

It is a pity," continued his Grace, "that a great statesman like Mr. Gladstone should, in his last days, attempt to divide the people of England, and to leave behind him a warfare which should cause his name to be held in odium for many years to come. You know that the Revolution has made great strides over all the countries of continental Europe. It is now making every effort to gain a footing in England, but on account of the good sense of the English people it is not likely to be successful there."

CORRESPONDENT—"Mr. Gladstone has just been offered the freedom of the town of Haddington; may not that be taken as a sympathetic recognition of the question set forth in his pamphlet?"

ARCHBISHOP—"I do not think so. I think it has nothing to do with his pamphlet; Mr. Gladstone is a Scotchman."

CORRESPONDENT—"Indeed! that is explanatory in some degree of his work."

ARCHBISHOP—"Yes, he was born in Liverpool of Scotch parents settled there; and he has a residence in Scotland, at which he spends his time occasionally. Fettercairn is the name of the place. It is very natural that the people of Haddington should desire to show him respect; but I do not think such respect has anything to do with his late production."

"What," said his Grace, with a smile, "have the American papers said on the question?"

CORRESPONDENT—"I am not yet aware, your Grace, as I have not seen anything on the subject up to the present time. It takes such a long time for the news to reach America and come here that the papers I saw yesterday have nothing on the subject. I did not write anything on this question, as I knew they would have news from England sooner than from Rome. I only sent the denial of what was published in the 'London Daily News' concerning a speech said to have been delivered by the Holy Father on Mr. Gladstone's pamphlet."

ARCHBISHOP—"That was false, was it not? I saw the denial of it."

CORRESPONDENT—"Yes, your Grace; no such speech was delivered, and the Holy Father spoke to no English visitor on that day. Since then I have but quoted the opinions of the Catholic Press in Italy. I waited until your Grace came to Rome in the hope of being enabled to tell the readers of the journal for which I write what you might be good enough to say to me on the subject."

There was nothing further to be asked on the question on which I had sought information. All had been said. The results and refutations of Mr. Gladstone's pamphlet and Lord Acton's letter had been spoken of. I therefore rose to depart, paid the customary homage to his Grace, thanked him for his great kindness and withdrew.

In the corridor as I passed I noticed upon the wall three portraits—the end of a series which surrounded the corridor—those of Cardinals Acton, Wiseman, and Cullen. The first, who died at the age of 44, was created Cardinal by Pope Gregory XVI., in 1839, and proclaimed in 1842, and was remarkable for "an inexhaustible fund of innocent cheerfulness," and distinguished for his knowledge especially that of law; who was the only witness of the celebrated interview which took place between the Emperor of Russia and the Sovereign Pontiff Gregory XVI., and who interpreted for the Pontiff and the Emperor on this solemn occasion. The second, Cardinal Wiseman, is still living in the hearts and minds of millions in England and America. His great learning in every branch of science and art, in literature, theology, language and music, has made his name dear to a vast number of people, and his memory glorious to posterity. Of Cardinal Cullen it becomes not me to speak. His Excellence is well appreciated both at home and abroad; his able defence of Catholic interests has been shown on many occasions, and his position as defender of the Catholic faith against the insidious assaults of false science has recently been manifested to the eyes of the people of Ireland and England. I thought as I left the English College how admirably might the illustrious Prelate whom I had just visited, whose name and whose words are matters of the greatest importance wherever the English language is spoken, form the fourth in this grand group. The rumors that are afloat in Rome at present may be well or ill founded, as there is no doubt whatever that the creation of Cardinal Manning would be hailed with joy all the world over.

LUCKY MICHAEL HOGAN.

THE 'Troy Times' (N.Y.), of the 12th inst., stated, on the authority of a street rumor, that an uncle of Michael Hogan, of West Troy, died recently in Pennsylvania, leaving coal lands valued at 5,000,000 dollars, to a portion of which Michael is heir. The rumor was correct. Forty years ago Michael Hogan, then 21 years of age, and an uncle, the only survivors of a once numerous family, came to this country and adopted it as their own. Michael, a hardworking, industrious young man, finally took up his residence in West Troy. The uncle went to Pottsville, Pa., or that vicinity, and after laboring a number of years, purchased with his earnings a large tract of land. Michael also saved money, and in the course of time laid by enough to start him in the grocery business, in which it can be truthfully said he has prospered. The venture of his uncle turned out to be a most profitable one. The lands purchased by him were found to contain abundance of coal, and by judicious management he gradually increased his earthly store until at the time of his death, which occurred a few days ago, he was worth about 5,000,000 dollars. Last week Michael received information from an attorney that his uncle, with whom he had not communicated for 46 years, had died, and that he was his only surviving heir. Michael was not at all elated at this announcement, and appeared rather sorry in fact that such good fortune had come to him. He was getting old, he said, and would not want so much money, besides he had enough for himself, wife, and daughter, and the possession of the immense amount mentioned above would only bring trouble and disgrace upon his family eventually, as young people now-a-days did not know how to spend

money. As we have stated, Michael is a sober, industrious man, and is every way worthy of his fortune, which he intends to claim next week. If he is sorry about this little matter, he can turn it over to us and we'll cheerfully bear the burden for him.

HOW CATHOLICS ARE TREATED IN NOVA SCOTIA.

It will be seen from the following statement, made by a Protestant writer, that the Catholics of Nova Scotia have to contend with an unusually violent bigotry. The Halifax correspondent to the 'Toronto Globe,' writing on the elections in that Province, says:—

There is another question which will have some influence upon the elections, but probably not altogether a one-sided influence. It is the education question. The Nova Scotia school system is secular. When the school law was passed by the Tupper Government, the support of the Catholics in Halifax was secured—or perhaps I should rather say their hostility prevented—by certain concessions which enabled them to have Catholic teachers in schools attended by Catholic children, and to use some books not prescribed by law. *In reality this did no harm, as these schools were attended wholly by Catholic children, and there were numerous other schools for the Protestants, or for Catholics, if they wished to attend them.* These concessions were continued under the present Government. During the past year or two some of the Protestants have agitated for the enforcement of the law to its extreme point. These have condemned the Government, and in too many instances have made the matter an excuse to array themselves with the Opposition, though there was less to be hoped for on that side, so far as enforcing the law was concerned. The Presbyterian Synod, a number of the Wesleyan Ministers, and some others have issued addresses to the electors calling upon them to insist on candidates pledging themselves to the withdrawal of all concessions to the Catholics in Halifax. Meanwhile, the Catholics yielded up some of the advantages they had, though they say they were secured to them by a binding agreement. The Government papers say the law is not now violated in any respect. This does not meet the views of the extremists. In the country of Pictou, where the Reform party is strong and chiefly Presbyterian, the difficulty has broken up the Government ticket. The Catholics declared they would not support a party whose members chiefly comprised Presbyterians, whose Synod had issued such an extreme address. The extremists on the Protestant side declared that they would not support the party unless the candidates pledged themselves against concessions to the Catholics. Between the two, moderate men who were desirous of seeing justice done and good will promoted, had to go to the wall, and the Opposition candidates, who do not appear to have been troubled about the matter, were elected by acclamation.

Looking over the whole Province I am led to think that the Government will be sustained by a small majority of pronounced men which will subsequently be increased by the aid of Independents.

A CONSTITUTIONAL CATHOLIC MOVEMENT.

THE suggestions contained in the following article, taken from the Melbourne 'Advocate,' may prove useful to the colonists of New Zealand, as well as to those of Victoria:—

"When the Catholics of England were threatened with an Educational Law that would be hurtful to their conscience and oppressive in its operation, they resolved to resist its enactment by all legal and constitutional means. They were admonished by their ecclesiastical superiors that it was their duty to take that course, and both by argument and persuasion they were urged to adopt it. They were numerous, but their votes were few; and the small number who had secured the franchise, and usually exercised it wasted the political influence they should have used in defence of the Church. They had no common object of the kind in view whilst Episcopalians and Dissenters invariably studied their own interests at the ballot-box. On political subjects in no way connected with denominational interests there was no combination amongst them; but in their case there was an exception to that rule, whilst there was no exception amongst the Catholic body. To remedy that state of things the Catholic laity were instructed in the duty they owed their religion, themselves, and their children on the education question, and the Catholic Registration Societies were established wherever there was a Catholic population at all considerable in number. It was the duty of these societies to see that every Catholic entitled to a vote had secured it, and the good effects of that organisation were very perceptible in the results of the last general election. Here, in Victoria, our position is somewhat similar to, but much worse than, that occupied by co-religionists in England, and therefore there is greater reason why we should have recourse to constitutional weapons of defence. The advice on the subject offered by Archbishop Manning in England, the Bishop of Ballarat has given to the subjects of his diocese, and we hope to hear that it is being carried out systematically and energetically. It is impressed on Catholics by the defenders of the Godless system that the division list is the criterion of right or wrong. This is rather an uncertain and changeable standard of morals, but as the Secularists govern us by it, we must try by every legitimate means to make an impression on it. And if Catholics are of one mind, as they should be, and as we believe they are, with a few inconsiderable exceptions, they will succeed in their laudable purpose. They will not be without allies, though they may be few in number, but they must depend upon themselves for deliverance from the persecution to which they are subject. If they will issue a programme stating plainly and concisely their objections to the system of public education now in force, and defining strictly the nature of the relief they seek, it will not fail to make a favorable impression on the intelligent and honest Protestant mind of the country.