

THE IRISH ENVOYS.

How Messrs. Dillon and O'Brien Were Received in New York.

A Grand Reception at the Metropolitan Opera House—An Interview With Editor O'Brien—His Description of Their Escape From British Injustice.

The reception tendered to Messrs. Dillon and O'Brien in the Metropolitan Opera House, New York, on the occasion of their arrival in America, was a grand affair.

Mr. O'Brien was seen at his hotel after the reception, and in the interview which followed he said:

"With regard to our attitude on the question of the famine fund, let me show you this cutting from our Tory friend, the 'Dublin Daily Express.' Here it is, from a leader of October 7, 1890."

"The Parliamentary party and their organs in the press made a great outcry in advance over the impropriety of any of the funds raised by the distressed peasantry going into landlords' pockets as rents. This, on the surface, looks fair enough, but the outcry is now shown to be a prelude to sweeping agrarian demands. If the judicial rents are unchanged, some, at least, of that money must indirectly go to the landlords as rent."

"For example, if the potato crop were good a cottier would maintain himself on that crop for a few months and sell a yearling for the rent. The potato crop failing, he will sell the yearling and eat its value in Indian meal—that is to say, eat the rent. But when charity makes up for the loss of the potato, then, in the course of ordinary events, the yearling may be sold and the value paid for rent."

"That," said Mr. O'Brien, is a fair statement of our position on the matter."

Mr. O'Brien said that the mail thus far received by him contained hundreds of letters of encouragement and hope.

Speaking of his escape from Ireland, Mr. O'Brien said:

"We delayed our trip as long as there was any chance of our being able to visit America in the interval between the sentence and the appeal. We saw that the Government was deliberately eating away that interval, and as soon as that became evident we came away."

"The plan was simplicity itself. We went out of the front door of a conspicuous house in Dublin without any disguise at all. We drove in a friend's carriage to Dalkey, supped at the house of Mr. Healy, and that night at midnight we rowed aboard the yacht St. Patrick, which set sail in a gale from Kingstown. "While we were being provisioned, just before the start, the coast guards came alongside and questioned Capt. Murphy, Sheriff-Clancy of Dublin was with us. We escaped detection and sailed for the Welsh coast, where we lay three days within pistol shot of the shore and in full view of the coast guards. Then we were becalmed three days more right in the course of English shipping in the channel, and if half the scrutiny had been given to us that was exercised in searching outward bound vessels we would have been detected sure. We reached the French coast on the evening of the seventh day and went to Paris."

BUCKINGHAM PALACE.

It Was Erected With Money Belonging to Irish Catholics.

It may not be generally known that one of the royal palaces of England was built by the money of Irish Catholics. This interesting fact was mentioned some time ago by Most Rev. Dr. Moran, Bishop of Dunedin, New Zealand, in a discourse on education in his cathedral church. The history of the matter as given by the Bishop, is briefly as follows: Among the Catholic church property seized and confiscated in France during the revolution was the property of two or three colleges founded in France by Irish Catholics for the education of their children, at a time when British penal laws prevented them from getting Catholic education in their own land. After the revolution England claimed from the French Government and got compensation to the extent of \$2,500,000 for the property of British subjects seized by the revolutionists. In this sum was included \$1,950,000 in lieu of the Irish Catholic College property, Irish Catholics being British subjects, although banned by British law. Instead of paying the money over to the Irish Catholic owners of the property thus compensated for, or to their heirs or representatives, the British Government used the money to build Buckingham Palace, which is now one of the Queen of England's royal residences. Many efforts have been made from time to time by the British Government to induce the French Government to make restitution, but all have been all in vain. Not a penny of the money has been restored. The answer will suggest that the British Government will suggest that the French Government recognize common human decency.

AMONG THE INDIANS.

Father Craft Talks of the Catholic Missions.

Their History Has Been One of Heroic Suffering and Unceasing Labor—The Catholic Church Alone Has Labored to Save Them From Extinction.

Father Francis Crafts, of the Jamestown, N. D., diocese, who has been a missionary among the Indians for many years was in New York city a short time ago. He has collected many interesting facts about the Catholic Indian missions in the United States. He says that once more the missions are extended to nearly all the Indian tribes in this country. The missions were established soon after the discovery of America. According to Father Craft, their history has been a record of heroic sacrifice and unceasing labor to save the Indians from the cruelty, rapacity, and injustice of their conquerors. He says that Norsemen, Spaniards, French, Dutch, English, and Americans have all claimed the right of discovery or conquest to the Indian lands, and have regarded the Indians as obstacles to the "progress of civilization," to be removed by force or fraud, and he shows plainly that the Catholic Church alone has labored to save them from extermination. Many times the missions have been destroyed, but they were as often renewed. In 1869 Grant's "peace policy" changed from its original plan, drove the priests and nuns from nearly every mission, and others assumed the care of the Indians. The present Bishop of Sioux Falls, S. D., the Right Rev. Martin Marty, O. S. B., who is President of the Bureau of Catholic Indian Missions, a few years ago supervised the establishment of new missions by the priests and nuns. He and his assistants have been very successful in their work.

To civilize the Indians the priests and nuns follow a plan similar to that put in operation by the early Catholic missionaries. They begin with the children, whom they keep in the schools, under careful moral and religious training, until civilized habits and tastes are formed. Then they are able to resist the many evil influences which surround the savages. When the Indians have become practical Catholics and adopt the ways of the whites they are taken into communities known as St. Joseph's or St. Mary's Societies. These societies are governed by officers elected annually. Their rules take the place of the law, not yet established on the reservations. Social and religious life, together with other matters relating to civilization, are also regulated by these rules. Father Craft has found that after two or three years the Indians who join the communities are able to compete with their white neighbors.

Not a few of the Indians have entered religious orders to aid in the work of the missions. The early Indian missions had Iroquois nuns, and later several Indian maidens joined the order of Gray Nuns. The Rev. Jerome Hunt, O. S. B., who is attached to the same diocese as Father Craft, directs missions on the Great Sioux Reservation, which have provided six Indian girls for the Benedictine Sisterhood. There are several Indian young men who are being educated for the priesthood, and one of the missionaries adopted by the Dakotas is of Mohawk descent.

Father Craft makes some suggestions, which, he thinks, if put into practice would solve the Indian problem. This is what he says: "If the Catholic Church had full control of the Indians on its missions, and could be allowed to carry out its plans without opposition, the so-called 'Indian problem' would soon be solved. This, however, will probably never be. The chief obstacle to complete success is the present system of the Indian Department. It is supposed to be so conducted as to end the present transition state of the Indians from their old life to civilization as soon as possible, but it is actually so conducted as to perpetuate that state, which tends to the moral and physical corruption and ultimate extermination of the Indians. The present system provides places for politicians, and makes the continuance of their positions and salaries depend upon the perpetuation of the Indians' transition state. The success of the plan of the missions means the ending of their positions and salaries. Their attitude toward the missions must, therefore, be evident. While deceiving the public by taking to themselves the credit of work done by the Catholic Church, they oppose the missions as far as possible. We have an example of this in the conduct of Indian Commissioner Morgan. The best remedy for this, and the best plan to hasten Indian civilization, would be to do away with the Indian Department, which has proved to be a failure, and place the Indians under the care of the War Department. Its officers are competent and honorable men, and their positions would not depend on the perpetuation of the transition state. Their

interests and their incitements would be to hasten civilization. They would work in harmony with the missionaries, and would have their active co-operation. One officer could be detailed as agent on each reservation and the troops could be removed, as the abuses which are now supposed to make their presence necessary would be ended by the plan proposed. It is not the cannon of the War Department, but the honesty, integrity and energy of its officers that would be employed in the work.

"It is evident, from the great success of Catholic missions under favorable circumstances, that their success would be complete if the present Government system, which tends to delay civilization, could be exchanged for one that would tend to hasten it."

The missionary of Mohawk descent, adopted by the Dakotas, to whom Father Craft refers in his paper, is himself. He succeeded Spotted Tail, sometimes called by the whites "King of the Sioux," as chief of the Dakotas. Spotted Tail was killed at Rosebud, S. D., in July, 1881. He was at that time taking steps to have the Catholic missionaries engage in the work of civilizing his Indians. He hoped that with the aid of Bishop Marty and his priests he could soon prepare his people for citizenship. He intended to prepare for baptism and Christian marriage and to learn from the priests the ways of the whites, and then aid them to teach his people. In a general council he explained his plan to the Indians and told them that the next day he would go East to obtain priests. He said he felt that he would not live to carry out his plans, and he chose as his successor, in the event of his death, the first priest who should be sent by Bishop Marty. The Indians promised to accept the new chief. On leaving the council Spotted Tail was shot by Crow Dog, it is said at the instigation of whites whose interests were opposed to Christianity and civilization. When a priest was sent by Bishop Marty to labor among the Dakotas they adopted him into the tribe under the name of Hovering Eagle, and gave to him the chieftainship. Father Craft was this priest, and it was in 1883 that he was adopted and made chief. Other missionaries came, and in a few years the Indians were sufficiently instructed to prepare for civilization. Father Craft resigned the chieftainship in 1888. He gave it to the Sacred Heart, thus making God the last supreme chief of the Dakotas. Several of his Indian relations, and among them his sister, now Sister Mary Catharine, have become nuns. Benedict.

PRIEST ABROAD.

Rev. Father Le Goff, O. M. L., Publishes Several Books.

Rev. Father Le Goff, O. M. L., of the diocese of St. Albert, Northwest Territory, Canada, has just published at Montreal five volumes in the Montagnais language. Father Le Goff has acquired a perfect knowledge of the Montagnais, after twenty years of priestly work among the Indians, and his books will be a great boon to all future missionaries in the Canadian Northwest. His five volumes are: A Grammar of the Montagnais language; a Manual (in the same language, but printed in ordinary characters) which is at once prayer-book, catechism and hymn-book; the same Manual printed in syllabic characters; an Old Testament history, and a Course of Instruction in the Montagnais tongue. Father Le Goff dedicates his first volume to "Mgr. Tache, Archbishop of St. Boniface, Br. Oblate and first Bishop amongst the Montagnais people, first Archbishop of the Northwest Territory, devoted protector and friend of the missions and the missionaries." The "Course of Instruction" is inscribed to "Mgr. Lafleche, Bishop of Three Rivers, the founder, along with Mgr. Tache, of the first and important of the Montagnais missions." Father Le Goff had to see his books through the press himself, none of the Montreal compositors having any acquaintance either with the peculiar characters, or even with the language itself, which they had to set up.

St. Michael's Clock. The works for the tower clock of St. Michael's Church, Baltimore, Md., have been completed. They are the largest of the kind made, and are operated on the pneumatic principle. They are six feet six inches long, and mark the time on four dials seven feet nine inches in diameter. These works are as accurate as a chronometer, and are operated by pneumatic pressure, which is regulated and controlled by a simple clock of chronometric accuracy on the ground floor 350 feet from the tower clock, and in an even temperature, so that the changing of temperature or sway of the tower does not affect the accuracy of the clock in the tower. In this respect the pneumatic clock has the advantage over any other system which is affected by such forces. St. Michael's clock strikes the hour on a bell weighing 4,800 pounds and the quarters on two bells weighing 2,500 and 1,800 pounds each.

THE NAPLES OUTRAGE.

An Exhibition of Crispian Spirit in Dealing With the Church.

When Signor Basile, the prefect of Naples, burst open the doors of certain convents in that city recently and invaded with his questor and police officers the privacy of these religious homes, his act was a fair exhibition of the spirit of Crispian officials in dealing with the Church.

Those who pretend to believe in the newly-acquired liberties of the Italians may regard this proceeding as an evidence of their genuineness, says the Baltimore "Catholic Mirror," but it is difficult to understand how sane persons familiar with the American definition of the term can fail to condemn the brutal tyranny perpetrated by the Neapolitan chief magistrate.

The prefect professed to have heard of acts of cruelty committed upon young and defenseless inmates of the institution in question. His information was, admittedly, of the most vague and uncertain character. Nevertheless, it was sufficient to supply him with a pretext for stretching his authority. He did not call for an explanation nor institute an investigation, but issued a peremptory decree ordering the nuns to find another home. When this order was disregarded, the official determined to adopt sterner measures. He gathered about him the questor and other functionaries and a brace of expert blacksmiths in case the inmates of the cloister should make physical resistance to his entrance. With these he visited the institutions and demanded admittance. Upon being refused on the ground that authority to accede reposed in the ecclesiastical authorities, he called upon the blacksmiths, who promptly broke down the doors. The nuns, whose rule commands strict enclosure, were summoned before the magistrate and his chivalric emissaries. There was nothing for them to do but obey, and they appeared thickly veiled. Even this protection was denied them, and the veils were ruthlessly torn from the faces of the frightened Sisters.

When questioned there was an utter and emphatic denial of the rumors of harsh treatment, and a most exacting inspection of the premises by the official ruffians proved to them, against their manifest wishes, that everything was scrupulously clean and in perfect order. There was not an atom of foundation upon which the disappointed but insolent prefect could base a pretense of justification for his brutal violation of the rights of cloister. Thus the matter stands. Self-respecting Italians are highly incensed at the outrageous proceeding, but they appear unable to do anything but express their indignation. The Archbishop of Naples, Cardinal Sanfelice, addressed a vigorous remonstrance against the high-handed course adopted by the prefect; but all this does not obscure or alter the facts, and the facts point ominously toward the inauguration of a new era of persecution for the Church of Italy.

A PRIEST ABROAD.

Father Carroll Tells of Meeting the Pope and of His Visit to Lourdes.

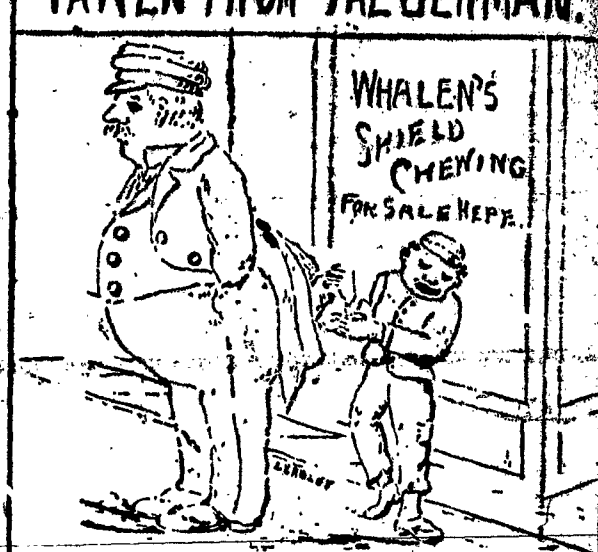
Father Martin Carroll of St. Vincent de Paul's Church, Brooklyn, N. Y., speaking on his recent trip abroad, referred to his meeting with the Pope, and said:

"I had a private audience, lasting ten or fifteen minutes, with the Pope. I was filled with awe at the thought of meeting him, but when in his presence my feeling of awe was entirely overcome and marked change. I was before a fatherly, benign old man in vigorous health, with almost childlike simplicity of manner. He makes you feel instantly at ease and that you are in the presence of a father who is looking kindly on a son. He asked me what diocese I belonged to and about the Church in America. He seemed to be pretty well informed on matters connected with it. He takes great interest in this country."

Referring to the many things he saw and admired, Father Carroll mentioned Lourdes. He was eloquent in his description of the famous Church of Our Lady of the Rosary, and especially so of the Grotto of the Virgin and the statues. He described an incident which he saw and which attracted no particular attention there. He said: "I saw a woman lifted from a carriage and go into the Grotto on crutches the first day I visited it. The second day she discarded the crutches and the third day she walked to and from the shrine. She had been crippled for years from paralysis, and was given up by doctors as incurable. As such things are quite common there the people paid but little attention to the circumstance. I made no particular investigation, and merely relate the incident as it was."

Rev. Francis Steinbrecher, who at present is under appointment from the Government to gather statistics concerning the Indians in Wisconsin, has been appointed secretary of the diocese of Green Bay, and will make his place of abode at Bishop Ketzner's residence.

TAKEN FROM THE GERMAN.



THIS BOY HAVING HEARD SO MUCH OF THE SUPERIOR QUALITIES OF WHALEN'S SHIELD CHEWING TOBACCO OVER ALL OTHER BRANDS. CAN NO LONGER RESIST THE TEMPTATION TO ROB ONE OF OUR GERMAN-AMERICAN CITIZENS OF HIS CHEWING TOBACCO.



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Not lo public ex with disci heret hou leans, wa story of I It was i man, rich to New O Charles M since he I men wer captivat and subti Banderet' singular borne aw It is rar posts botl mutual in Their frie sion. When year's soje ise from h come to months w that earl arrived, took up hi sion on B Charles my reade elor orpha old house surrounde The hou gloomy br ty thick w it a jail bered ove was amb rounding i with a pi were mas spring loel from with statuesque Baudere ily of buo result of rapine. In the taint his brain high carot those of suffused w madness, I sign of an trary, he sane and l went little scarcely a of the w more than through h and into hi and dusk noisseur of he smoket drank to e and in his to advanc theories to of life. When Vt at the whs of irrespre Parisian at change ha At first h Banderet v sions of aff but soon c quately es love. His in the new Mlle. De a retired pl few steps fr the poet ha to love her for no o Champs v eloquent cc licious po sketches in Verot for palace of es so effective by its rich ny furnitu pictures a young pat accustomed this city of