

THE PROPAGANDA QUESTION AND OUR DUTY.

From the American Catholic Quarterly Review.

Italian and French statesmen are convinced of this. Therefore, if they give to Protestant Propagandism full freedom to labor, publish, and build, while systematically weakening and ruining the Propaganda, it is because they believe Protestants are helping them to do the work of demolition.

But it is our firm belief that American Protestants, once they are clearly shown the true nature of the Depretis-Mancini policy, and once they understand the cosmopolitan character of the great institution it seeks to destroy, will not fail to denounce and stigmatize, as it deserves, the conduct of the Italian Government.

The Propaganda, then, as its name implies, was organized for the purpose of propagating the Christian faith in non-Catholic and Pagan countries. The title officially belongs to the Congregation or Board of Cardinals charged with superintending, directing and guarding this most important and complicated work of missionary enterprise over four-fifths of the globe. Then there is the College of the Propaganda, which educates and trains missionaries of all nationalities, to labor in their respective countries, together with the far-famed Propaganda Press, the splendid and choice library, and the rich Ethnological Museum.

The College is, and ever has been since its foundation, a nursery of good men and true; enlightened, large-minded, great-hearted and self-sacrificing. There is scarcely one people, on either hemisphere, who does not bear witness to their learning, zeal and virtues. Our own America, North and South, acknowledges a debt of gratitude it can never pay, for the many illustrious archbishops and bishops who have gloried in being the pupils of the Propaganda, for the numbers of the distinguished priests, whose zeal has so powerfully contributed to the spread of religion, and the establishment of most prosperous educational and beneficent institutions in the field of their respective labors.

No people better than the American are disposed to acknowledge and praise true merit everywhere, to encourage or cheer on everything which promotes learning, religion, morality, civilization, progress. It is not that they are indifferent to religious forms or creeds which are antagonistic to their own belief and worship, or that they, in general, look favorably upon Catholicity as such; they are, on the contrary, ill disposed toward all that belongs to the Papacy. The old sectarian prejudices, watch-words and cries about Papatry and Papatists, still survive among the masses and among those who guide the masses.

But American Protestants have forgotten or unlearned very many things, which still, like barnacles and sea-weed on the hull of an antiquated ship, cling to the Protestant mind in England, Scotland, and Ireland. In spite of the occasional outburst of ignorant fanaticism, or of interested and well-calculated bigotry, which disgrace the American pulpit, and amuse the immense majority of readers,—the Protestant reading public in America are in no dread of the Papal power, in no apprehension of a Papal invasion, or of any Papal utterance which may interfere with our civil institutions.

Intercourse here with enlightened Catholics and their religious guides, and intercourse in Rome with the highest officials of the Roman Church, and with the reigning pontiff himself, have long ago convinced American travelers, statesmen and scholars, that to no class more than Catholics is our free constitution, with all its manifold and precious guarantees, dear and sacred. Our leading men have learned that no living ruler or statesman, even though a Protestant of the Protestants, entertains so great an admiration for our system of government as Leo XIII., or views with so deep and fatherly an interest the progress among us of all the elements of national greatness, or the development of those other elements of license, lawlessness, and irreligiosity which threaten liberty itself.

How often have we not heard of Protestant Americans, even distinguished ministers of Protestant denominations, expressing their satisfaction when a Catholic Cathedral or Parish Church of remarkable beauty arose in city or country town, or when some noble school sprang up beneath the shadow of the Church, or some of these great homes for the orphan, the outcast, the infirm was erected with the alms of our laboring men, of our hard-working girls in the factories, or the exhausted generosity of our servant-maids. Americans have learned by experience that the Catholic Church, in city or country, is a centre of the most powerful of moralizing agencies, and that all the great educational and charitable institutions which spring up near it form the minds and hearts of a free Christian people to the knowledge and practice of the sublimest civic virtues.

Americans love freedom, progress, munificence, religion, as they love the light and heat of the sun. And, just as they do not grudge to others the genial radiance and vital warmth of our great central planet, even so do they not grudge other nations the fullest enjoyment of religious truth, intellectual culture, civil liberty, and national greatness. Indeed, we love for others as we do for ourselves the most generous and abundant share of political and religious freedom, the possession of the most liberal institutions, together with that order-loving, reverential, and law-abiding spirit which alone can secure the long enjoyment of liberty, and the progress of a true civilization.

Americans, therefore, take a genuine and a generous pleasure in encouraging and patronizing the great schools in which are trained the men destined to be the religious teachers of the people, the men who, in their day and generation, will be called to use the Church, the School, the Asylum, the Hospital, as the instruments of their apostleship, the scenes of their beneficent labors and influence. In reality, the most ancient and celebrated of our American Universities began by being theological seminaries. The teaching of the elements of profane science came afterward.

Were the Propaganda, with its College, its Library, Printing Presses, and Museum,

situated in New York, instead of being in Rome,—the fact of its being the mightiest institution employed by the Catholic Church for the spread of the Faith would make it an object of deep and general interest to the country. Its cosmopolitan character,—the assemblage within its College Halls of students belonging to so many different races, and speaking most of the living languages known to scholars, would increase that interest tenfold. When our people, those among them at least who boast the largest and most liberal culture, were given the opportunity of being present at some of the solemn academical sessions held yearly, and could hear these youths, representing so many different nationalities, delivering each in his own native tongue a composition in prose or poetry,—they could appreciate the fact that the institution was one without its like in the world. They could understand the influence wielded in the past, over all tribes of men, by the Church,—the Great Parent of civilization, the generous foster-mother of Letters, Sciences, and Art. They would feel,—because they could see it with their own eyes,—that in her Schools, as in her Sanctuary, men of every race, and color, and language meet, as beneath the roof and around the board of a common Parent, in that perfect equality which tolerates no castes, no exclusiveness, no narrow prejudices; in the enjoyment of the same advantages, of the same liberal and loving nurture, all cherishing each as a most dear brother, all issuing from that blessed School of Fraternity, armed with the same priestly powers and adorned with the same graces of culture, to bear to their brethren in Africa, Asia, Australia, and Polynesia, as well as to the uncultured tribes of our own native Indians, the knowledge of the Gospel, the sanctifying energy of its morality, the immortal hopes which it inspires.

You would go from the Academic Halls where these young men of every race and color are educated gratuitously, fed, clothed, housed, cared for with a generosity which is at once fatherly and princely,—to the Propaganda Presses, where books in all the known languages are printed for the use of the Missionaries, as well as for the instruction and education of their countrymen. No young Priest goes forth from these Halls to his life-work in his native land without being well provided with this intellectual armor, with these potent means of enlightening, elevating, civilizing.

Protestant Missionary and Bible Societies have come into the field long after the Propaganda, and have only imitated, each in its own sphere, the labors, the results, the generous patronage of science, culture, and evangelical zeal here imperfectly described. Even as patrons of intellectual progress, as brothers helping to bring to their disinherited brethren among the civilized Heathen, and the lowest Barbarians, the regenerating Faith in a common Father and Saviour,—these Protestant Associations justly claim the sympathy and support of their co-religionists. Modern Science, in every one of its departments, has confessed the debt it owes to these Missionary bodies.

Catholics do not doubt the sincerity of the men who go yearly, from the shores of England and America, to bring the Gospel truths within reach of Mohammedan or Pagan, any more than they question the piety which prompts rich Protestants to contribute so bountifully to the support of these Bible Societies and missionary enterprises.

And just here, as an instance of the fair-mindedness we may expect from American publicists the least favorable to the Church, from the most enlightened and influential Protestant laymen as distinguished from their religious teachers, we quote the following editorial of the New York Times of March 31, 1884:

"The virtual confiscation of the property of the Roman Propaganda, and the suppression of the institution, will hardly prove to be a judicious measure on the part of the Italian Government. The Propaganda is a sort of combined theological seminary and missionary society. It educates young men and sends them as missionaries to the ends of the earth. Although the Court of Cassation has decided that the Propaganda is, technically, a religious corporation, and, as such, is liable to suppression under the law passed for the suppression of monasteries and convents, the wide difference between the Propaganda and a community of religious recluses is self-evident.

"Zeal for the destruction of the power of the Roman Catholic Church will induce extreme Protestants to applaud the attack on the Propaganda. What would be said were our Government to suppress the Bible Society or the General Theological Seminary in this city, or to seize the property of both? Yet this would be precisely analogous to the recent act of the Italian Government. It was difficult to class the seizure of the property of the monastic communities as an honest act. But the Italian Government could plead in extenuation that the monasteries were an injury to the property of the country, and that, at the time of the confiscation, the Government was in the utmost need of money. Now, however, there is no such pressing need for money, since the budget shows an annual surplus, and no one pretends that the Propaganda takes able-bodied men and women out of the paths of productive industry to enable them to lead lives of complete idleness."

This will be the common-sense view which the American public will surely take of this matter. Even while rejoicing at the weakening and, as they think, the prospective downfall of the Papacy, they will condemn injustice and hypocrisy in the men who seek its ruin, while pretending to benefit it.

We cannot expect rival non-Catholic societies to be ready to admit that our missionaries succeed where theirs are said to fail, that we reap an abundant harvest on lands where their labors, according to some Protestant writers, are like ploughing and sowing the lands of the Sahara. Still, the most magnificent praise ever given to Catholic missions in every part of the globe has been bestowed by Protestant writers,—historians, scientists, or travellers.

There are men who rise above the prejudices of creed and education, and value educational, literary and scientific institutions according to the intellectual fruits they bear, according to the influence the men who go forth from them have on the welfare of their kind; these enlightened observers and impartial

judges would not hesitate to pronounce the Propaganda, considered as a whole and in its recorded results, as the greatest and most successful cosmopolitan institution known to history.

This, therefore, is the proper place to give a brief account of the foundation of this "vital organ of the Papacy," as an American publicist has called it.

The idea of creating in Rome a special department of the Papal Administration for directing and fostering missionary enterprise, was first conceived by one of the most enlightened popes of any age, Ugo Boncompagni (Gregory XIII.), a native of Bologna, whose pontificate lasted from 1572 to 1585. His memory ought to be especially dear to Irishmen, for he took a deep and active interest in their struggles, and sent them in money the funds with which he had purposed to build a college for Irish students in Rome. Gregory XIII. saw that the Reform of Luther had detached from Catholic unity a great portion of Western Europe; it was necessary to have for them in Rome itself special schools in which should be trained missionaries belonging to the disaffected nationalities. Moreover, the vast regions in India and America opened up to the spread of Gospel truth were not sufficiently provided for by the great Religious Orders. It was needful to establish in Rome itself a central nursery for secular priests, who, under the immediate direction of the Holy See, would fill up the gaps in the great army of missionaries already at work in the New World, as in India, China, and Japan.

What the misfortunes of the time prevented Gregory XIII. from achieving, another Bolognese Pope, Gregory XV., was happy enough to carry out in 1622. Not only did he, through his brother, Cardinal Ludovisi, found and endow the Irish college contemplated by his predecessor; but he laid the foundations of the Propaganda, which Urban VIII., succeeding in 1623, to the Papal chair, organized in all its parts. To the Congregation of Cardinals charged with the administration of the department of missions he handed over the present College of the Propaganda (ever since called after him *Collegio Urbano*). It is, in reality, such a school as we have been hitherto describing, where students from every land under the sun are thoroughly educated and trained for missionary work in their respective countries. The polyglot presses, the rich library, the ethnological museum mentioned in the beginning of this article, have been there since the time of the Eighth Urban, successive popes and cardinals, with other generous benefactors, adding continually to the resources of the establishment and its varied intellectual stores. The Propaganda press has rendered to Letters and Science the most splendid services. Its typographical excellence has never been surpassed. No student ever leaves this cherished *Alma Mater* without bearing with him a selection of books printed there. They are in his own native tongue,—a treasury above all price for him amid the labors of his apostleship.

This establishment, created when the Papacy was an independent sovereignty, placed under the safeguard of all Christian nations; its existence, its resources, its freedom guaranteed by the international law of Christendom,—is, then, cosmopolitan like the Papacy itself, like the Catholic Church of which the Papacy is the organic head and governing power.

Other educational institutions, destined to train missionaries for countries which had cast off, wholly or in part, their allegiance to the Holy See, existed or were created in Rome, and placed under the Congregation *De Propaganda Fide*. We have mentioned the Irish College. There were also the English College, the Scotch, the German-Hungarian, the Greco-Ruthenian, without naming others. These stood in the relation of Halls to the great Central Schools, to which the students resorted for the public courses in Philosophy, Theology, and the Sciences. All were auxiliary establishments to the Propaganda, sharing in the same generous methods of culture, and supported by the same unstinted system of munificence.

Among the most modern of the colleges thus established in Rome to aid the educational labors of the Propaganda, is the American College. It was called into existence by Pius IX., who always maintained a predilection for the Church in the United States. The first Provincial Council of New York was held on October 1st, 1854, Archbishop Hughes presiding. The decrees and minutes of the proceedings having been duly submitted to the Holy See, Pius IX., in answer to the Archbishops and Bishops, among other things, proposed the establishment of a College in Rome, in which students from all parts of the Union should be educated under the direction of the Propaganda. "By this means," the Holy Father says to the Prelates, "young men of your choice, and sent hither for the purpose of devoting themselves to the Church, will be reared like choice plants in a conservatory. They will be imbued with both piety and learning, drawing Christian doctrine from its purest springs, being instructed in rites and ceremonies by that Church which is the Mother and Teacher of all Churches." They will be moulded on the best forms of discipline; and thus trained, they will go back to their native land, to fill with success the functions of pastors, preachers, and guides; to edify by an exemplary life, to instruct the ignorant, recall the erring to the paths of truth and righteousness; and, with the aid of solid learning, to refute the fallacies and baffle the designs of their adversaries."

Archbishop Hughes, if he had not suggested the thought of such a foundation to the Holy Father, at least entered warmly into the design. He threw the whole weight of his great influence into favoring the project, and was heartily seconded by his suffragans. The other archbishops and bishops throughout the country were no less hearty in their cooperation. Acting on this support, the Pope purchased, in 1857, the former Convent of the Umilta, in the street of that name, at the foot of the Quirinal, and presented it to the American Hierarchy. The 42,000 Roman scudi, equal to the same sum in our dollars, was the Pope's donation to the American Church. Our prelates spent about as much more

in repairs, alterations, and in furnishing all that was necessary to make the new college ready for its inmates. These expenses were met by collections made in all the dioceses of the Union. The property thus handed over to the prelates of the United States was to be managed, and is still held and managed, by a board composed of all our Archbishops. They send to the Holy Father a list with three names, out of which he selects the Rector, who is paid by the Archbishops. Since its foundation, collections have been made annually in each diocese for the current expenses of the College; besides which, and to meet the increasing demands rendered necessary by an increase in the number of students, and by the requirements of a progressive establishment, extraordinary appeals were made in favor of the American College to our clergy and their flocks. In 1877-78, special collections were made for it all through the country. Monseigneur Doane, of Newark, devoting himself in a special manner to the unpleasant work of begging and collecting. Thanks to all this zeal and energy, the American College was enabled to purchase a villa or country house at Grotta Ferrata, whither, in the hot and unhealthy summer months, the students can retire from the dangerous atmosphere of Rome.

Such is the American College. Like all similar educational establishments in Rome, it is under the superintendence of the Congregation *De Propaganda Fide*, whose members derive not one dollar from the revenues of the College itself. They are donors and benefactors, rather than receivers and beneficiaries.

The College building and ground, donated by the then Sovereign of the Roman States, increased and improved by the moneys collected in the United States, as well as the villa at Grotta Ferrata, is the legitimate property of the Catholic Church in the United States. It was placed, from the beginning, under the double protection of the existing laws of the country and of the American Government.

TO BE CONTINUED.

THE ROMAN CATHOLIC ARCHBISHOPRIC OF SYDNEY.

THE APPOINTMENT OF DR. MORAN.

The appointment of so distinguished a personage as the Roman Catholic Archbishop of Sydney, who, on account of his personal as well as his official authority, must necessarily assume a position of eminence and responsibility in the community, is a matter which involves so many considerations of importance, that we scarcely consider an apology necessary for the interest we attach and the prominence we give to the remarkable event. Very soon after the deeply-lamented death of the eloquent Archbishop Vaughan, who was mourned by his own as a prince and a father, those who were naturally the greatest and the keenest sufferers by the blow, and who consequently felt the intensity of the heavy load of grief, recognized the truth and the application of the almost divine lesson taught by our own great Shakespeare—

Do not for ever with thy valiant lids  
Seek for thy noble father in the dust,  
'Tis sweet and commendable in your nature  
To pay these mourning duties to your father;  
But you must know, your father lost a  
father; That father lost, lost his; and the survivor  
bound

In filial obligation, for some term  
To obey his grave; but to persevere  
In obstinate condolence is a course  
Of impious stubbornness; 'tis unmanly grief,  
It shows a mind most incorrect to Heaven.

Amid all the fond regrets and the tender recollections, and while memories of the kindly form and the beloved face were yet fresh and vivid, the stern necessity of the appointment of a successor presented itself; and having paid all sacred honours to the dead, the question had to be faced and answered, Who was to be crowned with the jewelled mitre which the noble Englishman had worn with such benign grace and such majestic dignity, and to whom was to be entrusted the pastoral staff and the flock, the charge of which the ever-watchful and valiant pastor had in death surrendered? Dr. Vaughan died on the 18th of August, 1883, in England, having just returned to his native land after an absence of 10 years. On the occasion of what is known in the Roman Catholic Church observances as the "Month's Mind"—a solemn memorial ceremony performed a month after death or burial—a meeting of the bishops, presided over by the Right Rev. Dr. Murray, Bishop of Maitland, was held at St. Mary's, Sydney. At this assembly of bishops, according to custom, a number of names were submitted, and, after discussion, a vote was taken to decide which three of the names mentioned should be forwarded to Rome for assistance to the Pope and the Propaganda in the final selection of the new Archbishop. By the practices of the Roman Catholic Church, the bishops, and in some cases the priests of a colony or province to which a prelate is to be appointed are allowed the privilege of submitting or nominating three names to the Holy See. This is done so that those most interested may have opportunities of suggesting names which might otherwise be overlooked, and of laying before the Vatican officials, important local matters affecting the proposed appointment. In all cases, the Pope and his cardinals pay respect to these communications, but the right is reserved to ignore altogether the advice sent in this manner, and to appoint a prelate, specially selected by the Pope, and of whom the people over whom he is placed may know absolutely nothing. It generally happens that one of the names sent to the Vatican is selected, for the reason that those who make the recommendation are best acquainted with the wishes of the people to whom and the requirements of the place to which the Bishop is to be sent. Not infrequently the personal selection of the Pope is objected to, and there are instances on record in which an unpopular bishop has been translated to some more congenial quarter, and a fresh appointment made in the interests of peace and harmony. A dispatch to Rome containing three names was the outcome of the meeting at St. Mary's. The nominations had scarcely been sent—certainly time had not elapsed to allow of their arrival at their destination—before a bomb was suddenly dropped in the ecclesiastical camp in the shape of a

cable from Rome announcing the probability of the selection of the venerable Archbishop Sheehy of Windsor. The fact of Dr. Sheehy having been for many years prominently connected with the Archdiocese as Archbishop Polding's Vicar-General, gave new color to the report, and the circumstance of Dr. Sheehy having many years ago refused the appointment of Assistant-Bishop of Sydney, gave warmth and nourishment to the hopes of his friends that the selection had been made in recognition not only of personal merits, but of distinguished services in the past. Dr. Sheehy, who, we are informed, never for a moment placed any faith in the suspicious announcement, was honored with several highly complimentary Press notices, and one recklessly enterprising paper, on the strength of the report, presented a portrait of the venerable gentleman. A week or two later, Dr. Sheehy had to give way to Prior Jerome Vaughan, O.S.B. of Port Augustus College and Monastery, whose claims and chances appeared to rest solely on the fact that he was the second brother of the late Archbishop of Sydney. The Lord Abbot of St. Benedict's had, in turn, "to pale his ineffectual fire" before the Celtic glory of Archbishop Croke, and the alleged appointment of the Archbishop of Cashel proved, some think fortunately, some otherwise, a delusion and a snare. Everybody knows that Dr. Croke at the present time is, with the solitary example of Mr. Parnell, the most popular man in Ireland at the present day, and it is hard to understand how people could ever have believed that this prelate, with his advanced Irish political ideas, would ever have consented to quit the arena of agitation and nationalism in Ireland, in which he evidently glories, to calmly settle down in comparative rustic simplicity in Sydney. When Dr. Croke was "scratched" there was some mention of Dr. Patterson, a cultured Scotchman occupying a distinguished position in England, also a little talk of Bishop Murray, and some daringly speculative and brilliantly imaginative people in Sydney even went so far as to suggest the possibility of the coveted mitre falling by some miraculous accident of fortune on—

A dearer one  
Still, or a nearer one  
Yet than all other.

When something like news filtered its way to this colony, the fact was revealed for the first time that the three names nominated from Sydney were the Most Rev. Dr. Moran, the Very Rev. Canon Walsh, of Maynooth College, Ireland, and the Right Rev. Dr. Murray, Bishop of Maitland, New South Wales; and about the same time Dr. Moran's name was wired as the "coming man." The intelligence of the alleged appointment of the Bishop of Ossory was generally accepted as authentic, and although there were doubts as to whether the final selection had at that time actually been made, the Roman Catholic community appeared to be satisfied that Dr. Moran was coming out safe enough. Just when everything was thought to be settled, the "cable fiend" was at his pranks again, and we were solemnly informed that "the first flower of the earth, and first gem of the sea" was to be nationally ignored, inasmuch that Pope Leo and his councillors were making up their minds to appoint an Englishman. From the very commencement, even before the Bishops had met in Sydney, there was a very strong and very feebly-disguised feeling manifested with regard to the nationality of the new Archbishop. It was an open secret that a considerable section of the Catholic body, including many of the clergy, and especially those who had been intimately associated with the late Archbishop favoured the selection of another Englishman in succession to Dr. Polding and Dr. Vaughan. On the other hand, there was a most determined opposition to anything of the kind, and a desire manifested to get an Irishman by hook or by crook. This feeling was not confined to mere whispering and plotting, but found vent in a series of remarkable letters in the Sydney "Freeman's Journal," which paper, on account of its attitude in regard to the appointment was looked upon as the mouthpiece of the Irish Catholic party, in opposition to the Anglo-Catholic section. It is asserted also on good authority that numerous communications, conveying widely different sentiments, were sent to the Vatican by clerics and laymen. In Ireland, and especially in Dublin, the national aspect of the situation was discussed with quite as much enthusiasm, and at the same time far more indelicacy and violence, and the Dublin "Freeman's Journal" in particular, issued half a dozen leading articles, which went so far as almost to defy the Vatican to send another Englishman to Sydney, prophesying all sorts of dire and dreadful results, if the so-called "English ascendancy system" were persisted in and maintained. A sensational "Reuter" announced that Dr. Moran had been created a cardinal, but this was mere moonshine. So many shocks and disappointments proved too much for human nature, and just as the public were beginning to give up all hope, and in their despair entertain something like a feeling of ineffable disgust over the matter, there came across the water from old Rome, the brief but refreshingly truthful news that Ossory had won the day, and that "the question had been decided in the affirmative" by the most potent, grave, and reverend seigneurs of the Vatican. The message came from Bishop Quinn, of Bathurst, who had been in the City of the Popes since the beginning of the year, waiting "for something to turn up" in regard to the See of Sydney. We gave our readers some interesting information on Saturday last, as to the receipt of the message and the congratulations cabled to Dr. Moran by the bishops of the province. There has been endless talk, and a mile and a half of conjectures and speculations, with respect to the actual date of the appointment, which is now for the first time an accomplished fact. A little elucidation may be acceptable and interesting. It is clear now that the reports cabled as to Dr. Moran's appointment, two months back, were built upon very frail foundations. From letters received and published in Sydney, it is evident that the Propaganda authorities had pretty well made up their minds early in February as to the favorite, but it is equally clear in the light of recent events that the real, only and final decision was not given till within a week or so. Dr. Quinn, who had all along, and naturally so, a deep interest in the matter, v

formed, lengthened his visit to Rome for the express purpose of being on the spot, to send the anxiously expected intelligence to the other side of the world directly it was safe to do so with certainty. It shows well for Bishop Quinn's patience and judgment, that he did not send any mere rumour or any half official announcement, on the off-chance of its being correct; when he did wire, he sent the positive statement of the appointment. When Bishop Murray received the pink cable form last Tuesday, he sent the news in a hundred directions, and by the evening the intelligence was known throughout the colonies. Those who accepted Dr. Moran from the first, knowing his attainments and influence, are rejoicing, while those who protested indignantly and ignored the probability of his election, are now covered with confusion. With the fact of the appointment before us, we venture with some little confidence on the statement, that the Papal coup de grace was given last Sunday evening. The Consultors, who evidently finished their work at least a month ago, submitted three names to the College of Cardinals, Dr. Moran being the chosen one. It is evident the College of Cardinals confirmed the selection, and the only one thing wanting was the assent of the Pope. In all human probability the fiat of the Pope which stamped the matter with official authority, was given on Sunday evening, when the secretary of Propaganda, in accordance with the time-honoured custom, paid his usual weekly visit to the Pontiff. Every Sunday after the day's devotions, the Pope receives in audience the Propaganda secretary, who comes into the Papal chamber with documents for signature, often with an armful of papers recording decisions of the Propaganda, and which require "the stamp of the Fisherman's ring." This signing is generally a mere formality, for it rarely happens that the Pope gives his assent in this way without previously having had earnest and prolonged consultations with his advising cardinals. On Sunday then, we may assume the bearer of the official documents presented the appointment, in which we out in Australia were so much concerned; and the venerable man who, in whatever aspect he may be regarded by the Protestant world, reigns as uncrowned monarch of Rome, and as the acknowledged ruler of the Roman Catholic Church and its one hundred and ninety million adherents, signed the parchment that sealed the fate of the archdiocese of Sydney and which gave Patrick Francis Moran the vacant archiepiscopal throne as rightful successor of Bede Vaughan. Next morning the appointment was doubtless notified, and Bishop Quinn, rewarded for his long trial of patience, had the gratification of sending the news to Australia on St. Patrick's Day, of all days in the year. It was singular that the intelligence of an Irish appointment, in which there was such a national interest, should have been sent from Rome on the festival of Ireland's national saint. Dr. Moran will come to us perfectly equipped for the exalted position for which he has been chosen, with a ripe and fruitful scholarship, a rich and beneficial experience, and a lustrous and honourable name. In the new Archbishop, if we may judge the distinguished gentleman by his whole career, our Roman Catholic fellow-colonists will have a prelate who will not only be an ornament, in the loftiest sense of the term to his Church, but who will teach his people as much by the uprightness, the simplicity, and the humility of his daily life, as by the power of his pen and the magic of his voice; who will, while preaching a loyal and dutiful adherence to his own Church, warn his co-religionists of sectarian as well as national animosities, and who will in a brave and Christian spirit discountenance and rebuke whenever found, the disturbers of law and order, and denounce all imposters and intriguers, who seek to breed hatred and intolerance, and whose infamous bigotry imperils the welfare as it dishonors the name of the whole community. Regarding Dr. Moran's appointment to our midst on wider and more general grounds, there is reason for hoping that while ever bearing himself as a great dignitary of an important Church, and ever maintaining a distinct individuality in his pontifical capacity, he will prove himself a good and useful citizen, as it that his presence will add a tone, as it cannot fail to add a lustre to the public life of the country. Of one thing we are perfectly sure, and it is that when the new archbishop lands on these shores, with all his blushing honours thick upon him, people of all nationalities, by way of a compliment to "a fine old Irish gentleman," will heartily join in the beautiful old Irish greeting, "Caed mille failthe"—a hundred thousand welcomes.—Sydney, N. S. W., "Daily Telegraph," 25th March.

Soldier and Thistle.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp prickly thistle. This made her cry with pain at first, and pout with vexation afterward. "I do wish there was no such a thing as a thistle in the world," she said pettishly. "And yet the Scottish nation think so much of it they engrave it on the national arms," said her mother. "It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nicer ones, even among their such good service once," said her mother, "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along bare-footed as still as possible, until they were almost on the spot. Just at that moment a bare-footed soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss." "Well I never suspected that so small a thing could save a nation," said Minnie thoughtfully.

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