

THE CATHOLIC CONGRESS.

Editorial Correspondence of the CATHOLIC RECORD.

Baltimore, Nov. 14th, 1889.

CONCORDIA HALL. On Monday the cathedral was crowded with Bishops, priests and people. High Mass commenced at 9 a. m. The celebrant was Archbishop Healy, of Milwaukee. A very eloquent sermon was preached by Bishop Gilmore, of Cleveland, on the absolute necessity of Christian dogmas and religious training forming the most essential part of Catholic education. The immense crowd then repaired to Concordia Hall, to assist at the opening of the first Catholic lay congress ever held on this side of the Atlantic. Concordia Hall is situated about the centre of the city. It was erected by Catholic Germans for public entertainments, and it is most suitably adapted for concerts, dramatic and oratorical exhibitions. Besides the great advantage of an extensive platform, on which two hundred can be easily accommodated, it affords seating or standing room for two thousand people, and has an extensive gallery on which about one thousand more may occupy seats and listen to every word pronounced on the platform by the orator or the dramatist. It has, though in a more substantial form, all the features and advantages of the Pavilion in the city of Toronto. I have already given you an account of the papers read and speeches delivered by Mr. C. E. Bonaparte and Mr. W. A. Dougherty on the first day of the opening of congress.

HON. HONORABLE MERCIER. On Tuesday ex-Governor John Lee Carroll presided, and after the assembling of the delegates at 10:30 he introduced the Hon. Honor Mercier, the Premier of Quebec, who was received with loud and repeated cheers, and who delivered one of the most eloquent and most telling speeches heard at this cultured and exceptionally brilliant gathering of lay gentlemen. It is to be presumed and most aptly wished for that Hon. Mr. Mercier's noble, Catholic and patriotic address will be given to the public in extenso, that all Canadians may have an opportunity of studying the grave questions so lucidly and so eloquently elaborated, while enjoying the satisfaction and very laudable pride in Catholic Canada being so nobly and so truthfully represented on this grand occasion.

HON. MR. MERCIER IT WAS WHO BROUGHT forward the Jesuits' Estate Act, by which the order received a very slight compensation for all the losses it incurred by the confiscation of its estates under the government of King George III. As Mr. Mercier said, when referring to that matter, "the same King who robbed the Jesuit Fathers of their property, and the party drove your fathers into rebellion, by robbing men of their liberties and national independence."

Mr. Mercier spoke on the Church and its relation to free government. When religious freedom was proclaimed in America, he said all Europe was under the dominion of absolutism. The right to assemble was denied, the right to vote, even in England, was confined to the few, and it was only in this country that the spectacle was presented of a government by the masses instead of a government by the classes. In the grand and glorious work of extending the doctrine of religious and political freedom Archbishop Carroll took no small share. The Declaration of Independence was a revelation to the world. It proclaimed with no uncertain sound that the source of all government was in the people. It was due to the influence of Archbishop Carroll and Benjamin Franklin that French Canadians remained neutral in the struggle between England and her American colonies. Archbishop Carroll was very zealous in the cause of education. He realized the importance of education in a government of the people by the people, every citizen is a statesman. It is a most fitting occasion, then, to erect now a monument to his memory, and no monument could be more appropriate than the one just erected in the capital of the freest people on earth, the University at Washington.

In speaking of the \$400,000 given recently by the Quebec government to the Jesuits, he said it was simply returning to them property of which they had been despoiled by George III. of England. It was an act of restitution of which the people are proud, and history will praise the people that had the moral courage to do it. I should like to all that has been said that Hon. Honor Mercier produced, as a sincere and zealous Catholic, a most favorable impression among the delegates of the Catholic congress of Baltimore. During his stay in that Catholic city he was the guest of prelates and of the great people on earth, the University at Washington.

On any return to Loyola College, on Sunday evening, December 10th, I was introduced to Rev. Father Vangorp, who has charge of the Indian missions in Montana, and who had arrived on Saturday to be present at the religious celebration. He was accompanied by an Indian chief, who was anxious to visit the country of the white people and witness the splendor of Catholic worship in Baltimore, by Protestants the "Rome of America." Father Vangorp is tall and well formed, of unassuming manner, and kindness itself stamped on every feature of his noble countenance. He entered freely into conversation with me on the history of the Indian missions in the North-West and the Rocky mountains, and fully two hours were spent by us in discussing the present and future problem of Indian civilization in North America. I give you the history of Christianity among the Flat-head tribes as told me that evening by one who knew of what he spoke. It was in 1800 the confederated tribes of the Flat Heads first heard the gospel of Christ and the history of the cross preached unto them. Before that time they were pagans. Father Vangorp relates that the Iroquois of the North West territories were sent to purchase furs from the Flat-Heads, and open a trade between them and the Hudson Bay Company. During their intercourse the Iroquois told how men of the black robe had brought a better religion to them which made them virtuous and assured them of happiness in the world to come. The Flat-Heads roamed through Montana, and when the news spread among them of a new and better religion they sent a delegation to Washington to request the black robe to come amongst them. This first delegation on its way to Washington was set upon and murdered by hostile Indians. Another delegation was sent, headed this time by an Iroquois named Ignace, who was a fervent Catholic. They reached St. Louis in the month of July, 1840, called on the Bishop, who listened to the story of their adventures, and, on consultation with the Jesuit Fathers, a young priest named De Smet, of the Society of the Sacred Heart, was commissioned to carry the glad tidings of the gospel to the dusky and savage tribes of Montana. By his tact, piety and indomitable perseverance he broke ground everywhere, sowed the seeds of divine faith broadcast over the western hills and

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Monopolies and Combines are a source of menace to the public welfare, and should be stamped out. So should catarrh. Mr. J. Dunoon, Maple Creek, N. W. T., says: "Nasal Balm has done me a great good, more than all the numerous remedies I had previously tried combined. I have improved so much that I believe one more bottle will completely cure me." Sleepless Worry is often occasioned by a harassing tickling cough which might easily be cured if the right remedy—Hagyard's Pectoral Balsam—was made use of. Its soothing, healing and expectorant qualities make it wonderfully useful in every family for coughs and colds. Important to Workmen. Artizans, mechanics, and laboring men are liable to sudden accidents and injuries, as well as painful sores, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use. Minard's Liniment Cures Colds, etc.

EDUCATION AND THE STATE. The next paper was by Edmund F. Dunne, of Florida, on the right of the State in education. The power of the State, he said, was to protect man in his civil and political rights, but it had no power or authority to educate. The secular theory of education leaves out God. The parent has the absolute right over the education of the child. The parent is responsible to God for the education of the child, and he cannot delegate his responsibility to the State. The State cannot feed the soul, and if the soul be not fed there is no education. The experiment of a Godless school has been tried, and it has proved a failure. Catholics want justice. They demand that money paid out for education should be paid to all educators alike. No discrimination should be made in favor of special schools. It is the greatest problem of the day, and yet this country is far behind other nations in this respect. The reason lies in the fact that there is no true appreciation of the dividing line between State and individual rights. But a change is coming. The people of America love liberty, and as soon as they realize that they are unfair to their Catholic brethren, they will right the wrong they are now doing. John H. Campbell, of Philadelphia, read a paper on "Temperance," a subject, he said, next to education, and of the most vital importance to the future welfare of the Catholics of the United States. Many methods had been tried—high license, prohibition and local option—and had been failures, except in so far as to have produced a healthy public sentiment in favor of teetotalism. He closed his remarks by saying: "The fourth prominent form of temperance agitation, and the one about which Catholics know most, is moral suasion. It was the method followed by the great apostle of temperance, Father Mathew, and is the one least open to objection. It is the method pursued by the Catholic Total Abstinence Union, and it is approved of by the Church. It has accomplished great results, and if Catholics make up their minds to support the Catholic Total Abstinence Union and introduce it everywhere, the evil of intemperance will be abated."

PRESIDENT HARRISON. Joseph J. O'Donoghue, from the committee appointed to wait on President Harrison, reported that the committee had been cordially received by the President. The President warmly approved of the congress and was certain it would have beneficial results. On account of pressing business, he could not find it convenient to attend the congress, but he would be happy to attend the dedication of the Catholic University tomorrow. The report was accepted with great applause.

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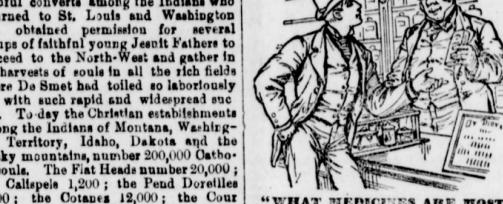
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THE NEW SOCIAL ORDER. Peter A. Foy, of Detroit, read a paper

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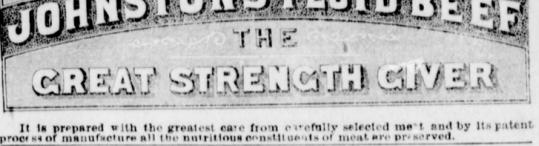
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