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# Catholic Record.



"CHRISTIANUS MINI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 7.

### WEEK ENDING SATURDAY, NOV. 29, 1884. FOR THE

NO. 320

# CLERICAL

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,

Editorial Correspondence of the Catholic Record.

THE PLENARY COUNCIL.

All eyes declare thee beautiful; to me
Thou art sublimely so; for oh! I see
Where'er I turn my eyes, the bright cross
gleaming,
Elest emblem of my faith! it leaves me
dreaming,
of other lands, where that on which He died
Is not—as on this soil—a something to deDear Monumental City, thou dost seem
for pay it due respect! and as a gleam
of glorious Bol falls on the darkened earth,
Giving it gladness, thy bright spires call
forth
Ecstatic day dreams,—and I proudly see

Ecstatic day dreams, - and I proudly see The acknowledged reign of Catholicity.

Not for the first time in its eventful history have the eyes of the American people been fixed on the lovely and lordly city which holds watch over the historic Chesapeake. Thrice before in this century have the prelates of the American Catholic Church gathered beneath the lofty dome of its majestic cathedral to legislate for the growing church of the yearly-expanding republic.

on the first day of October, 1829, the fathers of the First Council met in the Cathedral of Baltimore, the Most Reverend James Whitfield, Archbishop of Baltimore presiding; and the holy Bishop of Bardstown, Benedict Joseph Flaget; the eloquent and statesmanlike John England, Bishop of Charleston; the devoted Dominican, Edward Fenwick. Bishop of Cin. Bishop of Charleston; the devoted Dominican, Edward Fenwick, Bishop of Cincinnati; the Rt. Rev. Benedict Fenwick, compelled to leave the Society of Jesus to assume the mitre of Boston; Very Rev. William Matthews, Administrator of Philadelphia, with the Rt. Rev. Joseph Rosati, Bishop of St. Louis and Administrator of New Orleans, attending with their theologians. England, France, Ireland, America, and Italy, were represented in this little body of Bishops. The Superior of the Jesuit Fathers, and the Visitor of the Sulpicians, represented the regular clergy.

The Jesuit Fathers, and the Visitor of the Sulpicians, represented the regular clergy. This Council adopted the regulations of the synod held by Bishop Carroll, and the resolutions of the Bishops, in 1810. Its decrees, thirty-eight in number, were approved at Rome by Pope Gregory XVI.

This first council was followed by various other councils held in the different ecclesiastical Provinces. At these councils ecclesiastical legislation of the most useful character and significant import was famed. It was felt, however, that for the sake of uniformity and cohesion in the government of the Church a national Plenary Council should be called. Accordingly, in 1852, a Plenary Council was cordingly, in 1852, a Plenary Council was held in Baltimore, the Most Rev. Dr. Kenrick, Archbishop of Baltimore, presiding. Four other ops attended, besides the Abbot of the Trappists and the superiors of the Domin-ican, Augustinian, Benedictine, Francis-Jesuit, Redemptorist, Lazarist, and Sulpician orders and congregations. The great gathering was again followed by various Provincial Councils. Then came the civil war to distract and divide the American people. At its termination it was again judged wise to call a second Plenary Council, that the Church might, even after so gigantic a struggle, prove to the world its increasing vitality and unbroken unity, and to provide for the new condition of things brought about by the results of the mighty conflict from which results of the mighty conflict from which the nation had just emerged. At this council, held in 1866, under the presidency of Archbishop Spalding, assisted six archbishops, thirty-seven bishops, two abbots, and the superiors of fourteen orders or congregations. The decrees of this council form a most clear and valuable body of sharehy dectrine and discipline. Since ods have been held in Baitimore, New York, Philadelphia, Cincinnati and San Francisco. And now, more than fifty years after the meeting of the first Provincial Synod within the hallowed walls of the venerable cathedral of Baltimore, the third Plenary Council has assembled. Then one archbishop, five history and results of the cathedral moved these "men of might." the third Plenary Council has assembled. Then one archbishop, five bishops and one administrator met in Council. Now have been summoned to the Plenary Council thirteen archbishops, fifty-seven bishops, seven mitred abbots, and upwards of thirty superiors of religious orders and

paternal solicitude for the welfare of all tention than any others. It were diffi-the faithful committed to his care, has cult in such a council as that of Baltidesired all the Bishops of the Church in the United States to assemble in plenary council to consider the best means for promotation of the most profound and brilliant acquirements as well as of the

voke by his apostolic authority the third plenary council of Baltimore and preside over the same as apostolic delegate.

"We therefore, dearly beloved brethren and children, now make known to you that, in witness of this authority, we have by our letters of date March 27, of this year, convoked the third plenary council to convene in our metropolitan church at Baltimore, on the 9th day of November, in this year of our Lord 1884. Eighteen years have now elapsed since the last plenary council was held, and we have reason to be devoutly thankful to God for the steady progress which religion has made in the United States since that period. It cannot fail to be a source of consolation and benefit to the chief pastors of the Church of America to meet again after so long an interval, to recount their trials, their hepes, and their success in their respective fields of labor, to interchange views, to enlighten each other by mutual counsel, and to derive that strength and confidence which result from the same holy confidence which result from the reunion of earnest men engaged in the same holy

"Every State and diocese of the Union will be represented at the approaching council by prelates and priests, and although they are descended from divers nations and speak every European tongue, they are all united by the bonds of a com-mon faith and animated by the spirit of fraternal charity.

"The object for which this council is summoned, as you are well aware, is not to formulate new dogmas of faith, for the only doctrine we preach now is 'the faith once delivered to the saints.' Nor faith once delivered to the saints.' Nor will our deliberations have any political grievances to redress, any political aspirations to gratify. The Church of God has no direct relations with politics; political intrigues form no part of her divine mission; the Kingdom of Christ and of His Church 'is not of this world;' she renders to Casar the things that are Casar's, and to God the things that are God's. to God the things that are God's.

"The enactment of salutary laws for the promotion of piety and sound morals, the correction of abuses, the establishment, so far as is practicable, of greater uniformity in ecclesiastical discipline, the development of the Christian commonwealth, the quickening and strengthening of the bonds of charity, which should bind us all, as members of the Christian family, to our God and to each other—these are the signal blessings at which we

family, to our God and to each other—these are the signal blessings at which we aim in assembling together.

"May the Supreme Legislator, the source of all light, be the sole suggestor and guide of all our judgments, so that we may in nowise stray from the path of equity. May we so temper justice with charity that our decisions may be approved by Him by whom "kings reign and law-givers decree just things."

On the 9th of November the Council met. The opening ceremonies were of

met. The opening ceremonies were of unusual splendor. In fact, it is doubtful if in the history of the Church in Amer-ica there have ever been witnessed relig-

ious ceremonies as grand and impressive as those attending the opening of the third Plenary Council.

With thirteen Archbishops, sixty-five Bishops, scores of abbots, monsignori, vicars-general, superiors of religious orders, rectors of seminaries and theologians, such a procession, and spectacle logians, such a procession and spectacle

The minor clergy and the laity, who were to take part in the procession, assembled at St. Alphonsus' hall, about two squares distant, and then marched to the Archbishop's residence to receive the great dignitaries of the Church. The great dignitaries of the Church. The streets through which the procession was to move to the Cathedral were filled with spectators, reverent in attitude. In order followed the secular and regular clergy, seminarians, theologians, bishops, archbishops and mitred abbots, all in full robes. After the Bishops and Archbishops were the censer-bearers and the appeating delegate. Archibishop Gibbons bishops were the censer-bearers and the apostolic delegate, Archbishop Gibbons, and accompanying him was his venerable Vicar-General, the Very Rev. Father McColgan. Archbishop Gibbons was supported by his deacons of honor, the Rev. Fathers Lee and Devine, his secretary and chancellar. Train-bearers followed. The chancellor. Train-bearers followed. The Archbishop, at all times ascetic in his looks, his face seemed paler than ever, when in triumph. The voices of the choir were soon heard, and the opening service of the

council began.

The Most Rev. Dr. Kenrick, Archbishop
of St. Louis, celebrated the High Mass,
at the end of which the Most Rev. Dr. thirty superiors of religious orders and congregations.

On the 7th of September last, there was read in all the churches of the archdiocese of Baltimore, a pastoral from the Most Rev. Dr. Gibbons, dealing with the Most Rev. Dr. Gibbons, dealing with the approaching Plenary Council. His Grace, in that pastoral, briefly set forth the reasons for the summoning of the

the reasons for the summoning of the council, and invited the prayers of his clergy and people for the success of this great assemblage. He said:

"Our Holy Father, Leo XIII., out of his matterly discourse. Even in such an assemblage of learned and eminent men there are always some who, in virtue of position, reputation and great attainments, will attract greater attainments, will attract greater attainments.

we find in a current popular work the fol-

we find in a current popular work the following sketch:

"The Most Rev. James Gibbons, D. D., Archbishop of Baltimore, has been appointed by His Holiness to preside as Delegate Apostolic at the Third Plenary Council of Baltimore. Archbishop Kenrick, who presided at the first, stood at the very head as a theologian of vast knowledge and sound doctrine, as well as a biblical scholar of high rank; Archbishop Spalding, who presided at the second, had at Rome displayed ability and learning that were commented on in all countries; his vigorous, clear and solid mind comprehended, perhaps better than any one of his day, the condition of the Church in this country, and the ends which legislation should seek to accomplish. Archbishop Gibbons brings to the discharge of his high duties, learning, piety, benevolence, a great knowledge of mer, and accounting the condition of the church in this country, and the ends which legislation should seek to accomplish. Archbishop Gibbons brings to the discharge of his high duties, learning, piety, benevolence, a great knowledge of men, and especially of his own countrymen, which made him, like a Saint Francis de Sales, win souls to Christ in the very parts where Catholicity was unknown, and most pertinaciously misrepresented and maligned.

"He was born in Baltimore, July 13, 1834, and received the waters of hantism

misrepresented and maligned.

"He was born in Baltimore, July 13, 1834, and received the waters of baptism in the venerable Cathedral of that city. After pursuing a course of literary and theological studies under the care of the Sulpicians at St. Charles' College and St. Mary's Seminary, he was ordained by Most Rev. Francis P. Kenrick, D. D.

"After being for a time assistant at St. Patrick's Church, Baltimore, he was assigned to St. Bridget's, Canton, and became Secretary to the Archbisbop.

"His piety, his zeal and his readiness to undertake the most discouraging work were soon recognized, and when it was resolved to erect North Carolina into a Vicariate, and to make an effort to plant Catholicity on that soil, the Rev. James Gibbons was selected for the arduous position. No state has so small a Catholic population or so few churches—in fact, there must have been a hundred and fifty Protestant churches to every Catholic charsely in the external contracts. Protestant churches to every Catholic church in the state. Catholics could be courten in the state. Catholics could be counted by tens and by hundreds, but there were no thousands. He was consecrated Bishop of Adramyttum, August 16, 1868, and proceeded at once to the Vicariate assigned to him.

"Clear, eloquent and frank in the expessition of the destricts of the Christians."

position of the doctrines of the Church, he soon found men crowding to hear his discourses. In some his words became germs of faith; in all they produced a favorable impression. In a very brief time Bishop Gibbons had won the heart of the rugged old North State. Little communities of converts among the most cul-tivated and honored people of the state began to form; and there was a general expression of regret when, on the 30th of July, 1872, he was transferred to the see of Richmond. He still retained the duty of Vicar Apostolic, and both Virginia and North Carolina felt the influence of his

North Carolina felt the influence of his zeal.

"When,in 1877, the health of Archbishop Bayley of Baltimore became precarious, Bishop Gibbons was again called upon to assume new duties. He was appointed coadjutor, and soon after, on October 3, 1877, succeeded to the see of Baltimore. In this third field of episcopal labor he has shown the same ability, the same high qualities which were so striking in those where he had previously labored.

"His short but compreheusive work, 'The Faith of Our Fathers,' is so eminently adapted to our times and to this country, that it has done incalculable good. No Catholic book written in the United States has received so wide a circulation,

States has received so wide a circulation and none has been so widely read among those without the fold. Like the great work of Milner, it has called forth several replies from the Protestant side; but as each one is soon declared by Protestant to be anything but conclusive, some other undertakes the hopeless task. The work of Archbishop Gibbons stands as the American Apology for Catholicity in the 19th century."

Of Archbishop Ryan it was, at the time of his translation to Philadelphia, written

of his translation to Philadelphia, written:

"Most Rev. Patrick J. Ryan, D. D., was born in County Tipperary, Ireland, in the parish of Thurles, not very far from the historic 'Cashel of the Kings,' in 1831. While yet young he attended a school in Dublin. At an early age he showed a predilection for the Church, and in 1847 entered Carlow College, where he received a thorough ecclesiastical training. Being attracted to America, he arrived in St. Louis in 1852. A short time after he was made Professor of English Literature in the Carondelet Theological Seminary, and was ordained in 1853 by Archbishop Kenrick. In 1860 he took charge of the Kenrick. In 1860 he took charge of the Church of the Annurciation, St. Louis, his pastorate extending through the civil war. He was very active in the military prisons during those troublous times, and his labors as chaplain were highly commended. Subsequently he was trans-ferred to St. John's Church in the same city. After being established here, he visited Europe, traveling through Ireland, France, Germany and Italy. During the Papal Jubilee, celebrated while he was in Rome, he was invited by the Pope to preach the Lenten sermons in English. So eloquently did he honor the occasion that he at once attained to a high position in the estimation of the Vatican. In 1866 the University of New York conferred upon him the degree of LL. D. During the absence, at the Vatican Council, of Archbishop Kenrick, in 1869-70, he acted as Administrator in temporals. In 1872 he was made Coadjutor-Bishop, and was consecrated, under the title of cil to consider the best means for promoting the salvation of souls in this portion of the Lord's vineyard; and because of the lighest and rarest natural talents, to make the Lord's vineyard; and because of the infirm health of his Eminence the Cardinal figures. We may, however, be nal Archbishop of New York, who was so well qualified to preside, not only on account of his high office, but also of his mature wisdom and weight of merits, his Holiness was pleased to appoint us to con-

America, and is one of the most eloquent orators of the day.

"In St. Louis, where he is best known, he is greatly beloved by both the clergy and the laity, and we are sure that his departure from the field of his great usefulness will be deplored in a measure equal only to the joy with which he will be welcomed to Philadelphia. Nor well this regret at the translation of the great Western Prelate be confined to Catholic circles in St. Louis. On the contrary, the great body of Protestant and non-Catholic people of St. Louis will unite with their Catholic friends in demonstrations of regret that so able, so amiable, so with their canonic friends in demonstra-tions of regret that so able, so amiable, so public-spirited, and in every way so worthy a fellow-citizen, as well as dis-tinguished churchman, has been called away from them to another field of labor."

away from them to another field of labor."
The Right Rev. John Ireland, who for years served as coadjutor Bishop of St. Paul, succeeding last summer to that see on the resignation of Bishop Grace, is one of the most prominent churchmen and distinguished citizens of the United States. By his advocacy of total abstinence he has endeared himself to Americans of all classes and creeds. He has also, by his earnest and untiring efforts in the interest of Catholic colonization, given Minnesota a prosperous and progressive popusota a prosperous and progressive population. What marvel then if throughout lation. What marvel then if throughout the great North-West he is regarded as the Apostle of home and fireside and family? Bishop Ireland, on the second day of the Council, delivered a most remarkable discourse on "The Church the Support of Just Government." All the Bishops and theologians and an immense congregation, heard the discourse, which was of peculiar significance. Bishop Ireland, in the course of his sermon, said:

"Objection has been raised in the name of the State against the Catholic Church, as if she interfered with the duties of cit-

as if she interfered with the duties of citas it sae interfered with the duties of cit-izenship by dividing the allegiance of the subject. No less a name than that of William G. Gladstone has been connected with this objection. There is no ground with this objection. There is no ground for it. The temporal administration, the practical methods of government are matters for the State exclusively. The Church simply proclaims the principles of justice and morality, which are binding upon men, whether as individuals or communities. To bid her be silent is to make the State supreme alike in morals and in secular concerns. Protestantism did nothing ular concerns. Protestantism did nothing for liberty. Its claim to private judg-ment in religion was religious anarchy.

ment in religion was religious anarchy. If it was anything in civil and political matters, it was political anarchy, which leads to despotism."

In conclusion, Bishop Ireland eloquently paid a tribute to this Republic, saying: "Believe me, thy surest hope is from the Church, which false friends would have thee fear. Believe me, no hearts love thee more ardently than Catholic hearts: no tongues speak more loudly is a large supply of excellent new desks would have thee fear. Believe me, no hearts love thee more ardently than Catholic tongues speak more loudly thy praises than Catholic tongues; and no hands would be lifted up stronger to defend thy laws and institutions than Catholic hands. Esto perpetua."

These are but types of the men of incomplete; that of blackboards sufficiently and, thanks to Sister Superior, is sufficiently and, thanks to Sister Superior and the superior and thanks to Sister Superior and the superior and thanks to Sister Superior and the superior

These are but types of the men of which the Plenary Council is made up.
When the individual members are so illustrious what must be thought of the consist aggregate? We are not, we must confess, surprised that the eyes of all America are now fixed on the Monumental City; that to American Protestants of all classes the meeting of the Plenary Council is one of deep interest. This meeting has led our respected and thoughtful contemporary, the American, to reflections that show the leep interest taken in the proceedings the Council as bearing on the growth of the Church and its attitude in respect of the civil authorities: "The growth of the Catholic Church in

America has been rapid, though it has been by accretions through immigration and annexation rather than by assimilating any considerable part of our Protestant population. And in spite of some very great mistakes, such as cast a shadow over the last years of Archbishop Purcell, the management of the Church's interests has been able and wise. There has been a steady improvement in the educational apparatus, a better adjustment of parochial machinery to American wants, and an awakening of literary activity which promises large results in the future. Of the questions before the council, hardly any will be more urgent than the relation of the Church to the freedmen of the South. It might be supposed that the negro's love of display and visible grandeur would attract him to the membership of a Church which counts so much on the efficacy of a splendid ceremonial. In Central and South America the black man seems to be much at home in this communion, and even in its priesthood. But thus far, we believe, the colored members of the Roman Catholic Church in the United States is but slight, although plans to increase it were discussed at the pre-

vious Plenary Councils.
"Another topic of discussion will be the transformation of the American Catholic Church from a missionary into a national Church. Heretofore it has been assumed that some recognition generally has taken the shape of a concordat between Church and State. There are European digni-taries of the Church so ignorant of Amer-ican conditions as to suggest that such a recognition be asked in America also. equally with all others, enjoy the fullest at once before our supply is exhausted. | words.

"On his return recently from his second European trip, on the occasion of the assembling of American Prelates in Rome, he representing the Province of St. Louis, his elevation to the Archiepiscopal dignity, under the title Salamina, was announced, to the great satisfaction of his friends. As a speaker Archbishop Ryan has no equal in the Catholic Church of America, and is one of the most elequent orators of the day.

While our contemporary is in error in though the State cannot abandon its atti-tude of indifference."

While our contemporary is in error in

attributing the personal misfortunes of any individual, however eminent, to the church itself, the tone of his remarks is so friendly that we discern in his observa-tions an expression of that kindly feeling now entertained by the bulk of the Amer-ican people towards the Catholic Church, as a great civilizing and humanizing force. For our part, though we may be accused of being over samping, we have formed For our part, though we may be accused of being over sanguine, we have formed great hopes of this Plenary Council. The Church has come to America, not only to stay, but to increase and multiply and wax exceeding strong in the land. It is the church of the future, the only institution that can save American civilization from the ruin with which licentiousness and infelality threaten; the church that civilization is considered in the church that can be considered in the church considered in the church church can be considered in the church chur fidelity threaten it. The church that civilized the Frank and redeemed the Saxon, the church that flourished in the republics and the free cities of the Middle Ages, is the same church which will save America. It is the same church which the inspired man of old likened unto "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious; even like a jasper stone, clear as crystal." It is that city whose builder and maker is God. It is that church of which is sung the sweet anthem

Glorious dwelling of the holy, where no grief or gloom of sin Through the pure and pearly portals evermore shall enter in;
Christ its light and God its temple, Christ its song of endless laud,
Oh! what preclous consummation of the things of God!

F. C.

# SARNIA SEPARATE SCHOOL.

The following report of Inspector Donovan, regarding the standing of Sarnia separate school, reflects the very highest credit on the worthy pastor, the school trustees and people of that parish:

Hamilton, Nov. 3rd, 1884.

To the Trustees of the R. C. Separate Schools, in the Town of Sarnia:

GENTLEMEN,—I have the honor to report on your Schools in the following particulars, which I collected during a

particulars, which I collected during a visit made on Thursday, the 30th ult. : Accommodations—The class room for

the boys' department has good facilities for lighting, heating and ventilating. It is large, with high ceiling, and all parts clean and in good condition. The water supply is abundant and convenient, the

is incomplete; that of blackboards suffi-

Organization-The boys' department consists of all grades, from the alphabet class upwards, and is under one teacher. Should your means permit, an additional room and teacher for the boys would fully repay their cost. The girls, having two teachers, are better situated. The transfer of class III from the junior to the senior teacher would equalize the attend-ance, and, I think, promote the general edicinory of the girls' designature its. efficiency of the girls' departments

Standing of the girls departments.

Standing of the pupils—Boys, I(Mr. M. J. O'Connor, teacher): Reading, good spelling, very good; arithmetic and writing, middling; literature good, composition middling, geography excellent, grammar very good, history good, Christian doctrine good, order and discipline middling.
Girls' senior, (Sister M. Medard)

Reading good, spelling good, arithmetic and literature fair, composition middling, writing good, singing good, geography and grammar good, history middling, Christian doctrine very good, order and discipline very good. Girls' junior, (Sister M. Blaudina): Reading middling, writing good, spelling good, arithmetic fair, analysis of reading lesson good, singing good, Christian doc-trine very good, order and discipline

Remarks-The teachers seem earnest and indefatigable in their labors. Irreand indetaugate in their laborations and tardiness, especially on the part of the boys, are faults which the authorities should promptly remedy. Although there is generally ample room to accommodate all the pupils attending, still every class-room is not what could be desired for comfort and convenience. However, all things cannot be done at once, and I have reason to hope that, before long, any deficiency in this respect will be fully sup-

With best wishes for the success of I remain, gentlemen,

Your obedient servant, CORNELIUS DONOVAN, Inspector.

CATHOLIC FAMILY ALMANAC.

## CATHOLIC NOTES.

Petitions have been sent to the Holy See, asking that the privileges granted to the priests of Spain and Portugal and their dependencies of saying three Masses on All Souls' Day be extended to the Universal Church the Universal Church.

The Pope sent \$2,000 to Catania for the relief of sufferers from the recent cyclone. The Pope presented his portrait with an autograph letter to Father Curci, as a mark of favor. The archbishop of Florence invited Father Curci to preach a thanksgiving sermon on the escape of that city from the cholera.

Ray, Dr. P. L. Chapelle, register of St.

Rev. Dr. P. L. Chapelle, pastor of St. Matthew's Church, Washington, recently called at the White House and invited the President to attend the opening exercises of the Plenary Council to be held in Baltimore, November 9. The President promised to be present if not prevented by his public duties.

An official report, published by the Statistical Department of Japan states that the number of Christian converts in the country is approximately, 80,000. Of these 60,000 are Catholics and 20,000 are Protestants. The number of converts to the Greek Church is not stated; but it is believed to be very large, especially in the Islands of Jero. Islands of Jero.

A Rome dispatch says the Propaganda has received advices from Canton tha many Catholic chapels have been sacked and destroyed. Two hundred houses of Christians have been pillaged and burned, women outraged and men tortured for refusing to continue to in. tured for refusing to participate in Chinese religious rites. Two bishops, thirty missionaries and seven hundred Catholic refugees have arrived at Hong Kong

The German elections show a large increase in the Socialist vote. The Liberal vote has declined. The vote for the Party of the Centre, which the eminent Catholic statesman, Herr Windhorst leads, shows that Prince Bismarck will have to make tems with that restricts. make terms with that party, to secure a majority in his great social and colonization schemes.—N. Y. Freeman's Journal.

Mgr. Maceoto's project to launch a floating church on the Amazon River is floating church on the Amazon River is exciting much attention in France, where the Bishop now is, having gone thither to prepare for the realization of his plan. The vessel will be called the Christopher—an appropriate name, as it will bear Our Lord to the Brazilian Indians in isolated lands on the Amazon.—New York Freeman's Journal.

The following are the names of eight of the nine new cardinals: Ganglbauer, Archbishop of Vienna, Austria: Gonzalez Y Diaz Tunon, Archbishop of Seville, Spain: Celesia, Archbishop of Palermo; Massaia, Venerable African Missionary; Meros Gori, Secretary of the Consistorial Congregation: Laurenzi, Assessor of the Congregation; Laurenzi, Assessor of the Holy Office; Masotti, Secretary of the Congregation of Bishops and Regulars; Verga, Secretary of the Congregation of Council.

The evils of intemperance are wide-spread, and effect many Catholic homes that otherwise would be prosperous and happy. Intemperance is at the root of many an apostacy, many a dishonored life, many an unhallowed death; it causes more suffering, more tears, than war it self. It is a terrible evil, and one that has become appallingly prevalent. Every Catholic must rejoice from his heart of hearts at the energetic efforts which are now being made for its suppression.—Ave Maria.

The Moniteur gives an interesting ac count of the exhumation of the remains of Bossuet, which have lain at Meaux for a century and a half. On lifting the lid of the leaden coffin enclosing the body of the bishop, the silken winding sheet was removed with care, disclosing to view the head slightly inclined to the left, and so little defaced that the likeness to the portrait by Rigand was discernable. The silver white hair of the Bishop remains as in life. Into the lid of the coffin a glass plate was inserted, and the remains were thus exposed to the public for two days.

Who set up the first printing press in Rome? Paul II., the Pontiff whom "Liberal" accounts would represent as an enemy of learning; was one of the first to welcome the new invention. Who sheltered it? The Colonnas so often maligned for their attachment to the Holy See. Who protected it? Cardinal Torquemada, a near relative of the Inquisitor of that name. These details are given by the "Liberal" Liberta, which will not prevent the same paper from maintaining in another issue that the Church is afraid of light—Indo-European Correspondence.

The Liverpool Times quotes detailed accounts of miraculous cures effected during the recent great French pilgrimage to the shrine of Our Lady of Lourdes. The names and addresses of those benefitted are given, together with the most authentic particulars of their maladies. A very remarkable instance is that of a young girl named Josephine Blays, of the town of Luche, canton of St. Veran, Deux Serves, who became entirely dumb some two years ago from an affection of the nerves. From the month of May, 1882, she was unable to articulate a single word, and her lips had acquired an appearance of utter immobility. She was taken to Lourdes, and was bathed several times in the waters; but apparently without effect until Sunday the The numerous orders we daily receive for the Catholic Family Almanac attests its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so have not yet sent their orders to do so and she articulated distinctly several