propounding the Rational-
istic view. Jager, Bleek, Schleicher
and others did the same before him;
but there is a very great difficulty
confronting those who maintain it.
It is known that without the use of
language man is a most unintelli-
gent being, to such an extent that the
use of speech, or at least of some fairly
adequate language, would be requisite
before he would have intelligence
enough to put his mind to attempt to
improve it; and even if some one man
were to do this, his fellows would not
have intelligence enough to profit by
his advance, and to perpetuate the
language so invented.

It seems to have been for the purpose
of settling the question of the possibi-
lity of nature imparting, or of man dis-
covering, the use of language, that
the experiment of the "eminent
Frenchmen" referred to by the *Medi-
cal Times* seems to have been made.
History tells us that similar experi-
ments have been made from time to
time before now, and the result has
always been similar to that of their
experiment. The children who were
brought up without hearing any
human language spoken have never
been able to acquire any other lan-
guage than the inarticulate speech, if
we may so call it, of the beasts and
birds whose noises they have heard.
The inference is a very legitimate
one, that when man was created, God
not only gave him the faculty of
speech, but he infused into him the
knowledge of a language fully formed.

There is no doubt that man has the
capacity of extending his language
by the invention of new words, and
new grammatical forms, when he has
the basis of a language on which to
graft them. This is done daily in the
languages of the world. But the best
philologists recognize the insuperable
difficulty which is in the way of a
hypothetical race of men without a
language, inventing one, teaching it
to their fellow-men, and persuading
them to perpetuate it.

The difficulty is acknowledged by
Max Muller, who is, perhaps, the ablest
philologist of our age. Reasoning
purely on natural grounds, without
reference to Revelation, he says:

"We cannot tell as yet what lan-
guage is. It may be a production of
nature, a work of human art, or a
divine gift. But to whatever sphere
it belong it would seem to stand
unsurpassed—nay, unequalled in
it—by anything else. If it be a
production of nature, it is her
last and crowning production,
which she reserved for man alone. If
it be a work of human art, it would
seem to lift the human artist almost
to the level of a divine Creator. If it
be the gift of God, it is God's greatest
gift; for through it God spoke to man,
and man speaks to God in worship,
prayer, and meditation." (Science of
of language vol. i., p. 3.)

Independently of Holy Scripture we
might reach the conclusion that lan-
guage is a gift of God; but if science

does not go so far as to lead us to this
conclusion, it leaves us in the dark,
and as it is by history only that we
can know the origin of the invention,
to history we must look for the solution
of the problem of the origin of lan-
guage, and it is only in sacred history
that we find the secret laid open. To
sacred history we must therefore have
recourse. The experiment of the
eminent Frenchmen is conclusive that
language does not come by nature.
Sacred history alone tells us whether
it is a work of art or a gift of God, and
it decides in favor of the latter hypo-
thesis. Language was a gift of God to
our first parents.

Holy Scripture tells us that after the
work of creation was completed, God
brought before Adam the whole animal
creation "to see what he would call
them: for whatsoever Adam called
any living creature, the same is its
name. And Adam called all the beasts
by their names, and all the fowls of
the air, and all the cattle of the field."
(Gen. i; 19, 20.)

This was before Eve was created, so
that Adam was already skilled in the
use of his organs of speech. After the
creation of Eve, Adam said: "This is
bone of my bones and flesh of my flesh;
she shall be called Woman, because
she was taken out of man."

In the succeeding chapter both
Adam and Eve are represented as
speaking to God, and Eve as speaking
to the serpent, as well as understand-
ing what the serpent said to her.

With believers in the divine author-
ity of Scripture, there can, therefore, be
no question as regards the fact. Not
only had our first parents the faculty
of speech, but they had also its use
immediately after they were created.
If this had not been the case, it is
certain that unless their intelligence
had been far beyond that of the most
learned men of whom we have any
knowledge, they could not have
invented it for many years; perhaps
not within the limit of their lifetime,
sufficiently to express anything more
than their most ordinary physical
wants; and even then, they would
scarcely have thought of inventing it
unless their attention had been, by
some means, specially called to the
benefit they would derive from it. We
can scarcely imagine that any circum-
stance could have arisen which would
thus have impressed upon them the
notion that the invention of a language
would be of so much importance to
them, as to induce them to spend the
time necessary for inventing and
acquiring it.

Language is, therefore, originally a
divine gift, and to God we owe grati-
tude unbounded for imparting to man-
kind this most noble faculty of the
human race.

AN EX-NUN ON THE TRAC- TARIAN MOVEMENT.

The ex-Nun of Kenmare has been for
a time engaged in writing a series of
articles in some Protestant journals on
the "Tractarian Movement" in the
Anglican and Protestant Episcopal
Churches. She states that it was this
movement which directed her attention
at first towards the Catholic, or as she
calls it, "the Romish Church," and she
seems to consider that the leaders of
the movement have on their consciences
a fearful responsibility for having
turned away from Protestantism so
shining a light as Mary Francis Cusick.

She considers the Mannings, the
Newmans, the Wilberforces, the Allies,
the Ives and other eminent men as but
hypocrites, because, while looking
among the writings of the great Fathers
of the Church to find in primitive
Christianity some resemblance to the
Anglican Establishment they were
forced to the conclusion that the origi-
nal Church of Christ was not merely a
national and local institution, having
the king or queen of the country in
which it was established for its head,
but a universal Church, yielding
obedience to one head, the successor of
St. Peter. But the ex-nun might pro-
fitably bear it in mind that such ac-
cusations as these are like boomerangs,
which are as likely to come back and
strike the person who projects them
into the air, as the object at which they
are aimed. If all those illustrious men
were dishonest in drawing their con-
clusions, we may very naturally infer
that Miss Cusick was dishonest too; and
we may fairly suppose that, like Mrs.
Diss de Barr, she is so still.

Miss Cusick made great sacrifices
when she became a Catholic and a
Poor Clare. But it was the spirit of in-
subordination and self-sufficiency which
led her to leave the Church again.
We leave it to the honest judgment of
intelligent readers whether her first
conversion had not the characteristics
of honesty rather than the second.

The case was just the same with the
illustrious men whose names we have
mentioned above. It is sufficient evi-
dence of their sincerity that they gave
up their means of livelihood for the
sake of a precarious future, in order to
embrace what they believed to be the
truth. There is one difference between
them and Miss Cusick, that their
scholarship is not to be put on the same
level with hers. She was a fair com-
piler of facts, when she had "copy"
before her from which to compile; but
no one will accuse her of possessing
either the originality of thought or the
brilliance or the logical acumen of any
one of those whom she so impudently
maligns.

Her books acquired a certain popu-
larity, when she was the "Nun of Ken-
mare," rather on account of the charit-
able purposes to which the proceeds
were to be devoted than because of
any extraordinary excellence which
was to be found in them, and no one
will think for a moment that her esti-
mate of the Tractarian converts is to be
regarded as that of a thoroughly hon-
est and competent judge. It is the
estimate of a crank who is looking for
an excuse for her own vacillation.

THE POPE'S TEMPORAL POWER.

The German Catholics assembled last
week in congress in the city of Buffalo
proved themselves worthy of the high
destiny assigned them by Divine
Providence as the barrier against
which Islamism, Lutheranism and
Cesarism have beaten in vain. The
Turks, who invaded Europe and over-
ran its fairest provinces, were arrested
in their headlong march at the gates
of Vienna, in Austria, when the Ger-
man Catholics, aided by John Sobieski,
utterly annihilated Kara Mustapha's
army of three hundred thousand scimitars
in 1683, and saved Christendom
from further Moslem invasions. The
German Catholics, who confronted
Luther with the pen equally with the
sword, and maintained themselves im-
pregnable in the possession of divine
faith to the number of ten millions,
while fanatics raged round with ribald
insult and vengeful threats, are un-
doubtedly entitled to the admiration
and gratitude of the whole Catholic
world. But never at any time in his-
tory have the Germans exhibited
greater fortitude in combat or more
dignified patience under the severest
trials than during the reign of the
Kulturkampf and Falk laws, in these
latter days of our own seeing; when
the victorious Emperor and the Man of
Iron and Blood essayed to national-
ize the Church Universal and
dethrone the Vicar of Christ.

The German Catholics, to a man, while
giving proofs of unswerving loyalty to
the crown, and protesting through
their eloquent and chivalrous repre-
sentatives in the Reichstag, offered a
manly, although passive, resistance to
the iniquitous measures that secular-
ized their schools, made Godless their
colleges and immured in vile dungeons
their priests and their Bishops. Exten-
sive and populous parishes remained
for years without priests to minister to
the living or dying; important dioc-
eses were deprived of their Bishops,
and where Bishops were yet tolerated
no ecclesiastical student could be or-
dained until he had spent three years
in an infidel university, and obtained
a permit from a Protestant or
unbelieving minister of education
and public worship. Every means
that diabolical ingenuity could invent
for the wiping out of Catholic belief
and practice was resorted to and put
in legal force by the insatiable ambi-
tion of Prince Bismarck. He foolishly
fancied that he could pervert the Ger-
man Catholics from their allegiance to
Christ's Vicar on earth, whose tiara
would be placed on his own brow or
on that of Emperor William. He was
determined that the Prussian monarch
should be equal in power to the Czar
of Russia and exercise both temporal
and spiritual dominion over all his sub-
jects. He did not admit in to his reckon-
ing, however, the stern resolve of
his Catholic subjects to give stub-
born and undying resistance to
such an atrocious policy. Nor did
he ever dream that their united solid
vote would send to the German Parlia-
ment an unbroken phalanx, with most
eloquent and indomitable leaders, to
expose his tyranny and defy his
power. Bismarck was forced to yield
to argument and combined strength.
Besides, he discovered, almost too late,
that from his godless schools had
sprung up a crop of Infidels and
Socialists, who were already very busy
sapping the foundations of Imperial
authority. The very surest supports
of the throne were found in the men of
Christian faith and sound morals,

whom he had been persecuting in vain
efforts to make them traitors to their
conscience and their God. Bismarck
had to succumb; he was beaten at
every point. The odious laws against
Catholics were repealed. Priests came
out from prison and Bishops returned
to their sees. But Bismarck's prestige
was gone; he had soared too high, and
lost his head. His downfall was in-
evitable. His great opponent, Wind-
thorst, the Catholic leader, lived to
witness the dismissal of Bismarck from
the councils of State, and died happy
in the consciousness of having defeated
all his ambitious projects.

To-day the German Catholics are loud-
spoken as they are earnest and deter-
mined in calling for the restoration
of the temporalities to the Holy See.
At a recent Catholic congress held in
Germany resolutions were passed in
favor of such policy being adopted by
Emperor William, and urging the
restoration of the temporal power of
the Pope as an independent sovereign.
The same views were unanimously
entertained by the German American
Catholic Congress held last week in
Buffalo, which "endorses the Papal
claims of inviolable rights to the terri-
torial independence of the Holy See."

The resolution reads thus:

"No national or international prin-
ciple in law, no sovereignty of a
people, can ever sanction or endorse a
usurpation conflicting with the free-
dom and independence guaranteed to
the head of the Church by the Divine
Founder, and injuring severely and
emphatically the sacred rights of two
hundred and fifty millions of Catholics.
The entirely free exercise of the high-
est apostolic power according to God's
ordinance is intimately connected as
well with the welfare of the entire
Church as with the territorial inde-
pendence of the Holy See willed by
Divine Providence."

We are convinced that it is in the
power of the German Catholics, more,
perhaps, than any other nationality, to
solve the vexed question of the Pope's
temporal authority. Their influence
with the actual sovereign, and with
his Chancellor, Von Caprivi, is said to
be of a very potent character. Should
the Councils of State in Prussia incline
towards a reconciliation of the Pope
with the Italian Government, on a
basis of restoration, Austria would not
hesitate a moment in accepting a pro-
gramme so acceptable to her Catholic
millions. The great majority in Italy
would favor it, and King Humbert,
who in Rome is overshadowed by the
presence of Papal dignity, would
readily acquiesce in a stroke of
statesmanship that would free him
from the restlessness of an un-
easy conscience, and confer on him
unrivaled sovereignty in Turin or
Florence. Besides, it is admitted on
all sides, and statistics are to prove it,
that neither Rome nor Italy in general
is making any material progress under
revolutionary regime. The whole
country is burdened with unbearable
taxes; imposts are charged upon every
commodity and high tariffs are placed
on the very necessities of life, so that
the people are fleeing from their
native hills and valleys and flocking
to America and other distant continents
in search of freedom and of a means of
livelihood. Forced conscription, that
does not even spare the divinity
students preparing for the priesthood,
is compelling thousands of young men
to embrace a military life, and enter
the army and navy, for which they
have an insurmountable aversion.

It is fully time that a change should
come; and if the German Catholics do
not influence their Emperor to propose
and insist upon a change, the Italians
themselves should see to it that the old
regime of paternal rule and Papal
benevolent sovereignty be once more
and forever established for their own
salvation and for the peace of Christen-
dom in general.

Mr. SWIFT MACNEILL, M. P. for North
West Donegal, and who has been
absent from Ireland for about a year,
is still in South Africa. He is deeply
impressed with the sad condition of
the lepers in the settlement on Robbin
Island in Table Bay, but he asserts
positively that with all their misfor-
tunes their condition is much better
than that of the poor tenants of Done-
gal. He says:

"I state without fear of contradic-
tion from any one having regard for
his word, that the unhappy sufferers
from that terrible disease (some of them
Hottentots, and the vast majority
'black men') have infinitely better
food, are more comfortably housed, and
have a greater share in the generous
amusements of life, notwithstanding
their isolation and terrible physical
sufferings than the victims of the land-
lords and the Government in North-
West Donegal. The poor leper suffers
from a visitation of Providence; his
sufferings are not, as in the case of the
famed Donegal peasants, aggravated
by the deliberate cruelty of man."

THE CHINESE OUTRAGES.

The Emperor of China has found
himself suddenly brought face to face
with difficulties which he must meet
without further shilly-shally. Eng-
land, France, Germany and the United
States have united in demanding that
immediate measures be taken to re-
press the outrages which are being
inflicted on the missionaries and other
citizens of the countries concerned,
who are in China, and compensation is
demanded for the property destroyed
and lives sacrificed at Ichang, Wuhu,
Wusich, Tangyang and other places.

The rioters, in the first place, did
not seem to be moved by any special
hostility to Christianity, but by hostility
to foreigners generally, and by a
desire to embroil the empire with
foreign powers, that they might thus
pave the way for the overthrow of the
Government, which is very unpopular
in the regions where the outbreak has
occurred, because it is a Tartar
dynasty, and Tartars occupy the most
responsible positions through the
empire. The purpose of the leaders of
the secret societies which are engaged
in the conspiracy is to place a purely
Chinese dynasty on the throne.

As the persecution progressed, how-
ever, its promoters changed their tac-
tics, and circulated tracts making
most absurd accusations against the
Christians in order to excite the Chinese
to hatred against them. Placards
were also put up in public places to
the same effect, throughout the Pro-
vince of Hunan.

Protestants and Catholics have alike
suffered, but as the Catholic missions
are more numerous, and have more
adherents among the native Chinese,
they have suffered by far more than
the Protestants.

The Rev. David Hill, an English
Wesleyan missionary who has been
engaged in mission work in the valley
of the Yangtze-Kiang River, for
twenty-five years, and who left Shang-
hai on August 14th to attend the
Methodist Ecumenical Council, which
is soon to be held in Washington, D. C.,
being in Toronto, said the other day
to a *Globe* reporter that "in Hunan
there is an unconquerable aversion to
foreigners;" and though the popula-
tion is 18,000,000 "there is not one
Protestant missionary in that Pro-
vince. When missionaries attempted
to enter, they were stoned. There are,
however, some Catholic Spanish mis-
sionaries at Chang Teh."

Mr. Hill continues:

"About a year ago placards of
a most blasphemous character, re-
presenting the Christian as all that
is vile, saying that the Chris-
tians gouge out the eyes of babies
and use them to make lenses, with
other trash of that sort, were posted
up in the cities along the Yangtze.
Since then they have been found at
Ichang, where the latest disturbance
broke out after I left China, and at
parts far remote down the coast to
Canton. Chang Sha, the capital of
Hunan, was literally covered with them,
and there is no doubt that they have
been circulated all over the Empire by
the gentry of Hunan."

These placards are of the vilest
character, and caricatures of the
most sacred events of the life
of Christ, especially of His cruci-
fixion, are depicted upon some of them.
It is no wonder that such inflama-
tory appeals to an ignorant and
sensational community should be followed
by acts of violence, and there is evi-
dence that the Government connived
at these in the first place, notwithstanding
that it now finds itself necessitated,
by the firmness of the civilized powers,
to do something to put an end to the
outrages and murders which have been
hitherto perpetrated with impunity.
Among these evidences is a reply by
the Government authorities at Peking
to a memorial sent by leading families
of Hunan, praying for the expulsion
of all foreigners. The authorities
answered that they would be glad to
have foreigners out of the country,
but admonished the petitioners that
this was not to be attempted by means
of such outrages as murder and pillage.
It was very easy to interpret this as
giving a sort of license to the anti-
foreign mob, and it was actually so
interpreted.

The North China *Daily News*, a
semi-official paper, throws some new
light on the causes which have led to
the present persecution. It states the
(Protestant) missionaries force upon
the people, with arrogant and ostenta-
tious aggressiveness a mass of dark-
ness and contradictions under the
name of "Missionary publications,"
the absurdity of which is readily seen
by the educated Chinese, who are thus
led to despise Christianity itself, and
who inform the people of these things
and easily incite them to deeds of
violence against those who thus thrust
their services upon an unwilling
people, and back up their aggressiveness
with threats of gunboats of the
foreign Governments.

This is not the course which is pur-
sued by the Catholic priests, who rely
only on the truth and power of
the gospel they preach. Nevertheless,
the Catholic missionaries do not escape
the odium which is raised against all
foreigners, and thus the persecution is
directed against all without discrimina-
tion. That the North China *News*
says no more than what is literally
true is confirmed by the well-known
fact that the Bible which the Protestants
circulate is a miserable translation,
of which it has been said that "it per-
verts and travesties the word of God

in a most sac-
is, in fact,
which no one
ing."

The Protest-
not hesitate
against the p-
long as they
missions wou-
sufferers, they
things. Thus
September, a
letter in the
which he tris-
offered to the
said:

"There are
Chinese both
lies, viz., their
and their great
power. These
lies the world
Catholics have
which they win-
thus God is op-
It was only
persecution
against them-
see it quelled."

The latest
capital is to th-
has been terri-
the Western
specific sum
foreigners for
perpetrated
acknowledges
justly held res-
which they hav-
and promises
strong hand in
theirolthas
twenty-one bar-
have also been
remits in the
and it is stated
punished accord-
their guilt
premises."

Notwithstan-
ures which hav-
been taken again-
were still going
last intelligence
The office of th-
at Lyons, has
effect that the
monks at North-
entertained for
and inmates of

ARCHDIOCE-
St. Vincent's Ar-
Duly Laid I-
The Archdioc-
Inalienable
Matter of Ed-
dren-A Han-
Graces.

Kingst-
The corner
Vincent's Acad-
old St. Joseph's
day afternoon,
monies, by Au-
event was to h-
o'clock, but wa-
At the latter
streets were cro-
the boardwalks
of stone and
building were
and even the
their quota of
The weather
arrangements
form had been
and the sun's d-
by a canopy of
Another flag flo-
and four flag-
were ornament-
flags and one l-
The Latin in-
itself was as fo-

Quod nullis ap-
eruditis jugit-
gymnasium
Reverend Duns J-
Archbishop
Duns scienti-
V. Kal. Octob-

That it may, by
all time into the
the spirit of Jun-
Rev. James Vin-
Kingston, devote
foundation, to Go-
on the 24th of the
tember, in the yes-

Punctually
the pupils of
school arrived,
the strings of
number of sma-
with broad, v-
rest of the pup-
with badges at
the higher ad-
adornment of
of the right arm,
loving them
under Director
the sanctuary
banner. They
ions, one dress-
other, compose
cardinal and v-
By this time
The following
on the platform
Ryan, Owen T-
J. J. Behan, T-
nell, and other-
men.

The girl pu-
and of the ec-
been assembly
under the dire-
The sanctua-
a place on the
marched to th-
Archbishop,
shortly afterw-
marched up a-
then the main
following orde-

Convent girls
Academy
Rev. Father
Archbishop's clea-
and attended by
The Archbis-