

The Catholic Record

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Catholic Record.

LONDON, SATURDAY, NOV. 1, 1884.

LEO, POPE AND KING.

In our last issue we spoke of the heart-
iness of the gratification with which the
Catholics of Rome received the publication
of the Pope's letter to Cardinal Jacobini,
making provision for the establishment of
a cholera hospital under the immediate
supervision of the Sovereign Pontiff him-
self. Not only did the Catholics see in
this act of sublime generosity a proof of
the charity animating the illustrious Pon-
tiff now happily reigning, but infidel Italy
was, in the presence of such bounty, forced
to render testimony to the noble purposes
which inspired such a sovereign act of
benevolence. The first utterances of the
radical press after the publication of the
Papal letter bore homage to the charity
of the Holy Father. But a sudden change
came on. Some power behind the throne
made itself at once felt, and, as in the case
of the good Sisters at Naples, who were
first belauded, but, when dying out of de-
votedness to the plague-stricken, were
loaded with injuries, so now in the case
of the Holy Father his heroic devotion to
his people drew at first impulse an expres-
sion of admiration from a press which, in
obedience to its masters, now turns on the
aged Pontiff with a virulence and mendi-
cancy worthy men whose very
souls are not their own. Fear-
ing the effect on public opinion of the
Papal letter, the leaders of the Masonic
body, which controls not alone the press
but the government of Italy, passed
around the word that the generous action
of a despoiled and outraged sovereign
should be denied and his motives dis-
torted, his attitude traduced and his pur-
poses vilified. The onslaught on the
Holy Father, led on by the Masonic chiefs,
is not confined to Italy. The whole radi-
cal press of the continent has been similar-
ly instructed. The instruction has been
obeyed with a singular unanimity
incomprehensible to all ignorant of the
power and the discipline of Masonry. On
the one hand the Pope is accused of seek-
ing for terms of conciliation with Italy,
on the other he is charged with an unjusti-
fiable act of usurpation. In the one
case he is indicted for cowardice, in the
other for treason. The Italian govern-
ment, miserable creature that it is of
Masonic intrigue and violence, is so com-
pletely subjected to the control of the
lodges that its attitude towards the Pope
in regard of the foundation of a cholera
hospital could not be any other than one
of regression and, if needs be, violence.
A government that has robbed and out-
raged the Father of the faithful could not
hesitate at such a trifling thing as inhib-
iting the foundation of such a hospital.
Fortunately, in one sense, the cholera has
not visited Rome, and the likelihood now
is that the scourge will not reach the
Eternal City. But the questions raised
by the issuance of the Pontifical letter are
of the gravest character and deserve the
attention of the whole Catholic world.
The *Rassegna*, an Italian organ of radical
tendencies, said:

"We quite understand that at the Vati-
can, the Pope should take such measures
as he thinks best to protect its inmates
against the cholera, or to restore them to
health, if, unfortunately, they should be
stricken by the plague. But outside the
Vatican, in Rome, there is the Syndic,
head of the municipality; there is the
Prefect, head of the Province, and there
is the Minister of the Interior who is re-
sponsible for all sanitary measures.

"Interference from any other quarter
cannot be permitted without the consent
of the Syndic, the Prefect, the Minister of
the Interior. Outside of the Vatican the
Pope can have no rights above those of
any private individual.

"A cholera hospital under Papal auspices
outside the Vatican, without agreement
with the authorities of Rome, without their
surveillance, and without the co-or-
dination of one remedial measure with
a hundred others, all tending to the same
end, would not, in the calamitous times
of an epidemic, be either regular or legiti-
mate. The correct mode of procedure
would have been this, that the Pontiff
should have, through the medium of his
Secretary of State, or others, addressed him-
self to the Syndic, declaring his intention,
with the view of devising with that
official some means of securing its realiza-
tion. Since this was not done, it is the
duty of the Syndic to make known to the
Cardinal Secretary of State that without

his consent and control no cholera hos-
pital can be established anywhere in Rome
outside the Vatican."

Not content with taking this position
on the question of the right of the Holy
Father to dispense charity in the case of
the advent of cholera, the *Rassegna* raises
the question of the right of municipal in-
terference in case the disease should break
out in the Vatican itself. It says:

"The hypothesis of an outbreak of
cholera in the Vatican itself does not
appear to have received sufficient consid-
eration from the authorities of the munici-
pality and province of Rome. And why?
Would the Vatican be quarantined? Or
would there be established a cholera
cemetery in the space reserved for the
Swiss guards? What guarantee would
Rome have either for the cure of the sick
or the conveyance and burial of the dead?
Has any arrangement been made between
the authorities of Rome and the Head of
the Church in view of such eventualities
only too possible. An answer will be
necessary, but above all it will be useful
to see to-day itself to any omission of yester-
day."

What now of the law of guarantees of
which radical papers were once so fond of
speaking? What now of the liberty they
declared to be the Pope's in Rome? He is
denied the right of the commonest indi-
vidual, that of expending his means as he
thinks fit in benevolence. And as for
liberty, his very life were in danger if he
once ventured to leave the Vatican. But
besides this danger the Holy Father has no
protection, as the statements of the
Rassegna prove, against interference in
the Vatican itself from municipal and pro-
vincial underlings often ready to arrogate
to themselves powers entirely beyond their
sphere, not to say their capacity. Com-
menting on the declarations of the *Ras-
segna*, *Le Journal de Rome* says that the
former journal, controlled by its hatred of
the Holy See, has awkwardly drawn from
the cholera visitation a strong argument
against the simultaneous presence in
Rome of two sovereign powers. It is
impossible that even a *modus vivendi*
between the two powers can be devised in
the presence of any incident, however
slight its gravity. Armed with the law
made by themselves, the enemies of the
Papacy refuse to the Pope the liberty of
alms-giving and personal care of the
plague-stricken; they even threaten, if the
contingent should visit the Vatican, to
exclude it from communication with the
outer world. All this proves that the law
of guarantees has guaranteed nothing, regulated nothing.
It further proves that either of the two
sovereignities now in Rome must go.
Which of these will go? We have not on
this point the slightest doubt. There may
be delay in the coming of the good time
when right and justice will assert their
power. The delay may be of a vexatious
character. The Holy Father may, in fact,
be forced to leave Rome before the good
time comes. But the good time will come,
when Rome will, as of old, be ruled by
the Pontiffs. How little they, who accuse
the Holy Father of a purpose of reconcilia-
tion with Italy, understand of the merits
of the case! Do they find anything in
the history of the Popes that could
induce them to believe that the Holy
Father could acquiesce in violence and
fraud, and could condone unrepentant
sacrilege? They know nothing of the his-
tory of the Papacy, and place an entirely
false estimate on the attributes and prerogatives
of the Sovereign Pontiff, who ex-
pects him to abandon the inalienable right
of Holy Church to any Sovereign, be he
however so powerful. More than twenty
years ago the late Dr. Brownson, with that
clearness of perception and force of ex-
pression so peculiarly his own, wrote on
the question of the Papal power:

"Yet there is a peculiarity in the case
which we have all along had in mind.
Though the sovereignty in its own nature
is temporal, yet the right of the Pope to
govern is not purely temporal. These
States are not precisely the domain of
the Pope, for he is, after all, their ad-
ministrator rather than their sovereign.
He is not elected sovereign of those States,
but is elected bishop of Rome, and
therefore Pope, or supreme visible
head of the Church, and it is because he
is Pope that he exercises the right of
sovereignty over them. They are
states of the Church. The sover-
eignty is vested in the Holy See,
and therefore is a right of the spiritual
society, and invested with the spiritual
character which attaches to all the rights
of the Church. Here is the reason why,
though we can distinguish, we cannot
practically separate the political from
the religious question in the recent act
of wresting Emilia or Romagna from
the Holy See, and annexing it to the
kingdom of Sardinia. There is in the
act not simply a political crime punish-
able by the civil authority, but a sin
against the Church, the sin designated in
all times under the name of sacrilege,
not only because it despoils the Holy
See of its goods, but because it appro-
priates to profane uses what was devoted
to sacred uses. The Church, by her
divine constitution, it may be conceded,
was not invested with the right of sover-
eignty over these States, nor any right to
appropriate the government of them to
herself. But when they came legiti-
mately into her possession, and she le-
gally came to occupy them, whether by the act of the people,
or the concession of princes, or as first
occupant of the vacant throne, their
legitimate sovereign, the right of sover-
eignty over them ceased to be a laical
right, and became a right of the spiritual
society, and of the Pope as supreme

chief of that society. It then could not
be attacked without attacking not merely
a temporal, but also a spiritual right,
and incurring the guilt of sacrilege. The
Pope in his capacity as temporal ruler
has and can have no authority even to
alienate them, and can alienate them
only as spiritual head of the Church, and
then only for spiritual reasons, for the
interests of religion, of which he is
supreme judge. Under every point of
view then, the political question is com-
plicated with the spiritual."

The good day, we have said, must surely
come. Right must triumph, for, as the
writer we have just cited, says:

"After all, honesty is the best policy.
Even in politics a firm adherence to right
is the true policy for states and empires,
and only such changes and reforms as
are in accordance with the rights of indi-
viduals and nations are ever really ad-
vantageous. Those made against right,
against justice, and in defiance of legiti-
mate authority, always carry along with
them a curse that more than neutralizes
all the good they are able to effect. It
is the misfortune of more reformers that
they create a false issue before the public,
and make themselves enemies where they
might have friends, by seeking to
introduce their reforms against instead
of in accordance with authority. They
violate a principle, the maintenance of
which is of the last necessity for public
order, public freedom, and national pros-
perity. No doubt there were in the six-
teenth century great and crying abuses,
though not so great as in some preceding
centuries, but by attempting to reform
them in defiance of authority, and in
violation of vested rights, the Reformers
only brought a curse on themselves, and
created new evils of another sort more
fatal than those they sought to redress.
This will always be the case, for there is
a moral Governor of the universe, who
always sooner or later avenges his out-
raged laws."

THE SESSION.

The British Parliament re-assembled
on the 23rd for what will, there is little
doubt, prove one of the most eventful
sessions of that body. The Queen's
speech is brief but pointed. She informs
the Houses that they have been brought
together to discuss the great question of
the representation of the people. She
intimates that her relations with all for-
eign powers are amicable. In regard of
the Sudan she states that the informa-
tion from that distant region includes
painful uncertainties, but adds that the
energy, courage, and resource conspicu-
ously displayed by General Gordon in his
successful defence of Khartoum deserve
her warmest recognition. The expedi-
tion to Dongola, the Queen tells Parlia-
ment, has for its object the rescue and
security of that gallant officer and those
who co-operate with him.

Two brief paragraphs follow dealing
with the Egyptian and Transvaal difficul-
ties:

"I am using my best endeavors in
Egypt to promote the further improve-
ment of affairs in that country. I have
given my support to the Egyptian gov-
ernment in the difficult financial position
in which it was left, through the failure
of the recent conference. I regret the
occurrences in the Transvaal, and am
considering with the Cape Government
means to secure an observance of the
convention."

Addressing the Commons, Her Majesty
informs that body that the operations in
the Sudan render it necessary to ask
further pecuniary provision. The
speech is sentimentally closed by the
statement:

"MY LORDS AND GENTLEMEN—A Bill for
the extension of the parliamentary fran-
chise will be at once introduced. May
the blessing of God attend your labors."

The government will, no doubt, press
the Franchise Bill with all possible ur-
gency. That it will pass the Commons
by large majorities there is not the
slightest reason to fear. What, however,
will be its fate in the Lords? If the
Marquis of Salisbury be true to his
pledges and earnest in his threats, the
Bill will be rejected by the Upper Cham-
ber. The rejection of the Bill must pre-
cipitate a crisis, the only solution of which
can be found in an appeal to the people.
Elections in that case would likely be
held in January and the House again
convened in February. How would a
dissolution find the Irish party? Ready
for action? Yes, ready, united and
enthusiastic. From seventy to eighty or
eighty-five seats would, in the new Parlia-
ment, be filled by followers of Mr. Par-
nell. In other words, Ireland would then
be represented in some measure as she
ought to be, for the very first time since
the union. It is impossible, from views of
Parliamentary government gathered in
this country, to form an idea of the influ-
ence which eighty members can exercise
in the British Commons.

As far as Great Britain is concerned, a
dissolution would find the Liberals pre-
pared to enter heart and soul into a cam-
paign against lordly aggression. Mr.
Gladstone's majority could not fail to be
increased. The result of such a popular
verdict would be disastrous in the ex-
treme to the standing influence and even
usefulness of the House of Lords as at
present constituted. It would of neces-
sity involve changes in the constitution
of that chamber which might lead to its
effacement. That its effacement might
lead to that of the monarchy itself is the
opinion of many—but time will tell. The
session just opened will, in any case,
prove a turning point in English history,
either for the enlargement of popular

liberty or the strengthening and perpet-
uation of the aristocratic elements of the
constitution.

RELIGIOUS EDUCATION.

At the Anglican Church Congress,
lately held in Toronto, the question of
religion in the public schools was dis-
cussed at some length. The Venerable
Archdeacon Dixon, of Guelph, in what
the Globe calls a thoughtful paper on
the subject, declared that education was
not the mere cramming of the minds of
the youth with facts, but the training of
them to grasp the ideas of others, and to
form opinions of their own and at the
same time develop their moral charac-
ter. Some years ago, he said, there was
in England what might be called the
"useful knowledge boom," during which
it was attempted by copious statistical
recitals to prove that to give a youth a
smattering of the sciences would make
him a good and useful citizen. The
ghost of this idea was yet abroad in Can-
ada, but in the United States it had been
to a certain extent laid. Then, held
Archdeacon Dixon, the burglars and
the midnight assassins had been educated
in the schools. Secular knowledge did in-
deed sharpen the wits, but it also had
the effect of enabling criminals to escape
justice. In Russia the conspirators
against law and order were not of the
uneducated classes, but from among the
students of universities. Mr. Dixon ad-
mitted that these things were not true
of Ontario, but held that profanity, filthy
language, want of obedience, and respect
for elders, were even here fearfully on
the increase. "Under the fair surface
of the educational system there was
a heaving mass of corruption." He
noticed among the upholders of secular
education a tendency to do away with
Christianity in every sense. He plainly
affirmed—though sorry to think that his
opinion was not in accord with the spirit
of the age—that the Church of England
should demand to be placed in the same
position as the Roman Catholic Church
in respect to education, having its own
schools, with religious instruction,
under the supervision of its own clergy.

Mr. Dixon was followed by the Rev.
Canon Hill, of Strathroy, who found
fault with the provision now made for
the imparting of religious education in
the public schools. He wanted the
learning of the bible to be made compul-
sory in the schools. Many parents were
not, he said, willing, and many not fitted
to give their children religious instruction,
and the half-hour in the Sunday-school
was not sufficient for this work. Rev.
John Langtry who followed, was very
clear and outspoken in his expression of
opinion. He stated that there was more
in man than the intellect, and that the
other elements were more important than
the mere training of the intellect—the
emotions, the religious faculty, the
passions. All these should be educated
if the predestined end of man were to be
reached. What, he asked, was that end
if not to develop and perfect the mind
which was in Christ Jesus. Man's life,
he maintained, had no meaning at all
if it was not to be a fellow-worker with
God in this endeavor. As Christians they
had not, in his estimation, a right to
educate at all except with this high and
holy object. There was, he added, a
time when the State allowed the people
to grow up as they would, and he was
about to say that at that time the
Church was not much better than the
State. The State, however, in time,
awoke to its duties, and sought for the
model after which to form the minds of
the people, but rejected the model given
by God to take up the model of the devil.
But let us follow exactly the Globe
report of Mr. Langtry's discourse:

"He said it with deliberation. The
evil one was represented to be an intel-
lectual being, but filled with an all-ab-
sorbing selfishness. The tendency of the
present educational system was to de-
velop the people on that model. It
might be said that the desire of religious
people was to educate a class of ecclesi-
astics, but such an inference was not
fairly deductible from the position taken
by Christian people. They wanted sim-
ply to educate the young all round, and
to the highest extent. Every truth of
God should be taught, and just in as far
as that truth was taken from or added
to would the character resulting be de-
fective. They were thankful to the Gov-
ernment for what had been promised,
that the reading of the Bible and prayer
should be compulsory, but as Christian
men they must insist upon more—that
in this Christian land Christian truth
should not be the only thing which it
was unlawful to teach in the Public
Schools."

The next speaker was the Rev. O. P.
Ford, of Woodbridge, who very emphati-
cally declared himself a supporter of
separate schools. A declaration which
was received with applause.

"In the first place they had a right to
separate schools, and in the second place
they could not otherwise secure religious
instruction for the children. This was
not a question of separating the people
and creating divisions among them. It
was as if the Government had compelled
the people to live in caravansaries, and
men of all classes joined together in de-
manding that they should be allowed to
live in their own homes. That they had
a right to separate schools was shown
by the fact that separate schools had
already been granted to another denom-

ination. The government would not
pretend that in doing that they had
done wrong. "Our people," he said,
"are chary of using their political power
to gain their rights." John Stuart Mill,
in his Essay on Liberty, said that while
it was the duty of the State to see that
all children were educated, it was not
its duty to educate all children. If there
were people not only willing to pay for
their own schools, that is, schools for
their own children, but to provide schools
for the poor people of their own faith,
the State had no right to interfere and
impose its cast-iron system upon both
rich and poor of that denomination."

These were the only clerical speakers
on the subject. They agreed in affirming
the necessity of religious education, the
inadequacy of the means now provided
for the imparting of such education
through the public school system and the
advisability of having established
denominational schools on a firm basis.
We are heartily in accord with these
gentlemen in principle. The great want
of the day is religious training in the
school-room. Banish God from the
school-room, and you banish Him from
the heart and affections of the child.
But we may remind the gentlemen
whose views we have just cited, that the
public school system of Ontario which
they now so strongly condemn, is the
product of Protestant statesmanship and
that their own denomination is in part
responsible for its institution and main-
tenance in its present shape. The Cath-
olic bishops of Canada years ago foresaw
the evils that must flow from the adop-
tion of such a system and insisted upon
separate schools for Catholic children.
Their demand was partially acceded to,
but among the most violent opponents of
their demand were members, lay and
clerical, of the Anglican body. To strike
a blow at Romanism, they lost
sight of principle. Now that they see
their own organization crumbling
to pieces because, to a certain extent, of
the evil results of secular education—
now that they see Christianity itself
menaced by the inroads of the infidelity
begotten of godless schooling—they de-
mand separate schools for their children
wherein they may train them in their
own tenets. No Catholic will be found
objecting to the concession of such a
privilege to the Church of England or
any other body of religionists. But the
day has, we fear, passed when any such
demand could receive favorable consid-
eration. We are now in an age of Cae-
sarianism, the product of the modern pagan-
ism resurrected and vivified by Protestant-
ism. The state is now substituted for
God. It is made the arbiter of con-
sciences, the dictator in matters of
parental and individual right. Reli-
gion in its eyes is an obstruction
to progress, an antiquated device
for the enslavement and debasement
of the human race. It is against this
monstrous tyranny that the
Catholic Church is now contending.

Cesarism has on its side the influence
and activity of the Masonic and kindred
associations, the sympathy and assistance
of the various sects of Protestantism.
The battle goes on in every country.
Hence it behooves us Catholics in Can-
ada to be vigilant, to be ever on
the alert in defence of Christian
rights and Christian liberty. Once
before Christianity freed the world from
the enslavement of Caesarism which had
set up material happiness as the end and
aim of life. It is now face to face with
the same dread foe, now as aggressive as
ever, now more determined than ever to
assert domination over mankind. This
struggle will end as did the former. But
the contest will be prolonged and
severe. The powers of darkness will not
desist so long as a ray of hope shines on
their banners of destruction. Ours be
the privilege and the glory to choose
and hold to the right in this tremendous
combat.

We cannot part from the Church Con-
gress without a brief reference to Dean
Nesbitt's views on the Sunday-school
question. He is thus reported:

"Rural Dean Nesbitt said that an
opinion he had formed that Sunday-
schools were a farce, a delusion, seemed
to have its confirmation in what they
had heard to-day. The idea of Sunday-
schools seemed to be to coax the chil-
dren to be good and to learn their les-
sons. The Roman Catholic Church had
no Sunday-schools, and yet that Church
retained their children. Those children
were taught to believe in the Church.
But in the Church of England Sunday-
schools, children were taught out of
a book—made up of many books—
which they didn't understand, and which
their teachers didn't understand either.
(Applause.) They had to learn the
verses in this book as a task, and con-
sequently they learned to hate this
book, the Bible. They were asked "On
what is the Church founded?" But the
answer being "On the Bible." But the
Church was not founded on the Bible,
the Bible was the product of the Church.
He condemned the goody-goody books
in the Sunday-schools. He would make
a bonfire of them all, and would put
something worth reading in their place.
The children read these and were taught
from the Bible and when they grew up
they knew nothing of the real manual
of the Church, the prayer-book. What
the drill book was to the soldier the
prayer-book should be to the church-
man."

The rev. gentleman must have been
wholly misinformed when he stated that
Catholics had no Sunday-schools.

One of the most serious obligations of the
Catholic pastor is to procure the instruc-
tion in Christian doctrine of the chil-
dren of his flock. He is bound by the
gravest of precepts to see to the fulfil-
ment of this duty. In all Catholic par-
ishes a part of Sunday is given to the
instruction of the children by the pastor
himself, with those whose assistance he
can procure. The good work is not re-
stricted to Sunday. Every day in the
week he is bound to devote himself, as
occasion demands, or opportunity pre-
sents itself, to the fulfilment of this
duty. No child is permitted to approach
the sacraments of penance and Holy
Eucharist without a previous training in
Christian doctrine. When preparing
for these sacraments the pastor is bound
to see that they fully understand that
which they are about to do, and that
they know the nature and gravity of the
obligations they incur by their recep-
tion. Catechetical instruction of chil-
dren is, we are happy to inform Dean
Nesbitt, the great duty of the Catholic
priest. This fulfilled, his other obliga-
tions are light and comparatively easy of
discharge.

THE CHURCH IN CHINA.

It will, no doubt, at the present moment
especially, interest our readers to know
something of the condition of Catholicity
in China. Apart from Manchowria,
Mongolia, Tibet and Corea, China
Proper is divided into twenty-five vicar-
ates or bishoprics, of whom one half are
filled by French prelates. At Pekin the
situation of the Church is one of interest
and importance. There is in the Chinese
capital a vast religious establishment at-
tended by the Lazarist Fathers, at whose
head is the Bishop of Pekin, a See enno-
bled by the virtues and merits of Mgr.
Mouly and Mgr. Delaplace, of happy and
sainted memory. This establishment
comprises, besides the residence of the
bishop and the convent, a seminary for
European students, a seminary for
Chinese students, printing offices for the
Chinese and European languages. The
church erected in 1864 is very large and
adorned with taste. This constitutes one of
the Catholic parochial churches of Pekin.
There are three others in various por-
tions of the city. There is, first of all, the
Cathedral, built by Portuguese Jesuits,
and restored in 1861, then the parish of
St. Tenz, established in 1865, and another
church, which it is proposed to dedicate
to St. Joseph, is in process of erection, in
the quarter known as Tien-Tang. There
is besides a large hospital in charge of the
Daughters of Charity, for Chinese sick.
The white bonnet is venerated at Pekin
as elsewhere throughout the world. The
Holy Infancy supports two orphan asy-
lums, and there is a monastery of Chinese
religious, called Josephines, devoted to
the work of teaching the youth of the
city. The government of China, pagans as
it is, has not yet decided on the expulsion
of these good religious from their schools.
The Catholics of Pekin have two cemeter-
ies, that of Chat-la-cul near the house
of the Lazarist fathers. Here lies the
body of Father Ricci, the famous Jesuit
who was president of the Chinese Math-
ematical association, and the French
cemetery further off. Here stands the
monument raised by France in 1861, in
memory of the soldiers who perished in
its expedition against China. North of
Pekin there is quite a recent foundation
voted by the council of Pekin, a Trappist
monastery—founded by expelled
French religious. Its superior is the Rev.
Father Ephrem, who left Tainis in spring,
and setting sail from Marseilles, arrived
two months after at Tien-Tsin and took
possession of his new monastery, to which
he has given the name of our
Lady of Consolation. The property is an
immense one intersected by numerous
hills. The monks will cultivate the
land with their proverbial industry, but
the rigor of the winters and the drought
in springtime render the harvests in that
portion of the country very uncertain.
The hills and the valleys of this land
now blessed, bear the French names of
historic renown and every point of
eminence now contains a large wooden
cross.

Such are few of the good works which
Catholic missionaries in China have
undertaken and are prosecuting. The
apostolic zeal of the French priests who
are engaged in the evangelization of the
Chinese provinces has not alone the effect
of converting souls, it gives the Chinese
nation a true view of that mysterious
West of which its people have so many
absurd notions, and conveys a just idea
of European civilization, power and cul-
ture. The bond of religion uniting
France and China enlightens the latter
as to the resources of the former, and
serves to dispel the gloomy illusions of
the anti-foreign party among the
Celestials. On the other hand, in the
preaching of truth and justice, the
missionaries dispel from the Chinese
character those habits of duplicity and
mendacity which are so deeply rooted
in the populations of the far east; accu-
tom their flocks to respect pledged faith,
and lay the foundations of that public
and private honesty of which the absence
among the leaders of the Chinese peo-

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