

probably, they made a new discovery—namely, how long their ears had grown in the public estimation.

President Arthur's Message to the Forty-seventh Congress of the United States occupies eight columns of the *Globe*, and is pronounced by that journal, "not erring on the score of lack of comprehensiveness, for the author surveys mankind from China to Peru with the most exemplary fairness." The President assures Congress that "the negotiations for an International Copy-right Convention are in hopeful progress;" but "Mark Twain" appear to have his suspicions about that, and would rather naturalize as a "Canuck" and take out a Canadian copyright, if he could. Next is the re-assuring item, that "the surrender of Sitting Bull and his forces upon the Canadian frontier has allayed apprehension, although bodies of British Indians still cross the border in quest of sustenance." We had forgotten all about Sitting Bull, and are glad to learn that, though fallen, he has been treated with the honors of war. A hundred years hence, when celebrating the anniversary of the great warrior's back-down, it will be in order for the then reigning President, if a soft-head, to direct that a salute be given to the vanquished flag, or shirt, or any other Sioux relic that can flutter in the breeze. Other paragraphs in the message are very imposing, but, as they have not the remotest reference to this part of the globe, we pass them over.

The Roman Correspondent of the *London Times* pens a very interesting description of the ceremonies performed by His Holiness and attendants on the morning of the Immaculate Conception, when the Blessed Giovanni Battista de Rossi, Lorenzo de Brindisi, Benedict Joseph Labre, and Clara di Montefalco were raised to the honors of the altar. The pomp with which the Ambassadors and Ministers accredited to the Holy See, and especially those of Spain and Austria, went to the Vatican on this occasion was very noticeable. After the Gospel the Pope delivered the accustomed homily, in which he incidentally lamented that in these unhappy times he had been unable to celebrate the ceremony with all its ancient splendor in the majestic amplitude of the Vatican Basilica, but beyond that he made no assertion of temporal power, nor did he, as announced by the Ministerial *Dritto*, fulminate excommunications. We give elsewhere a sketch of the life of Blessed (now Saint) Benedict Joseph Labre.

The same day will also be memorable in history as the anniversary of the burning of the Ring Theatre, Vienna, wherein over 400 persons met a terrible death. Theatre going on Sunday or Church holiday is beginning to be regarded as unlucky, owing to the awful disasters that have befallen the practice of late years. A day set apart as religious should be religiously observed, on the

principle of giving to Caesar the things that are Caesar's, and to God the things that are God's. True, people have been burned at church, but then, *they died at the post of duty.*

What the Chicago Convention accomplished, beyond the adoption of a series of resolutions and an address to the Irish people, has not yet transpired. Some of the speeches were sound and practical; others frothy and utopian. Those delegates who were ready to equip and support each a soldier in the Irish Republican Army, "when the proper time would come," cannot, certainly, be accused of an intention or desire to force the march of events. If the different Irish organizations represented at Chicago redeem the pledge, formally and solemnly recorded by their delegates, to raise the sum of \$250,000, for Land League purposes, before the 1st of February, friendly critics will overlook the rhapsody of the Convention, which, after all, could not well be provided against on such an occasion.

There has been much comment on the late pronouncement of Bishop McQuaid, in his Cathedral, Rochester, against "false doctrines in variance with the teachings of the Sovereign Pontiff," and his intimation that such doctrines were adopted and proclaimed at Chicago, with the support and approval of some priests, who "would do well, now that they have returned to their homes and their prayers, to sit down in serious calmness and re-read the Encyclical of Pope Leo XIII, beginning *Diuturnum*, and published in June of this year." "It is a pity," adds the Bishop, whom all respect for his high attainments as well as his sacred character, "the remembrance of it did not come to mind in time to keep them from leading the laity astray." There are others who have, no doubt, carefully studied the Encyclical referred to, and who hold distinguished rank as Theologians—some of them Bishops too—who do not view the "No Rent" Manifesto and the Chicago resolutions in the same light. If the Manifesto and its endorsement is calculated to lead people astray, surely faith and morals are as much imperiled thereby in Meath as in Dublin, and in New York, Chicago, Boston and Buffalo as in Rochester.

Closely following Bishop McQuaid's declaration, a remarkable article appeared in the *Catholic Union* of Buffalo, which has recently annexed to itself the *Catholic Times*, an organ which, if we mistake not, as a separate publication, enjoyed the confidence of the Bishop of Rochester. Father Cronin, who was one of the Vice Presidents of the Convention, says: "We were rejoiced to see at the Chicago Convention so large and distinguished a body of priests. They went there, even as their brethren in Ireland had gathered to the Dublin Convention, in the cause of Justice, Humanity and Right; and that action of theirs eloquently voiced the