sand-bags, and brass knuckles will be equalled by any European dynasty. used in the impending contest, so that if Mr. Kensit's plan be attempted to be carried out, broken limbs and heads, and bloody noses in plenty may be expected as the result of this meek attempt to evangelize the benighted Ritualists.

It is conceded that the Ritualistic clergy now constitute more than one half of the clergy of the Church, but the laity are not so far advanced, and it may be that they will not in all cases uphold the Ritualism of their rectors by force, so that in some churches the invaders may have it all their own way, but it may be safely said that in a majority of the one thousand churches, the congregations will stand by their clergy, and the invaders, who will venture to beard the lion in his den, may fare the worst. The strength of Ritualism may be thus made more manifest than ever, and a new impetus may be given to it instead of its being suppressed by the proposed onslaught. This is what usually follows persecution by violence.

Whatever may be the full result of the proposed movement, it exhibits the direful Anarchy which is rending Anglicanism, and one result will probably be to hurry disestablishment, and leave the opposing factions to divide themselves into new sects as they deem proper, or to join themselves to some of the numerous sects already in existence. Should this be the result, we cannot doubt that many sincere souls will seek for religious stability and unity in the bosom of the Catholic Church, in which alone these desiderata are to be found.

In connection with this matter, it is worth while ito note that when it was brought before the Convocation of York by a petition from Mr. Kensit, the Archbishop of Canterbury strongly condemned Mr. Kensit's course and methods, and the Bishop of Rochester said that :

"If there has been any access in the present times, it has been caused by ecclesias tical marauders who have gone about into the parishes with which they had nothing to do, and employed methods which are provoking to religious feelings."

These are severe thrusts at Mr. Kensit and his myrmidons.

The Bishops of Liverpool and of Sodor and Man, were the only two who, when a vote was taken, favored coercive action to suppress Ritualism. From this we may judge that Ritualism is too strong a force to be put down by the methods which Mr. Kensit proposes to adopt. We cannot believe that Mr. Kensit's terrorism will so far prevail as to force it to beat a retreat.

THE KAISER AND THE POPE.

The Chicago Record of the 15th inst. has a special despatch from New York which attributes to the Emperor William of Germany the design of bring. ing about a reconciliation between the Pope and the King of Italy, or, in other terms, between the Church and the

The Emperor's motives, we have no doubt, are praiseworthy, if he has really expressed himself as the despatch intimates, for his liberality totheless, as a Protestant, it is not to be expected that he would appreciate all the circumstances, and as a matter of fact he does not appreciate them.

He supposes that the Pope may consent to yield all claim to temporal power as a preliminary to reconcilia tion, and he claims that as he is himself a Protestant, the fact gives him a clear and accurate conception of the power and influence of the Papacy, and he leaves us to infer that from the same cause he is qualified to pronounce upon the possibility of the Pope's renunciation of temporal power.

The Pope's position in the Catholic Church is so different from that of any of the Protestant Church authorities that it is difficult for a Protestant to grasp the situation.

The authority of the Pope, being not limited to any one nation, and not a mere local institution, as are all the Protestant Churches, it is of the highest importance that he should be beyond the control of any secular power, in order that he may freely administer the affairs of the Church throughout the world.

Rome is also the centre of Catholic unity. There, too, the evidences of Catholic faith through the nineteen centuries of the Church's existence are to be found, and the archives of the Church are connected essentially with that city. It is not to be supposed that any future Pope, any more than Leo XIII. and Pius IX., will consent to yield the claim of the Holy See to the Eternal City, confirmed as it is by undisputed possession for over eleven and a half centuries - a period un-

The spoliation by Victor Emmanuel, against which continual protests have been made by the Popes, can never be considered as giving the right of property which is usually acquired by undisturbed prescription.

The following is the despatch of the Chicago Record:

Chicago Record:

New York, Aug. 14.—(Special)—According to reports which reach here from Europe Emperor William's coming visit to the Holy Land has an object which is more than the mere wish to visit the Holy Sepulchre. This is nothing less than the almost insuperable difficulty of uniting the hands of Leo XIII. with Humbert of Italy after their long separation because the King's father wrested Rome from the Papacy.

The Kaiser's crusade in Jerusalem will only be made after a secret visit to Italy. This crusade is to be the first step in the extraordinary scheme of this extraordinary young Kaiser. Himself a Protestant, the idea that dominates him is that the whole human race will be vastly benefited by the increased moral influence of the Papacy.

The Emperor says he will not be contented until he has accomplished this herculean task. He explained his object not long ago during a dinner in the officers' mess. In explaining to one of the officers of the mess after dinner the object of his trip to the Holy Land, the Emperor outlined his plans as follows:

"Man's activity is necessarily bounded by

Man's activity is necessarily bounded by

follows:

"Man's activity is necessarily bounded by certain limits. The limits, however, are elastic, and I have always held that the greater a man's opportunities for having an influence with his fellow-men and for performing mighty deeds in the world, the more should he labor to extend the sphere of his activity and make it encompass events of striking moment.

"For myself it is my duty first of all to watch over the national interests and to safeguard the honor of this great empire, whose destinies have been transmitted into my my hands. But apart from that, and without any prejudice to it, I feel that I have other missions. There are other events in which I can take a part, other happenings wherein my influence may be of the greatest good.

"The chief of these is the present unhappeny

good.

"The chief of these is the present unhappy position in which the head of the Roman Catholic Church finds himself in the Eternal City. That position is a consequence of the unfortunate war which the Vatican has felt obliged to wage against the Italian state How to put an end to it the keenest diplomate so far have not understood. But that an end

How to put an end to it the keenest diplomats so far have not understood. But that an end to it should come is quite clear to me.

"For years past I have dwelt in thought on the subject, but during recent events and precisely on the occasion of the Hispano American war the matter has been brought home to me more deeply than ever. At moments I have grown impatient and exasperated at realizing that the one man who in certain cases could have the greatest influence as the arbiter of peace remains with shands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmer-

hands practically tied, owing to this dull and sterile contest between Vatican and Quirinal.

"The idea, as I say, has long been simmering in my mind, and I have already tried my hands at practical efforts. Misfortune and ill success, however, dogged my steps and made me momentarily relinquish my projects. My hopes were centered chiefly on the cooperation of Cardinal San Felice. My visit to Naples in 1806 was chiefly to see him. In the two long collcquies which there took place between us the Cardinal entered heartily into my plans. All Italy knew that he was a saint. But he was at the same time a man of great shrewdness and common sense, and he frankly admitted that there was a great deal of injudiciousness in the uncompromising attitude of Cardinal Rampolla and most of the others who surround the Pope. Cardinal—the body of men who have in their hands the election of the Pope—were also for harmony between Church and State, and my hopes ran high. I conceived the idea that Cardinal San Felice might be named the next Pope, and to this end I worked.

"With his nomination the Popes would have ceased to lay claim to the temporal power, the Italian government would lay aside its attitude of persecution toward the Church, and both would be at tiberty to dedicate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal."

icate their entire forces to other and nobler ends.

"But with the new year of 1897 Cardinal San Felice was borne to his grave, the Pope delivered a few bellicose speeches, and the Italian government redoubled its hostility. In spite of all that I id not desist from my purpose. Other events called for my individual energies, and for the moment Pope and King were left to themselves.

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the

sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present 'day two great evils threaten humanity. They are socialism and the second of the protestant of t

power and influence of the Papacy.

"At the present 'day two great evils threaten humanity. They are socialism and atheism. Against each of these the Pope is a bulwark. In fighting intidelity no aid should be neglected.

"Socialism is infidelity to the monarch or the State and atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: 'These are your religious tenets: those must be your social sentiments,' and suddenly he is obeyed. His power, therefore, for good is immeasurable.

"Kings and Emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as Kings and Emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The Pope's range of power is the vastest of all, and consequently the possibilities of the good he mayl do are the most far-reaching. I think it imperative therefore, that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harrass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace when nations go to war without just motive, and in the interests of humanity, when acts of cruelty or injustice are being elsewhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that success shoul

it.
"The small preternatural voice unmistak-ably spurs me on, and I think no better augury of success could be desired. "For this moment I can say no more, and

it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I am acquainted with both Len and Humbert. I know how estimable both of them are, and I feel it is a most deplorable circumstance that political embitterment should make enemies of two men who per sonally are worthy only of esteem and regard one for the other.

"But I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence, and I feel within me that I have not been born in vain."

BISHOP FENWICK AND BROWN SON.

The lamented Orestes A. Brownson pays a notable, but well merited, tribute to Boston's second Bishop, Right Rev. B. J. Fenwick, in the book descriptive of his early life which has just been brought out by his son, Major H. F. Brownson. It seems that when the elder Brownson was consult ing Bishop Fenwick on the subject of Catholic doctrine, he hoped to secure from him some concessions which would soften the seeming (to Brown son) severity of certain Catholic teachings, or at least give them a more lenient appearance. In that expectation he was, however, disappointed. The Bishop gave him to understand very plainly that "he was not the r of the conditions of salvation. and he could not take the responsibil ity of enlarging or contracting them."
The firmness which Bishop Fenwick showed in this matter made a deep impression upon Brownson, who pays, in the pages of this book, a tribute to the uncompromising character of the Bishop's faith. "He used not a single unkind word in speaking of Protest says Brownson of the Bishop but with all my art-and I did my best-I could not extract from him the least conceivable concession." What is more, Brownson declares that it was well for him that Bishop Fenwick showed himself the uncompromising Catholic he was, for otherwise, re-marks he, "I should have distrusted the sincerity of his faith, have failed to give him my confidence, and have lost what I had in his Church."—Sacred

A MODEL CATHOLIC FAMILY.

Speaking of the strong religious influences which surrounded the early home life of Lord Russell, Chief Justice of England, Mrs. Katherine Tynan Hinkson once wrote in this magazine: "'The charity of Christ urgeth us, might have been written as a motto along that nursery wall; for of the five children who played there, all except the Lord Chief Justice dedicated themselves to God and the service of human ity in religion." One of these four who chose the better part is Father Matthew Russell, S. J., well known for his services to Catholic literature. The three sisters entered the Order of Mercy. One of these, Mother Baptiste, has just passed away in San Francisco. The bond of affection existing between these brothers and sisters was so strong that the Chief Justice travelled six thousand miles to visit her a few years ago. Yet this brave nun sundered all these ties to carry the work of her Order into what was then the wilderness of California; and forty-four years she has labored in the hospitals, reformatories, asylums, and schools around the Golden Gate. Statistics and enumerations would ill represent the work of such a one as Mother Bap tiste. It is not set down in monuments of bronze or marble; but in the hearts of the poor, the suffering, and the err ing, is written the record of her greatness and goodness. God grant her noble spirit rest!—Ave Maria.

A TIME FOR INTROSPECTION

One of our city instructors a few days ago had the hardihood to maintain the proposition that among the colonizing European States Spain alone had been troubled by insurrections of her colonists. The Dutch in especial were singled out for commen dation as wise and progressive rulers in the Eastern Archipelago. stupendous ignorance! Why, the Dutch always have insurrections on their hands in Java and other islands. We are not sure that the rising in Atcheen, which began more than thirty years ago, is terminated yet. thirty years ago, it commands year.

It was a struggle of extraordinary ferocity, and cost Holland her very best blood for many a year. England, too, has had her full share of colonial troubles, arising from unjust and rapacious government. They began They began ican who, knowing anything what-ever of his country's history, dares to assert that England has been a model mother of colonies in her rule of them. Fifty years ago Canada was in full revolt against her rule, and a few years later we had the rebellion of Ballarat, when a handful of daring immigrants led by Peter Laior, went very nigh destroying British rule there. And if we regard India and Ireland as colonies of England, as we may in a certain sense, then where is the writer who will have the hardihood to compare the oppression of the Spanish officials anywhere with the long drawn-out grinding tryanny blood guiltiness of English rule in those

unhappy countries? The only successful colonizers among European nations are the French, for there is something magnetic in the French manner which soon overcomes the antipathies of the most obdurate and sullen, and yet there have been many uprisings against French rule in the West Indies

in the past, and in New Caledonia

C. M. B. A.

Resolution of Condolence.

the Very Rev. Vicar General McCann, Administrator of the Diocese of Toronto: Reverend and Dear Sir,—In common with the community generally, the members of the Catholic Mutual Benefit Association of Strat-ford, Branch 13, mourn with profound sorrow the death of their great Spiritual Head in Canada, His Grace Archbishop Waish.

There were many ties of love, reverence, Anada, His Grace Archbishop Waish.
There were many ties of love, reverence,
respect, regard for intellectual gifts and broad
ympathies toward his fellow-man of all conitions and creeds, which bound him tenderly

sympathies toward his fellow-man of all conditions and creeds, which bound him tenderly to his people.

While for many years the Bishop of the Diocese, prompted by his desire for our eternal and temporal welfare, and attracted by a close and lasting friendship cemented between him and our beloved pastor, he made frequent wistisfo our midst. And for one in his high station he was thus brought into unusual intimacy with the laity here, who, the more they saw him, learnt the more tenderly to love him. Combining in a gratifying degree with graciousness of manner and goodness of heart the qualities of greatness in administration and power of mind, we rejoiced when the occasion arose, to see our good Bishop of former days raised to the Archiepiscopacy, and had he been spared a little longer we would have rejoiced still more to have seen him elevated to the Cardinalate. But bearing his well-worn hors thick upon him he has been suddenly snatched away, leaving the world better for his life, and poorer for his death. And leaving the members of this association in affiliation with the other branches of the order of which he was the Grand Spiritual Adviser, bereft of a wise counsellor and guide. We sympathize with the clergy, with whom necessarily the Archibshop was constantly in brotherly association, and hope that all of us in our respective spheres may have the grace given us to act upon his precepts and to follow his example.

E. J. Kneitl,

E. J. Kneitl, John Donoghue, Rec. Secretary President. C. M. B. A. Hall, Aug., 1898,

ST. JOSEPH'S CONVENT, LIND.

SAY. In another column will be found a report of the success attending the pupils of St. Joseph's convent, Lindsay, at the recent Departmental Examinations. We are always pleased to note the success of our Catholic pupils, as the seli-ious orders deserve every encountriction the their noble efforts on behalf of Christian edu-cation. Apart from the splendid educational lous orders uses to consist an education. Apart from the splendid educational advantages enjoyed by the pupils of St. Joseph's, this convent has many attractions for boarders, being pleasantly situated in the thriving and healthful town of Lindsay, within a few hours ride from the City of Toronto. Its extensive recreation grounds and pleasant walks enable the pupils to spend much of their free time in the open air. Exteriorly the building is stately and imposing. The interior is well adapted for educational purposes, and contains well-equipped Class Rooms, Music Rooms, Studio, Study Hail, Laboratory, Library, etc., while the dormitories are large and airy.

THE PLEBISCITE.

To the Editor of the CATHOLIC RECORD:

In a recent issue of the CATHOLIC RECORD the necessity of the laity becoming more conspicuously identified with all matters of public interest was urged. Up to the present we in Ontario, at any rate, are considered only as factors in the Dominion and Provincial clocutions, with the usual query. "How is the Catholic vote likely to go." So far as I am aware it goes like other folks—as it pleases, having nothing much to show for it either. But that is another story.

Well, an opportunity presents itself now on a question which, in my humble judgment, we can see our way clear to show a united and in-To the Editor of the CATHOLIC RECORD :

other story.

Well, an opportunity presents itself now on a question which, in my humble judgment, we can see our way clear to show a united and intelligent front. I refer to the vote to be taken on the 29th September next, on the Plebiscite. For over fifty years I have taken an active part in matters of public interest to Canada. I have been through the various temperance movements and crusades, beginning in the year 1831, and, was at that period of my life, at one with the Sons of Temperance, on this question of prohibition. In 1891 I took part in framing the celebrated manifesto of the Canadian Temperance League that proclaimed that nothing short of a Maine or Prohibitory Liquor Law for Canada would save our people from the eternal bow-wows.

Forty-four years have clapsed since that agonizing period, and yet we have had no cat-aclysm—nothing in fact is particularly the matter with us because of the absence of a corcive measure which, in the opinion of those really sincere and honest zealots of the time, would prove a panacea for most of the lills of society. During the interval of time we have had the benefit of the practical results of the experiment in the State of Maine, while in Canada we have had the experiments under

in the past, and in New Caledonia very recently. Let us look at our own treatment of the American Indians before we begin to fling stones at any other people for their treatment of conquered races. Like the English in New Zoaland we have ruthlessly exterminated the abortgines until there is but a handful of them left. Yet we are never tired of lifting our eyes to Heaven and thanking God we are not as other men in our racial inferiors. It is time to have done with this species of cant, and be silent when we have nothing to brag of with truth.—Phil adelphia Catholic Standard and Times.

THE ALLIANCE.

"Mr. Dooley "Is an Anglo Saxon, of which race he says there are a great number in this country, "as many as two in Boston, one up in Maine and another at Bogg's Ferry in New York State." Counting himself and Major McKinley, Theodore Roosevelt, and the Polish, Bohemian, German, Italian, French. Russian and Afro American Anglo Saxons and "the Ancientor Order of Anglo Saxon Hibernians," he says that when they raise the Anglo Saxon war cry "It will be all day with eight or nine people in the world that hat the misfortune of not being brought up Anglo Saxons." We fear that Mr. Dooley is indulging in sarcasm at the expense of the Anglo Saxon alliance.—Boston Pilot.

GLORY OF ST. JOSEPH.

The venerable Father Perbone, who was martyred in China on the 11th of September, 1840, had great confidence in St. Joseph, and honored him in a particular manner. A young mission ary, who luyed with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A young mission ary, who luyed with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A young mission ary, who luyed with him, in writing to his director, said: "I have read the most beautiful litany composed by him in honor of St. Joseph, and honored him in a particular manner. A the Duncan and Scott Acts, and we also know

BIBLIOGRAPHY.

We take pleasure in acknowledging receipt f the "Parochial Hymn Book" (complete ord edition), edited by the late regretted We take pleasure in acknowledging receipt of the "Parochial Hymn Book" (complete word edition), edited by the late regretted Father Police, S. Meo Hoston and Destitute Boys of the House Orphan and Destitute Boys of the House of the Angel Guardian, of Hoston, "The Brothers of Charity," thinking they the House of the Angel Guardian, of Hoston, "The Brothers of Charity," thinking they contain amongst the Catholic population of Actions of their Institution, wish to draw the special attention of our readers to this notice.

"This collection of hymns, the largest and most complete of its kind, centains all the chief truths of our holy religion, expressed in beautiful versical seasons and chief feativals of the ecclessial year, thus giving the faithful an insight into the sublimity of Catholic words and the truth of the contains and the contains and the contains and the recomplete has also added to this collection a set of prayers for common use among the faithful, and other prayers most suitable for special devotions.

This publication is sold at 25 cents a copy.

meetings of confraternities or other parochial devotions.

This publication is sold at 25 cents a copy, paper cover, and 35 cents cloth binding stamped in gold, delivery prepaid.

This book can be procured from the HOUSE OF THE ANGEL GUARDIAN.

Boston, Mass.

N. B.—We call the special attention of Religious Communities to the above.

A special edition with music is sold at \$1.00 a copy, Fest paid.

THE GROWTH OF A DIOCESE.

Characteristic Anecdotes of Bishop at the Death-bed-His Successor. (1st. ARTICLE,-Continued)

(IST. ARTICLE.—Continued)
(By Walter Jones.)

If Bishop Wadhams was a true child of nature, nature had not given to this child a realistic head or a realistic heart. Nature talked to him like a mother, and he responded to her like an eager child. The ringing of the Angelus bell in so many parts of the North Woods is due to him. He was a skilled musician and took great delight in church music. He was also fond of bell-music. To this prediction of his is due the beautiful chime of bells in the cathedral tower at Albany. He purchased rare books on bell music, and took great delight in speaking about peals, etc. To this same fondness for bells is due also the fact that the region of the North Woods, and the level beit of land which so nearly surrounds them, has been made musical thrice in the day with the sound of the Angelus. While visiting a parish among the mountains where the prospect was very fine but the grazing very poor, and where the worthy pastor found it hard to keep either the church or the house warm during the long and cold winter, the Bishop noticed the Angelus bell did not ring at the appointed hours. The Bishop said to the parish priest; "My dear Father, you have a bell on your church but I don't hear the Angelus ring." "No, Bishop," the priest replied, "that's so; but in truth we are too poor," "What!" said the Bishop, "too poor to ring the Angelus!" "Yes; I cannot do it myself with any regularity, and there is no one here who can afford to do it without being paid. You see I am obliged to be my own sacristan, and when I am absent my cook takes charge of the church; but she has aiready all the work she wants to do." "Call her here," said the Bishop, "The you are lamb of the ship in course of conversation, "I suppose you remember my cook takes charge of the church; but she has aiready all the work she wants at do." "Call her here," said the Bishop, "and will do, if you wish it." "You are the right sort of girl for me! Do it then, and keep it up, and you shall have \$2 a month extra." Some time after

to take all the credit to himself, but would give the largest part of it to his eiergy. In July, 1890, when on a visitation to Port Henry, he was greeted with a complimentary address by the sodalities of St. Patrick's parish. In this address much was said of the growth of the diocese much was attributed simply to his personal zeal and labor. The growth of the diocese was a thought in which the good Bishop took great delignt. The tribute to himself did not please him. After complimenting the address as something very beautiful and very grateful to his feelings, he said: "You speak of the diocese. No doubt you know a great many things about the diocese, There may be some things, however, that you do not know. I can give you some statistics. I found the diocese with forty periest, and now there are seventy-six. I found fifteen, perhaps twenty—no more roligious women in the diocese. Now there are considerably over a hundred teaching, some seven or eight employed in our orphan asylum and hospital in Ogdensburg as a beginning—but all the rest, you may say, teaching. What you cribate to me, however, must be passed of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the sisters. It reflects to the credit of the religious orders—the religious diversed to the religious orders—the religious with the word of the priests of the diocese, of each one of them and the priests of the diocese, of each one of them and the priests of the religious of the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the credit of the religious orders—the religious of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the diocese, of each one of them the priests of the religious of the sisters. It reflects to the credit of the religious of t

before obtaining relief were, according to his physician, as dreadful as human nature can experience. He found him at one time sitting to his bed in a perfect gave to the strength of the property of the property of the property of the him had to foot and sobbing like a child. "Don't think hard of me, doctor," he said, "to see me cry in this way. I can't help it, I am only a man, Nothing either more nor less," During all the time of his illness, however, he never uttered a word of impatience or feonplaint. "I recognized at once," said the doctor, "that had under of heroic mould." The relief obtained at the hospital did not amount to a permanent cure. The effectual and permanent cure came on the 8th of December, 1886, the Feast of the Immaculate Conception. The central figure of the sanctuary dome in the cathedral at Ogdensburg, representing the coronation of the Biesses panited there by his orders in memory of the cure thus obtained at hospital state of the sanctuary dome in the cathedral at Ogdensburg, representing the coronation of the Diesses panited there by his orders in memory of the cure thus obtained through her intercession. In February, 1891, old age and overtaxed energies brought him down again and near to death's door. A circular letter of the Vicar-General, sent through the dioces and to friends outside, announced what was believed to the sent up for him from many altars which he had helped to build, and where his face was familiar and beloved. To the surprise of all, however, he ralied so as to afford strong hopes of his restoration once more to active duty. Although he may perhaps have entertained the prospect of resuming his activity, as flames are seen toflicker and gleam above the dying embers of a hearth-fire; but the end soon came. He died December 5th, 1891. "We will not dwell writes Father Walworth, "upon the occurrences of that final day, nor of other days leading directly up to it, except to word an amount of Grey Nuns-sisters Stanislaus and Matthew. The profession of faith according dire

for the priests".

A few moments afterwards the spirit of the great Apostle of the Adiondack region had departed. He had remained "Faithful and True" to the end. He had, like the great Apostle of the Gentiles, "Fought the good lightkept the faith, finished his course, he was now going to receive the crown of justice at the hands of the just Judge," His successor was the Right Rev. Dr. Henry Gabriels, of whose work in the diocese the second articla will treat. will treat.