An Unrhymed Translation of the Lauda

IN THE RHYTHM OF THE LATIN. (By Father Rawes in the Weekly Register. Praise, O Sion, the Deliverer, Praise the Leader and the Shepherd, In thy hymns and songs of joy; As thy strength, so be thy daring; Than all praises He is greater, Him thou canst not praise enough.

For our praise one theme excelling, Living bread, the bread life-giving, Is to-day before us set: At the holy Supper's table, This on brethren tweive assembled Was bestowed, as all confess.

Let the praise be full and ringing, Joyous let the and solemn. With uplitting of the heart; For we keep a feast of grandeur, Thinking of the hour when Jesus Gave Himself as food for man.

Then the new King at His banquet, New Pasch of the new Law given, Brings to end the ancient Poase: Then the new the old fulfilleth, As the true supplants the shadow, Bunrise driving out the night. Now Christ's doings at the Supper Show us what, by His commandment In His memory, we must do: Taught by holy deeds and sayings, Bread and whie we consecrating Change into salvation's Host.

There is given a Christian dogma, That the bread to Flesh thus changes, As the wine is changed to blood: What thou touchest not, nor seest, Thou by faith unshaken knowest. Far surpassing nature's course.

Underneath the twofold species, Things of priceiess worth are veiled: Flesh for food and Blood for drinking Here are hidden, Christ abiding Whole beneath the species both.

He is crushed not by receivers, Broken not nor torn asunder, But by all is whole received, One receives, receive a thousand, One, no less than they, receiving; He received is unconsumed.

Good and bad partake together.
Going thence with lot unequal.
Life for some, for others death;
Live the good, the wicked perish
see, from such a like partaking,
How unlike an end there come

When the Sacred Host is broken, when the sacred nost is broken, bo not waver, but remember That as much is in each fragment As in the unbroken whole; In the body is no rending. Only in a sign the breaking. So by this nor state nor stature Of That signified grows less.

Take ye heed! the bread of Angels, Made on earth the food of pilgrims, Truly is the bread of children, Never to be east to dogs: This was shown in types the greatest, Isaac goeth to be offered. saac goeth to be offered, At the Pasch a Lamb is chosen, Manna for the fathers' falls.

O good Shepherd, Bread of trueness,
Jesus look with pity on us,
Do thou feed us, do Thou guard us,
Do Thou leading show us good things
In the land of them that live,
Thou who hast all might and knowledge,
Thou who here dost feed us mortals,
Make us there Thy guest accepted,
Fellow-heirs and brethren make us
Of the holy citizens. Amen.

#### LUTHER AND THE DIET OF WORMS.

Rev. I. T. Hecker in The Catholic World.

CONTINUED. This can be easily shown, and in a few This can be easily shown, and in a few words, by an analysis of the foundation of an act of Catholic faith. The Catholic faith rests upon three elementary facts—the competency of human reason, the infallibility of the church, the veracity of God. He who undermines one of these three positions destroys the Catholic faith. A Catholic who does not hold to the competency of human reason in its own sphere, upon sound philosophical principles, is bound to hold it upon religious grounds, for he has no other competents. sphere, upon sound philosophical principles, is bound to hold it upon religious grounds, for he has no other competent voucher than reason for the divine claims of the Catholic Church. This is one of the essential principles of the Church, that she is accompanied with ample evidence of her divine character to elicit from reason an act of assent which excludes all rational doubt. As a divine revelation springs from a source above the sphere of reason, it necessitates a divinely-authorreason, it necessitates a divinely-authorized and divinely-assisted interpreter and teacher. This is one of the essential functions of the church, which Christ planned and the Holy Spirit incorporated, and with which Christ promised to remain until the consummation of the world. As spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened to the consummation of the world. As a spiritual life is here evened the consummation of the world. As a spiritual life is here evened the consummation of the world. As a spiritual life is here evened the consummation of the church is disfigured by call upon us. In some cases we charge calumny she becomes better known; when wounded she conquers; when most destitute of all human help she is most power-of the church. until the consummation of the world. As to the veracity of God, the third essential lement of Catholic faith, this is involved in the very idea of God's existence, which reason is competent to demonstrate. Cleared, then, from all extraneous matter, the main point in dispute between Catholies and Protestants is this: Catholics maintain the necessity of the divine authority of the church in a revealed religion such as Christianity, against the introduc-tion of human authority to be exercised, not upon the fact of revelation, but upon

If you ask how the so-called Reformers could venture to substitute the private judgment of man in the place of the authority of the church within the sphere of revealed religion, when without exception they held man to be "totally deprayed," we reply, in the words of the Protestant his-torian Guizot, "The Reformation did not receive its own principles and s." That is, the Reformation was an insult to the common sense of man

This, then, is the rational genesis of the Cannot know with certitude the church of Christ. Without the divine authority of the church of Christ all cannot know with certitude all the truths of divine revelation. Without the veracity of God and the control of Christian Catholic faith. Without the competency tion. Without the veracity of God one cannot believe without doubting what God has revealed. An act of Catholic faith includes necessarily each and all of those indubitable sources of truth. Hence those indubitable sources of truth. Hence when a Catholic makes an act of faith he says: "O my God! I believe without doubting all the truths which the Catholic countries and Catholic spenerally. This blindness is one of the principal causes of the revolt of the sixteenth centre. The causes of the revolt of the sixteenth centre. the synthetic expression of the highest value of human reason, the greatest dig-nity of man, the divine character of the consequences which rightly flow from them. Catholics cannot withhold the exercise of their faith without doing violence to the dictates of reason. This agrees with what a celebrated Scotch metaphysician said to some ministers who visited him in his last sickness. "Gentlemen," he said, when they pressed the subject of religion as we are, ignorant, weak, with propensities and passions leading to the commission of sin unless kept under control. The cardinals, the bishops of the Catholic Church, and her people, are not angels dropped down suddenly from the sides, but sinners, and saved, if saved at all, when they pressed the subject of religion as we are, ignorant, weak, with propensities and passions leading to the commission of sin unless kept under control. The volution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to revolution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to revolution. Such was the foresight and care of the fathers of our republic that they not only provided means for the reform of any evils which may spring up within its own body, without necessitating recourse to religion the such as a such as

Another source of misapprehension of the Catholic Church frequent, not to say common, among Protestants is the sup-position that its authority is made a sub-stitute for the guidance of the indwelling Holy Spirit. How many Protestants who

see this conception of Christian perfection practically illustrated. What else are the different religious orders and communities which she so carefully provides for her children who feel called by a divine counsel to a life of perfection, than schools wherein the principle of the internal guidance of the Holy Spirit is more practically applied and more strictly carried out than is elsewhere found possible?—spiritual when he said. "Scandals must come is the members of his church at the day of judgment. In the meantime the wheat and tares, good and bad Christians, occupy the same field.

The idea of a church whose members are all saints is an abstraction which has never existed upon this earth. It has no record in history, no warrant in Scriptures, and contradicts the prediction of Christians, occupy the same field. applied and more strictly carried out than is elsewhere found possible?—spiritual schools in which men and women are rendered, not, as some foolishly fancy, stupid or degraded, or taught to destroy nature, or governed by arbitrary authority, but where souls are trained to follow faithfully the inspirations of the Holy Spirit, where patters is completed and Spirit; where nature is completed and perfected by the contemplation of its divine Archetype; where men and women, Christian souls, are taught not to be slaves to animal gratifications, but with high minds "to be strengthened by God's Spirit with might unto the inward man." The Catholic idea of Christian perfec-

tion as a system is built up, in all its most minute parts, upon the central conception of the immediate guidance of the soul by the indwelling Holy Spirit. The Catholic Church teaches that the Holy Spirit is Church teaches that the Holy Spirit is infused into the souls of men, accompanied with his heavenly gifts, by the instrumentality of the sacrament of baptism. These are the words of Christ: "Unless a man is born of water and the Spirit he cannot enter into the kingdom of God." Thus a man becomes a child of God, according to the teaching of Christ, not by right of birth, but by the rite of baptism. Holy Spirit man is made a Christian, and, having taken up his abode in the Christian soul and becoming its abiding guest, he enlightens, quickens, and strengthens it to run in the way of perfection, which high estate is attained first by the practice of virtue in bringing the appetites of man's animal second of the church; some denied the service of the church; some denied the service of the church; some denied the service of the service of the service of the church; some denied the service of the service of the service of the service of the church; some denied the service of the serv right of birth, but by the rite of baptism. By the creative act man is made a creature Aurelius, and many other worthies of antiquity attained to a greater or less extent this ideal of man. Christian souls, by the practice of recollection, prayer, fidelity to divine inspirations, moved and aided by the gifts of the Holy Spirit, render the dictates of reason submissive, pliant and docile to the teachings and guidance of the Holy Spirit, until this becomes a habit and, as it were, spontaneous. Thus Christian souls, by the interior action of the Holy Spirit, attain per-

spiritual life is here exposed. Hence the reception of the sacraments, the exercise of church authority, and the practice of virtue are never presented as a substitute, but as subservient to the immediate guid-ance of the soul by the indwelling Holy

But suppose there is a conflict between the divine external authority of the church and the inspirations of the abiding Holy Spirit in the soul, what then? Be a little patient, Catholic readers; having answered the present calumny thus far, concealment. What then? Why, then the reign of nonsense! For if the Holy Spirit, acting through the authority of the church as the teacher and interpreter of divine revelation, contradicts the Holy Spirit, acting through the authority of the church as the teacher and interpreter of divine revelation, contradicts the Holy Spirit and Protestant of our day, well we will let a Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the Holy Spirit and Protestant of our day, well acting the August and Protestant of our day, well acting the August and Protestant of Our day, well acting the Our day, well acting the August and Prote divine revelation, contradicts the Holy Spirit acting in the soul as its immediate guide, then God contradicts God! Can anything be more absurd that this supposi-tion? It is enough to know that the action of God in the church and the action of God in the soul never have and never can come in conflict.

One more question or doubt, and we pass on. But it might be objected that the abstraction but existing, as it must, in men, women, and children such as we are. Blindness to this plain truth is one of the main reasons why many fail to see the Catholic Church as she is, and entertain so many absurd and foolish notions about

It has already been shown that Christ value of human reason, the greatest dignity of man, the divine character of the Christian religion, and the supreme claims of God upon his rational creatures. Thus Catholics alone can point to their first principles and boldly admit all the consequences which rightly flow from them. Catholics cannot withhold the exercise of their faith without doing violence to the distance of the distance of the company of the company of the company of the careful of the company of

on his attention, "were I a Christian it is not to you I should address myself, but to the priests of the Catholic Church; for with them I shall find premises and conclusion, and this you know you cannot offer."

Another source of misapprehension of the Catholic Church frequent, not to say common, among Protestants is the supposition that its authority is made a sub-

common, among Protestants is the supposition that its authority is made a substitute for the guidance of the indwelling Holy Spirit. How many Protestants who pass for intelligent persons suppose that to make one's salvation secure and certain as a Catholic all that is required is blindly to follow the authority of the Church and abandon one's conscience to the direction of her priests! They imagine the Catholic Church is a sort of easy coach, in which one has only to enter in order to be landed without exertion safely within the portals of paradise! Nothing is further from the truth than this idea, for it can easily be shown that the internal guidance of the Holy Spirit is thoroughly maintained and faithfully carried out in the Catholic Church only.

What, then, is Christian perfection, or sanctity, or holiness, according to the Catholic idea? Holiness consists in that state of the soul when it is moved inwardly by the Holy Spirit. Read the lives of her saints, Christian reader, if you desire to see this conception of Christian perfection practically illustrated. What else are the different religious orders and communities

Hence sensible and well-informed persons are not surprised to find abuses, corruptions, scandals among the members of the church. No instructed Catholic will hesitate to admit, though with grief and sortate to admit the sense of the se were all angels or saints.

Such a state of things did not exist in

Christ's own day. One whom he himself had chosen to be an apostle was Judas, the traitor. Peter, the prince of the apostles, denied Christ thrice. The Scriptures say that Christ upbraided the eleven becaus of their incredulity and hardness of heart: "they did not believe those who had seen him after he had risen."

that Antichrist shall come: even now exalted acquisition of habits of solid virthere are many Antichrists." The sect of tue, and the exact observance of piety her authority, others proclaimed them-selves to be the true church.

Such a state of the church did not exist

emperor, banished Athanasius, the cham-pion of the orthodox faith. But did the church succumb? Not at all! with error, abuses, and aisorders is the lot of the church of Christ upon earth. It is for this reason she is called the militant church. Those who look upon the primitive church as the ideal church, exempt from abuses and corruptions, only display their ignorance of ecclesiastical history. As in the past, so in the present,

The church of Christ on the divine side is always perfect, on the human side always imperfect. This is why reform in the church is always in order, separation

never! The nature of the church being understood, we can now take another step and ask: "Shall we find errors, abuses, corruptions in the church in the sixteenth ruptions in the course in the sixteening century? Evidently there must have been. It would be the greatest of all marvels if there had not been such. But were the evils of that period worse, more than the period worse, and the period worse, more than the period worse, and the his own words. "It is not true," so says M. Guizot in his History of European Civilization, "that in the sixteenth century abuses, properly so-called, were more numerous, more crying than they had been at other times."

To obtain a correct idea of the condition of the church at this epoch let us set down naught in malice, but look the truth squarely in the face, and also extenuate nothing. The principal evils then comnothing. The principal evus then plained of were the following: too great plained of indulgences; plurality of ecclesiastical offices; irregularity of the lives of ecclesiastics; corruptions of the Roman court. There will rest no doubt upon the mind of an impartial person that these evils did then exist, if l take the time and pains to read the letters of the popes, the decrees of the councils, provincial and general, and the lives of the saints of this period, say from the fourteenth to the sixteenth century inclu-

One step more. Had the church within nerself the means to reform these abuses and evils, or was it necessary to go outside

thirds vote of the States. They acted upon thirds vote of the States. They acted upon the intention of removing all reasonable excuse for revolution. Now, Christ, who knew what was in man and foresaw the scandals that must arise—can it be supposed for a moment that he acted with less prudence, sagacity, and wisdom? It was in view of this that the late Bishop Dupanloup said: "The church is the only society upon earth where revolution is society upon earth where revolution is never necessary and reform is always pos-

TO BE CONTINUED.

## THE COLORED NUNS OF ST. LOUIS.

St. Louis Post-Dispatch St. Louis Post-Dispatch.

A modest sign on which is painted the words: "Oblate Sisters of Providence," hangs over the door-way of a dingy twostory brick house, No. 1411 Morgan street, St. Louis, Mo. The sign caught the eye of one of the newsgatherers recently, and impressed itself upon his mind so forcibly that he determined to ascertain the meaning of it. Outside inquiry developed the fact that "Oblate Sisters of Providence" is the title of an Order of colored Nuns, and that a branch of the Order was located some time ago at the number above mentioned; also that the Oblate Sisters of St. Louis, are under the spiritual control of the Rev. Father Panspiritual control of the Rev. Father Pan kin, S. J. Father Pankin is the pastor of the church of St. Elizabeth (colored), at the corner of Fourteenth and Gay streets. The building referred to in the first lines of this article is a boarding are all saints is an abstraction which has never existed upon this earth. It has no record in history, no warrant in Scriptures, and contradicts the prediction of Christ when he said: "Scandals must come."

Hence sensible and well-informed persons ment in answer to the young man's ring led the visitor into the "front room," where he was met by Sister Dominica Thomas, who appeared to be the Superior Sister of the school. "It is quite an old Order," said row, that there has been evil-disposed men in the church as popes, as cardinals, as bishops, as priests, as people. He dreams who imagines there ever was a time when the members of the church upon earth the Church and established at Baltimore. are a religious community approved by the Church, and established at Baltimore in 1829 by the Rev. James H. Joubert, a Sulpician. The real founders of the Order were Elizabeth Lange, Frances Balis, and Rose Bogue, natives of San Domingo. Elizabeth Lange became Sister Mary Elizabeth. She died in February of last year at the age of ninety-five. The members of the community enounce the world to consecrate themhim after he had risen."

Such a state of things did not exist in apostolic times. St. Paul says that there were sins committed by the Corintian Christians "the like of which was not among the heathens." Among his own numerous portion of society in useful prepared to consecrate them:

even to God and to consecrate them: selves to God and to the Christian education of girls of color. The object contemplated by their institution is truly important, for, to the instruction of a numerous portion of society in useful prepared to consecrate them: numerous portion of society in useful branches, suitable to their wants and convenience, it purposes to add the more

> be found fully competent for the dis-charge of their respective duties." "What is the name of this school?"

"St. Elizabeth's."
"And where was it started?" "This school is a branch from Baltimore, and was started on the 12th of October, '82. We located first on Seventeenth street, but that house became too chased this place, and when we removed we brought with us 105 pupils. Now we have 135.'

"But this appears to be a very small house for 135 pupils." "It is, but we have an additional house

in the rear which we utilize. We would like to make additions to the building, but our limited means prevent it."
"What is the tuition." "We arrange that to suit those who

"They range from five to twelve years

ot age."
"What do you teach?"

"Arithmetic, geography, history, gram mer, orthography, algebra, natural philosophy, composition, writing, sewing in all its branches and fancy needle-work. Pupils may take drawing, painting and vocal and instrumental music lessons if

they desire."
"How many boarders have you?" "We have only seven boarders: but we might have a great many more had we room for them. We are very much crippled for room, and I am sure our growth is being considerably retarded by it. being considerably retarded Applications are frequently refused

The Sister spoke quietly. She is not a negress, nor is any one of the Sisters, although all are colored women. She took the reporter through the school. It was poorly furnished, and the little placed close together showed many signs of wear and tear. A play-ground of limited space is in the rear of the building. A small two-story, barnlike structure, neatly painted, was land the mails and such passengers as pointed out as the addition referred to. 'We have a class of little boys upstairs," said Sister Dominica, "and a class of grown girls down-stairs.'

Father Pankin's residence adjoins the thool. The Rev. gentleman spoke in the highest terms of the work of the Sisters, considering them a valuable to the steamer in an ordinary boat, in adjunct. "We have only a few Catholic which were to be concealed two or three adjunct. "We have only a few Catholic colored families here," he said: "that is in this part of the city."

"What proportion of the colored population of St. Louis is Catholic?"

"There are 40,000 negroes in the city, and among them are two hundred and flity Catholic families. Estimating four each family, there would be :1,000 Roman Catholic souls among the colored

people of this city." "Are the colored people as devout as the whites?"
"Quite; but they cannot comprehend

the religion as well."
"You said that there were not many colored Catholics in this vicinity. Where are they situated mostly?"
"In South St. Louis; they were with

Rutgers, Labaches and other Catholic families years ago and have remained

Father Pankin said the colored Catholics of St. Louis and, in fact, of the country are nearly all descendants of the slaves of the Southern Catholic families. They are honest, quiet and Godfearing, and respected by their own race as highly as by the whites. The nuns of the Oblate Order are taught and serve their novitate at Baltimore. They are from various parts of the country, and love their life dearly. The Sisters here take a deep interest in their school, and it is hoped they will meet with the suc-Father Pankin said the colored Catholics of St. Louis and, in fact, of the country are nearly all descendants of the slaves of the Southern Catholic families. They are honest, quiet and Godfearing, and respected by their own race as highly as by the whites. The nuns of the Objects Order, are taught and serve the Oblate Order are taught and serve their novitiate at Baltimore. They are from various parts of the country, and love their life dearly. The Sisters here take a deep interest in their school, and it is hoped they will meet with the success they pray for.

# AN INTERESTING REVELATION.

## How English Papers Concoct Irish-American News.

London, Nov. 8 .- The case of the Central News against Judy lies in a nutshell. On October 22, the former received the ollowing from Montreal :-

following from Montreal:—
"Special Cabinet meeting, Quebec.
Dynamite plot Lansdowne discovered.
Arrests probable. Intense excitement.
Princess indisposed, inflamed eye."
Later in the day the same agency resided the following.

ceived the following:—
"Plot to explode Circassian Rimouski thwarted. Lansdowne movements circuitous. Halifax dynamiters sent trial."
From these despatches the Agency From these despatches the Agency manufactured and sent out the following

manuactured in manuactured in manuactured in poetic effusion:—

(From the London Daily Telegraph, or October 23.)

REPORTED PLOT AGAINST LORD LANS-

DOWNE—ALARMING DISCLOSURES.
The Central News Agency has issued Quebec, Monday Morning.—Intense excitement has been caused here, and las spread throughout the Eastern provinces of the Dominion, upon the alarming fact becoming known that dy-namiters have elaborated a desperate plot to "remove" Lord Lansdowne. startling information was communicated yesterday to the Marquis of Lorne, to the Premier, the Right Hon. Sir John Mac Donald, and the Hon. D. L. McPherson the newly appointed Minister to the Department of the Interior. Urgent summonses were at once sent round to the other Ministers—the Hon. S. L. the other Ministers—the Hon. S. L. Tilley, the Hon. Sir H. Langevin, the Hon. Sir C. Tapper, the Hon. Mr. J. Pope, the Hon. Sir Alexander Campbell (who sup-erintends the Department of the Military of the Dominion), the Hon. Mr. A. P. Caron and the Hon. Mr. F. Smith and a Cabinet Council hastily assembled. What transpired at the Council is, of course, secret, but there are good rea-sons for believing that Ministers have far more than a vague hint of danger. Indeed, there must have been some

suspicion of foul intentions on the part of the Invincibles or it would not probably have been deemed necessary to employ the large body of detectives and police which has been appointed to serve at Quebec during the events of the week. With so many detectotherwise employed in the service of their fellow-creatures, the pupils of this institution, or any of our institutions, will clew that has just come to hand. It is generally believed that success will attend their efforts and that many arrests will almost immediately be announced. It is probable that another Cabinet Council will meet early to day; when, perhaps, the arrangements for the Marquis' landing and reception will be altered. The Marquis and Lady Lansdowne were to have been conducted by procession to the Parliament House, populace are in the most anxious excitement and Lord and Lady Lansdowne have become intensely popular even before landing. As a rule Canadians have rather unduly despised dynamite alarms, and they are terribly startled by

the reports.

Montreal, Monday afternoon.—Last week the two Irish-Americans—William Brackon and James Holmes—were arrested at Halifax with dynamite and infernal machines in their possession.

Long ere this, however, the police at the All-seeing eye. These eyes are the Montreal and Quebec had felt it their duty to keep a careful watch on certain suspected individuals, and it did not escape their notice that the arrests at Halifax caused much commotion in Irish revolutionary circles. Pursuing their inquiries, and aided by timely informa tion from New York, they have I am re informed, unearthed a most diabolica plot directed against the life of Lord Lansdowne. It seems that on the first news of His Lordship's appointment to the Governor General ship the Irish dynamite faction in New York formally condemned him to death, and a few specially determined desperadoes were told off to carry out the sentence. Some of these men have, it is certain, been in Quebec and this city for some time past quietly making their arrangements with their confederates in this country.
Rimouski, the Queenstown of Canada,

was fixed upon as the most suitable spot for the first attempt to be made. It is a small town situated near the mouth of the St. Lawrence, about 270 miles from Quebec, and the incoming steamers remain there for some time in order to more speedy railway route. Incredible as it may appear, there seems to be little doubt that a desperate and fiendish plan was formed to blow up the great Allan liner, the Circassian, as she lay off Rimouski. The desperadoes were to row out powerful dynamite machines. These machines, manufactured in the "dynamite school" in New York, and some which there is too good reason to believe are at present actually hidden in Quebec were to be discharged against the Circas-sian below the water line, the miscreants hoping to make the escape in the conse quent panic and confusion.

In the event of Lord Lansdowne

landing at Rimouski arrangements were to have been made to attempt his life on the railway journey by blowing up one of the bridges. These particulars came to the ears of the police in fragmentary form from day to day, and it was not until yesterday that their full magnitude and significance became apparent. Without further delay the Chief of Police communicated the information to Sir John MacDonald, the to have been made to attempt his life

force which has long been ostentatiously looking after the safety of the Marquis of Lorne and the Princess Louise. Further-more, it was arranged that His Excel-lency should travel by a circuitous route, lency should travel by a circuitous route, the arrangements for his reception being modified accordingly. Unfortunately, news of these precautions got wind prematurely, and to a certain extent spoiled the plans of the police, as many suspected persons whom they had been carefully watching took the alarm and dispressed.

disappeared.
Telegrams have, however, been sent to various places on the frontier with descriptions of some of the men wanted, and it is confidently believed that important arrests may be made at any moment. Telegrams from the provinces show that wherever the news has transhow that wherever the news has transpired intense excitement and indignation prevail, which, it is feared, may develop into a bitter anti-Irish movement."

The manager of the Central News described this as "a fair expansion." He said:—"We send points of intelligence in thirty words of which the American papers make two columns." The spectators received this with loud laughter, and enjoyed the assurance of the sub-editor who said that he filled up all foreign despatches from reference to books, documents, telegrams and per-sonal knowledge. In the present case he fixed the plot upon the Invincibles, because the words "dynamite plot" suggested their method, and because the Marquis of Lansdowne was an Irish land-lord. Whatever the result of the trial will be, the business of manufacturing foreign despatches for the American market is likely to suffer from this un-earthing of "skeletons" in the cupboard of the Central News.

### IN THE VATICAN LIBRARY. What a Missourian Presbyterian thinks of Pope Leo.

In the St. Louis, Mo., Observer, there

a letter from Rome, in which we find this extract:
"We found Dr. Twiman and his men at

the Vatican, and we are working bravely. The very first thing the guard brought was Acta Pilati; the Doctor was delighted when he read it. We have two guards; one brings the articles as we call for them, the other sits and watches to see the books and parchments are not mutilated. To-day was the day of the Pope's holy auditory. We were taken in by our guard, and I must confess I never had such feelings in all my lite. The room, I suppose, is three hundred feet square or more; there must have been ten or twelve hundred in the congrega-tion, all men, mostly priests and officers. The Pope is a plain, venerable old man. I saw nothing different in his dress to any other priest—nothing gaudy about him. He cried Mass in the pure old Latin language; his voice was clear and sweet. After he was through quite a number of the priests came and knelt at his feet. He laid his hand gently on each of their heads and pronounced a blessing, but they did not kiss his great

I NEVER SAW AS SOLEMN A CONGREGATION IN MY LIFE.

In fact it would be impossible for a man to be otherwise in that room. Of all the paintings that my eyes ever beheld, and there are hundred glass eyes with golden lids and lashes all uniting their various colors of light, all seemed so natural. I almost thought I could light of the room, but the scene of magnificence beggars description. There are too many things to be described, but a man will have a much higher apprecia-tion of the Catholic Church, where he sees her enthroned in the hearts of this different feeling towards them to what have had. We have all the text books we need, Buxtorf, Jeseneares, Laportees, and others. We will get through in the Vatican in a few days. We will leave Dr. Twiman and three clerks here, as we find the Hillellite letters and the Shemi-ate and Abtalian Lawshere in book form. They will translate such parts of them as we want and send them to me; they will come in a roll. If they come before I get home, take special care of them. Dr. Mackintosh and I, with one clerk, will go to Constantinople in a day or two. The Doctor has been there and he thinks we will find all that I am looking for in the St. Sophia Library. He says the twenty cart loads of Talmuds that history tells us were burned by Gregory were the Talmuds of Babylon, but Talmuds of Jerusalem are all safe, and so are the records of the Jerusalem Sanhe-drin; that these documents were carried there by Constantine in the middle of the third century. If so, this is all I want. The Doctor thinks it will be one of the most important books ever brought before the public, except the Bible, as it will give the pros and cons of the outside world at that time. May God bless you; farewell.

W. D. Mahan.

Sept. 14th, 1880.

Hop Bitters Co., Toronto:

I have been sick for the past six years, suffering from dyspepsia and general weakness. I have used three bottles of Hop Bitters, and they have done wonders for me. I am well and able to work, and eat and sleep well. I cannot say too much for Hop Bitters. Simon Robbins. for Hop Bitters.

House Plants. Many a beautiful rose has been nipped in the bud by an undiscovered worm, and many a young life has been sacrificed to the destructive power of worms in the human system. If you would save those other tender house plants, "your children," give them Freeman's Worm Powders. They are safe and pleasant, and are warranted effectual.

NOV. 23,

A reader of beautiful poem years ago, and written by Joh his release from he had lain till turned to his he young wife was stand beneath Of passion in my Save the loss of Tenderly twine Golden the wall And yet I only

Oh! I could nev As soon the ligh For I was then I see her in the Quivers with bi Sweet as the ter I see her in the And celestial w Her calm brow

I see before me As if I walk blir For now my he Rain down you head! Bloom red rose wall, My flower is n dead. THE CUR

The circums

Agnes Balter, last week, and profound impr favette (Ind.) The days have not yet d things daily ta be unexplain the Leader by cures being b faith, but very have ever with

tion. The sl heads, and the but there is a Spencer stree earthly powe Almighty does Eight years that terrible When finally pronounced lower limbs we unable to wall these years she of medical att sician, and th was she out of about two m would be in v a state of conthere being a succession in medicine pas that the poor out of shape

Dr. Yount w anuary. H but, becoming case, he prepared ilton and Be York physici nervous disea her afflictions opeless; the recover. Th year after ye when Miss A olic, decided cure. The s week ago Th Mrs. L. B. Kin she brought water from th inwardly, an Saint Bonifac

of the congre

During the

drawn back u

tinued in a g dition; there the head and could neithe was the ninth being taken t there in a cha ness on the she arrived a she sought to not. Her fa and partake time the wh seated was necessitate f in getting u limbs have b for years,-a Sacrament, s and walked

> The lady number of n scores of neighbound her se ting merrily said that whappeared su ealized that she was not that she ha limbs. In tions, it sh eyesight. ould distin

amazement o

limbs, and s was no shan Agnes arose number of s and trembl monstrated met the pri was equally able to walk helpless inv In respon Miss Baltar remarkable the direct in

came back

in answer to added, turn tell you now nine days I