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NOVEMBER AND THE COM-
MUNION OF SAINTS.

The Church of Christ on earth is
beautifully styled in the Apostles' Creed
"the Communion of Saints." It is thus indicated to us that within
her fold there is close intimacy and
intercourse between the saints within
her bosom such as cannot be attained
elsewhere; and this indication is
realized fully in the Catholic Church
by the spiritual intercourse which
exists between her members, in heaven,
on earth and in purgatory, constitu-
ting the three parts of the Church
known as the Church triumphant in
heaven, the Church militant on earth
and the Church suffering in purgatory.

The present month, November,
should be specially devoted to the pur-
pose of making still more close this in-
tercourse between the three portions of
the Church we have named, and for
this cause the Church has instituted
the two important feasts with which
the month opens. All Saints' Day on
the 1st, and All Souls' Day on the
2nd inst.

All Saints' Day is instituted that we
may give due reverence to the saints,
inasmuch as they are the friends and
servants of God. As such they are
to be honored, for St. Paul says,
"glory and honor and peace to every
one that worketh good." (Rom. ii, 10).
The inspired Psalmist also says, "but
to me thy friends, O God, are made
exceedingly honorable, thy principal-
ity is exceedingly strengthened." (Ps. cxxxviii, 17).

But not only are the saints to be
honored; they are likewise to be in-
voked. They are in heaven like to
the angels and equal to them, accord-
ing to the words of our Lord in St.
Matt. xxii, 30; St. Mark xii, 25.

It is among the angelic occupations
to pray for mankind, and to obtain
blessings for man from Almighty God.
Thus we find Jacob invoking an
angel to obtain a blessing for the sons
of Joseph. (Gen. xlviii, 36.) We find
throughout the Old Testament that the
angels are guardians of the nations
and individuals: (Josh. v, 13, 14; Ex.
xv, 19; Zach. i, xii, Dan. x, etc.
and in Zach. i, 12, 13, that an angel's
prayers hastened the deliverance of
Judea from the Babylonian captivity.
The saints in heaven are therefore
similarly occupied in aiding man-
kind, and we find them actually so
occupied, whereas God was accustomed
to hear the prayers of Moses and
Samuel long after their death. (Jerem.
xv, i.) Jeremiah prayed for the people
of God (2 Macc. xv, 14), and prayers
of saints were offered before the throne
of God as in a golden censer.
(Apoc. v, 8; viii, 3, 4).

The communion of the saints in
heaven with those of earth is thus
kept up by the prayers which they
offer before the throne of God for us,
and for the souls in purgatory, and
by our honoring and invoking them.

The souls suffering in purgatory
are also of the saints, because though
still enduring the punishment for
lesser sins, or making up for the aton-
ing punishment which they did not
sufficiently endure on earth for sins
which have been forgiven them, they
are in the state of grace, and on the
way to salvation.

The prayers we offer for them, and
those offered for them by the saints in
heaven, shorten their term of suffering;
for the Holy Scripture teaches us that
it is a holy and wholesome thought to
pray for the dead that they may be
loosed from their sins. (2 Maccabees
xii, 45.)

The most efficacious form in which
our prayers for the dead can be offered
is by the Holy Sacrifice of the Mass,
which is daily offered up for the living
and the dead, and is the same sacrifice
which Christ offered on the cross. The
same victim, Christ, is offered, and
Christ is the High-Priest in the Mass,
represented by the priest who officiates
visibly.

The Mass of All Souls' Day is offered
for the dead, and is a reminder to us

that we should not neglect to pray for
the dead during the month of Novem-
ber especially, though we should not
neglect this duty during the other
months of the year.

In return for our good offices for
them, when the suffering souls are ad-
mitted to their reward, to join the
Church triumphant—all the sooner for
our assistance—they will in gratitude
be the more earnest in assisting us by
their prayers.

This interchange of good offices be-
tween the different parts of the Church
of God, together with the mutual bene-
fit which members of the Church con-
fer upon each other on earth, constitu-
tes the communion of interests which
is called the Communion of Saints, and
is so consoling to devout Christians.
It is consoling to know that the
ties which unite us on earth as mem-
bers of the same mystical body, the
Church and Spouse of Christ, will not
be severed by death, but will become
much stronger as the interests sub-
served by the intercourse and com-
munion are of greater importance than
they were, while all were merely mem-
bers of the Church militant.

The communion of the members of
the Church militant consists chiefly in
the ties of Faith, Hope and Charity,
which bind them together, that of
Charity being the greatest because this
virtue consists first in our love for
God, whereby we are all made one
with the three divine Persons, in grace.
The second part of Charity, love for
each other, derives its excellence from
the former, or our love for God, and
God's love for us.

The participation of the same sacra-
ments, subjection to the same Supreme
Head of the Church, and in general a
participation in all the benefits which
are received from our divine Lord,
through His Church, which dispenses
His mysteries, also constitute part of
this communion. The chief of these
benefits is our Redemption by the
blood of the same Saviour.

For the benefits of this Communion of
Saints our gratitude must be given to
God, from whom cometh "every best
and every perfect gift." (St. James,
i, 17.)

CURIOSITIES OF COURTESY.

In view of the amount of the predic-
tions which have been made during
the last two or three years especially
that a union must shortly be forthcom-
ing between the principal denomina-
tions of Protestants, and of the negotia-
tions which have even taken place
with the object of bringing about some
understanding whereby such union
might be effected, it is interesting to
observe the way in which these denom-
inations which are expected to unite
regard each other.

We already mentioned in a former
issue of the Record the greeting which
was sent by the Provincial synod of
the Anglican Church in session re-
cently at Montreal to the Pan-Presby-
terian council, assembled at the same
time in Toronto.

At first sight it might seem to be
a cursory reader cordial enough, but the
Presbyterians did not regard it as at
all satisfactory or encouraging as tend-
ing towards the desired union. It was
as follows:

"That the prolocutor be requested
to communicate to the Pan-Presby-
terian Council now assembled in Toronto
an assurance of our good will and our
continued earnest desire for the restora-
tion of the corporate reunion of all
professing Christians."

It will be noticed, however, that the
desire here expressed is not for that
kind of union which has been so much
talked of as the only desirable and
possible union which can take place
between the various sects—a federal
union whereby each body should still
have its own doctrines and discipline,
while all should work harmoniously to-
gether for the propagation of a kind of
common Christianity. The corporate
union spoken of means the union into
one body with one supreme head, and
presumably with one faith and a uni-
form system of Church government,
including the recognition of the Epis-
copal ordination as the essential con-
dition of a duly authorized ministry.

The circumstances under which the
resolution was passed made it evident
that such was the intention of the
synod, for when it was proposed to
convey greetings and expressions of
goodwill simply, objection was raised
especially by Rev. Dr. Langtry, who is
reported as having said "he did not
think the synod should do anything
that might be construed into recogniz-
ing the growth and prosperity of Pres-
byterianism. For his part he did not
wish to see it prospering and growing,
the only prosperity he wished them
was that they should get into line with
the old Apostolic Church."

Dr. Langtry's views were sustained
by several other speakers, and the
resolution as above given was carried
unanimously, on motion of the doctor
as expressing his views.

The Presbyterians were, of course,
sharp enough to see the point, and
they very naturally inferred that the
greeting meant that Presbyterianism
should be absorbed into Anglicanism—
a solution of the problem of unity
which they are not disposed to enter-
tain for a moment. They maintain
the validity of Presbyterian orders,
which are known to be non-Apostolic,
and they are consequently not willing
to admit even by implication that
apostolicity of succession is requisite at
all. Hence, while for appearance sake
they did not wish to make manifest to
the outside world the radical difference
which exists between the two denom-
inations on this subject, they wished
to incorporate into their reply an ex-
pression of the Presbyterian sentiment,
so it was resolved that the words of
good will should be reciprocated with
the hope expressed that Christians
may attain "the unity of the Church
which Christ prayed."

There is in this a touch of sarcasm
which would be amusing if it were not
so serious a subject as the unity of
professing Christians in the one fold
which Christ established. It is, of
course, clear to Catholics that the only
Christian unity which is possible is
unity in faith and subjection to the
divinely appointed Supreme Head of
the Church, the lawful successor of St.
Peter. But this is denied by both
Presbyterians and Anglicans, and
hence arise the attempts to create a
novel kind of union by a compromise
of doctrine, such as Christ never con-
templated or authorized.

The Anglican proposal, it is acknowl-
edged, hurt their pride, and the only
way they could show their resentment
was to pass the resolution of recipro-
city of greetings and good will in the
form they adopted, with the clause
which means that the unity desired is
not such as the synod indicated, but
the "unity for which Christ prayed,"
which is understood by them to mean
"the sanctification of Christians
through the truth."

This is very vague, for we may well
ask, will a unity effected by a com-
promise of Christian doctrines be the
sanctifying truth referred to?

It is evident that both assemblies left
the terms of union purposely vague,
even while interchanging these bits of
sarcasm, which they term greetings, so
that if any future negotiations take
place, both may say that their Churches
have not committed themselves to any
particular opinion on terms of union.
Of course we know at present what the
two resolutions mean, for they were
interpreted by the speakers who
moved them; but hereafter when the
speeches of members shall be forgotten,
they will be regarded as not defining
anything in particular.

It must be remarked, however, that
Christ instructed His Apostles to teach
in a very different style, that is, defini-
tely, "whatsoever I have com-
manded."

This touch of half-latent sarcasm
does not strike us as quite the spirit
which would have predominated in an
assembly of the Apostles; and certainly
it would not have been found in the
proceedings of a Catholic General
Council, which is always regarded as a
serious matter.

IRELAND'S PROSPECTS.

Notwithstanding numerous prognos-
tics by the enemies of Home Rule
that the Liberal majority of forty in
the British House of Commons being a
heterogeneous one which would soon
break up, thus endangering the success
of the Irish Home Rule Bill, there is no
appearance of any tendency in this
direction. On the contrary, there is
every reason to hope that the measure
will be carried through triumphantly
by a compact though small majority.

The dangers which it was supposed
would threaten to break up the Glad-
stonian majority were said to be loom-
ing up from various quarters. First
comes the certainty that in so large a
body as the House of Commons there
must occur many vacancies from time
to time, which, of course, will require
to be filled up.

Already Mr. Gladstone has lost one
seat by a bye-election, his majority
being thus reduced to 38. No one,
unless he were a prophet in his own
estimation, would venture to predict
dogmatically what the casual by-elec-
tions may bring forth; but there are
a few wise-aces who profess to be very
learned on this point who express most
decided convictions that their result
will be the discomfiture of the Lib-
erals. They say that the Government

of the day always loses by these con-
tingencies, and that Mr. Gladstone's
majority must suffer thereby also.

We cannot believe that the single
bye-election which has taken place,
where the Liberals were under the dis-
advantage of having a stranger to the
constituency opposed to a well-known
and personally popular Conservative,
can be an indication of dissolution in
the Liberal ranks. There was but a
small Liberal majority to be broken
down, and it was broken down, giving
the Conservative candidate a majority
of three. But we believe that the
tendency of British public opinion
will be what it was during Lord Salis-
bury's regime, and that tendency arose
from a growing desire to give justice
to Ireland, a desire which we believe
is still growing. We are not over-
sanguine, therefore, in expecting that
this growth of a love of fair-play will re-
sult in increasing, rather than dimini-
shing Mr. Gladstone's majority, though
there may be an occasional regrettable
loss of a seat.

The three labor candidates were
another source of danger, it was
supposed. It is now almost certain
that no danger will arise from this
quarter. It appears that the labor
candidates have fallen into the ordi-
nary course of those Independents who
are known to have a leaning toward
the Government side. The experi-
ence is that they become much more
tractable under Parliamentary dis-
cipline than they were when they were
only candidates for Parliamentary
honors; and the usual fate seems to
be that of the labor men in the new
House.

The Irish party, of course, number-
ing seventy, have the balance of
power, but an address issued recently
by Mr. Justin McCarthy positively
states that the relations between the
Irish party and Mr. Gladstone's Gov-
ernment are most cordial and friendly.
The Nationalists know what will be
the terms of Mr. Gladstone's Home Rule
Bill, and they declare themselves
satisfied therewith. Almost simultane-
ously with this we have an article from
Mr. John Redmond appearing in the
Nineteenth Century Magazine, in
which the position of the Parnellites is
defined, and from this it appears that
that party are not disposed now to
assume an attitude of hostility to Mr.
Gladstone. In fact Mr. Redmond's
demands on behalf of his section of
Irishmen differ so little from those of Mr.
McCarthy that there is really no reason
why the followers of both leaders should
not cordially unite. At all events all
danger of defeat to Mr. Gladstone seems
to be now averted, and there is no
reason to suppose that the Home Rule
scheme will meet with serious opposi-
tion from any section of the Liberals.

THE CONFESSORIAL.

There is no practice of the Catholic
Church more persistently assailed than
that of confession of sin to the priest
who has from Christ the authority to
absolve the sinner. Yet it is a matter
of frequent occurrence that practical
evidence is given of the utility of con-
fession as the most powerful of means
for bringing back the sinner from his
evil ways, and leading him to make full
reparation for the past in a way to
which he could not be induced by any
other means known.

We are told, indeed, that we should
confess our sins to God alone, who
alone is able to forgive, and "if we
confess our sins, He is faithful and
just to forgive us our sins, and to
cleanse us from all iniquity." (1 Jno.
i, 9.)

But those who reason thus completely
overlook the fact that God has Himself
given to man the power of forgiving
sins. The Apostles were men to whom
Christ said, "Receive ye the Holy
Ghost, whose sins you shall forgive they
are forgiven them, and whose
sins you shall retain they are re-
tained." (Jno. xx, 23.)

It will be noticed that it was the
same Apostle and Evangelist who re-
cords in his Gospel that Christ gave
this power to men, and who stated in
his Epistle that God grants forgiveness,
and cleanses from all iniquity those
who confess their sins. This confes-
sion must therefore be made to those
to whom God has granted the power of
forgiving sins, that is to say, to men—
the Apostles and those who succeed
legitimately to the authority of the
Apostles, the pastors of the Catholic
Church.

The reason why our Blessed Lord has
instituted confession of sins to the
pastors of His Church as the medium
by which forgiveness is to be obtained
is readily understood to be because
through confession of his sins the
penitent Christian is brought into
immediate intercourse with his pastor,

who is to him a father and a friend,
to advise and encourage him to return
to God, and to avoid sin and its
occasions for the future. The pastor
is also his spiritual physician, who by
probing the maladies of his soul is
enabled to prescribe the most effica-
cious remedies against his falling again
into the same sinful habits, and to
strengthen him against future tempta-
tion. All this he could not do so
effectually unless he knew the mal-
adies which afflict the penitent's soul;
and it is easy to see that he can
obtain this knowledge only through the
humble confession of the penitent.

The priest who hears confessions is
also by the terms of his commission a
judge who by a knowledge of the peni-
tent's disposition decides whether his
or her sins should be forgiven or re-
tained. To fulfil this office he must
hear the penitent's confession, as he
has no other means of ascertaining the
grounds on which he must form his
judgment.

Cases in which the good resulting
from the confessional has been made
evident are of frequent occurrence,
whether as causing the restoration of
ill-gotten goods, or as obliging the
penitent to repair an injury done to
another's character.

The following incident recently re-
ported by the Roman correspondent of
the *Liverpool Catholic Times* is one of
these occurrences which prove the great
benefit of confession to society in
general, even from a material point of
view, as well as to the penitent person-
ally from a spiritual standpoint:

"About a month ago, Joseph Gottardi,
an advocate of Milan, lost his pocket-
book, containing the sum of 1,500
francs in bank-notes. He informed
the police of his loss, and promised to
give 500 francs to the restorer of the
lost property. Nothing more was
heard of the matter, and the advocate
had lost all hope of ever seeing his
pocket-book again, when a few days
since he received a visit from a priest,
who announced himself as the mes-
senger of a repentant sinner, and,
at the same time, told him that one of
his penitents had found the lost pocket-
book and its contents; that at first she
had rejoiced at her good luck, but that
conscience had now made itself heard,
and in her remorse she had gone to her
confessor for pardon. The priest, how-
ever, made her undertake the axiom
of justice that sin is not remitted as
long as restitution is not made to others.
Briefly, the penitent charged the con-
fessor to restore the pocket-book to its
owner on condition that her name
should be kept a secret. The ad-
vocate, on his part, begged the faith-
ful guide of souls to convey the
promised 500 francs to the better-late-
than-never penitent."

HISTORY REPEATED.

The virulence with which the parsons
oppose Catholic education in every
possible way has been recently ex-
emplified at Faribault, Minn. This
was one of the two places in Archbishop
Ireland's diocese where an experiment
was made by compromise with the
Public School Board, whereby out of
school hours Catholic instruction should
be given to Catholic children, while
during school hours the curriculum of
the Public schools was duly followed.
Arrangements were also made by which
the Catholic children were taught by a
religious community, the teachers being
legally certificated.

With this arrangement the Catholic
schools of the town were placed under
the management of the School Board,
and the Public School funds were ap-
portioned to them the same as the other
Public schools of the town. This is
the celebrated Faribault plan about
which there has been so much dis-
cussion throughout the United States.

It was perfectly well understood that
this plan is not all that might be
desired in the way of Catholic educa-
tion, but Archbishop Ireland agreed to
adopt it experimentally in certain
places where it might be expected to
work satisfactorily as a partial solution
of the much discussed school problem.

For more than a year this com-
promise has been in operation, and
it was supposed that it might con-
tinue without interruption for many
years. But the parsons of the town
had a notion that the arrangement
is in some way favorable to Catholics,
and worked indefatigably to defeat it,
with the result that, as was done two
or three years ago in Boston, the
Protestant women of the town, in-
duced by strong representations from
the pulpits, registered as voters, and
at the elections held recently turned
out 450 strong to elect School Board
candidates opposed to the plan.

They succeeded in their wishes, as
the Catholic women appear to have been
indifferent regarding the result, and
did not register. We presume that
the Catholics of Faribault are not so
enthusiastic in favor of the plan as to
desire its perpetuation if it be liable to

be overturned at any moment by a non-
Popery outcry, or if it is to be made a
pretext for exciting religious rancor
at every annual school election.

The consequence will be that the
compromise will be abandoned, and
the Catholic schools will be re-assumed
by the parochial authorities, and will
be worked as distinctively Catholic
schools.

The women's voting crusade in Bos-
ton was a subject for much boasting
by fanatics all over the United States
and Canada, and soon after it occurred
the notorious Justin D. Fulton boasted
in Toronto of the part he had taken in
bringing it about. It was also a
theme for self-gratulation with the
anti-Catholic press, but, as we antici-
pated at the time, the triumph was of
the most transitory character. The
fanatics wore themselves out, and in
two years the reaction was so great
that fanaticism was defeated at the
polls by a majority of about 13,000.

We have no doubt that at Faribault
the results would be somewhat similar,
though on a smaller scale, if the Catho-
lics think fit to resent what has
occurred, but we understand that, hav-
ing satisfied themselves that they need
not expect any fair play from the pre-
tended friends of civil and religious
liberty, they will act on their own re-
sources and continue their schools as
parochial schools; and under the cir-
cumstances this is perhaps as wise a
course as can be pursued.

The Catholic religious have made
their contract as teachers for the
coming year, but as they would prob-
ably be subjected to petty persecu-
tion by the new School Board, it is
altogether likely that they will seek to
cancel at once the precarious arrange-
ment which has been made.

The chief difficulty in such arrange-
ments seems to be that the enemies of
Catholic education have too much
power to interfere with and practi-
cally nullify them. A like arrange-
ment had been made at Stillwater,
another town in the same diocese, but
the experience there has been similar
to that at Faribault, and two months
ago the Catholic school authorities
found it necessary to notify the Public
School Board that the parochial schools
would be taken from the jurisdiction
of the Board and reopened as Catholic
schools at the termination of the
current school year.

EDITORIAL NOTES.

MR. STUART KNILL, the Catholic new
Lord Mayor of London, was received by
Baron Herschell, the Lord Chancellor
of Great Britain, according to custom,
in the House of Lords on Monday, 24th
inst. He was accompanied by the city
officials. The Lord Chancellor made
some comments upon the determined
hostility which had been manifested
against Mr. Knill's election owing to
his creed, and said that "undoubtedly
the time is past when it was impossible
for a Catholic to hold office without
patting with his religious convictions."
He expressed his belief that the battle of religious
liberty has been fought and won, and
of the creed in which a man believes is no
barrier to privileges, rights and
honors. Fanatics on this side of the
Atlantic would do well to ponder on
Baron Herschell's words of wisdom. If
they had thought of these things in
proper time we would not have had the
unsuccessful anti-Catholic agitation
which have disgraced Canada within
the past few years, and certain legal
lights would not have been guilty of
such a breach of decorum as to main-
tain in the Canadian House of Com-
mons the incongruity that penal laws
against Catholics, which are obsolete
in England, are still in force in Can-
ada. Even where any such laws have
apparently retained their theoretical
force, for want of having been repealed
by positive legislation, they must be
ignored; and if that be not sufficient,
they must, and will, be blotted out by
new legislation.

The Detroit Public Board of
Education have stultified themselves by
passing a resolution that "no person
shall henceforth be eligible to teach in
our Public schools who has not received
his or her entire education in our Pub-
lic schools and shall be a graduate of
one of our higher schools." This is,
of course, aimed at the Catholic
teachers, but beside the bad grammar,
the Board have brought upon them-
selves the ridicule of the whole Repub-
lic by their folly. According to the
resolution, no one who has graduated
in any University, or who has learned
anything out of the Public schools is to
be employed. The New York *Sun*
says of these Detroiters that evidently
"they do not want teachers who
know too much." It adds: "This
enlightened action is very much
like the course pursued by the
Farmers' Alliance party in Kansas,
which forbade the nomination of any
lawyer for the office of Judge. They
succeeded in electing one candidate to
the bench, and he had saving sense
enough to go to a law school to qualify
himself for the place." Fanaticism has
evidently gone mad in Detroit.

Special to the CAT-
HOLIC RECORD.
NAGARA.

His Grace, Ar-
chbishop of
Niagara.

Sunday, the 2nd
of the month of
November, 1892.
Niagara Falls.
Your Grace, Ar-
chbishop of Ni-
agara, and be-
came the most
and energetic
Dominic O'Malley.

Sunday morn-
ing early Mr.
High Mass at
an eloquent
on the gospel
o'clock Mass was
very Rev. Mon-
signor Rooney,
parishioners, his
dedication cere-
mony.

Long before
the grounds ad-
jacent to the
church, and the
crowded with a
people, young and
old—all alike
the important
Catholic—
The members
of the C. M. B. A.,
force, wearing
while the school
bright, happy face
light, occupied
the old to the
the afternoon.

His Grace said
parochial, resid-
ent, Monsignor
Dean Harris of
Father Kroidt,
ite Monastery,
pastor, Rev. Do-
minic O'Malley.

Proceeding to
the school, the
members of the
Grace stopped at
the new school
entrance, His
Grace, who had
passed around the
walls with his
crosier. His Grace
building and the
each room in suc-
cession.

After the con-
ing ceremony
the front balcony
McCarthy, a you-
of age, approach-
distinct voice, re-
ADDRESS FROM
To His Grace the
Archbishop of
Niagara.

MAY IT PLEASE
Your Grace, I
the children of St.
Falls, extend to
welcome on this day
of our new school.
With eager long-
ing we greet you
joyful event which
brought you to the
tribune of St. John's
devotion.

Month have we
that your blessing
the labor of the
to employ well
are glad to assure
our progress hith-
tory, we anxiously
advantages to be
well-equipped be-
ecacy, which we
monument of the
among the ratep-
unanimous aid to
We believe that
due to our much
whose wise admin-
the parish, the pe-
the management of
We express the
be pleased with you
at Niagara Falls
yourself as it is
your grateful child-
ren.

His Grace encour-
words of encour-
the children.
regular attend-
and strive care-
learning and vi-
and thereby grow
women and good
An address was
A. was then
Quillman, the
county, of which
text:

Ni-
To His Grace the
Archbishop of
Niagara.
MAY IT PLEASE
Your Grace, I
the purpose of b-
Catholics of this p-
Grace a most cor-
sincere love and r-
to manifest our
Archbishop once
enjoyment of good
Knowing the de-
in Catholic educa-
believing that our
respect will pro-
Your Grace as it
years past we have
necessity of bet-
for our children.
necessary ex-
the encourage-
of our cherished p-
the work has been
short time we have
ance, to be able
The success of o-
frances examinat-
under the good Li-
are in a most ef-
dition. In the r-
all necessary m-
appliances, we be-
prosper more and
Divine Model, it
advances of the
days of its in-
Your Grace was
diocese, its succe-
once—was due to
where. Now, like
it has grown to be