and the body over which he presides stand exactly where they did at the convention of 1896. He perfectly un-derstands the nature and scope of his action in the Briggs case, together with the underlying principles, in-duging no regret. The animus of the party by which he was overwhelmingly supported is unchanged. He feels, however, the awkwardness of the situation, and the results of the contusions received in his fall. To the Episcopalian he says of the Bible, "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book, in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God," and that "this old Book" is not to be dismissed "as outworn superannuated. Here we strongest expressions, they form, substantially, the re-cognized sesquepedalia of the entire band of hostile carping and often infidel Bible critics. Renan and his school could accept language of this kind without question. It might have been copied out of the official utterances of the American Un itarian Association, which has dismissed the authority of the Bible to Boston's east wind. Such language means nothing, and no one understand this better than its author, or, rather, than the one who quotes it. This is simply dust thrown in the eyes of Epis-

THE BIBLE BURIED UNDER A MASS OF RUBBISH, ACCORDING TO THE NEW THEOLGIANS.

copalians who still revere the Word of God in an authoritative sense.

Last year Doctor Potter ordained as a competent teacher and placed on his own staff, one who declares, with much Episcopal applause, that the Bible is buried under a mass of rub bish, and that the real Word of God is just as good as ever, only that it is yet to be recovered from among the ruins, the true separated from the faise. This is "God's Book," but no one is going to be deceived by any eulogy of "this old Book." They talk in the same way of Shakespeare and Plato, who are also "incomparable in the history of the race."
BISHOP POTTER'S "AUGUST TRUTHS"

Dr. Potter strikes a note different from the expressions of former years, when he demanded of "Higher Criti-"some evidence" of its good work. Now, however, apparently, he has found the "evidence," and, in his Charge, he exults, over the results. Speaking of books and parts of books of Holy Scripture that have been condemned by the critics, he says "There never was a moment since these books were written when the witness that they themselves bear to those august truths which they record and reveal was so impressive and so irresistible as it is at this hour.

HIGHER CRITICISM " UNDERMINING PROTESTANTISM

What the books are-for the "Higher Criticism" has assaulted every book
—and what are the particular "august truths" now so powerful, he does not say. Are the "august truths" the truth of Miracle, expunged by criticism from the Old and New Testa ment, or are they moral aphorisms, common to all the best works of an-tiquity, which, when transliterated, go to support a man in his attacks upon the authority of God's Work? Dust! If one wants to learn the results or Higher Criticism let him seek it in diminishing Protestant Sunday schools with diminishing bodies of teachers, diminishing respect for Bible teaching and the diminishing supply of candidates for the office of Superintendent, which is causing Protestants alarm. If we need to inquire further, consult the head of Episcopalian Diocese of Washington, Dr. Satterlee, who says that, owing to "Higher Criticism," "thou owing to "Higher Criticism," "thou sands have lost their faith in the Old Testament as the inspired Word of God." But, perhaps, he should be careful how he speaks of the "inspired" Word of God, as his brother of New York tells us that inspiration is not "defined," and that we know noth-Still, Dr. Satterlee could stand to the truth of his facts, where he says that "the faith of multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation. THE EPISCOPALIAN CHURCH A HOUSE

OF BABEL.

This suggests a few words on Dr Potter's presentation of the Episcopal ian body as the "teaching Church. Pray, what does the Episcopal Church That is the question now splitting the whole Anglican community in twain. It teaches anything and everything that man's whims can de-What it teaches on the Bible is shown by Dr. Potter and Dr. Satterlee "House of Bishops" is divided and, like the entire Episcopalian body divided against itself. They cannot agree as to what "the Blessed Reformeant. Dr. Satterlee says that the Reformation is the thing that needs to be reformed.' party says that the Reformation meant the Catholic Church and Faith, minus the Papal supremacy, and the other holds that the issue stands connected with Justification by Faith and the Lord Brethren supremacy of the The "Teaching Church," indeed!
Masters in Israel join with the
professed infidel in pointing out
"the mistakes of Moses," and
scoffling at Apostolic Faith and Order. Dr. Potter himself illustrates the value of his present utterances on the "Teaching Church" where, in another charge, speaking of the Episcopalian denomination in this country, he recites with glee "that what is heterodoxy to day in one jurisdiction may to-morrow be pronounced by some

other court in another to be orthodoxy," and that such a decision "ab-solutely determines nothing." The Living Church, an Episcopal Journal of the Advanced sort, says that the whole skeptical movement "threatens to make patches and shreds of Scripture, and to reduce the faith of the Church to an iridescent dream."
"HIGHER CRITICISM," WHICH PRE
TENDED TO " PURIFY" CHRISTIAN

ITY, HAS LED TO 328 716 DIVORCES

IN THE LAST TWENTY YEARS We might rest the case here, and allow the author of "the teaching Church "time to tell us what the Epis-copal Communion teaches, though at present there is no agreement actually the meaning of a single office in the ent there is no agreement about Prayer Book; yet attention should be called to another paragraph in this dust-raising performance. Speaking of "the Blessed Reformation" again, a movement that gave the world Henry VIII. and his divorces, which led to 328 716 divorces in the last twenty years, he says: "First the Church is to teach by means of a Book. I need not name it. It is the charter of her freedom, the storehouse of all her wisdom. If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible.

BISHOP POTTER'S NEW "SAINTHOOD. This seems to have been drawn obscurely, with a purpose, like a later paragraph, where he asks:

"What is to-day the glory of our Reformed Christianity but that saint hood is not the note of an exclusive order, not alone the distinction of the cloister and of the cell : but that all along the history of the world, as pre eminently in its domestic history there has been in low places and it high places alike, in the cottage and in the palace, the soft and radiant splendor of Christian living, pure and true and steadfast in all stations and under all conditions.

THE CATHOLIC CHURCH ALWAYS PUT THE BIBLE WITHIN THE REACH OF

The fast and loose character of this slur upon the Catholic Church is too obvious to be pointed out, like the at tempt to suggest historic continuity for Episcopalianism, which has existed not simply from the time of the Apostles, but " all along the history of the world." Every Catholic know that the Catholic Church abounds in saints who achieved their sanctity in secular walks of life. Even now is contemplated the canonization of the Reverend Mother Seton, once an Epis copalian, who as a wife, mother and widow rose to spiritual heights. But we must pass over this remarkable example of juggling to mention the case of the Bible brought up in the paragraph previously quoted. Luther is evaded by name, but the idea of the "chained Bible" is in evidence. Now the fact is that the Church never gave back the Bible, as the Church had never taken it away. If otherwise, what Church gave "back to men the Bible?" The so-called Church of England." Did that body sister of the Donatists, give it "back to men" through Wycliffe? There is no proof that the Bible was translated Wycliffe. He never quoted what Anglicans claim as his version. The Bible in English existed before his day, while Bible-burning was inaugurated by Anglicans. Henry VIII, and Cranmer took action against Tyndale's translation, and in 1546 the proclamation required that every man and in England having any of these copies should bring them speedily burnt." Fifty eight editions of the Bible were printed before Luther born, and one hundred and twenty nine before he "discovered" the Bible in 1507, thirty-eight being in German. When Luther's Bible appeared, Zwinglius reproached him as a corrupter of the Word of God, of whom people were "ashamed;" while Luther replied against the Zwinglian translators that they were "asses, fools and antiwere "asses, fools and anti-Christs." With all due respect, Who "gave back to men the Bible?" "She'

it," when, where and how? Is not all this an undeserved reflection upon the high intelligence that char cterizes Episcopalians? We mean this which is printed and deliberately thrust before their eyes as history. Reformation " history. But one perhaps, forgets that it was during the absence of the author of "the Teaching Church "from the country that a distinguished member of the Anglican body came over, and, in a public address, stamped out Luther and the Chained Bible, and also stamped out in advance this figment of the "giving back to man the Bible," showing that the Church never took it away but, from an early period, made every effort to put the Bible within the reach

of the people for their intelligent use.
Then when the people got the King
James version, was the Bible given
"back to men?" Let Dr. Potter himself be heard, where he says, "The Bible has been shut up these many years within the iron walls of a dreary literalism, robbing it alike of interes Who shut it up within and power." Who shut it up within iron walls? His Coryphaeus, the author of the "General Introduction," and power.' seems to have no doubt as to who formed the offending party, and he ruthlessly brands holy, reverent, and deeply learned Bible students, after the delicate style of Luther, as " theological Bourbons," "time severs," "traditionalists" who "obstruct faithful Biblical scholars," "blind guides," "Pharisees," 'enemies of the truth;" otherwise, 'asses, fools and anti-Christs." On the other hand, he recognizes that " the divine spirit " leads him and his fellow workers "into all the truth in spite of every obstacle. This illustrates the singular and deadly

power of 'the Blessed Reformation

to reproduce itself in the great scholar who was put into the Episcopal minis-try to hold a professorship in another denomination.

THE PRESBYTERIANS AND THE BIBLE We may here, in illustration, introduce the oath taken in the Union (Presbyterian) Theological Seminary: It is

"Every member of the Faculty shall, on entering upon his office, and triennially thereafter, or when re-quired by the Board, so long as he re-mains in office, make and subscribe the following declaration in the presence of the Board, viz :

ence of the Board, viz:

"In the presence of God and of the
Directors of this Seminary, I solemnly
affirm that I believe the Scriptures of
the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; that I receive and adopt the Westminster Confession of Faith, in all the essential and neces sary articles thereof, as containing the em of doctrine taught in Holy Scripture ; that I approve of the principles of the Presbyterian Form of Government; and that I will not teach anything which shall appear to me to be subversive of the said system of doctrine, or of the principles of said form of Government, so long as I continue to be a Professor in the Semin

"If any Professor shall refuse, at the stated times or whenever required by the Board, to repeat the above declaration, he shall forthwith cease to be a Professor in the Institution.'
(Constitution and Laws of Union Theo logical Seminary, page 10.)

CARRYING WATER ON BOTH SHOULDERS This is the way "the Teaching Church" teaches, putting on the pro-Cathedral staff a man supposed by the Law of the Presbyterians to approve their form of government. The way out of this is easy, for, while the Epis-copal Prayer Book says "that from the Apostles' time there have been these Orders of Ministers in Christ's Church : Bishops, priests and deacons," Bishop the founder of the America Body, dryly called attention to the fact that it was not said that these three Orders were either obligatory or Di-Multitudes of men like the late vine. Dr. Philipps Brooks repudiated all idea of Divine obligation, holding that, de jure, the Presbyterian system is as valid as the Episcopalian. the "Teaching Church," which carries

water on both shoulders. Catholics, no doubt, regret very much the condition of the Episcopal body. They would be glad to see it a united body, honestly devoted to the Holy Scriptures, all working together in peace and harmony for the common good, for it is the men of a body of that kind that the Catholic Church finds most favorable to the reception of Divine Truth. As it remains, unfortunately, the Episcopal Communion is approaching the condition unfavorable to truth in general. Personally, I am sorry to recognize the situation, which is truly portrayed by a writer who is looking on, studying the condition of

the Church: EPISCOPALIAN MINISTERS PERMITTED TO

TEACH ANYTHING THEY PLHASE
"One clergyman may teach the doctrine of the Real Presence or assure his flock that he possesses the power of priestly absolution. But in the next parish—if in a large city, only a block or two distant, perhaps—the clergy-man in charge will deny both of these doctrines and teach his people that they are false and un Scriptural. Yet both these men are authorized teachers of religion in the Protestant Episcopal Church, with equal official authority. one or the other. He can do as he likes

The situation is unconsciously recog nized in the charge on "the Teaching Church" itself, where attention is called sarcastically to men who are wearing the martyr's crown by defying those who are over them in the Lord, and by rendering their parishes in twain for an unauthorized and in flammatory usuage;" characterized elsewhereas "noisy and tawdry sectari-Dr. Huntington, the vener anism." able and beloved head of Central New York Diocese, in a charge, describes this same class as "imitators, fancy performers, decorators, posture masters and factionists of alien terms and phrases, full of parade and contum-acy." Other heads of diocese say similar things, and still others defend and act with the ritual party, holding that the principle of the Reformation is an appeal to antiquity, and declaring that it 'in serious danger." by Faith is also in danger," and those who think that the Reformation meant getting as far away as possible from Rome, instead of imitating her, fling back the language of Ritual organs, where they say that they "find these among us who have not only made shipwreck of their own faith, but that by their presence among us, and by their teaching, the principle of the Reformation is in serious danger THE ANGLICAN BODY NOT A "TEACH

ING CHURCH," There is danger all around. Both sides claim to be the champions of the Reformation. Which is really the Reformation principle and party Teaching Church" is unable to declare; though, if we may believe the vociferous charges, both sides are false to the faith. What is the real difficulty? It consists in this, that the Angli-can body is not a "Teaching Church." In that body, as it exists on both sides of the sea, individuals teach what they please on any and every subject, and there is no one to stop them. This is a matter of regret. The situation would hold out more promise if all these men were of one mind in a house. As it remains, they simply illustrate the sad fact that disintegration is the law of

more than an impertinence for a non Catholic to present, or even talk about any section of Protestantism, or eve the whole thereof, in connection with 'the Teaching Church.'

HIGHER CRITICISM" HAS CONQUERED

THE EPISCOPALIANS. Such is the Babel, the City of Confusion, whose dust I shook from my feet just one year ago, when my resignation as an Episcopal minister was placed in the hands of the Ordinary. have not ceased to thank Almighty God most profoundly for giving me the grace and strength to go out and apply for admission to the Catholic Church, where I have been so kindly received. Some, however, have mis understood my reason, and have fan cled that I took the step because Epis copalians were unfaithful to God's Word. I believe that they were, and are still, and will remain so. The failure to stand by Holy Scripture might very well have proved sufficient reason. In common with good men left behind, I fought the fight for the Bible to the last, and then departed. A year of re flection and study shows me that took the right course. Higher Critic ism has conquered. In the last convention the Bible question did not rais a ripple : while at one time, when it hought that the election of an as sistant Bishop might come up, the Bible deniable fact that there was not a man in all the United States whom they could nominate with a shadow of hope against the Higher Critic candida who might be brought forward by the dominant party. The future characdominant party. The future character of Episcopalianism in this land is definitely decided, and as a teaching body it can never command the confidence of the people of this land.

New York, Oct. 6, 1900.

ADDRESS TO FRENCH PRIESTS BY ARCHBISHOP IRELAND.

During his recent stay in France Archbishop Ireland, of St. Paul, delivered an address to a number of priests on their annual retreat at Belley. The following extracts will be read with interest :

We live in days, gentlemen, when more than at any past time the priest hood is encumbent on us for the welfare of the world ; in days when more than ever we need apostolic zeal, in-spired by love for the souls we must convert ; in days when gigantic diffi culties are growing larger and larger against the Church. Now more than ever each soldier must be a hero, each priest a saint and an apostle. As for the priest, I will say to you, so much the better! The soldier's courage rises as the battle rages fiercer. The soldier loves danger, for when he triumphs over it he wins reward. The true soldier cares little for the routine of camp life; he longs for the battle, which brings him his crown of

The great danger of the priest is pessimism, despair, discouragement. He is tempted to say: "Evil is so widespread, so overwhelming, that I cannot match it by my strongest efforts; the world is given over to unbelief, it will not listen to us ; let us retire to our sacristies, and serve God, and leave the wicked world to go its own way ; our enemies are invincible let us do nothing further.

What has afflicted me most of all in my journey through France has been this talk of pessimism too often in dulged in by priests and by the fer The Bishop may happen to agree with vent Catholics who stand by them. One would think that those who should save the Church and France had agreed to cry out: "The Church is done; France is finished." But the priest who has lost heart has lost faith in the words of Jesus Christ, and in the apostolic mission by which He founded His Church: "Behold I am with you all days, even to the consum mation of the world." If any words from my lips can be of service to you, let them be these; "Courage, zeal, resolution to conquer." Go down into You will see at once that you are in a new world; you will se hat the field of battle is not at all the same as lay before your predecessor.

You may regret as much as you like the world of other centuries. gone ; it will never return. You must come into touch with this world that is new. You must go to the people. You must combat this this new world with weapons that will avail against it. We must enter into it by making use of those sympathies which it looks from us; enlighten it with the light it asks at our hands. Who in these days would go to battle with the arms, the tactics of the Middle Ages? soldier, of course, is animated always by the same principles of patriotism but the methods of defence have al tered. Above and before all things the priest must be saintly, that grace may be with him and he may silence the malicious tongues of men who would attack him. But still, the priest must be learned. If we are satisfied to But still, the priest meet the modern world with a theological manual in our hand, with our Bouvier or our Gury, very well, shall speak to it in a language it does not understand.

It is very well to study in a seminary for four or five years; but to imagine that then one has learned all that is necessary to enter into the fight is madness

And besides the learning, we must be able to express it in an attractive and charmful manner; we must, if I may say so, force the world to listen to us by the very elegance of our style. The world to day is vain and proud, and it will not listen to the wisest and best counsels unless they are presented Protestantism, and that it is little under a seductive guise; we must win

the world by its idols, fits own ideas. And what teaching shall we offer it The teaching of Jesus Christ

Do not give the world, which hungers for a solution of the great problems the thin food offered to plous confrater nities. Little devotions are good; but, pray, do not let them displace the whole of religion. I think when we give the world, athirst for truth, these little devotions, we are deceiving it and ourselves Read the Gospel, read the Father, read your Bossuet and Fenelon, and you will find what is requisite, viz, the great truths of the Gospel of Jesus Christ. And with all Gospel of Jesus Christ. The this we must have zeal—heart. The Well, the world is never so cold or so cruel as not to respond to love. I fancy you do not love the people enough; I think the priest is apt to restrict himself to cold ministry, to give spiritual love when the child comes to ask for it. the child remains away we do no carry it to him. We must love souls and show our love. Had the Apostle been content to do what we do, Chris tianity would not have existed. W must go out and seek for souls. I be lieve in zeal inspired by love, and would say to priests : Know your flock by name, salute them, ask them to come to see you, go and see them. If they decline, do not lose heart ; go second time-you do it for Jesus Christ Men of themselves are worth nothing it is souls that count, and the Blood of Jesus Christ was shed for souls say to the people: Come if you like but it is your affair. No, gentlemen ; it is our affair, for Jesus Christ made us priests, and it is of us that He will demand an account of those souls if we have failed to do all that we can to gain them. MONSIGNOR IRELAND ON THE ROMAN

B. F. De Costa. QUESTION Archbishop Ireland, interviewed by

Figaro, after his promotion to the Legion of Honor, with which he expressed himself much pleased, said:
''On each visit to Europe I observe

that the love you feel for your demo-cratic institutions penetrates more and more deeply the hearts of your people. The French are too much divided, it is true, regarding certain questions, but they are unshakably attached to the democratic regime. Thus the Pope was very happily inspired when in his admirable encyclical he re-minded French Catholics of the new duties resulting from the definite foundation of the republican regime.

Leo has not been an innovator, as some have said. He has applied the doctrine, as old as the Church, of the necessary submission of the Catholic to public authorities for the public well eing. Refractory spirits should therefore, accede to the desire of His Holiness, and should all unite to ren der the Republic more and more liberal

It seemed to him that the Pope was in better health and stronger than he was two years ago. With reference to the relations between the Quirinal and the Vatican, the Archbishop said he was able to assert that the accession to the throne of King Victor Emmanuel III. had strengthened the Pope convic tion that the independence of the Vatican was indispensable to the general well-being of the Church.

"This is also my personal convic-tion," he exclaimed. "I believe that Italy will finally see the necessity of It is very difficult to say, however, in what manner to assure this which I believe that the true solution of the Roman question is impossible

A NOBLE DEED.

Michigan Catholic

Thomas Hamlin, a well-known rail road engineer of this city (Detroit), in the employ of the Grand Trunk Railmet with a frightful accident while in the performance of his duty last Friday morning at Darand, Mich. Mr. Hamlin was fatally injured in a collision which occurred at about 1 30 a. m. After being extricated from be neath his wrecked engine it was seen that he was in a dying condition, and as he implored those about him to call a priest and there being no Catholic clergyman residing at the place, some kind hearted person hastily summoned a Methodist minister, the Rev. Mr. Roedel, of Darand. Mr. Roedel has tened immediately to the scene of the accident. Mr. Hamlin saw at once that he was not a priest, and courteously declining his proffered services, the injured man asked him to send for a The nearest priest, the Rev. George O'Sullivan, resided at Gaines, which was six miles distant, and there was no way of reaching him except by driving across the country. The brave engineer was each moment growing weaker and weaker, and the attempt to reach Father O'Sullivan and convey him back to Durand before the man had breathed his last was deemed hope less. However, Rev. Mr. Roedel (God reward him for his noble act !) hurried to his own home, hitched up his horse and drove over to Gaines and returned as fast as his horse could be driven to

Darand with the priest. Poor Hamlin died just five minutes before Father O'Suilivan's arrival. Rev. Mr. Roedel's part in the sad tragedy is worthy of the highest praise, an i Christians of all denominations cannot but admire his noble charity and generosity.

Human longings are proverbially obstinate; and to the man whose mouth is watering for a peach, it is no use to offer the largest vegetable marrow. - George Eliot.

The voice of conscience is so delicate that it is easy to stifle it ; but it is also so clear that it is impossible to mistake it. - Madame de Stael.

SECRET SOCIETIES

Presbyterian Minister Preaches Against Them.

The Rev. W. J Coleman, pastor of the Allegheny Reformed Presbyterian Church, preached last Sunday week against secret societies. He said in "Secret societies are contrary to the law of love and self denial. The main object of these societies is to secure exclusive privileges to their mem They admit those only who are able to earn their own living and pay their dues. They are for the brotherhood of man. There are more lodges than churches in this city. There are many more men than women in the lodges, and many more women than men in the churches. The presence of many men in the lodge may help to account for their absence from the church. The men who cultivate the lodge do not generally cultivate the Secret societies are rivals to the Church, offering a way of salvation that is not based on the merits of Christ and a life of godliness They are un-Christian in that while they recognize God they do not recognize the God and Father of our Lord Jesus Christ." That is true, every word of That is true, every word of Masonry is not the God of Chris tianity. Whoever has penetrated to the highest degrees of Masonry knows that under various diguises,

IN CHINA.

ships nature and the passions. - Pitts-

burg Observer.

The Chinese situation remains substantially nearly the same as reported last week, so far as the foreign relations are concerned, with the change that Great Britain has given her adhesion to the modified terms proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majortion and so we may presume that the major-

proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majority of the allied powers will continue to act in concert in demanding proper punishment for those who caused the massacres of foreigners at least.

The Chinese rulers continue to make declarations to the effect that proper punishment will be meted out to the most guilty ones, but it is not believed they are sincere in their professions. One despatch says that their sole object is to delay negotiations in order to gain time to get into working order an army of 200,000 men by means of which to defy the European powers.

Count Waldersee, who is now at the head of the allied forces is determined to bring the Chinese to terms, but a new situation has arisen which may cause complications. Near Canton, the Reform Sunyat-Sen has raised the Reform flag and engaged in a revolutionary movement, and he is now making an attempt to get possession of Canton itself. On the other hand, the Chinese leaders openly declare that they will resist any attempt on the part of the Germans to advance into Shantung Province. The Germans, however, appear to be determined to advance.

dvance.
It is stated that Li-Hung-Chang has been ordered to reject all demands for territorial compensations or other war indemnties. An allied force of 7,000 British, German, French and Italian troops has been despatched by Gen. Von Waldersee to capture Paotingfu. They will te joined by the same number of troops from Pekin on their arrival before that city. It is remarkable that the before that city. It is remarkable that the Americans, Russians and Japanese do not join in this expedition, and this may betoken two different policies to be pursued. The Americans, in fact, have rendered almost no assistance to the allies since the capture of Policies.

Pekin.

It is expected that the expedition to Paotingfu will last forty days. Its purpose is to punish Boxers who are gathered there in force, and likewise to establish railway communication.

force, and likewise to establish railway communication.

The Triads are in rebellion in the South of China, and have succeeded in several times defeating the Imperial troops near Kowloon.

There are, in fact four distinct agitations in as many different parts of the Empire, all of which are directed more against the present dynasty rather than against foreigners.

The fixed determination of the Chinese Court seems to be not to return to Pekin, but to establish itself at Sianfu, the capital of the Province of Shensi. This is avowedly so as not to be under the domination of the allies, and it is feared that the Court is as anti-foreign as ever. Should these indications prove to be correct, the closing of the Chinese trouble may be indefinitely post-poned; or, in view of the widespread rebellions, it may solve itself throug the overthrow of the present dynasty.

THE TRANSVAAL WAR

British rule is now firmly established in the Transvaal, and both Generals Roberts and Buller are prevaring for their return to England. Lord Kitchener, it is now announced, will take military command of the two new colonies of the Orange and Vaal Rivers to organize their government.

It was reported that the ex-President Kruger has set sail from Lorenzo Marquez, but a later despatch of date Oct. 14 states that he is still in that town. His destination is Holland, but he is expected to debark at

Holland, but he is expected to debark at

is Holland, but he is expected to debark at Marseilles, France, and to pass through Belgium on his way. The French Government has announced that it will not oppose his landing at Marseilles.

Great preparations have been made for his reception both in Brussels and Antwerp; but the burgomaster of Autwerp has forbidden any out-door demonstrations, and it is expected that the burgomaster of Belgium will do the same, in order that Great Britain may not take offense.

It is stated that Kruger still hopes to induce European Governments to intervene in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

Sir Alfred Milner has gone from Cape Town to Pretoria to institute a civil administration of the Transvaal as a Crown colony. It is surprising that, notwithstanding the occupation of the whole Transvaal Republic by the British, bands of Boers still harass the British garrisons, though they are immediately afterward deprived of any temporary advantage they may have gained. Thus Wepener, Ficksburg, and Rouxville were occupied by Boers during the week, to be driven out immediately afterward. These towns have been garrisoned by the British, to prevent a repetition of these tactics. Lord Roberts, in a despatch dated Oct. 12, says: "The Boers have been making many successful raids, and are interfering with railway and telegraphic communications. The damage is quickly repaired, and severe punishment inflicted, but the Boers are remarkably persistent."

General Carrington with his splendid mounted Australian Bushmen, occupies Rodesia, north of the Simpopo River, to prevent the Boers from trekking northward into that British territory. They may, however, "trek" into Portuguese, East Africa.

The total number of Boer prisoners in the hands of the British is now over 16,000. Those who are quietly working on their farms are not molested.

Do not talk about the lantern that holds the lamp, but make haste, un-cover the light, and let it shine.— George MacDonald.