

# The Catholic Record.

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

VOLUME 8.

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**NICHOLAS WILSON & CO.**  
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**INSPECTION INVITED.**  
Try Day of Days.

TO MY DEAR SISTER STELLA, ON HER FIRST COMMUNION DAY, JUNE 21st 1886.

When thy day of days thought came to thee,  
This day of triumph and of love divine,  
Thy thoughts of all the world were turned,  
I longed to join my praise with that of thine.  
For, as when through the sombre veil of night,  
Breaks silver Dian with her glittering train,  
As she the fields in floods of amber light,  
Which she the heavenly orb in silence reign;  
When every vesper-drop resplendent gleams,  
Lit by the night stars; and the sphery cease  
Their shining, and the feeble shadow seems  
Fearful to creep, less it should mar the peace;  
And the soothing spirit upward takes its flight,  
Through the hushed air and all pervading calm,  
Wraps by the passing splendor of the night,  
And spends its rapture in a speechless psalm:—  
Then suddenly outflames the Orient,  
With golden lightning darts o'er its face;  
Blushing o'er all the encircling firmament,  
And kindling into living fire apace;  
Waking to life each hill and dower its dale,  
With strains of joy from every cope and spire;  
Where Queen Dian and her sisters pale,  
With timorous steps before the sun-god glide;  
So do all other days now fade away,—  
When though each hour from every gloom  
Were free,  
As faces the night before the risen day,  
Since this, thy day of days, hath dawned for thee.

FRANK J. MCNEIFF, S. J.  
Juniorate, Frederick Md., June, 1885.

**A PROTESTANT LADY ON HOME RULE.**

A Protestant lady, not of Irish origin, has prepared the following statement of opinion on the Irish question. Our readers will see in it every evidence of a cultured, Christian and liberty-loving spirit:—  
A sceptre haunts Erin's Isle ever since the Briton came, the ghost of murdered liberty. By a wretched traitor once invited over to take a traitor's side the iron hoof has never been lifted from the soil. No more to chiefs and ladies bright The harp of Tara swells Its freedom now no seignior wields The only truth that breaks at night Is when some heart indignantly breaks To show that still he lives.  
Never was there a fairer land than Erin's with its matchless hills, vales, and rock-bound coasts. With a soil so rich that centuries of rapine leave it teeming still with unimagined mineral wealth that jealousy would not permit to be brought forth, with harbors and fisheries, the best the world has known, with a people strong and hardy, ambitious and ingenious and always ready to embark in any enterprise of nobility wherever they have gone, Ireland is truly blessed of God.  
When Europe lay in midnight ignorance, and England was a waste from Roman decay or Danish plunder, Irish schools flourished and sent forth philosophers to Charlemagne's court, a Boniface to the forests of Germany and hosts of missionaries and teachers to scatter learning among barbarian borders.  
But these are the things of the past. Why is the Irish heart, brain, and muscle so cold, so dull, so faint at home, so bounding, so aspiring and so triumphant abroad?  
England's rule. This is the whole cause. The rain is there, the sunshine is there, hardy, brave men are there, but the howling wolf of starvation is there too. What is the evil? England's tyranny—nothing else. Irishmen live in hovels while Anglo-Irish landlords live in palaces, or worse, luxuriate in other lands, while Irish serfs at home till the land to supply lordly extravagance. The soil by forfeitures has been wrested from original owners. In the days of Elizabeth the whole of Ulster was confiscated to one full sweep. Then under Cromwell and William the remainder went.  
There are 11,300,000 arable acres of land in this island. In two centuries 11,300,000 acres were taken from a helpless people.  
The spoliation was made upon the slightest pretext, but generally for rebellions against tyranny.  
For generations no Catholic could hold or inherit land. It was considered a great boon when in 1709 they were allowed to buy and sell. This was *foreign law*. Although seven-eighths of the inhabitants of Ireland were Catholics, they were obliged to sustain an alien church with one-tenth of their products. The tithes were collected most rigorously, unjustly, and often fraudulently.  
Though a mere handful of communicants, yet there were twenty-two bishops and archbishops in Ireland, only twenty-six in England. Many of these bishops, having nothing to do, were at elegant leisure travelling on the continent and scarcely ever saw their charges, yet they were supported by bread taken from a starving, naked and homeless people. There were no schools—no Catholics were allowed to teach. For a time no Catholic services could be held and the peaceful chimes of the vesper bells could not be heard over lakes and hills. All Catholic worship was done in secret, for there was a watch set over every priest.  
Ireland had large woolen industries,

Her rich vales so well watered and her green hills were the best grazing in the world for cattle and sheep. But England's woolen interests would suffer by competition. At the request of merchants in England a heavy export duty was put upon wool and even a large duty upon woollen fabrics. What wool was sent from the country could only go to England; on the other hand England opened her ports to the linen of all nations to compete with that of Irish manufacturers.  
Even the privilege of coining copper was let out to one Wood, a favorite of the court. He was to furnish Ireland with £100,000, but it was found that all he supplied was worth £2000. This was exposed by D. an Swift, who went down to his grave with the blessing of the Irish upon him.  
The taxes, land rents and tithes were collected with cruel rapacity. There was no one but God to hear the poor peasant's cry. Never were such diabolical instruments of torture put upon any nation. Thumb screws of tyranny were bent throughout the wretched, quivering flesh of a people crushed for eleven centuries. Men and women lived like beasts, ignorant, rude and savage. The Attorney General of Ireland swore in 1778 that it was possible for human wretchedness to exceed that of the miserable tenantry who were ground to dust by relentless landlords. The celebrated Burke declared in the House of Commons, "the law made in this kingdom against papists were as bloody as any ever enacted, and where these laws were not bloody they were worse; they were slow, cruel and outrageous in their nature, and kept men alive only to insult in their persons every one of the rights and feelings of humanity." This was *foreign law*. Will it be wondered if Ireland asks for a legislature made by her own hands. It is true that Ireland had a parliament, but it was entirely Protestant and the tool of the English Parliament or the King. The King would insist upon ruling without consent of the parliament, and when the laws did not suit him he simply did not permit them to be enacted.  
It is true that many Irish grievances have been removed under constant agitation and England's sense of right. The Catholic has been emancipated—his clericalism is now the rule allowed—the Irish church was broken up by Gladstone and the evil of the tithes removed. Still Ireland has not Home Rule. She has a proportionate representation in the English parliament, but this is not a parliament at home subject to the sentiment and wishes of the Irish people.  
There are two courses open to the English either to persecute the Irish or treat them with friendliness. The former method may pray has gone forever. Let them be treated justly, as Catholics are treated in Canada and the States. It has been found entirely safe in the New World to give them freedom and justice. Indeed it is always impolitic to meet wrong with wrong. "Do right that right may come, and then angels may smile."  
Never was there a grander spectacle than that of a noble Englishman, in honest conviction of right, heroically battling to throw back the onset of brutal might. Every epithet cast at him is used for a land of honor. Defeat in such a struggle is nobler than victory over the freedom of a long enslaved people.  
Erin, O Erin, that bright through the tears of a long night of bondage thy spirit appears,  
Thy nation have fallen and thou still art young,  
Thy nation but rising when others have set,  
And though thy sisters' blood on thy morning bath hangs,  
The rainbow moon of freedom shall beam on thee yet.  
Erin, O Erin, though long in the shade Thy nation will shine out when the proudest shall fade."

**THE LITTLE SISTERS OF THE POOR.**

The French painter, Cabanel, has painted the portraits of the two founders of the Little Sisters of the Poor; and these portraits are exhibited in the Paris Salon.  
Father Auguste Le Pailleur, Superior of the Little Sisters of the Poor, is the son of a poor woman who kept a small shop at St. Malo, where he was born in 1812. When ordained priest, and named Vicar at St. Servain in 1835, he conceived the idea of founding refuges for helpless old men. He found two poor girls, one a servant, Jeanne Jugan, and a seamstress, Marie James, supporting three old men in a garret; and this was the beginning of his work. One day when bread was wanting, the Abbe Le Pailleur sold his gold watch, and Jeanne Jugan went from door to door, of rich and poor alike, begging for alms to support the aged and helpless. The institution grew. Mgr. Godfrey, Saint of the diocese, Cardinal Archbishop of Rennes, on account of false reports which reached him, interdicted the good priest from continuing his work; and afterwards, when he learned the truth, cast himself on his knees before the venerable Abbe and asked his pardon for having listened to the calumnies about him. Jeanne Jugan, on the report of M. Dupin, received one of the Montyon prizes from the French Academy. The Cardinal Archbishop who knelt at the feet of the humble priest did all he could to encourage the work, the extent of which may be conjectured when it is known that twenty thousand letters, without counting telegrams, were received at the mother house of La Tour (Ille et Vilaine).  
"Seventy-four thousand old men have died in our houses," said the Abbe Le Pailleur, the other day; "in this number were many Protestants and those who called themselves atheists."  
Jeanne Jugan, "the intrepid beggar," died some years ago at La Tour. Marie James (in religion Sister Mary of the Compassion), whose portrait by Cabanel adorns the salon, with that of the Abbe Le Pailleur still wears at his appointed

task, always ready and over-looking all. The Papal Nuncio at Paris, Mgr. De Ronde, several archbishops and bishops have recently gone to pay their respects to the two founders of this marvellous Congregation of the Little Sisters. The new Cardinal Langenieux, in visiting the garret where the Congregation began its work at Saint Servain, could not restrain his tears. The Abbe Le Pailleur and Marie James are two of the most remarkable figures in the Catholic history of the 19th century.—Boston Pilot.

**REV. MOTHER MARY ALOISIA HARDEY.**

**ASSISTANT SUPERIOR GENERAL OF THE LADIES OF THE SACRED HEART.**

A large volume would not suffice to do justice to the exalted work of the noble lady, the news of whose death flashed across the ocean a couple of weeks ago, and brought deep sorrow to the hearts of her spiritual daughters throughout the land. Half a century of prayer, and devotedness, and charity, and unbounded zeal in the cause of Christian education, has made the name of Madame Hardey a household word, not only in the United States, but in Canada and South America as well.  
Mary Aloisia Hardey was an American lady of a highly respectable Southern family, and closely related by blood to the old Catholic Maryland family of which her grandfather Spalding was a descendant. She was born in 1800, one year before the late Cardinal McCloskey, who like his worthy predecessor, was ever ready to show his appreciation of this noble lady and her saintly daughters.  
At the early age of sixteen Miss Hardey quitted the world and consecrated her life to the service of God and her neighbor. She chose the society of the "Ladies of the Sacred Heart." They had been established in Paris in 1800, with the double mission of spreading devotion to the Sacred Heart and giving the highest education to Catholic maidens. Miss Hardey, though only in her first year, was the founder and first superior in 1826. Pope Leo XII, approved the constitution, and invited the nuns to Rome to open the convent of *Trinita dei Monti*.  
Bishop Dubourg brought a colony of these religious to the United States in 1817, opened a house near St. Louis, Mo. When Miss Hardey entered the society, Oct. 22, 1825, there were but three houses in the country, viz: Florence, near St. Louis, Grand Coteau, La, and St. Michael's, in Louisiana. A biographer relates that "her beauty was beyond compare, being of the highest Southern type. As a society woman she had ever created a sensation." But her gifts of mind and heart surpassed those of the body. Her responsibilities throughout the duties of her state, she gave herself to them with a zeal and devotedness that won the admiration of her superiors. She had a mother's heart for the children under her care, and she was consoled in her labors by the tender affection returned. Her admirable qualities caused her to be early appointed to important charges, which she fulfilled to the great satisfaction of the heads of the order.  
In 1841, Mme. Gallatin was named Vicar of all the houses in North America. She did not fail to notice and cherish the promising gifts of Mme. Hardey, and in consequence conducted her to Paris to the Mother General. Thence the young religious went to Rome, where she received the blessing of the venerable Gregory XVI. Later she was made superior of the house opened in Houston street, New York City. This community was in time transferred to Astoria, and in 1847, took possession of the Lorillard estate in Manhattanville. After receiving the appointment of Vicar of the Superior General, Mme. Hardey in response to the demands of prelates throughout the land, opened houses in Rochester, Albany, Boston, Providence, Philadelphia, Chicago and Detroit. One of her latest foundations is a flourishing community in Ontario, near her native land, where she and her laborers confined to the United States and the adjacent provinces, to South America and the West Indies. Academies sprung up everywhere, and the names of Manhattanville, Elmhurst, London, Maryville, Kenwood and Eden Hall, may be cited as synonims of the highest Catholic Education, in accordance with the rule of the institute, wherever they have academies for young ladies of means, they have also a parochial school for those who are less favored by fortune. Thus do they fulfill the word of our divine Saviour, "The poor you shall have always with you."

Mme. Hardey, put no bounds to her zeal, she was overcome by no difficulty. Though the society was poor in worldly resources, she was strong and rich in confidence in God. Hence the marvellous success that crowned her efforts. Flourishing schools dotted the land, the ranks of the pupils came to demand entrance among their former teachers. One of the principal houses in Kenwood, near Albany, and to this a Novitiate is attached.  
The charity and devotedness of Mme. Hardey had won all, and when in 1870 she was called to Paris and chosen Assistant, she left many a sad heart behind. There her long experience, her thorough acquaintance with the condition and requirements of both religious and pupils in America, made her a most valuable counsellor. She crossed the Atlantic in 1874 to visit her dear children of the States, again in 1877 and in 1883.  
Wonderful has been the growth of the institute since the day, sixty years ago, when she knelt at the altar to vow her-

self to the glory of God. To day the Ladies of the Sacred Heart conduct twenty four houses in the United States, and number one thousand religious; five in Canada with two hundred religious; three in Mexico with forty religious; nine in South America with seven hundred religious, and one in Cuba and one in Porto Rico with seventy religious. If "they that instruct many unto justice shall shine like stars for all eternity," how bright must be the crown of this zealous nun.  
About twelve months ago she was first attacked with congestion of the brain. From that time she enjoyed only intervals of good health, until June 17, when full of years and merits she fell asleep in Christ.

Besides a sister and several nieces and nephews, she leaves to mourn her loss a brother, Dr. Charles M. Hardey, a distinguished doctor of Louisiana. Her memory will long be cherished in the hearts of her spiritual daughters, and will be a blessing to the thousands of America's best women who have learned from her lips both human and divine wisdom.  
On learning her dangerous illness, Rev. Mother Jones, of Manhattanville, the Provincial, who had long been her powerful aid, sailed with her secretary, for France. On her arrival she had only the sad consolation of assisting at the funeral rites of her beloved superior. The care of the American province now falls to her hands, and there is no doubt that she will continue the good so zealously undertaken by her predecessor.—Le Courier de Louvain.

**"THE MISTAKES OF MODERN INFIDELS."**

Father Northgraves' book still continues to gain in popular favor as it becomes better known. The following are samples of the letters which he receives from time to time from those who are competent to judge of its merits.  
LETTERS OF APPRECIATION.  
Philadelphia, April 28, 1886.  
REV. AND DEAR SIR.—I thank you for the copy of your excellent work which you have been good enough to send to me. I cordially agree with the prelates who have spoken so highly of the book, and with them beg to recommend its attentive perusal.  
Yours sincerely in Domino,  
P. J. RYAN,  
Archbishop of Philadelphia.  
Rev. G. Northgraves, Stratford, Canada.  
FROM BISHOP CLEARAY.  
Bishop's Palace, Kingston,  
24th March, 1886.  
Rev. G. R. Northgraves,  
Dear and dear Sir.—Accept my thanks for your book on "The Mistakes of Modern Infidels." I should be very much pleased to read it from cover to cover, the subject is so agreeable to my mind and so important in itself. But my various duties have not allowed me leisure to read more than a few chapters carefully, and take a glance through the book generally.  
It appears to me accurate in statement, sound in argument, and moderate in polemical tone, while its elegance of diction makes it pleasant reading—a quality that is not always characteristic of controversial literature. Wishing you success in your labors,  
I remain, Rev. and dear Sir,  
yours faithfully in Christ,  
JAMES VINCENT CLEARAY,  
Bishop of Kingston.  
FROM REV. THOMAS MACPHERSON.  
REV. SIR.—Though I have not yet read all your book, "Mistakes of Modern Infidels," I have carefully examined a sufficient portion to enable me to give a fair criticism of your very interesting and useful work. I can therefore heartily recommend it to the Christian public, both Protestant and Catholic, as a work which entitles its author to the highest respect for his learning and talents, as well as his familiarity with the sacred Scriptures, and his triumphant exposure and refutation of the sophisms of Modern Infidels. Much as I admired a work of a similar kind by Father Lambert, I prefer your book, as in my opinion evidencing more extensive acquaintance with historical events in connection with theological questions.  
THOMAS MACPHERSON,  
Presbyterian Minister.  
(Late Moderator of the Presbyterian Church in Canada.)  
To Rev. G. R. Northgraves, Stratford, June 3rd, 1886.  
Eleven Catholic archbishops and bishops, four Protestant archbishops and a large number of clergy of various denominations have expressed their cordial approval of the work.

**An American's Brave Act.**

This is a fitting time to tell a suggestive and characteristic anecdote of (the late Marquis D. J. Oliver, of San Francisco) When in Italy, some years ago, he visited the ancient but revolutionary city of Bologna. Passing accidentally by a bookseller's store, he saw in the window a most shocking caricature of the then reigning Pontiff, Pope Pius the Ninth. Straightway he entered the shop, and for the caricature, asked the price of it, and that ascertained, next inquired how many copies of the offensive picture the storekeeper possessed. He held barely half a dozen. Mr. Oliver quietly purchased the lot. He then indignantly tore them to pieces, flung some of the fragments on the floor, danced on them, and dashing the remainder into the face of the Bologna bookseller, walked triumphantly away. The man who did and dared that under the very peculiar circumstances of the case—he being utterly alone in a strange and hostile city, and a poor profane sinner in the language of the place—would have gladly gone to the canon's mouth to prevent a friend, or to chastise an enemy.—Archbishop O'Connell.

**THE NOBLE IRISHMEN OF ORILLIA.**

Orillia, July 12th, 1886.  
To the Editor of the Catholic Record.  
DEAR SIR.—As the Celtic element is largely represented among the citizens of our town and as our people have taken a warm interest in the struggle for liberty at present going on in the old land, it was determined to show their sympathy in a thoroughly practical form, and accordingly an energetic canvass for subscriptions to the Irish Parliamentary Fund was recently started with the most satisfactory results, all nationalities and religious denominations contributing most liberally. The treasurer of the fund, Mr. Lynch, had accordingly on Friday last the pleasure of remitting by cable to Mr. Parnell the sum of £100 sterling as a slight contribution to the Irish Parliamentary fund. On this, as on other occasions, our zealous pastor, Rev. Father Campbell, deserves the gratitude of our community. Orillia's leading merchant, Thos. Mulcahy, Esq., and our worthy representative, H. H. Cook, M. P., as well as other leading citizens contributed most liberally. Trusting that the struggle for Ireland's rights will not be vain,  
I am, yours very truly,  
M. J. CLIFFORD.

Appended is the list of subscribers:—

- |                          |                       |
|--------------------------|-----------------------|
| 100 M. J. Leahy          | 100 D. M. McKinley    |
| 10 H. H. Cook, M. P.     | 50 Jas. Barney        |
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| 10 J. B. Mullen          | 10 A. B. Barry        |
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| 10 John Curran           | 10 James Young        |
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| 10 Louis M. Hayes        | 10 Mark M. O'Connell  |
| 10 J. Beaverton          | 10 E. Lynch, Cold     |
| 10 James Patton          | 10 J. water           |
| 10 James Quinlan         | 10 Patrick O'Brien    |
| 10 P. Heenan             | 10 T. J. Naughton     |
| 10 Tim Connor            | 10 Wm. Joyce          |
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| 10 A. Head               | 10 M. O'Connell       |
| 10 Jas. Mahony           | 10 Frank Lawlor       |
| 10 Edward Finn           | 10 J. C. Coffey, jun. |

Amount collected among ladies by Miss Polly Shanahan.

- |                   |   |                  |    |
|-------------------|---|------------------|----|
| Mrs T. Mulcahy    | 5 | Mrs J. Coleman   | 50 |
| Mrs Mulcahy       | 5 | Mrs M. Kenny     | 50 |
| Mrs R. A. Lynch   | 5 | Mrs R. Young     | 50 |
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| Mrs T. Shanahan   | 5 | Mrs A. Thornton  | 50 |
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| Mrs D. H. McGough | 5 | Mrs A. Cody      | 50 |
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| Mrs K. Sullivan   | 5 | Mrs M. Gordon    | 50 |
| Mrs McLaughlin    | 5 | Mrs McNamara     | 50 |
| Mrs T. Overend    | 5 |                  | 50 |

The examination of the above schools were held on July 6th, in the presence of the Rev. H. Hudson, S. J., Superior of the Jesuits, Montreal; Rev. John Conolly, S. J., professor of theology in the Jesuit seminary at Montreal; Rev. E. H. Hanzel, S. J., superintendent of the R. C. schools, Port Arthur, and several of the trustees. The proficiency in the several branches of learning was most favorably commented on by the visitors, and the self-sacrificing labors of the good sisters of St. Joseph were rewarded by the

correctness of the answers made by the pupils. In the senior department for boys a good improvement was observed, and great credit is due Mr. Kennedy for his zeal in the cause of education.

**CONGREGATION DE NOTRE DAME.**

**GLORIOUS EXERCISES OF THE CONVENT SCHOOL—DISTRIBUTION OF TESTIMONIALS—AND MEDALS FOR MUSICAL PROFICIENCY.**  
Peterborough Examiner, June 30.  
The closing exercises in connection with the school of the Congregation de Notre Dame took place this morning and afternoon. These exercises were, owing to the recent death of His Lordship, Bishop Jarnot, and out of respect for his memory, conducted on a much more quiet and subdued plan than in former years. The delightful gatherings gaily dressed, and jubilant pupils and interested spectators, that were wont to gather in the hall of the convent, were represented by the presence of the still sorrowful children alone, and these all clad in black. The companies simply consisted of the presentation of testimonials in the form of cards, with mourning borders. One side showed that it was a "testimonial of general or complete, as the case might be," satisfaction for punctuality and application during the scholastic year, closing June 30th, 1886, accorded to a pupil, and the other with the kind wishes of the Superior, Sister St. Mary of the I. C. The opposite side of the card contains a touching tribute to the late lamented Bishop. These testimonials were presented to the pupils of the Lake Street School yesterday.

This afternoon the musical recital took place at three o'clock at which the following programme for presentation had been prepared.  
Entrance Duet. Misses Lech, de Laplante, Stratton, Cook, McNeil and Menzies.  
Piano Solo. Two pieces by Misses F. Stanton and K. Mahony.  
"Remember" Misses L. O'Brien, L. McNeil, A. White and M. Marley.  
"Joyfulness" Misses A. Simons, H. Chamberlain, M. P. Sullivan, M. Butler, M. Smith, C. Watson, E. Timbers.  
"Guiti une Tali" (Opera de Rossini). Misses Lech, de Laplante, Stratton, Cook, McNeil and Menzies.  
March. Misses L. Mahony, A. Sullivan, M. McCabe.  
"Suaris" Misses M. Simons, M. Kelly, L. Dhanon, M. Doherty.  
Solo and Chorus "Music and her Sister Song." Misses Lech, de Laplante, Stratton, Cook, McNeil and Menzies.  
The Way Side Chapel. Misses M. Garvey, C. Watson, E. Timbers.  
"Angel of Night" Misses E. Stratton, A. Leach, M. Kelly.  
"La Violette de Carafa" Herit' Miss Bertha Lech.  
The Harp of Tara. Misses K. Henderson, F. Crumney, D. Timbers.  
"One Sweetly Sounded Thought" Miss J. McNeil.  
"One Sweetly Sounded Thought" Miss J. McNeil.  
Paraphrase of Concerto "Old Black Joe" Misses M. Lech and C. de Laplante.  
Impromptu. "Amour et Fantaisie." Miss Grand Pointe.  
Grand Fantaisie. "Requiem." Miss de Laplante.  
Caprice. "Duet." Misses Lech, de Laplante, Stratton, Cook, McNeil and Menzies.  
Vocal Solo. "The Wind and the Harp." Misses A. Dhanon and J. McCabe.

Then followed the presentation of the prizes, two gold and two silver medals, for proficiency in music, by Rev. Father Coffey.  
Then a brief and pathetic address by Miss M. Garvey.  
Followed by a Fugue—Piano Concertant—Miss B. Lech and C. de Laplante.  
The manner in which the beautiful music was rendered, fully and amply did it do honor to the reputation of this school, for its superior ability in imparting musical instruction.  
Owing to the reasons before mentioned, the recital was strictly private, in contrast to other years, not a single invitation having been issued to attend and listen to the delightful music presented by the well trained pupils.  
The graduating ladies, Misses B. Lech and C. de Laplante, have devoted a great deal of attention to the study of the great classical masters, Beethoven, Schubert, Mozart, Mendelssohn and Chopin.  
In the name of the Rev. Mother Superior, the thanks of the sisters of the Congregation de Notre Dame are gratefully tendered to the gentlemen who have so liberally contributed medals, thus creating a call assisting in the development of a love for the pursuit of the study of music.  
The recipients of the gold medals, presented by Messrs J. R. Stratton and H. Lech, were Mrs. Bertha L. Lech and Miss C. de Laplante, while the silver medals, presented by Mr. R. W. Muncester and the Rev. M. Thier Superior, were Mrs. Mary Stratton and Miss E. C. McKinnon.  
The gold medals are high art specimens of goldsmith's work. They are solid gold, about an inch and a half in diameter. The face bears the inscription, "For Proficiency in Music—Peterborough, 1886." A diamond is encrusted with jewels—a forget-me-not flower delineated in pearls and rubies. The cases bear the letters "C. de Notre Dame." The two silver medals consist of a beautiful lyre encircled by a laurel wreath.

**Kind Words.**  
Winnipeg July 5th, 1886.

To the Editor of the Catholic Record.  
Dear Sir.—It is impossible to resist the temptation every time one is called upon to address a line to you, even by way of enclosing the periodical, trifling subscription to the CATHOLIC RECORD, to express the cordial thanks which are due to the editorship of so valuable a paper. In these days of dangerous journalism, replete as it is with matter unfit for introduction to a Catholic newspaper can hardly be over-estimated. After the "London Tablet" which to us is a sort of venerated friend, I assure you my personal of your columns is the greatest weekly pleasure of my kind, in our household.  
Believe me, yours very truly,  
D. McNEIFF.

There are ten thousand Catholic ladies in Dakota.

Had I But Known.

Had I but known that nothing is undone From rising until rising of the sun, That full-sledged words fly of beyond our reach, That not a deed brought forth to life dies over, I would have measured out and weighed my speech, To bear good words had been my sole endeavor. Had I but known!

Thereupon the poor savage declared that he had not tasted food since the previous evening, having started early that morning. "Go and eat something, and after you have eaten we shall start. In the meantime I will saddle the horse." No sooner said than done, and in less than an hour they were galloping on their way. Night had already overtaken them before they reached the banks of the Clearwater. This river they would have to cross in a dug-out canoe. As the ferryman lived on the opposite bank, they both began hailing him. After long and exhausting efforts they finally succeeded in making him answer their signal, and over he came in his rude boat. They unsaddled the horses and boarded the frail craft and were rowed across, the horses swimming behind them. When they reached the bank they re-saddled the horses and continued the journey.

CHAPTER II.

About midnight they arrived at the lodge, and found the sick boy lying upon a buffalo skin, spread on the ground, after the Indian fashion. "I greeted him," says the missionary, "and I told him I had come to baptize him, but he did not answer. I asked him if he wished for baptism; he was still silent. I thought that perhaps some of the Protestants had persuaded him not to become a Catholic, for they had charge of the district. They preached to the poor savages that the Black Robes will go to hell together with all those who pray with them, and thus they try to frighten them and prevent conversions. After a few moments of silent prayer, I asked the father of the boy the reason of his son's silence. But he could not tell me. Then I began explaining to those present the necessity of baptism, and told them of the true Church founded by Jesus Christ, and the other truths of faith."

A CHILD APOSTLE.

How a Little Indian Boy Brought About the Conversion of a Whole Family.

CHAPTER I.

How wonderful are God's ways! He selects the weakest instruments to perform mighty actions—a boy of seven years to convert a whole family. There lived among the Nez Percés, a young married woman, the first of all her tribe to embrace the true faith. When she and her husband with all his family had received Holy Baptism, she ardently desired the conversion of her own kindred, who dwelt forty miles from her new home.

When on a visit to them she taught her brothers and sisters the Catholic doctrine. But they showed themselves not only indifferent to the truth, but determined not to abandon their idolatry. There was only one of her little brothers who was filled with the desire of being baptized. He begged his sister to take him home with her that he might be near the missionary. But the father of the boy opposed this, and good Agnes (such was her name) was obliged to depart with her husband, without being able to do anything further for the conversion of her family, and without her brother, who was not allowed to accompany her. Hardly had she taken her leave when the boy fell sick. His sister on learning it returned once more to her father's house. But not even then could she persuade him to let the child go with her or be baptized, though he begged it earnestly.

Agnes went back to her lodge, and related the whole affair to the Black Robe. He exhorted her to pray and told all the new Christians to do the same. Then he bade her go again to the sick boy and teach him the necessary prayers and articles of faith; and in case of immediate danger to baptize him. She promised to follow his instructions, but said she feared she might not be able to baptize him, as the child was always under the eye of his father or mother. On hearing this the missionary sent for the chief of the tribe, and told him that he wished his company to the camp where the brother of Agnes was lying at the point of death. The chief replied that he would not hesitate to undertake the trip. Still he could not promise that the Black Robe would not be insulted by the Indians of that village, especially by the father of the child.

"I do not mind being insulted," said the priest, "provided I can save a soul."

"Pardon me, Black Robe, but I do not wish to be received with insults," answered the chief.

The missionary then requested another to accompany him, with the result that a third was tried, but he too refused. Being thus obliged to give up all hopes of seeing the sick child, the good Father could only have recourse to prayer.

A few months after an Indian came from that camp to seek the priest. The boy, he said, was dying and the family now consented to allow the Black Robe to baptize him.

"I will go at once," said the priest, "I will saddle my horse and then we will start off together."

"But it is too late now," demurred the messenger (it was about two hours before sunset). "I came as fast as I could, yet I have been nearly the whole day on the way."

"Very well," replied the Father, "we shall make the journey by night."

The Indian objected: "The night will be dark and you will not be able to see the trail. Besides you will be afraid to travel in the dark."

"Are you afraid to travel by night?" inquired the missionary.

"I afraid I fear no one."

"Neither do I," responded the priest, "so let us start at once."

the child was dead, they should bury him near by or else bring him to the church; and then all could be instructed and baptized.

CHAPTER III.

After a few days the father of the boy came in great haste to the mission, and asked for the Black Robe, who was then hearing confessions. On seeing the priest, he exclaimed: "Here I am, Louis has gone to heaven, and I have come with all the family for instruction and baptism." "As soon as I have finished the confessions," replied the missionary, "I will call you."

"Very well," said he, "but let me tell you Louis' last words. Just before his death, I asked him to whom he would leave his three horses? He answered: 'Don't speak to me of horses, my father; give them to whom you please, I am going to heaven. I shall see God; and he will ask me what my father and the whole family are going to do, and I shall tell him they are all going to be baptized by the Black Robe. Mind, my dear father, if you do not know your word, I shall tell a lie to God, and oh, what a dreadful thing to make me tell a lie in heaven.' 'No, my son,' I said with tears in my eyes, 'you will tell no lie, for I really and truly promise you that I will become a Catholic.' 'And does my mother say nothing?' continued he. The poor woman was weeping silently in a corner of the lodge, but at these words of her son she approached him with tearful eyes and knelt down beside him, and in a voice broken by sobs, she said: 'In my son, die content, I have been a Catholic all my life. I shall be baptized as soon as possible. Tell God that we will come to see Him whenever it is His will. Then he spoke to his sisters, and to his cousins, uncles and aunts. They all gave him their promise except one. 'Well,' said Louis, 'I now die happy, and in heaven I shall pray for the conversion of my aunt.' Soon after he died. We buried him near the lodge because it was hard to bring the body here. And now we have all come, except this aunt, to be baptized."

A few weeks passed and the whole family, save the wretched aunt, had renounced idolatry. Almighty God wished to try the strength of faith of the new converts by sending them many and severe crosses, one after the other. The virtuous parents lost nearly all their children, who died, like Louis, in their baptismal innocence. But their faith and constancy were truly heroic. The Protestants began to persecute these good people, and went so far as to tell them that the death of their children was a chastisement from God to punish them for becoming Catholics. When the poor mother heard this, she answered like the Mother of the Machabees:

"Even were all my sons to die, a Catholic will I live, and a Catholic will I die, being that I shall see my sons once more."

The afflicted father replied, "The death of our sons is a punishment for my sins, a chastisement sent by God because I resisted grace so long. Their death is the reward of my faith and of that of all the family. Yes, we may all die in a short time, but we shall all be saved in heaven."

These and similar conversions in great numbers could not fail to arouse the fury of Satan. In consequence there arose a fierce persecution against the Catholic neophytes on the part of the Protestants. Nor did they spare the missionary, whom they wished to deprive of the right of living among his spiritual children, and even of visiting them. As if this were not enough, they tried to prevent the opening of a Catholic school, and to force the Catholics to become Protestants, or, at least, to send their children to the Protestant school. But all finally redounded to the advantage and honor of the true faith. The persecution sowed the seed for a harvest of new and most sincere conversions, and at the present time the Catholic Nez Percés are extremely edifying and their piety is ever on the increase.

How many other tribes there are asking for a missionary to teach them the true faith? Without the knowledge and love of the true God, these poor savages seek in vain to know and to love Him. But alas! "the harvest indeed is great—the laborers few." It is heart-rending to feel that, for want of missionaries and of means to support them, the priceless blessing of the faith cannot be made known to all the Indian tribes. May Almighty God raise up Apostles to preach the Gospel to all the savages of the Rocky Mountains and thus to bring them Christian civilization and temporal and eternal happiness.—Messenger of the Sacred Heart.

Horsford's Acid Phosphate.

Beware of Imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

For NERVOUS RASH, Summer Heat, Expiration and general toilet purposes use Low's Sulphur Soap.

THE FIGHTING O'BRIEN FAMILY.

HOW THEY WHIPPED A BAND OF APACHES.

There never has been a week since the Apaches were forced on to a reservation that some of them were not of unerring aim, if not under a chief, then on their own account and of pure devilry. A few months previous to the last break made by Geronimo, 13 bucks, led by a sub chief, left the reservation, and were first heard of as seeking scalps along the San Pedro River. Three or four ranchmen were wiped out, one after the other, and one day, about noon, the redskins came upon the family of William O'Brien. O'Brien was sick on a bed in the wagon, and his wife was driving the team. They had abandoned their home on account of sickness and other misfortunes, and the wagon held all their belongings in the way of furniture. Besides the husband and wife there was a girl of 14 named Josephine, and a boy of 11 named Joseph. The two children knew how to use fire arms, and the mother was a good shot with either rifle or revolver. They had a Spencer carbine, a navy revolver, and a double-barrelled shotgun.

The family was just going into camp for dinner when the Indians were discovered. As the country was supposed to be at peace, there was nothing alarming in the sight of a band of redskins, but by the advice of O'Brien, the wagons were driven into a clump of trees on the bank of the stream. The grove was not over half a mile in size, and was isolated from any other, while the ground on three sides was entirely open. Had the Indians made a dash as soon as they were discovered, they must have won an easy victory, as no one was prepared for a hostile movement. Their actions made O'Brien suspicious, and he dressed himself and got out of the wagon, although he had not been out of bed for several weeks previously. After holding a consultation the Indians sent one of their number forward to hold a parley. O'Brien, armed with the shotgun, advanced to meet him on the edge of the grove, knowing that the redskin's object was to discover the strength of the party. He came forward in full war paint, and was very insolent in his bearing. To the inquiry as to why he was in war paint he replied that he was again broken out, and that every white man was to be driven out of the country. He demanded a ransom of \$1000, and O'Brien, promising that the ransom should be carried to the neighborhood of the nearest fort and set at liberty. He did not deny that his party coveted the horses, wagon and fire arms, and that they would have them by night.

O'Brien was so weak that he had to lean against a tree during the parley, but his physical condition did not affect his natural bravery. He replied that if the Indians wanted a fight he was ready to give them the best he had. The warrior must have noted the fact that there were only a woman and two children to back the sick man, and he had scarcely rejoined his companions when they were that they meant to attack at once. The front riding up and down across the front of the grove yelling and firing and gradually working nearer. While the mother and daughter took shelter behind trees, the father and son kept firing several of the trees on the sides of the grove, thus forming obstructions to the Indians. The Indians rode closer and sent their bullets into the grove, but the boy continued his work at the side of the trees, and the others held their fire until a rush should be made. The Indians must have been made that the only firearm, and that there was much danger from him, as all presently charged in a body on the front of the grove. The result certainly astonished O'Brien, and the girl and the boy were shot, and the three had the same fate. Two Indians were killed outright, two others badly wounded, and one pony was left dead and another went off to die. The horses, as was afterwards discovered, were all stolen stock.

When they held another consultation, it broke up they crossed the stream above and below the grove. There was a bluff on the other side, and they had no sooner secured cover than they opened fire from return rifle and shot. The father had knocked off the idea, while his wife had two bullets flung dust into her face, and the girl was raked across the cheek by a splinter from a tree. The boy occupied a depression where their bullets could not reach him.

While O'Brien was no Indian fighter, he had seen perilous times in Kansas, and was a wide awake man in an emergency. When the fire began to slacken he knew that some new move was being planned. When it suddenly increased again, he crept to the side of the grove next to the prairie, and he reached it none too soon. Two Indians were seen skulking up to recover the bodies of their companions, and they were bored through the body by an ounce ball from the Spencer, and the other made his escape in hot haste. From that time until after dark not another shot was fired, nor was a victory, but he did not delude himself with the idea that the Apaches had abandoned the fight. He did not for a moment doubt that war had broken out. Such being the case, he could expect no help from any quarter, and if the family were saved it must be by their own efforts. The Indians would invade the dead, and their silence and action simply meant that they were waiting for the night. Under cover of darkness the advantage must be taken, and like a brave and prudent man, O'Brien began preparations to offset it as far as possible. A couple of staves were used to cut up the fallen trees and form a breastwork about the wagon, and the boy crept out to the dead Indians and brought back their rifles and revolvers and ammunition.

POINTS OF HISTORY.

THE MASSACRE OF SAINT BARTHOLOMEW.

From the Liverpool Times, June 18. This was the subject of the second discourse of Father Anderson, S. J., on "Points of History" delivered in the church of the Holy Name, Manchester, on Sunday last, in the presence of a crowded congregation. It might be well asked, he said, why so high and blessed a festival, when the whole Church was rejoicing in the coming of the Holy Ghost to abide in it and teach all Truth, he invited their attention on the contrary to scenes of bloodshed and massacre. But the answer was plain. He conceived it to be in accordance with the purpose for which the Holy Spirit of Love and Truth came down upon earth, to remove those obstacles to the reception of Faith which might seem to exist up and down the pages of history. "Men of good will" on every side were edging forward to the Truth, but were held back by fears of what might have been done at the Church to which they felt their best instincts were drawing them. It was, therefore, promoting the work of the Holy Spirit to do something towards removing those barriers and showing them that the way of access to the Truth was plain and simple when his mind was not so high and blessed a festival, when the whole Church was rejoicing in the coming of the Holy Ghost to abide in it and teach all Truth, he invited their attention on the contrary to scenes of bloodshed and massacre. But the answer was plain. He conceived it to be in accordance with the purpose for which the Holy Spirit of Love and Truth came down upon earth, to remove those obstacles to the reception of Faith which might seem to exist up and down the pages of history. "Men of good will" on every side were edging forward to the Truth, but were held back by fears of what might have been done at the Church to which they felt their best instincts were drawing them. 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Catholic Record.

LONDON, SATURDAY, JULY 17, 1906.

CALENDAR FOR JULY.

CONSECATED TO ST. ANNE, MOTHER OF THE S. V. M.

- 15 St. Henry, Eng. and Conf. 16 Our Lady of Mount Carmel. 17 St. Alex. Conf. 18 St. Mary Magdalen, Pontecost. St. Camille of Leilla Conf. 19 St. Vincent de Paul, Conf. 20 St. Jerome, Conf. 21 St. Peter, Conf. 22 St. Mary Magdalen, Conf. 23 St. Apollonia, Conf. 24 St. Ignace, Conf. 25 St. John the Baptist, Conf. 26 St. James the Greater, Conf. 27 St. Anne, Mother of the S. V. M. 28 St. Paul, Conf. 29 St. John the Evangelist, Conf. 30 St. Mary, Conf. 31 St. Peter, Conf.

THE RESULT IN BRITAIN.

The result in Britain is deeply and sorely disappointing to friends of freedom, not alone there, but throughout the world—damaging to the cause of reform in a land where reform was especially needed—menacing to the continued existence of the political structure of which Ireland is the weakness—died heartening to those true and tried patriots who sought by a noble effort of self-sacrifice to adjust forever the relations between two countries long at variance—injurious in the last degree to the interests of peace and of social order, but especially creditable to Britain, upon whom the world in a hope, now proved vain, had fixed its eyes, expecting that by an act of natural heroism, before which the glories of Trafalgar and Waterloo must pale into insignificance, she would at last do justice to a nation—victim of her cruelty, oppression and outrage. We are sorry for British national honor, which, out of this contest, issues not luminous with victory—but tarnished with ignominy. There are, however, rays of hope from the sinking sun that pierce even the dark clouds which hate and prejudice have summoned from the vasty deep. Mr. Sexton again valiantly assailed West Block and triumphantly redeemed that fine constituency by a vote of 3,882, against 3,629 cast for the Orange candidate, Haasel, who last November defeated Mr. Sexton by the narrow majority of 37. Mr. Justin McCarthy once more summoned the historic city of Derry to surrender to the cause of Irish self-government, but, by ways that are dark and tricks that will, we trust, prove vain, on the part of the sheriff, surrender has been for the time being delayed, this official's declaration of the poll being: Lewis, 1781, McCarthy, 1778. Mr. McCarthy has, of course, given notice that he will demand a scrutiny of the poll, and, if necessary, a recount of the district. Up to six o'clock on the evening of the 8th, 942,438 votes had been cast against, and 887,728 for Home Rule, and it does not appear probable that the popular anti-Home Rule vote will, when the final count is made, prove proportionately greater. Nor is it, on the other hand, expected that Lord Salisbury will be in a position to form a strong government. Amongst enlightened Englishmen the feeling of sympathy for Gladstone is running very deeply and strongly, as an evidence of which may be adduced the fact that the Wesleyan ministers throughout the country are signing an address to the Premier, expressing admiration for his policy and formulating the hope that he will be spared to give such self-government to Ireland as will satisfy the claims of justice and good will. The cause of Home Rule won one of its greatest triumphs in Edinburgh, the metropolis of Scotland, where, in the eastern division, Mr. Goschen, one of the Premier's bitterest opponents, has been crushingly beaten by Mr. Wallace, the Home Rule candidate. Mr. Wallace's majority is 1,330 in a total poll of 5,937. Mr. Goschen carried the seat last fall by a majority of 2,408 in a total of 6,226. Goschen's speech in the House on the Home Rule bill was the most able and the most telling as well as bitter of any delivered in opposition to its second reading. In Edinburgh's central division, Mr. Wilson, anti Home Ruler, has also been driven from the constituency, while in the southern district the Right

Hon. Hugh C. Childers, Home Secretary, has been returned by a majority of 3,778 against 1,191. Another pleasing triumph is that achieved at Newcastle upon Tyne, where Messrs. Jas. Craig and John Morley, Home Rulers, received 10,728 and 10,681 votes respectively as against 9,657 cast for the highest of their opponents. But the truly gratifying feature of the campaign is the undaunted courage displayed by the veteran leader of the Liberal party, who has never lost hope throughout the contest, and is determined to wage ceaseless war in Parliament for the cause of justice to Ireland. He will have the active and tireless support of Mr. Parnell's contingent of 88 or 88 Irish nationalists, upon whose devotedness Ireland must now more than ever rely. The session that will open on the 5th of August will, indeed, be memorable in the legislative annals of Britain. Toryism will, there is no room for doubt, call for coercion in Ireland, and by an attempted suppression of the National League party, the way for much disorder, if not bloodshed, and even insurrection. Ireland has stood too much in the past to patiently bear with a repetition of Orange brutality in this last quarter of the nineteenth century. The incoming Salisbury Cabinet must be made to understand one thing very clearly, that if it make open war on Ireland it will have to face a determined, sane, and a relentless Irish race all over the world, that knows how to fight, and, if needs be, to die.

THE AMERICAN GOVERNMENT AND THE CATHOLIC HIERARCHY.

The marked and delicate attention paid by the American government to His Eminence Cardinal Gibbons, on the occasion of his investiture with the baronets, on the 30th ult., recalls the fact often forgotten that the American government has on many occasions done honor to princes of the Church. On the 30th of June President Cleveland, through Secretary Lamar, conveyed his congratulations on the honor done him by the Holy See. Cardinal Gibbons is the successor in the see of Baltimore of that same Archbishop Carroll who, as plain Rev. John Carroll was by the Continental Congress entrusted in 1775 with a delicate and difficult mission to Canada—that same Archbishop Carroll who was honored by the friendship of Washington, father and liberator of his country. He represents in the College of Cardinals that same American church till last year represented therein by Cardinal McCloskey, whose predecessor in the see of New York, the Most Rev. John Hughes, of immortal memory, was upon more than one occasion the recipient of marked favor and special distinction at the hands of the government of the United States. Archbishop Hughes was in 1861, in the darkest hours of his country's gloom, entrusted with an important mission to Europe that proved of incalculable benefit in its results to the country and government he loved so well. Archbishop Hughes, in a letter to Cardinal Barnabo, Prefect of Propaganda, thus speaks of his mission to the Old World: "It was proposed by the cabinet that I should accept a special mission to England and France, in connection with very important national questions between the United States and these powers. I declined, until it was made known to me that the President of the United States made it a special request that I should accept, and if possible render some service to the United States in the present condition of public affairs. I could not refuse his request, and at the same time my mission, it would redound to the benefit of the Catholics, and to the promotion of the interests of the Church. The nature of my mission is such that, in the best days of the Church, a bishop would have no reason to decline it. My first business is with the Government of France, and I shall have to remain in Paris perhaps for a month or two. I have not, at the present moment, any idea of going to any other country, except that on my way homeward it may be necessary for me to spend some time in London, after the Parliament shall have been opened." "Please lay the testimony of my profound veneration and fidelity at the feet of the Holy Father, and obtain his apostolical benediction for me, even in this matter, so apparently foreign to my sacred vocation, as a prelate of the Catholic Church." The Archbishop placed the position of his government in its true and just light before the French Emperor, on whom much influence was being brought by England to take, in conjunction with her, active steps against the American republic. On the Archbishop's return home (August, 1862) he was received with every mark of respectful gratitude by American citizens of every class. He thus speaks himself of his reception in Washington: "I arrived on Thursday evening; saw Mr. Seward, and had a brief conversation with him. He invited me to dinner the next day. I reminded him that it was Friday, and not a good day for a banquet. He said: 'Never mind; I shall see that you will be provided for.' He invited his company to meet me—secretaries, generals, and other distinguished gentlemen: and, to my astonishment, there was not a particle of meat on the table for any one. This was in compliment to myself, and in fact what

I consider the most delicate compliment I have ever received."

Since we have said so much of Archbishop Hughes, our readers will, we know, bear with us if we reproduce a characteristically honest and manly tribute paid him in a letter addressed him by President Lincoln himself: Archbishop Hughes,

RE. REV. SIR: I am sure you will pardon me if, in my ignorance, I do not address you with technical correctness. I find no law authorizing the appointment of chaplains for our hospitals; and the services of chaplains are more needed, perhaps, in the hospitals than with the healthy soldiers in the field. With this view, I have given a sort of special appointment (a copy of which I enclose) to each of three Protestant ministers, who have accepted, and entered upon the duties.

If you perceive no objection, I will thank you to give me the name, or names, of one or more suitable persons of the Catholic Church to whom I may with propriety tender the same service.

Many thanks for your kind and judicious letters to Gov. Seward, and which he has just received, and the pleasure and profit of perusing.

With the highest respect, your obedient servant, A. LINCOLN.

The American government is under many obligations to the Catholic episcopacy and priesthood. In the early struggles for independence, the Catholic missionaries did much, notably in the far West and North West, to restrain the Indians and Half Breeds from hostilities against the brave colonists. American institutions have never had clearer or more successful exponents than Catholic Bishops and Catholic priests, who, though lovers of order, are none the less lovers of freedom. Cardinal Gibbons, as representative of the ever-growing church of America, is the very embodiment and impersonation of the Church's respect for law, order and equality, her devotion to freedom and to the rights of the masses, and the traditional attachment of Catholic America to American Independence, to the winning of which the historic commonwealth of Maryland, of which he is the most distinguished citizen, and his noble sons, John Carroll, first Bishop of Baltimore, and Charles Carroll, the patriot and statesman of Carrollton, contributed so much in blood, and treasure, in valor and foresight. With much satisfaction, therefore, will Catholics, not alone of the United States, but of the civilized world, look on the honor done him by the President of the mighty republic that a Catholic Bishop in its beginnings did so much to build up, and a Catholic Bishop in the darkest days of its history did so much to preserve intact, one and indivisible.

QUESTIONS AND REPLY.

Mr. James L. Hughes, City Public School Inspector of Toronto, is a very ambitious man. He has aspirations, if not for the Ministry, at all events for the Deputy-Ministry of Education for Ontario. He evidently expects that, under an Orange government, whose early advent to power he is known to yearn for, his services would be indispensable. We have no desire to make people in general, or Mr. James L. Hughes in particular, think that he is a much smaller man than he really is, but we wish to point out that, in our experience, men of small mind are what inferior creatures of dimwitted frames are in the animal order, often very noisy, meddlesome and mischievous. Mr. James L. Hughes is all these—and besides, if not deliberately unvarnished, very unreliable because inaccurate. This Orange busybody, in a letter addressed to His Grace the Archbishop of Toronto, and through him, the Catholic minority of Ontario, has put a series of eight questions to His Grace to which we purpose, without seeking in any way to usurp His Grace's place as the acknowledged champion of Catholic rights in Ontario, to deal with. Needless to say, furthermore, that on this subject we have had no communication or consultation with His Grace. We simply speak our own views on the subject and are wholly and solely responsible for what we here say.

Mr. Hughes' questions are needlessly prolix, but lest we might give even semblance of cause for a charge of unfairness, we give them in full:

- 1. Should not Protestants in Ontario have equal rights with Roman Catholics? 2. Is it fair to force Protestants to use the selections from the Bible issued by the Minister of Education if they object to their use? Were the Roman Catholic schools asked to use them? Would you have adopted them if you had been asked to do so? Do you not claim the right to decide the amount and nature of the moral and religious instruction and training the children in Roman Catholic schools should receive? Find no fault with you for so doing. I most heartily endorse the policy that makes the moral education of the race a matter of first importance. But if it is right for Roman Catholics, is it not also right for Protestants? Do you consider it a sign of bigotry or intolerance for the Protestant majority to ask equal rights with the Roman Catholic minority in regard to this important matter? 3. While I am willing to allow the justice of submitting the proofs of the Scripture selections to you if they had been intended only for mixed schools, I do not admit that you have any right in asking selections to be used in Protestant schools. Do you think it

proper yourself that you should be allowed to interfere in any way with the religious training of Protestant schools? Would you allow the Anglican Bishop of Toronto, or the General Superintendent of the Methodist Church, or the Moderator of the Presbyterian Church, or the head of any Protestant denomination, to take part in deciding the character of the religious training in Roman Catholic schools?

4. Should not Protestants have equal rights with Roman Catholics in choosing the text books to be used in their schools? Are you compelled to use in Roman Catholic schools a uniform series of text books, edited by one incompetent man as we are in Protestant schools? Would you submit to such unreasonable tyranny if you were asked to do so? The text books regulations for Roman Catholic schools are reasonable and just. Is it a sign of bigotry and intolerance for Protestants to demand the same rights as Roman Catholics in regard to text books? Do not ask a change in your regulations only ask for Protestants the powers already granted to Roman Catholics.

5. You secured from the Ontario Government the appointment of a Roman Catholic on each High School and Collegiate Institute board by law. On what ground can you justify such a law?

6. The Ontario Government pays the entire salary of the Inspectors of Roman Catholic schools in the cities and towns of the province out of public moneys. The same Ontario Government has refused again and again to allow a single dollar to be paid to the Inspectors of Protestant schools in the same cities and towns. Is this just or fair?

7. Why should the method of electing Catholic school trustees differ so materially from the method of electing Protestant school trustees?

8. Why should Roman Catholic school property be held by the Church instead of by the School Board, as in the case with Protestant school property?

In reply to No. 1 we should like to give an emphatic affirmation, were there any ground for belief that Protestants did not enjoy such equal rights. But not only is there no ground for such a belief, but very many reasons why we Catholics might ask Mr. James L. Hughes, or some other acknowledged spokesman of the majority, whether Catholics should not in this Province have equal rights with Protestants. These reasons will be quite evident from the observations that follow. In reference to Mr. James L. Hughes' question No. 2, we may point out to him that Catholics never asked for the Bible in whole or in part in the public schools, which never, in the best days of its primitive pugnaciousness, had heard anything so turbidly bombastic in its terminology, so astoundingly monstrous in its disregard of truth, so brazenly impudent in its assumptions, so stupidly defiant of fact and blind to right—but withal so laughable by its pompous verbosity and windy solemnity as to make it, from more standpoints than one, worthy of personal and examination. A characteristic product of Anglican archiepiscopal politico-religious lore, it must indeed be all acquainted with synodical productions, be emphatically pronounced: "This synod," said the worthy Archbishop, of semi-patriarchal mien and bucolic voice, "this Synod, largely representative of those who in recent years brought to Canada an undying love for their *Apostolic Mother Church of Ireland*, or who are the immediate descendants of such, cannot but feel deeply concerned as to the position and dangers of their brethren of the same faith, at the present critical time in that distracted country. This synod would very earnestly assure our dear brothers of the church of St. Patrick that we share the feelings of alarm and dismay with which they view the schemes of (so-called) Home Rule as proposed by the present English government. Under this auspicious phrase it is manifest that nothing less is contemplated than the base surrender and a cruel abandonment of our loyal Irish fellow subjects of every class and creed to the domination of a faction which for years has been plotting the dismemberment of the United Kingdom, a faction, revolutionary, and unscrupulous, drawing its resources chiefly from an alien country and resorting to a system of organized crime, outrage and unparliamentary ends. This synod is of opinion that the proposition to subject the industrious, peaceable, contented, law-abiding people of Ireland to the 'rule' of this 'disloyal' and 'irreligious' faction and its foreign influence should be resisted to the last extremity, tending as it must to destroy the peace and security of all those who hold dear as life the honor, glory and permanence of a United British Empire, and who with ourselves are equally devoted subjects of that Gracious Sovereign who is the temporal head of our free and independent national churches of England and Ireland. Holding these sentiments this synod earnestly prays that the All Wise Father may so order the course of events that anarchy and cruel strife may be averted, and that any real or imagined wrongs of one portion of the community may never be amended by the infliction of still greater wrongs on another, especially when that other is the portion of Ireland's people *historically loyal for generations to the crown and constitution of the United Empire*."

This is evidently the Archbishop's best. He could not, were he to devote all the resources of a faltering energy and a feeble intellect for years to what were, in his intimation, a crushing denunciation of the Irish people as a people, have produced anything so well calculated to delight simpering fanaticism and stifle driving intolerance. Times there was, when the Venerable Archbishop of Napanee was, by many Anglicans,

such member. This law is justified on the public grounds of fair representation, at least in part, on grounds that have the spending of public moneys contributed by Protestants and Catholics alike, and the providing of means for educating children, Catholic and Protestant, of all classes of Her Majesty's taxpayers and law-abiding subjects. In reply to No. 6 we desire to state at once emphatically and unequivocally that the Ontario Government pays not one cent towards the salaries of Separate School Inspectors in cities and towns. The Government of Ontario pays the salaries and travelling expenses of two Inspectors of Separate Schools for this whole Province—from Glenora to Rat Portage! To the two last questions we make this very plain answer. Just because the Catholic people and their pastors like it. We are not altogether sure that our answers will give much pleasure or satisfaction to Mr. James L. Hughes. They may, however, give him groundwork for useful thought during his mid-summer vacation. Meantime, we assure him that if ever an Orange government is formed in Ontario his chances for the Deputy Ministry of Education ought to be good.

ANOTHER SYNOD HEARD FROM.

This time it is the Synod of Ontario that opened its mouth to speak and then quietly closed it again. This body, composed of more fierce and fiery elements than that of Huron, is, of course, more subject to those violent constitutional convulsions that afflict so many of our separated brethren in the early days of hydrophobic July. The Rev. "Rural Dean" Carey, of St. Paul's Church, Kingston, having, at the meeting of the Synod of Ontario on the 6th inst., given notice of a rather mild anti-Home Rule resolution, in which gracious mention was made of the "divine almighty Father," "the Loyalists of Ireland," and "the great empire of which we form part," the "Venerable Archbishop" Jones, of Napanee, rose to say that he had another resolution on the same subject, of which he gave notice and read, to the amazement even of the Synod of Ontario, which never, in the best days of its primitive pugnaciousness, had heard anything so turbidly bombastic in its terminology, so astoundingly monstrous in its disregard of truth, so brazenly impudent in its assumptions, so stupidly defiant of fact and blind to right—but withal so laughable by its pompous verbosity and windy solemnity as to make it, from more standpoints than one, worthy of personal and examination. A characteristic product of Anglican archiepiscopal politico-religious lore, it must indeed be all acquainted with synodical productions, be emphatically pronounced: "This synod," said the worthy Archbishop, of semi-patriarchal mien and bucolic voice, "this Synod, largely representative of those who in recent years brought to Canada an undying love for their *Apostolic Mother Church of Ireland*, or who are the immediate descendants of such, cannot but feel deeply concerned as to the position and dangers of their brethren of the same faith, at the present critical time in that distracted country. This synod would very earnestly assure our dear brothers of the church of St. Patrick that we share the feelings of alarm and dismay with which they view the schemes of (so-called) Home Rule as proposed by the present English government. Under this auspicious phrase it is manifest that nothing less is contemplated than the base surrender and a cruel abandonment of our loyal Irish fellow subjects of every class and creed to the domination of a faction which for years has been plotting the dismemberment of the United Kingdom, a faction, revolutionary, and unscrupulous, drawing its resources chiefly from an alien country and resorting to a system of organized crime, outrage and unparliamentary ends. This synod is of opinion that the proposition to subject the industrious, peaceable, contented, law-abiding people of Ireland to the 'rule' of this 'disloyal' and 'irreligious' faction and its foreign influence should be resisted to the last extremity, tending as it must to destroy the peace and security of all those who hold dear as life the honor, glory and permanence of a United British Empire, and who with ourselves are equally devoted subjects of that Gracious Sovereign who is the temporal head of our free and independent national churches of England and Ireland. Holding these sentiments this synod earnestly prays that the All Wise Father may so order the course of events that anarchy and cruel strife may be averted, and that any real or imagined wrongs of one portion of the community may never be amended by the infliction of still greater wrongs on another, especially when that other is the portion of Ireland's people *historically loyal for generations to the crown and constitution of the United Empire*."

to him well known, held dangerously infected with Romanism. That time—the time when "T. Bedford Jones" was a "canon" of modest calibre—has evidently gone forever. The weight of the urgent duties, and the calls of the archdiocese of Napanee, have worked in Mr. Jones a marvellous change. He no doubt looks on it as a turn towards apostakotok, but we take the liberty of thinking it, if not proof positive of persistence in simplicity, a rather marked indication of rapidly approaching senility. We have no desire, however, to press our opinion on the subject. Let Archbishop Jones' resolution stand on the record, to speak for itself, the merits of its author. The resolution does not, in its first reading, appear to have won the heart of the Synod. The presiding officer, Bishop Lewis, himself an Irishman, and personally a very able as well as very estimable gentleman, threw a very wet blanket on the Archbishop's self-erected monument of fame by declaring: "I stand up as loyal a British subject as there is in the Dominion of Canada, but I am not prepared to introduce politics into this Synod." The Archbishop's bellicose eloquence failed to impress his brethren, lay or clerical, and the result was that Rural Dean Carey's services had to be called into requisition to meet the exigencies of the case. The Synod's denunciation of Home Rule was very weak, but it was a denunciation all the same.

America. Certainly no land to do this action of the Pontiff produces a profounder feeling of gratitude from his own people and reverence from the fellow citizens, than here in the American Republic. In no country in the world will an allotment of an increased number of places in the College of Cardinals produce better effect, or be more heartily appreciated, than in America. The Holy See is proverbially slow in its movements in matters of such moment and urgency. But it is safe to say—the expectation expressed by the *Catholic Review* is not ill founded. The American Republic, with its sixty millions of civilized men, is too important a factor in christian organization to escape the close attention of the Holy Father, ever eager and ever ready to take due measures to strengthen and consolidate Catholic forces in America. We may, without any disparagement, say that Catholic America is as fully entitled to four cardinal seats, as France to six, or England to three, and that as soon as the Sovereign Pontiff sees that the time for thus honoring the American church has come, he will not delay a moment in doing so. As far as Canada is concerned, we feel it right to observe that the English speaking Catholics, who in a but one of the Provinces of the Dominion constitute the majority of the Catholic population, will feel highly grateful whenever the Holy Father deems it opportune to favor one of their representative prelates with a place in the College of Cardinals.

PERSONAL.

We had the honor and privilege last week of a friendly call from His Lordship the Most Rev. Dr. Rodgers, the distinguished and eminent Bishop of Chatham, N. B. His Lordship is still, after yielding the crozier for more than twenty five years, and building up a fine diocese in the midst of a wilderness, material and spiritual, hale and vigorous. We pray that God may long spare him to his clergy and people.

The Very Rev. Father Vincent, Superior of St. Michael's College, and Vicar General of Toronto, having resigned the Presidency of St. Michael's, the Rev. Father Cushing, of Assumption College, has, we learn, been appointed to this high position. Father Cushing brings to this exalted office judgment, firmness and tact, as well as abilities of very superior class and attainments of no ordinary character.

OUR AMERICAN CARDINALS.

There are active preparations making at Quebec for the 21st inst., when, at 9 a. m., in the Basilica church of that city, will be conferred on His Eminence Cardinal Taschereau the red beretta indicative of his high office and august functions. His Grace Archbishop Lynch is the prelate, so it is said, upon whom the choice of the Holy See has fallen to place the beretta on the head of the new cardinal. The indications are that Quebec's day of triumph will fall very little, if any, short in splendor and enthusiasm of that of its more youthful, but more opulent and stately civic sister—Baltimore, proud metropolis of the Chesapeake. Maryland's lovely monumental city, Quebec's joy will on the 21st be Canada's joy, for to Quebec's historic see is the Canadian church under obligations of filial reverence and gratitude that our people are ever ready to acknowledge and happy to render. Speaking of the College of Cardinals, the *Catholic Review* lately published a very interesting paragraph that for good reasons we reproduce:

"The number of the Sacred College has varied under different Popes. There are six suburban Sees, fifty titles and sixteen dioceses, making in all seventy-two. Sixtus V., in memory of the Council instituted by Moses, fixed the number at seventy. It was his policy to choose them from the flower of the clergy of all races, in accordance with the advice of St. Bernard to Eugene III., 'to choose the judges of the whole earth from among all its nations.' The Councils of Bale and Trent repeated that advice. No modern Pope has shown a more generous liberality in his choice of foreign Cardinals than has Leo XIII., who has taken Cardinals from Asia, Africa, Australia, Canada, America, Ireland and England. There is hardly a doubt that in good season the Holy Father will still further extend this favor to the western world and will give the American Republic perhaps as notable a representation in that sacred college as the British Empire possesses. There are now five British subjects enrolled in its number. France claims seven. In old days the Kingdom of Naples was entitled to two for Naples and Palermo. No modern Pope has shown a more generous liberality in his choice of foreign Cardinals than has Leo XIII., who has taken Cardinals from Asia, Africa, Australia, Canada, America, Ireland and England. There is hardly a doubt that in good season the Holy Father will still further extend this favor to the western world and will give the American Republic perhaps as notable a representation in that sacred college as the British Empire possesses. There are now five British subjects enrolled in its number. France claims seven. In old days the Kingdom of Naples was entitled to two for Naples and Palermo. No modern Pope has shown a more generous liberality in his choice of foreign Cardinals than has Leo XIII., who has taken Cardinals from Asia, Africa, Australia, Canada, America, Ireland and England. 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America. Certainly in no land to day could this action of the Pontiff produce a profounder feeling of gratitude from his own people and reverence from their fellow citizens, than here in the American Republic.

In no country in the world will any allotment of an increased number of places in the College of Cardinals produce better effect, or be more heartily appreciated, than in America. The Holy See is proverbially slow in its movements in matters of such moment and urgency. But it is safe to say, that the expectation expressed by the Catholic Review is not ill founded. The American Republic, with its sixty millions of christian men, is too important a factor in world affairs to escape the close attention of the Holy Father, ever eager and ever ready to take due measures to strengthen and consolidate Catholic forces in America. We may, without any disrespect, say that Catholic America is as fully entitled to four cardinals as France to six, or England to three, and that as soon as the Sovereign Pontiff sees that the fit time for thus honoring the American church has come, he will not delay a moment in doing so. As far as Canada is concerned, we feel it right to observe that the English speaking Catholics, who in all but one of the Provinces of the Dominion constitute the majority of the Catholic population, will feel highly gratified whenever the Holy Father deems it opportune to favor one of their representative prelates with a place in the College of Cardinals.

THE QUEBEC ROLLER RINK.

The roller-rink craze, after disturbing most of the neighboring states, and for a time afflicting parts of Ontario, at length found its way to the ancient city of Quebec, and has there borne fruits of social sorrow and individual shame. A despatch from that city says that some revelations will be made in connection with the roller-rink, there recently established in front of the legislative buildings, that will bring down the weight of public opinion upon it. We have received reliable information as to the nature of some of the charges made against this establishment, but, undesirable of intervening in cases where the proper authorities must of a certainty have been called in to investigate the nature and foundations of the charges made, we will on this point say nothing. We may, however, be permitted to state that never was there a moral pestilence of more murderous character than this roller rink craze. We impute no unworthy motives to innocent owners and honest managers of roller rinks. But we do say that in many and many an instance—with or without the connivance, with or without the approval or complicity of the owner or manager—the roller rink has been used as an instrument and an agency of corruption. The strong sense of morality in the ancient Capital will, we know, crush out the nuisance there. And we feel certain that every where else the evil will soon be eradicated, through the innate sense of decency and morality which in all Christian peoples has an influence of unmistakable power.

Cardinal Taschereau.

It is noted as a somewhat significant coincidence that so many Irishmen should in one way or another be connected with Mgr. Taschereau's Cardinalship. In the first place as already mentioned in these columns, came Archbishop Connors, the Pope's representative to settle the religious disputes in this country and to preside upon us in the honor now conferred upon us in the creation of the first Canadian Cardinal. Then we have chosen to consecrate His Eminence the Beretta another distinguished Irishman, Mgr. O'Brien, a leading prelate of the Pope's household, who sailed from Liverpool yesterday for Quebec and will arrive here about the 17th instant. And now it is understood by the Papal letters of which Mgr. O'Brien is the bearer, that the honor of placing the Beretta on the new Cardinal's head has been reserved for another distinguished Irishman, His Grace Archbishop Lynch, of Toronto, who with the other prelates of the Dominion, will be present at the installation ceremonies here on the 21st instant.—Quebec Telegraph.

Intolerance in Baltimore.

Some hitherto unheard of Baltimore Protestant minister preached a bitter sermon on Sunday in that city denouncing Roman Catholicism. Alluding to the installation of Cardinal Gibbons, he angrily declared that America wanted no cardinals, no red hats. It was a queer declaration for a clergyman to make on Independence day. His creed assuredly is not that of religious toleration; rather whatever creed he has is sullied by the silliest bigotry imaginable. We will venture that Cardinal Gibbons is great enough in mind and big enough in heart to say kinder things of this wild critic.—New York Sun.

The London Daily News says that in politics, when the Cardinal Archbishop Manning of Westminster was requested to interfere in the election of 1886, he declared that he "always holds himself to be officially bound to neutrality, and to leave his clergy and flock perfectly free." This official neutrality may very well be recommended as an example to the zealots who make their pulpits a kind of canvassing booth, and do not permit us to escape from the din of party cries even when we go to say our prayer.

CARDINAL GIBBONS.

Archbishop Ryan's Oration at the Consecration of the Beretta.

After the first Gospel, Archbishop Ryan ascended the pulpit, and delivered an oration of which the following is in some part a report: "And I dispose to you, as My Father hath disposed to Me, a Kingdom."—Luke xiii, 28.

"Most Eminent Cardinal, Venerable Fathers of the Hierarchy and Clergy, dear Brethren of the Laity: I propose to call your attention this morning to some considerations by which we may be able more fully to appreciate the significance of this august occasion. We behold the inauguration to-day of one who takes his place as a prince in the kingdom of God on this earth—the Church of Jesus Christ. He will belong to its supreme senate, enjoy the right to vote in the election of its visible head, and be a member of the Sacred College from which, in our day, that visible head is selected. If we would fully appreciate this scene, then, we should call to mind what we have learned concerning the Divine origin and dignity of this Kingdom, and the exalted and important position which the Cardinals now occupy in its administration.

"Next in importance to the great prophecies foretelling the coming and career of our Divine Lord, and inseparably connected with them, are the prophetic descriptions of a Kingdom which He was to found in very deed on this earth a Kingdom 'not of this world,' in its origin, sanctions or aims, but yet a real Kingdom, visible, universal and perpetual. 'A Child is born to us,' cries out Isaiah, 'and a Son is given to us, and the government is upon His shoulder, and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied.' 'He shall rule,' says another prophecy, 'from sea to sea, from the flowing water to the uttermost bounds of the earth.' The Prophet Daniel, after speaking of the great empire of the world which should pass away, mentions in clear terms this great Kingdom of God, which shall not pass away forever. When the Archangel Gabriel descended as Ambassador from the King of kings to the Holy Virgin of Israel, he told of her Divine Son that He should be a King—the ruler of a Kingdom on this earth. 'He shall be great,' said the Archangel, 'and shall be called the Son of the Most High, and the Lord God shall give to Him the Throne of David, His father, and He shall reign in the house of Jacob forever, and of His Kingdom there shall be no end.' 'Art Thou then a King?' asked Pilate of His mysterious prisoner. 'Thou hast said that I am a King,' replied the captive—'form of expression which meant 'I am a King,' and He adds, 'for this was I born in this world. I came into the world, that I should bear testimony to the truth.' To His Apostles the night before His suffering and death, He said: 'I dispose to you as My Father hath disposed to Me, a Kingdom.' In several of His beautiful parables He speaks of this Kingdom and its attributes. Such allusions it is impossible to understand of anything else, than of His Church on earth.

"Behold that Kingdom! How well it merits the name! Under one King, Jesus Christ, and His Visible Representative on earth, the Sovereign Pontiff, with judicial and legislative departments. Spread throughout the whole earth with more discordant elements than any Kingdom that ever existed, and yet, with more union of action and conviction and affection than human imagination could have figured. A Kingdom that extends farther than all others, and claims the tribute, which no other can, as she, of the highest devotion of intellect and heart. Men acknowledge, indeed, its power and wisdom, and try to account for both on purely human theories. Some regard it as the perfection of the monarchial system, for there exists no other monarchy on earth so perfect. Others have considered it as a great Republic, because its officers from the Pope to the humblest abbot are elected by the governed, and whose forms of order are the model in great part for our own form of government. But the truth is that the Church is, strictly speaking, neither of these, nor a wonderful combination of both, but a new and Divine Institution, a Kingdom of God on earth, as the Scriptures call it.

"The directing power is the indwelling Spirit—God the Holy Ghost promised by Our Lord to His Apostles. It has its holy element, which too often relates to its holy influence, and because of this resistance, it is found sometimes more rebellious and degraded than it is ever belonged to this Kingdom. But for those who will submit to its teachings and sanctifying influences, it is the Kingdom of Heaven upon earth.

representative of the Sovereign Pontiff, is superior to priest and Bishop, he may be inferior to both in Holy Orders, if he be not a priest or Bishop. He cannot say Mass, or ordain, or consecrate with at the indelible sign of the Order requiring such powers. If, however, as now often takes place, the Cardinal priest or Deacon is also a Bishop or priest, the case is, of course, otherwise. The College of Cardinals, which, like committees, take charge of special functions of government. Thus the care of Foreign Missions is entrusted to the Congregation of the Propaganda. The examination into the orthodoxy and morality of newly-published books belongs to the Congregation of the Index; questions relating to rites and ceremonies to the Congregation of Rites; and so through the whole vast machinery of ecclesiastical government. Thus unity is preserved, not only unity in Faith, but unity of discipline and liturgy. These Cardinals form, as it were, the Senate of the Church, and what a magnificent Senate!

"The Roman Senate in Pagan days was sometimes called, from its majestic appearance and true nobility, 'a Senate of Kings,' and its very appearance over-awed the barbarians who rushed in to destroy it. Who is it that has seen the assembled Cardinals in Rome, and knows the character of these men, grown old in sanctity and learning and lofty purity of motive, that can refrain from honoring this venerable, august Senate of the Church, as much as they esteem the noble families, how little is their earthly nobility, compared to their exalted ecclesiastical position? The selection of these counsellors of the Pope is left to his own judgment, but the Fathers of the Council of Trent, in the Twenty fourth Session, 'De Reformatione,' first chapter, presumed to suggest that the Roman Pontiff select them, as much as possible, out of all the nations of the earth, when suitable persons can be found. The wisdom of this is evident. The central governing body ought to understand thoroughly the peoples whom they govern. The present Pontiff who is remarkable for his knowledge of the outside world, and of the genius of his country, has more than any other, perhaps, of them, the great and most wise principle. He feels, with the inspired author of the Proverbs, that 'there is safety where there is much counsel.' Besides their functions in the general government of the Church, the Cardinals enjoy the great privilege of voting for the Sovereign Pontiff, who, in our day, is selected from their College, though necessarily so, as an ecclesiastical in Holy Orders may be elected Pope.

"To the exalted dignity which I have been describing, the venerated and beloved Archbishop of Baltimore is now promoted. Providence has fitted him for it. He is in perfect harmony with the spirit of the Church, and can represent it to the American people. He is also in entire harmony with the spirit of the country, and can represent it in the Councils of the Church. He knows and feels that there is no antagonism between the Catholic Church and our political institutions, but that, on the contrary, she is nowhere on earth to-day more perfectly at home than in this free land.

"Successful as priest and Bishop and as Apostolic Delegate in the late Plenary Council, he will continue successful in the exalted sphere to which God today calls him. He trusts not in himself, but in the Divine illuminations of God's grace. With the great Apostle of the Gentiles whom we commemorate to-day, he feels that it is only by the grace of God that he is what he is. He feels that if he can do much it is not he, but 'Christ in him,' that so works. The absolute necessity for grace, the powerlessness of the human element without it, preserves man from danger on the most dazzling and bewildering heights to which he may be exalted. On this day, twenty-five years ago, the present Cardinal was ordained to the priesthood by the greatest ecclesiastical which the American Church has yet known.—Archbishop Francis Patrick Kenrick, of this city.

"To-day the brother of that great Prelate, venerable in years and merits, after travelling over a thousand miles, appears in this sanctuary to crown with the scarlet of the Cardinalate the young priest of that day. The former prelate prayed that the young man should be sanctified and consecrated the protavate young Levite; to-day his brother prays that the exalted God may illumine and justify the exalted Prince of the Church. In this Cathedral, where the new Cardinal was baptized, officiated as a priest and was consecrated Bishop, and presided so wisely over the late Plenary Council, he receives to-day the highest honors of the Church of God. It is an honor not only to him, but to the American Church; to this great State of Maryland, which, Catholic in its origin, promised from the beginning the great doctrine of religious liberty. It is an honor also to this Catholic and hospitable city of Baltimore, and I rejoice to learn that her non-Catholic citizens also appreciate it.

"Let it be an occasion to us, dear brethren, to enkindle our devotion and zeal for the glorious Kingdom of God on earth—the Church of Jesus Christ. The robes of the Cardinal are red, to remind him that he must be prepared to shed his blood, if necessary, in defence of the Church in which he is now made a prince. Let us remember her real character. We are too prone to regard only the human element, all imperfect as it is in her composition. She is in truth what St. Paul terms her, 'the very Spouse of Christ,' who He died to sanctify. Like another Eve, she came forth from the opened side of the second Adam during His mysterious sleep of death upon the Cross. From the blood and water that gushed forth when the spear of the centurion pierced His Heart, was formed the Church and all her Sacraments. She is our Mother, our consolation, in affliction, the deputy of God to forgive us when we have sinned, and is truly sorry for it, and to restore us to grace and peace. She will bless us at the supreme moment on which an eternity may depend, and she will sing her requiem over our silent graves. Let us love her and glory in her progress in this land, remembering that she came here with her most devoted son, the discoverer of the new world, and that the leading motive of His life was the propagation of the Catholic Faith in this new continent; so fully that there are Catholics

Bishops to-day asking that he may be Canonized as a Saint. Remembering, too, that it was here in Maryland that Catholics gave shelter to those that were proscribed by the Catholics, who were not Catholics. The Catholic Church was here. She is here to-day. Here may she remain to protect the institutions of liberty by teaching respect for legitimate authority, by restraining the passions which, unmastered, produce anarchy in the kingdoms of individual hearts and in the outward kingdom of the State. In this kind of union of Church and State—each supreme in its sphere—the Church blesses the State and the State protects the Church, and there is no conflict, both being blessed by the 'Prince of Peace.'"

CATHOLIC FREES.

Boston Pilot. If we were to take the English reports of the elections now proceeding, the question of Home Rule for Ireland has already been finally settled by England's "amputate No," as the Pall Mall Gazette pompously puts it. The emphatic "No," as we see it, means that England is at present about evenly divided on the question, with a vast preponderance in favor of Ireland in the immediate future. The present elections may result in the defeat of Gladstone, but it will be a close fight, with a small majority; and hereafter England stands divided on the Irish question. This is a great gain to Ireland, and a loss to none but her enemies. The only loss to be deplored is the loss of a year. This was necessary for educational purposes; and it is likely that two years more must be added to Ireland one year ago sent 86 members to Parliament, and they had not one English supporter there. She will probably send 90 members to the next Parliament who will have the constant support of over 200 English members. Is not this gain enough for one year? 'It is time for dynamite when Gladstone is defeated,' writes a reader of The Pilot. Nonsense: it is time for dynamite when every friend of Ireland, and renewed agitation by every friend of Ireland. Within a year, the Irish cause has won the world's endorsement, which it never had before, because the world didn't understand it. This ends one half of the Irish fight; it is no longer necessary to defend and justify the Irish people for their struggle. Men of all races and parties are defending them. Violence is out of the question, while peace is winning so fast. The only will obtain Home Rule in 1889, and no one who understands the question can expect it sooner.

Buffalo Union. Since the memorable 8th of April, when Mr. Gladstone introduced his Home Rule bill in the House of Commons, the speech of the great Premier have often been illumined with glorious pronouncements, destined to be imperishable as the cathedrals they proclaimed. But in tender pathos that makes the lip quiver and the eye grow dim, the following from his address at Liverpool last Monday is unsurpassed: "It was here," he said, "I first drew breath. I have drawn it now seventy-six years. The time is not far distant when I shall say my duty to nature, and these possibly are the last words I shall speak in Liverpool."

Mr. Gladstone quoted from the ballad "Chevy Chase": "The child unborn shall rue the haunting of that day." He exclaimed: "If idle and shallow pretence be the aim of the people, or if power, wealth and rank overbear national sense, the child unborn shall rue the voting of that day. I entreat you to resolve that the civilized world shall no longer assert that Ireland is England's Poland, and to determine that England shall no longer have a Poland. She has and it long enough. Listen to prudence, courage and honor. Ring out the old, ring in the new, ring out the notes of memory and discord, ring in the blessed religion of a time of peace."

Catholic Columbian. Some time ago a well-known priest in Rome, Giovanni Saraceni, apostatized. He not only abandoned the Catholic Church, but he set up an independent place of worship in the Via Nazionale where he endeavored to organize an "Italian Liberal Church," he consorted with atheists and heretics, he preached against the faith, and he did his worst against the Holy See. Last week the tidings reached the Columbian that he had repented, abjured his errors, made his submission to the ecclesiastical authorities, and retired to a monastery to prepare himself by prayer and penance to be received back into the Church. How the heart of Leo, our Holy Father, must glow with gratitude to God for the conversion of this poor man, who, like the Prodigal, was dead and has returned to life again!

Milwaukee Citizen. On the division night in the British House of Commons when the Home Rule bill was defeated, Mr. Healy rose, and addressing Gladstone, said: "I bid you remember what Frederick Douglas said." He was interrupted at this point and took his seat. The cable sent the unfinished sentence around the world and many asked: "What did Frederick Douglas say? The words of the negro orator which Mr. Healy desired to quote were: "God and one make a majority." Let that pious parrot, Churchill, prattle as he will about "alien influence" and "foreign gold" in reference to American aid for the home rule cause. Whenever England stands in need of American sympathy or forbearance, then Americans are no aliens.—Buffalo Union. Randy, himself was a penniless aristocrat, until he married the daughter of a millionaire New York parvenu named Jerome. He is well situated to appreciate the advantages of "foreign gold." But, unfortunately, while his wife has dowered him with American dollars she has brought him no American ideas.

Catholic Review. The death of the well-known "Old Catholic," Professor Michels, at Freiburg, is one calculated to inspire awe at the sudden judgments of God. His last public act was to summon a Catholic paper, for having published the Papal Encyclical, "Ingravescentem aetate," to take a libel upon the Old Catholics. He lost the case of course. About

four o'clock on one of the last afternoons of May, the unhappy man took his usual walk on the Schlossberg, entered one of the wine gardens, and called for a small measure of wine. A few minutes later three gentlemen came to the same spot, and were horrified to see Michels stretched lifeless on the ground. Death had struck him as he was in the act of raising the glass to his lips. It is related that the brother of the deceased, Edward—in his day a well known writer, poet, and professor, and chaplain to the illustrious Archbishop of Cologne, Clement Augustus—used to say: "My brother Fritz will become either a saint or a heretic."

San Francisco Monitor. Archbishop Gross recently purchased a sixth of a dozen of Protestant places of meeting in Oregon and transformed them into Catholic Churches. The time is shortly coming when all the Catholic Bishops of a new diocese will have to do in order to take his shoes with churches will be to advertise in some local paper something like the following: "Wanted: Fifteen or twenty Protestant meeting houses located in desirable growing towns in this state, for which a fair price will be paid. Apply to Right Rev. the Catholic Bishop." Albany and Eugene City, in Oregon, have now two Protestant meeting-houses less than they had a year ago. And thus the good work goes bravely on!

Cincinnati Telegraph. The month of July stands specially consecrated to the Precious Blood of Our Lord. One drop of that blood divine would have amply sufficed to cleanse the accumulated defilements of countless worlds, but the generosity of the Redeemer, like His love, knew no bounds. During His life upon earth its infinite play and ardor, concentrated in His Sacred Heart by the hypostatic union, flowed over humanity in a ceaseless stream of benefactions. With His agony on the Cross came the deluge in its force, and the scarlet of human sin was effaced for ever by the crimson of the Precious Blood. Unlike the deluge proper, the new flood of Calvary, on which lay stranded the ark of our salvation, was a vivifying one, and man and the universe were restored and renewed by it. It still exists as a quenchless ocean in the Sacred Humanity and the Adorable Sacrament of the Altar, the source and goal of the river of life, freighted with the elect.

N. Y. Freeman Journal. It is not unusual to hear Presbyterians assert that the Catholic Church and the Inquisition despoiled Galileo. They are generally very glad to show how the Church strove to crush rising talent, and cramped men's minds by disapproving of Galileo's version of the Copernican theory. Sometimes they endeavor to know how the Pope can be infallible when he rejected a theory which a great part of the world has accepted—without being able to examine it. Nobody answers them. It is too hard to make the average Presbyterian understand that the infallibility of the Pope had nothing to do with Galileo's presentation of the Copernican theory. But here, in this enlightened nineteenth century, we find the General Assembly of the Presbyterian Southern Church assuming the prerogative of condemning a scientific theory, which is as much a hypothesis as the theory of Galileo. This was done at Augusta, Ga., the other day, when the theory that the human race gradually grew from a protoplasmic germ was condemned by a vote of 137 to 13. Was there no enthusiastic partisan of Darwin present to make a dramatic point and cry out: "And shall we evolve?!" The history of the future will be very dry reading, if more dramatic speeches are not made in the present. But probably posterity will invent the proper periods—as the posterity of a former age invented those which are quoted with so much effect to-day.

St. Louis Watchman. Ruskin was asked the other day to contribute to the liquidation of an iron church belonging to a sect of Evangelical Protestants in England. He refused, saying: "Of all the sects of believers in any ruling spirit—Hindoo, Turk, and Feather Head, I know of no one who would Log and Fire Worship, and want churches, your modern English Evangelical sect is the most absurd and entirely objectionable and unendurable to me. All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write it to them."

No Mormon Converts Among Catholics.

The State Department is collecting information as to the means employed by the foreign agents of the Mormon propaganda. Some startling reports have been received which will doubtless soon be made public. A report from a United States consul in Switzerland gives the following information. There are twenty-eight leaders, sixteen priests, and thirty-four teachers of the Mormon Church in Switzerland. Their chief functions are that of missionaries. The communications of the Mormon Church here number 610. Many Mormon converts are shipped through these instrumentalities to the United States. This Mormon propaganda is being prosecuted with much vigor in the northern parts of Switzerland, and all the converts thus far have been members of the Protestant denominations. Great attention is being paid by these missionaries to women, and even to young girls. The younger girls are educated, and, when grown, are sent to the United States. The missionaries seem to be well supplied with money, and have organized many benevolent societies, especially for the relief of women.—Washington Post.

Morley's Prediction.

Mr. Morley, Chief Secretary for Ireland, speaking at a meeting at Northampton, said that within a year Mr. Gladstone's Irish proposal would carry Parliament and the country. Did any body, he asked, think the policy that Scotland and Wales and a great part of England approved would be heard of no more? None of the plans of the paper Unionist, he said, touched the enormous problem of restoring social order in Ireland. The death is announced of Cardinal Guibert, Archbishop of Paris.

JUSTIN MC CARTHY'S LETTER.

"MANY A PRETTY FELLOW" GONE DOWN AT THE POLLS.

London, July 11.—Justin McCarthy's review of the situation is as follows:—"Bothwell is down," says Claverhouse in Scott's 'Old Mortality,' "and many a pretty fellow with him." Bothwell is down in the elections here, and many a pretty fellow with Bothwell. Goschen is down—has been flung clear out of his saddle at Edinburgh. Trevelyan is down. As an Irish member and Home Ruler I am bound to rejoice over Goschen's fall. He was a worse enemy of the Irish cause by far than Chamberlain. Everyone knows Chamberlain to be an ambitious politician in your

AMERICAN SENSE OF THE WORD—a man determined to succeed in Parliamentary life, to succeed honestly if he could, but to succeed anyhow. Goschen, on the other hand, goes in for rugged Independence. Professes not to care a rap for office. He is for the Independent English principle only. I don't say that is my opinion of Goschen, but it is the common opinion. Certainly it is the opinion Goschen likes to spread abroad concerning his political character and purposes, therefore, when Goschen spoke up against Gladstone and Home Rule, a certain class of persons declared that Goschen spoke in the voice of English public opinion, and was England's FEARLESS AND PROPHECIC GUIDE.

I cannot help rejoicing that the Edinburgh constituency, which elected Goschen a few months ago by a large majority, has rejected him now by a majority still larger. The issue was distinctly Home Rule or No Home Rule. Goschen pronounced against Home Rule. His constituents have pronounced against him. Another pretty fellow down is Sir Chas. Dilke, I am sorry for Dilke. He is a Home Ruler on principle. Has been so for ever so many years. It must have cost him a keen pang to separate from Chamberlain on this question of Home Rule. They were two strong, close friends when the Gladstone Government was formed in 1880. Dilke, then a man of

FAR GREATER MARK THAN CHAMBERLAIN, refused to join the Administration unless Chamberlain was offered a place in Cabinet. Gladstone at first demurred. He afterwards agreed to Dilke's terms for the sake of securing Dilke. So Chamberlain became a member of the Cabinet, while Dilke was content to hold a position in the Administration outside the charmed circle of the Cabinet. Dilke rose to a Cabinet office in good time, but it is his credit that he preferred his friend before himself, and lifted Chamberlain by one push to a place it would otherwise have cost Chamberlain years and years to attain. Now they separate, Dilke goes one way, Chamberlain another—Dilke out of Parliament, Chamberlain in; Dilke the victim of an unproved accusation, the scapegoat of the British public in one of what Macaulay called its "periodical fits of morality." Nothing whatever is proved against Dilke—only a man said a woman told him something. That was the whole story. That was the reason why the public and the publishers of Chelsea would not elect Dilke. Not because he was a Home Ruler. Yes, as another pretty fellow down—a very pretty fellow, too—

JOSEPH COWEN, OF NEWCASTLE. Cowen is not conquered. He merely falls out of the ranks, drops behind, not being inclined, or rather not able, to carry arms in the fight any longer. Cowen is in feeble health and failing sight. He is comparatively a young man in political life, but of modest, shrinking temperament, and not quite content with the recent management of political affairs through the caucus. The House of Commons loses in Cowen one of its very finest speakers; more than that, one of its greatest orators. I am not sure if Cowen is not of the very best of great English popular orators. A thorough friend of Ireland and Ireland's cause in the darkest days, a better friend as the days grew darker, we shall miss him in times to come, he may never so promising and prosperous. For the hour, I suppose, they will not altogether prosper so far as Ireland is concerned, but Ireland may be well content.

THE CATS IN SAFE, and she can afford to wait still a little longer. Home Rule must be carried. No Administration, led by Salisbury or any other, can attempt to legislate on the business of legislation until the Home Rule question is settled. The alliance between Salisbury and the reactionist Liberals cannot last. The two sects will soon fall out, and when Conservatives and Liberals secessionist fall out, honest men—that is Home Rulers—get their own men.

How They'd Raise Him.

Major Sanderson, the leader of the anti-home rule Ulster men in the late Parliament, comes of a family that for generations has been conspicuously loyal to England and obnoxious to Irish agitators. "But," said a friend to him, "the Nationalists admire your worth, and if you would only join them they would soon raise you to the very top of the tree." "Yes," was the dry response; "with a rope."

Home Rule Must be Granted.

Sir Wm. Vernon Harcourt, Chancellor of the Exchequer, addressing a meeting at Poole, said that whether or no the Liberals were utterly defeated in the elections, Home Rule would not be beaten. It was impossible to delay much longer the granting of self government to Ireland.

Archbishop Fehan, of Chicago, on June 6 administered Confirmation to 117 of the inmates of the penitentiary at Joliet. A large number of visitors from the outside witnessed the extraordinary spectacle in the prison chapel, which was decorated with flowers for the occasion.

The total cost of the New Catholic church of the Sacred Heart, Montmartre, Paris, will be 26,000,000 francs, or £1,040,000.



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We see holders of huge property exacting enormous rents for filthy broken-down hovels, and preying ruthlessly on the necessities of the poor.

We see great manufacturers buying up the whole trade or department of a trade to themselves in order to ruin every smaller business of the kind.

We see the power of the press being used to attack and vilify the poor and the honest, and to glorify the rich and the dishonest.

His Against Justice.

We see the power of the press being used to attack and vilify the poor and the honest, and to glorify the rich and the dishonest.

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Women. For "work-out" "run-down" debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally.

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