

Fe, N. M., was built in 1560, and the church of Guadalupe in 1590. The Friars had been preaching through that country as far back as 1539, and Bleeding Kansas was sanctified by the blood of Father John de Padilla and Brother John of the Cross in 1542, the very year Henry VIII. murdered his wife and John Knox apostatized from the Catholic faith.

In 1512 Ponce de Leon had erected a stone cross on the shores of Florida and Mass was celebrated there in 1528. The French had held divine service in Maine in 1603.

The sign of the cross is all over this land. The genius, the devotedness, the enterprise of Catholics have marked it on sea and shore, on river and on mountain. No end-of-the-century preacher can efface it to gratify the pride of any modern sect. Rather every attempt to tear it down but roots it faster in the soil."

SPEAKING of the general outlook for the colored people of America, Mr. Rudd is credited with saying: "A sign of development is that in the South one-roomed cabins are rapidly giving place to three and five-roomed modern cottages. If the Catholic Church can supplement this with her great moral force and her levelling process, the nation will have reason to be proud of her colored citizens." Speaking of the Catholic Church in Africa he said "In Africa the Church has always had a good foothold, even from the earliest ages of Christianity. I remember meeting in 1889 the venerable Cardinal Lavigerie, Archbishop of Carthage and Algiers. Two years later he rededicated the Cathedral at Carthage that been destroyed twelve hundred years before. The Cardinal has been appointed by Pope Leo. XIII. to break up the African slave trade. He went out into the desert and sunk artesian wells. Water bubbled forth, vegetation was planted and the very desert blossomed as the rose. He planted colonies in these places that lay in the tracks of the above caravans and the work was practically done. It is said that the

Arabs crossed this desert with a million of slaves each year. The good Cardinal was successful in breaking up that traffic."

THE Catholics of Australia show a different spirit in the matter of education from that of our Canadian *liberal* Catholics. Instead of permitting God to enter the school for a meagre half-hour daily, they have their own system of parochial or separate schools which are just as efficient and as heavily endowed as the public schools. From the report of the Inspector of Catholic schools of the Archdiocese of Melbourne we find that there are 120 schools now in operation with 18,473 pupils, of whom 900 are non-Catholics. The number of teachers is 419. There are 19 Catholic Colleges and High Schools with an attendance of 1,559. During the last five years Catholics of Melbourne have contributed nearly \$543,880 towards educational purposes. The same energetic zeal is reported of the districts.

THE following petition from the Sioux Indians to Congress needs no comment; it speaks volumes for itself. The aboriginies are merely seeking the welfare of their children:

"We Catholics of the Sioux nation, most respectfully and humbly ask and beg of the United States Congress, now assembled in Washington, to revise the late law concerning the religious schools, (commonly called contract schools), according to which these schools should not receive any support from the United States' treasury after July 1, 1897.

"We ask this because the money deposited for us in the United States treasury is our money. For the reason that the money is ours we are of the opinion that you ought to let us have the choice of schools as we like and want to have them, either in our own country or in cities, Government or public schools, religious or contract schools.

"We do not oppose the Government schools or schools of a different