#### CATHOLIC PRESS.

Buffalo Union and Times

Buffalo Union and Times.

Mr. Gladstone delivered himself of some very sensible talk to some High School girls, whom Mrs. Gladstone had invited to take ice with her and her husband on the fifty first anniversary of the old couple's marriage. The girls surrounded the aged statesman and demanded a speech. He responded and his reply was full of sage philosophy. He cautioned his hearers against any foolish admiration for the "talent" and "executive ability" of so-called "progressive women" called "progressive women" who seem to think any position save that of the house think any position save that of the house-hold is the proper sphere for their activity. He warned his youthful auditors to work, strive, attain; to be brilliant, useful and successful, but to shun the public eye. This we believe to be sternslly true. Our views on the women question have been given heretofore at length in these col-umns and we are delighted to find the ideas of the great Liberal statesman so exactly to coincide with the theories which we then advanced. which we then advanced.

New York Catholic Review. The labor troubles in Europe are light-The labor troubles in Europe are light-ened of some of their gloom by a cable-gram from London which announces that the British shipowners, representing a capital of \$400,000,000, have agreed in conference to unite in a fight against the labor uniors. Perhaps we have here the materials of a British-American conspiracy materials of a British American conspiracy against lawful associations of labor in British and America. Perhaps Mr. Chauncey Depew has been more than a summer ambassador to Eugland. Yet all this bother among the money-makers is but furnishing strong arguments for labor unions. In a struggle capital suffers most. The laborer has learned one truth: that it is pleasanter to starve in a strike than to starve on low wages. The great capitalists taught them this truth.

Cleveland Universe. Our sectarian exchanges are making amusing efforts to place Methodism first in denominational statistics of church membership. To do this they compute Catholics by a rate of so many church members to the Catholic "population." That is noneerss. Our church member That is nonserss. Our church member ship includes the entire Catholic population. With sectarians it is different. Their youths are chiefly relegated to manhood to join or reject church membership, as they please. Ours are from infancy baptized members of the Church.

Pittsburg Catholic. It is worthy of being noted that, at the grand celebration held by the Salvation Army recently in London, there were representatives from all the Protestant and nearly all the pagan countries of the world; but not an Irlshman, French Canadian, Spaniard, Portuguese, or Italian was to be found in the ranks.

The missionary field of Japan, to which we allude in another paragraph, is just now the arena within which the several now the arena within which the several rival Protestant denominations are striving for the mastery. The N. Y. Sun appreciates the fun of the situation, and thus depicts it: "The poor Japanese just now are being hauled this way and that by rival religious schools. Missionary Harrington writes that the Baptists there are preaching imperator with might and main—the Pedo. that the Baptists there are preaching immersion with might and main—the Pedo-Baptists are introducing infant baptism; the Unitarians are belaboring orthdox Christianity unmercifully; the Universalists, who have just arrived, are proclaiming disbeiief in future punishment; Sir Edwin Arnold is on the ground to extol the refining, elevating influence of Buddhism; and Caucasian agnostics are poking fun at missionaries in general; all of ing fun at missionaries in general; all of which is calculated to qualify the earnest native seeker after truth for an insane asylum."

A writer in one of the most prominen A writer in one of the most prominent Methodist organs of the country thinks his Church has departed from the simplicity of the days of its founders. He says the Wesleyites of these States have fallen under the rule of a spiritual despot, an ogre, a Pope; and that this abomination in the holy place is known as "General Conference." "King Caucus," he holds, has usurped the place of the spirit in the councils of Methodism and the whole body is permented with and the whole body is permeated with his cunning and hypocrisy. "The highest offices in the donomination have ome things of trade and barter and sheep in the shambles. Zeal for religion has given place to lust for power and place, and all the best pulpits and most of the sinecures are bestowed as rewards for partisan service." This is a strong impeachment; but the writer, as a matter of course, has better opportuni. impeachment; but the writer, as a matter of course, has better opportuni-ties of being acquainted with its truth than we have. With him, we rather fear there has been some serious back-N. Y. Freeman's Journal.

N. Y. Freeman's Journal.

"Premier Crispi has ordered a list to be made of all religious houses in Rome, with the view of confiscating those that are liable to suppression under the law."

—Callegram of Tuesday. The expense of cabling this might have been spared, since the Roman papers containing the potical the Roman papers containing the notice arrived on Saturday last. It refers to the Opera Pie, or charitable institutions, whose property is being confiscated by the Sicil lan adventurer. What is very curious, too is to observe how anxious Signor Orlapi is to warn his underlings about supposedly future attempts of the charitably inclined lan adventurer. to evade the law in some way in making legacies. No evasion, he says, will pass; every copper must go into the hungry maw of the bankrupt treasury. When Crispi, clothed in rags, was once pinched with want, an institution of the kind he wars upon relieved him. He now repays the charity. Little, if any, of the confiscated millions will ever find their way to the poor, unless Millionaire Crispi still considers himself poor. to evade the law in some way in making

Speaking for his fellow Irlah exiles, the late John Boyle O'Railly sang :

"No treason we bring from Erin, nor bring we shame of guilt.
The sword we held may be broken, but we have not dropped the hilt.
The wreath we bear to Columbia is twisted of thorns, not hays.
And the songs we sing are saddened by the thought of desolate days.
But the hearts we bring for freedom are washed in the surge of tears, and we claim our right by a people's fight out living a thousand years."

out living a thousand years."

It is reported from Boston that Mr.

John Foyle O'Rellly's successor as editor of the Pilot will undoubtedly be Mr.

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the parish of La Frairie and the whole surrounding neighborhood, including the city of Montreal. The occasion was the blessing of a granite monument recently placed over the grave of the holy Indian girl. The grave is located on the southern bank of the St. Lawrence, directly opposite the Grand Rapids, about fourteen miles above Montreal. There Kateri was buried in 1680 in the twenty-fourth miles above Montreal. There Kateri was buried in 1680 in the twenty-fourth year of her age. Ever since that time a tall cross has marked the spot and now a large and solid granite monument, in the form of a sarcophagus, is erected, a more costly memorial. A rustic canopy representing as near as may be both a Canadian cabin and an Indian lodge, is built over. It is the gift of Father Walworth, at the latter of whom has in publication "The Life and Times of Kateri Tekak witha."

The inscription on the monument gives maters were monuments of extravagance. (Hear, hear.)"

Commenting on Mr. Fowler's speech, the Loudon Star says:

"Just take the facts stated in Mr. Henry Fowler's masterly speech, which will, we hope, be reprinted in panaphlet form and distributed to every constituency in the United Kingdom. Here, for instance, are the resturns as to the resident magistrates —the men, remember, who are at once judges, juries, and law-givers, controlling the lives and liberties of the Irish peasant as absolutely as Eastern Cadis. They have to try that most delicate

The inscription on the monument gives the name of the holy maiden, with the date of her birth and death, followed by the simple words in Iroquols: Onkus the simple words in Iroquols: Onkus the windle words are there is no appeal. They have to try that most delicate question of law—conspiracy. In hundred with the bench with the bench to lead a baton step down from the bench to lead a baton The inscription on the monument gives

onwe ke katsitsio teutsits ane karon—which is the nearest possible rendering of "The Isly of the Mohawks," the title given to her by her friends in New York.

A large crowd went over from Montreal to the cemetery at 12 o'clock noon on the steamer La Prairle, which was gaily decorated with flags, bunting and evergreens.

The scene of the ceremony lies about four miles west of La Prairie on the edge of the river bank. river bank.

The largest part of the crowd from Mon-treal was conducted from the wharf at La Prairie to the site of the grave by another ateamer engaged for that purpose, while a stream of vehicles of every description carried others along the shore road with a rapidity which gave to the scene the re-

the Immaculate Conception, lately arrived from France; Father Dorval, superior of the college of l'Assomption, and about sixty other priests. Most of these had driven from La Prairie, where they had been hospitably entertained by Father Bourgeault, cure of that parish, who was seconded throughout the day by the courteous attentions of M. Brizson, the mayor.

The whole scene as witnessed from The whole scene as witnessed from the platform and other elevations was most attractive and beautiful. Over a sea of umbrellas and porasols rose the cupola which covered the monument, and the tall cross behind it; beyond these again lay the broad river with its foaming rapids, its green islands and farther shows:

shores.

Bishop McNierny opened the ceremony by chanting the blessing of the monument in Latin, sprinkling it with holy

water. Father Drummond, rector of the Jesuit College, then followed with an elequent and appropriate sermon in French; after which he spoke also in English. He took for his text these words from Corinthians: "The foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong." He brought out with great effect the thought that so vast a crowd comprising illustrious prelates and clergy and distinguished citizens from two great countries had gathered to honor the memory of a meek and lowly girl, a child of the Mohawk forest.

Father Burtin then took up her praise, speaking in her own Iroquios tongue. which he spoke also in English. He took

Father Burtin then took up her praise, speaking in her own Iroquios tongue. Next came appropriate hymns sung in the same language by a choir of Indian men and women. The effect of their peculiar singing in the open air was wonderful, and delighted the crowd. Now came the Indian address, recited by Dr. Patten, a full-blooded Iroquois, of the tribe. This address, beautifully written out and ornamented, was presented to Rev. Father Walworth, the donor of the monument.

written out and Gramented, was presented to Rev. Father Walworth, the donor of the monument.

The Right Rev. Bishop of Albany then closed the speaking by a most felictious and effective address in the French language. His remarks, sometimes witty, filled the audience with good humor; sometimes again earnest and impressive, held them all in deep silence. He took especial pains to represent the part which the people of our Hudson and Mohawk valleys take in honoring the memory of this virtuous Lily, born, reared and baptized on their own side of the border.

The ceremony closed by the three Bishops rising from their seats and simultaneously lifting their hands to bless the assembled throng. The crowd then dispersed, those from Montreal returning by the La Prairie boat. They will not soon forget a day so happy and memorable.—

Albany Sunday Press.

mates were monuments of extravagance.

In the House of Commons recently, Mr. William O'Brien gave a graphic account of the intolerable extent to which "shad owing" is carried by the lrish police. He

stream of vehicles of every description carried others along the shore road with a rapidity which gave to the scene the resemblance of a race.

When the spot was reached a large assemblage was found waiting for the ceremony. The Indian village of Caughnawaga had turned out nearly all of its population and so had the surrounding Canadian pariabes. A large body of clergy were present, among whom were His Grace Archbishop Fabre, of Montreal; Bishop MsNeirny, of Albany; Bishop Gravel, of Nicolet; Father Drummond, S. J., rector of St. Mary's College; Father Burtin, of the Oblates, cure of Caughnawaga; Father Walworth, Fathers Lanahan, McDermott and several other clergymen from the state of New York; Father Benoit, canon regular of the Immaculate Conception, lately arrived from France; Father Dorval, superior of the college of l'Assomption, and about sixty other priests. Most of these had driven from La Prairie, where they had been hospitably entertained by Father while that solemn ceremony was going on, Caddell with an insulting smirk upon his face. He was not satisfied with that, and, rushed into the graveyard and forced their way within a few feet of where the ceffin was lying. These policemen had not the common decency to take off their spiked helmets while the funeral service was being performed. (Cries of "Shame.") They remained there throughout, the Thev people being maddened by their presence.

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