Empire at large, of the Angle-Saxon rac at large, and of civilized Christendom i all quarters of the world.

re we have the motives that actuat the Liberal leader and hie party-motives ecoming the Christian and the statesman. tives befitting an age wherein the blessings of peace are more than ever prized and sought by mankind, motives whose avowal give promise of regenera-tion and liberation for Ireland, of renovation and perpetuation for the empire at

THE TWO CHURCHES.

We read some time ago in Le Moniteur

de Rome that Father Tondini, well known

tendencies have for spokesman and apostle a former professor of the University of Moscow, M Viadinir Solovieff, from whom Father Tondini cites at the beginning of his articles these remarkable words: It is said that the union of the churches is impossible and not necessary. Now, in our liturgy we pray for this union. To pray for anything impossible or wholly unnecessary were an act of purest levity or sheerest mockery. Of two things, then, one-either lay saide the prayer or acknowledge that its object is possible and desirable. Whereupon Father Tondini shows by citations from a controversy of M. Vlad inir Solovieft with M. Askakoff, director of the Rus, with what an ardent patriotism the former is animated and how just and pure are his intentions. His own words, in fact, explain just how he looks at and understands patriotism : It would appear, said he, writing to Aksakof, that to the dogmatic decisions of the seven you understand love of country to consist our nation. Let us take, for example, the name of raskol, which signifies schism or in our theological works are simply conforming sects existing in the very bosom itself of the Russian Church ) By its very origin and character this raskol is and exclusively so. Yet out of love for of an infallible magisterium." Russia and for the schismatics, you should desire them not to adhere to their raskol, but that they renounce it and free themselves from its their families, their parents and their country. Why so? Simply because the raskol, although a national institution, is exist," Father Tondini remarks that for any one who knows Russia, this argument drawn from the raskol bas great logi cal and practical force, for although official statistics place the number of these schismatics at one million, it is a notorious thing that they reach fully 10,000, 000. He cites other passages from Solo vieff, wherein this writer draws the distinction between nationality and nationalism, and indicates the supreme ideal which the Russian national spirit should and English offer us terms of comparison to judge according to effects the difference between nationality and nationalism. The fruits of English nationality are Shakespear, Byron, Ber kely and Newton; the fruits of English nationalism, the spoliations committed in every part of the world, the enterprises of Warren Hastings and Lord Seymour, the laying waste of countries and the massacre of men. In the same way the great German nationality has of the people that yield to its sway, than any one people taken separately. Christianity does not exclude any, but is it expresses at the same time its national ideal, which it appreciates and reverminds us not without pride, of 'German themselves with calling it 'Holy Russia'. desiring to place him over all other Here is its ideal, which is neither consovereigns and making him head of servative nor liberal, neither political every state." Here Father Tondini nor asthetic, just as it is not exclusively observes that the object of his exposition ethical; it is an ideal at once moral and of M. Solovieff's views is not to enter

its

for

alia-

for

der.

e in

swer

like

re of been turb.

cure

d by

ir to

otive,

being

what

apire.

ed by

as an

res of

fnot

ke of

pions

r felt

ques-

hould

after

eland,

than

con-

il, the

Basure

n that

do 80. d laid

tour,

unded

d will

ge and

e fond

their

force.
to be
Wales
to be
justice
that is

s, and are, in ion, to

to con-

you do

can be, we the

to fulfill but one step, and Mr. Solovieff addressing his opponent writes: "Holy Russia has need of a holy work; this is my proposition. Upon you now rests the onus of proving that the reunion of of the east with the west in the human. divine unity of the universal church is that Russia is to address to the world at the question. But Father Tondini takes good care, by the citing Solovieff's own word, to show what he thinks of the church to which he belongs. Here are his words : "We belong and will ever belong to the Russian church, but we must observe that what is here important for his zeal in favor of the reunion of the is the substantive church and not the eastern and western churches, had adoptive Russian. Russia draws, indeed, published in the Rassegna Italiana an all its strength from the church, but the interesting study on the tendencies, now church depends on nothing earthly or perceptibly manifest in Russia, in favor buman. Orthodoxy is equally found in of this much desired reunion. These the Graeco-Russian church, but is not its exclusive property. In other words, there is nothing anti Catholic in orthodoxy; there is no exclusively eastern profession of faith in inevitable and fixed opposition to a western profession of faith. We find on the contrary in the Eastern profession of faith an orthodoxy truly universal, capable of assuming and investing itself with all that is true in the principles of Catholicism."

Further on, M. Solovieff explains at length his ideas on the nature of the Russian church : "The Eastern church has never, strictly speaking, as a church, fallen into error. She has never ratified or proposed to the faithful as an obligatory dogma any doctrine contrary to Catholic truth. All the truths of faith which the Eastern church, in its totality, has constantly, generally and with out innovation professed, are reducible first councils. We may consider this body in attachment to everything proper to of doctrine incomplete, but it is none the less true and orthodox in the etymolog. Russian raskol-(under the collective ical sense of the word. All things else division, is comprehended all the non- matters under discussion, to be considered only in the light of opinions of different schools of theology and of theologians more or less worthy of considerproper to us-it is a national institution ation, but nowise enjoying the authority

Father Tondini on this point observe that there is ground for surprise at such language, when the long discussions on the Filioque are borne in mind. It follows control, although it particularly concerns from M. Solovieff's doctrine that every member of the Eastern Church is free to profess, as the Catholics do, that the Holy Ghost also proceeds from the Son. This something bad and as such should not inference is confirmed by the following words of M. Solovieff, cited by Father Tondini, From the fact that the Eastern Church has not expressly adopted the definitions of the Councils held in the West, after the first seven, it does not follow that Catholics are entitled to call her heretical, because the Eastern Church has never, in her totality, or through the organ of her supreme authority, rejected or anathamatized the Western definitions as the Armenians, for instance, did, in the case strive to reach: "The odious persecu- of the fourth ocumenical which they tion and death of Christ were not, he | condemned, to adhere to the first three." says, the work of the Jewish nationality, Then follows a precious avowal: "The especially since Nihilism has raised its principles, and put on new ones, as the of which Christ, looked on as a man, hierarch has not in the Eastern Confeswas the greatest glory, but the result of sion that solidarity and infallible authorthe narrow and blinded nationalism of ity possessed by the hierarchy of the patriots of the stamp of Caiphas. At Catholic Church. Not only has no any rate, the policy of the Germans bishop individually nor even all our bishops collectively, the right to make dogmatic decisions to be considered infallible and obligatory by the faithful. Not less remarkable is the language of M. Solovieff, to express the desire for the reunion of the two churches, and answer objections to the proposal. We must content ourselves with the principal points: "The affection and internal reconciliation with the West does not consist in a servile submission to occidental forms, but in a given the world Lessing, Goethe, Kant fraternal understanding on the basis of and Schelling, while to German national- the life of the western world. In the ism is to be attributed the forced Ger- reunion of the Churches, I foremanization of adjacent populations from see, not the death of the Rusthe time of the Teutonic knights down sian Church, but an elevation to our days. Nationalism when pushed hitherto unknown of ecclesiastical authto its extreme consequences is the ruin ority, an embellishment of our religious life, the sanctification and spiritualizabecause it makes that people a foe to tion of our civil and national life, the humanity, and humanity is ever stronger manifestation before the entire world of Holy Russia. The principal point is above every nationality. Ordinarily in spirit and in truth. This were imwhen a race praises its own nationality, possible if in the Catholic church there were neither spirit nor truth. But this who will dare affirm? Where the antagon ences more than all the rest, ism between the two churches ha Thus the Frenchman speaks of his taken deepest root is on the politico-beautiful France and of the glory of religious field. The principal reproach the French name: the Englishman is made against us by Catholics is our proud of old England, while the German, Casaristic papacy, and our reproach to taking higher ground and attaching a them their Papistic-Cæsarism. Catholics moral character to his nationality, re- reproach us with having till now made, and with still making, the emperor the loyalty.' So when the Russian people head of the church, while we blame desire to express their tenderest feelings them for having not only made of the toward their country, they content Pope a temporal sovereign, but also

with giving opinions expressed on each side, and still further explains himself:
"On what are principally grounded these mutual recriminations? In what dogma temperance and of the efficacy of the opof the Catholic Church are the rights of posite virtue as practised by Catholics. It the churches, the spiritual reconciliation | the Pope as a sovereign defined? In what definition ex cathedra is he declared chief of all Christian states? These dogmas not a holy work, not the creative word and definitions have no existence. On the other hand, it is not a dogma of large." This brings us to the very core of orthodoxy that the Czar should be head of the Church. This shows that our Casaristic papacy is, at bottom, reducible to the true and capital idea which makes of the Christian prince a person combining with independent authority a special function in the Church, just as the Papistical-Casarism of the west is reduc able to the true and very important idea of a supreme pastor, who, invested with supreme spiritual authority throughout the Caristian world, appears invested with this authority in the eyes of sovereigns themselves, although he has over them no direct authority in matters purely of state." Father Tondoni justly remarks that if an orthodox writer expresses himself with so much independence and enlightenment even on the political action of the Papacy, and if herein there is matter for consolation, we must, on the other hand, see how necessary it is, to day more than ever, to keep in the exposition of Catholic doctrine, to rigorous theological exactitude, and avoid all exaggeration. It is a fact of which the word of M. Solovieff prove the existence that a preparative intellectual move ment has already begun in favor of the reunion of the eastern and western churches, and that it is now necessary to prepare the popular heart for its acceptance, which demands care, lest by any want of charity the movement should be fatally arrested. It is also true, to employ a beautiful figure of M. Solovieff, that the coming of a single swallow may be attributed to chance. But if this swallow can live, as is the case of the eminent Russian writer, in a Northern country, without dying of cold, it proves that the severely glacial weather has passed away, and that it is safe to work in the open air. The Russian writer suggests as a reason of opportunity for he reunion, the anarchical situation of the Christians of the east, which is not

> In his article on the reunion of the two churches, Father Tondini comments at length on the appeal, addressed by M. Solovieff, to the prelates of the Russian schismatical church. A Danish sheet, Nordisk Unbelad, also deals with it in a late number. Here is an extract from the Danish sheet: What has till now protected the Russian church against complete ruin and dissolution in the sea of sects, is solely the secular arm with its Draconian legislation and its policy. The sectaries know how to avoid the legal penalties by bribing the priests of the state church, who for a small amount sell them certificates testifying that they have received communion in the state church. Men of reflection bave for a long time, but head, sought a means to free the Russian church from its sad condition. It is not long since the wellknown Russian publicist and historian, Vladini Solovieff addressed the prelates of the Orthodox Church an appeal of marked logical power, showing (1) that the Roman church has never be come guilty of heresy, (2) that it has never become guilty of schism; (3) that consequently there is no ground for the separation of the eastern and western churches; (4) that consequently it is the duty of all to work for their reunion. By this appeal the Russian historian no alone gave proof of his great personal courage, but also showed a profound in telligence of the imperious requirements of the Russian church. Aid can only come to it from without, from the living centre of the Church, the Vicar of Jesus Christ at Rome, Solovieff enters the lists in favor of union. But what will those prelates say in reply? Will they dare take a step involving them in contradiction with the government. We can hardly hope it-and the Casaristic Papacy will not freely resign its preythe state church. Meantime, nothing else can be done other than to commend to God the proposed union.

without advantage for the cause of the

reunion of the churches, an anarchy

which Divine Providence has not in vain

prolonged till the present moment.

THE current number of the Catholic World fully bears out the promise of the July issue, which has been commended as touching a greater variety of live subjects than any of its predecessors. The August aumber, just out, likewise caters for a variety of tastes. Leading off with an interesting biographical sketch of the lately beatified Edmund Campion, one of the most admirable of men and of martyrs, the purely religious side of the magazine is further strengthened by a noteworthy and characteristic article by Father Hecker on "The Guidance of the Holy Spirit," which appears in the new department, "With Readers and Corespondents," and seems to be the initial one of a series. In religious." From that ideal to the seek- into a controversy with him, all the more ing of the holy mission which Russia has because the latter contents himself H. H. Wyman discusses a vital topic; so

shows the difference between the Catholic virtue and fanaticism, and it will be sure to attract attention.

THE MAIL ON QUEBEC POLITICS.

The Titus Oates of the Toronto Mail is still finding new causes for continuing his crusade against the Church everywhere, but especially against the French population of Quebec. Erstwhile he made the discovery that there is a general French advance which in Quebec is forcing the British population to take a back seat in the councils of the country, and which threatens to result in ultimate French domination and the total extinction of English influence in that Province. He has discovered also that in many parts of Ontario the French population is gradually but surely increasing. Hence he finds an excuse for keeping up his war cry, "Down

with the French. Surely if the French Canadians are so "poor in pocket and dull in mind" as the Mail has been in the habit of representing them to be, the pure blooded Englishmen (?) of the Mail stamp have little to fear from French Canadian encroachments. Or perhaps he is not quite confident that his theory that the Church is destroying the French Canadian race is quite correct!

In an editorial of the 23rd Inst., we have a new evidence of his terror of the French Canadians. He says:

"The platform of the Mercler candidate in the country of Laprairie possesses a painful interest for us all."

The platform is not ultra-Protestant enough to suit the Mail's tastes. The Mercier party do not propose to banish the Jesuits, and to drive religion from the schools; and "this bodes no good either for the minority in Quebec or for the Dominion at large," Beeldes: "The original task of the British was to assimilate the 60,000 habitants who remained in the colony after the conquest," Instead of assimilating them, the Mail finds that "to-day the task that confronts us is the assimilation of about 1,300,000 habitants, directed by a church worth a hundred millions in money, able to elect at least 70 members of the Federal Parliament; holding the balance of power in every legislature within the Dominion except that of British Columbia, and, thanks to the Separate School Act of 1863, possessing all the appliances for tuilding up a quasi-alien community in Ontario as well as Quebec. This is not all : etc."

He then continues the doleful strain with a rodomontade on the dangers to be feared from the influence which the Pope will wield in the Dominion unless all this be changed, and the "French advance" be stopped.

"Quasi alien," and "French advance" indeed! The French-Canadians are as truly Canadians as the writer of all this trash, and more so. They are as truly loyal to the country, too, though they may not be as ready to put off one set of be brighter on one side or the other.

The Mail seems to overlook what one

of its favorite preachers said in a lecture not long ago: "The French Canadian is here to stay, of the country. He may as well endure what he cannot cure. It is very hard Juion of the Provinces left Ontario at the mercy of the French, and confederation was begotten for the purpose of letting each population legislate for itself. Now it appears that Confederation leaves the French Canadians too untrammelled. Perhaps if Legislative Union were restored the Mail's Utopia would still be unattained. At all events, he may as well satisfy himself with trying to govern Ontario for the present. It will be time enough to rule the Dominion when he succeeds in a single Province.

THE CATHOLIC COLORED MISSION SCHOOL OF WINDSOR, ONT.

Like other schools the Catholic colored mission school of Windsor has had its half yearly examination.just immediately pefore the closing of the school for the mid summer vacation. There was a full attendance, and Dean Wagner examined the children thoroughly on all the branches taught in the school. The examination in reading, arithmetic, and examination in reading, artification, and on the catechism was particularly satisfactory. Fifteen of the largest boys and girls showed special proficiency in the recitation of the catechism. These form a class of candidates for first communion, a class of candidates or irst community, and manifest great anxiety to advance in the knowledge of the Christian doctrine, so as to be permitted to make their first holy communion, with the other children of the parish next spring.

In connection with the colored mis sion, Dean Wagner informs us, that up to the present the sum of two thousand dollars has been realized from the ten cent subscription. This is only one-fifth of the sum required for the build-ings of the mission. The fact is, only about one in every twenty of those to whom the appeal in rayor of the mission

may be able to begin the work on the church and school house as soon as possible. Of course, as mentioned before, this caunot be done as long as the necessary funds are not on hand.

## DIOCESE OF KINGSTON.

EPISCOPAL VISITATION.

On Saturday the 16th inst. the Most Reverend Dr. Cleary, Beshop of Kingston, came by express from Cornwall to hold his visitation in the Roman Catholic church here and administer confirmation. He was met at the depot by the pastor, Rev. M. C. O'Brien, and several of the prominent members of the congregation and all the children of the parish arranged banner. It was a novel and interesting sight. As they moved through the streets and formed a guard of honor to the Bishop when passing under the triumphal arch erected in front of the church, the Protestant population seemed to share in the festivity with the Catholica. The prescribed ceremonies of Episcopal Visitation then took place within the Church, and the Bishop, having delivered a short address respecting the purpose of his coming, arranged the order of his work and dismissed the congregation with his blessing. In the afternoon his Lordship and his secretary examined all the candidates carefully in the christian doctrine, and required each of them to recite from memory the pray interesting of them to recite from memory the pray ers which, in a pastoral letter, he had previously ordered all to learn by heart as an indispensable condition of their reception of the Sacrament of Confirma tion. Next morning, Sanday, the 17th inst., the Bishop celebrated Mass at 7 30 and gave Holy Communion to all those who were to be confirmed. At 10:30 he presided at to be confirmed. At 10:30 he presided at High Mass celebrated by his Secretary, Rev. Thes. Kelly. The day was exceedingly but and the church was crowded to excess. After Mass his Lordship administered Confirmation to 35 males and 39 females—total 74 candidates. At the conclusion of the ceremony his Lordship delivered an instruction to the abilders of the walks of instruction to the children on the value of the graces they had just received and the rules of life whereby they were to preserve their strength of virtue and guard themselves against the danger to which they may hereafter be exposed. He then addressed the congregation in general on the duties of Catholics towards one another and those outside the church by whom they are surrounded in the intercourse of daily life. He specially warned parents to be most careful of their children and to keep all occasions of sin far away from them. He nstruction to the children on the value of

careful of their children and to keep all occasions of sin far away from them. He also thanked the congregation for the sentiments of loyalty and affection which they had expressed in the address that had been read to him in the sanctuary by Mr. Toos. McDonald, accompanied by forty mer of the congregation. He warmly men of the congregation. He warmly exhorted them to cherish this spirit of Catholic faith and this love of their religion and their pastor, and to profess it reigion and their pascot, and to profess it openly before men on all suitable occasions. He eulogized their local pastor in high terms for bis z-al in discharge of his priestly duties and his carnestness in fulfilling his bishop's instructions and innling his bishop's instructions and in-suring the co-operation of the faithful for all good works. In fine he prayed that this union of bishop, priest and people would always exist in Morrisburg, and this would be the pledge of success in every undertaking and a sure way of obtaining the blessing of Heaven upon the medves and their tamilies.

## OBITUARY.

The Late Miss Agnes McKnight.

On Wednesday of last week a requiem on the 2nd of this month. Miss Mc-Knight while in the enjoyment of health It may not be an easy task that the

Mail has undertaken to legi-late him out in heaven were held in store for those who loved the mother of our Divine Lord and who followed the footsteps of one and however to content some people. The complaint was once that Legislative mortal to do. She knew that works of charity were dear to Mary's heart, and she was charitable. She knew that Jesus and Mary loved virtue and purity of heart -and she was virtuous and pure of heart.
Those who knew her loved her and admired her for the very many traits of character she possessed which combine to make the perfect Catholic Christian lady. Her faith and her good works preceded her, and she is now, we hope, enjoying the fruits of a noble Christian life, in the world beyond, where Jesus and Mary will apportion her the reward her life has merited.

Mrs. Alex Hay, Ottawa.

Mrs. Alex Hay, Ottawa.

Death has called away one of our esteemed young ladies in the person of Mrs. Alex. Hay. Mrs. Hay was only a short time married and resided with her parents, who sadly feel the position in which they are placed. The floral tributes were sufficient to show the respect with which deceased was held by her associates. The cause of death was consumption. Her last moments were full of resignation. She was attended by Rev. Fathers Pallidet of St. Joseph's. The funeral obsequies took place on Friday, 15th, at St. Joseph's church. A large concourse of mourners were present at the funeral.

## WEDDING BELLS.

At Franklin, Penn., on Monday, July 18, Mr. J. H. Keliy, son of our respected fellow-citizen, Patrick Kelly, Esq., jailor, was united in matrimony to Miss Emma E. Benzino, of Oil City, Penn. We extend to the bride and bridegroom our hearty felicitations, accompanied by the wish that their lives may be long and happy.

The Catholic church yields emollients to the lacerated heart and resources to the mind of genius.—Bossuet,

What we like determines what we are, and is the sign of what we are.—Ruskin.

THE JUBILEE COERCION BILL.

Dablin, July 25 .- A Nationalist convention was held at Newry to day attended by 60 delegates, including many priests. The meeting unanimously resolved priests. The meeting unanimously resolved to treat as a leper any traitor testifying under the C/imes Act. It was also resolved that if the league should be proclaimed the Newry branch should use every strategem to continue its meetings by night in the fields, in the streets, or in

private houses.

Dubliv, July 25 — A special issue of the Dublin, July 25 — A special issue of the Dublin Gaz-tte announces that the following counties have been fully proclaimed: Kings. Leitrim, Longford, Sligo, Galway, Mayo, Roscommon, Clare, Kerry, Cork, Lamerick, Kilkenny, Queens, Tipperary, Waterford, Wexford, Donegal and Monaghan. The counties partially proclaimed are: Armagh, Carlow, Down Cavan, Dublin, Kildare, Fermanagh, Londonderry, South Meath, Tyrone, Westmeath and Wicklow.

The following towns have also been

meath and Wicklow.

The following towns have also been proclaimed: Dublin, Cark, Limerick, Waterford, Londonderry, Kilkenny, Drogheda, Belfast, Carrick, Fergus and Gal-

Lindon, July 25 -The Daily News says the Dublin proclamations surprise even those who believed least in the crupulous-

ness of the present Irish Government.

The Cabinet Council to-day considered the re-ports submitted by Mr. Balfour on the proposed suppression of the National League. The Cabinet approved the proclamation, but postponed all further application of the Crimes Act until the fect of the proclamation has been seen. The Dublin Executive advises the prose-cution of Wm. O Brien for the speech he

made yesterday at Luggacurren.

Mr. Chamberlain has also warned the Government that the Radical vote will not support their action unless the Dublin executive directed the exercise of the powers of the act with mildness and discretion.

Mr. Balfour's explanation in the House of Commons shows that the warning has been accepted. The proclamations over the accepted. The proclemations over the greater area of Ireland are not to operate actively, but as a mere measure of precau-tion. The Parnellites propose to raise a debate to morrow attacking the procla-

debate to morrow attacking the proclamations by a motion to adjourn.

A protest against the Itish Coercion Bill has been issued over the signatures of the Earl of Granville and 28 Liberal peers, including the Earl of Ruseberry, the Marquis of Ripon, the Earl of Kimberley and Earl Spencer. The protest denounces the act as a source of lasting irritation, of hatred and mistrust of the law, and declares that the measure deprives Irishmen of their individual rights, and creates and stimulates the growth of secret societies.

Correspondence of the Catholic Record.
NORTH SYDNEY, N. S.,

The annual distribution of prizes at the above institution, under the charge of the Sisters of Charity, took place at the con-vent hall on 13th July last. The ball was

vent hall on 13th July last. The hall was filled to its utmost capacity by the parents and friends of the pupils.

On the platform we noticed the following clergymen: Rev. Messra McIntosh, P. P., North Sydney, James Quinan, P. P., Sydney, M. McPherson, P. P., Bras D'or, A. McGillivray, P. P., Bois Daue; R. Grant, P. P., Iona, and Rev. Father Lafond, of Arichat, N. S. Previous to the distribution the pupils gave an entertainment, the performance of which reflected ment, the performance of which reflected great credit on the zeal of the good Sisters attention of the pupils to their studies.

The programme was an excellent one and was enthusiastically received by all

present. PART FIRST. On Wednesday of last week a requiem mass, the fering of the Children of Mary, was celebrated in St. Peter's Cathedral in this city, for the repose of the soul of the late Miss Agnes McKnight, who died at her mother's residence in Detroit, Mich., on the 2nd of this month. Miss McChorus Chorus Lucia di Lammermoor. Instrumental Harmistoun. Wisses J. Foley, M. Gouthro, J. Purves, M. Vooght. S. Peppett and A. Foley. French Leman. Glover. Chorus Glover. Glover.

Chorus Martha,
Instruments Czerny,
Misses A. McPherson, B. Joy, and M. E. Joy.
Melo-drams
Instrumental, (Norma) Resolve
Misses M. Phoran and M. Gannon
Trio, (Vocal) V. Wallace.
Misses M. Gannon, M. A. Cames, and A. MePherson.
J. Schulhoff, 

Recitation. Miss M Connors. 

Rev. Father McIntosh, in a few well-chosen words, addressed the pupils. He

then distributed the prizes.
On the 15th July a grand concert was given at the same place, the performers being the same as above, with a slight change in the programme. It is pleasing to notice the excellent educational facilities enjoyed by the Catholics of Cape Breton and of the province in general, to which the writer may refer at some

future day.

North Sydney, N. S., July 18, 1887.

## COLORED CATHOLICS.

There are three colored brothers in the Benedictine community at St. Vincent's Abbey, near Latrobe, in Pennsylvania. Louisville, Ky, July 14—At St. Rose's Church, near Springfield, Ky., on Tuesday, the 21st ult, one hundred and six children received First Communion, and of this number lifty were colored boys and girls On the same day Rt. Rev. Bishop McCloskey administered the Sacrament of Confirmation to one hundred and thints first children and grown dred and thirty five children and grown persons. Of the number confirmed sixty-

persons. Of the number confirmed sixt seven-belonged to the colored people. Two young colored ladies, converts of Dean Wagner, are members of the colored community of the Oblate Nuns, one in Baltimore, the other in St. Louis.

By the letters graven on the stones we see

Not what they were, but what they ought to

be. —BYRON OR FORDSLORE.