SEPTEMBER\_15, 1900.

# FUNERAL OF THE LORD CHIEF

JUSTICE. The funeral service for the late Lord

Russell of Killowen, Lord Chief Justice of England, took place yesterday morning at the Brompton Oratory, when a low Requiem Mass was celebrated. In accordance with the wish of Lord Russell's family the arrangements in the Oratory, as indeed elsewhere, were of the simplest and plainest character. The high altar was draped in black and generally fitted with funeral furniture, but otherwise the Oratory was unchanged for the purpose of the cere-On Monday evening the coffin monv. was placed upon a temporary catafal-que which had been erected just in front of the sanctuary gates, and for me hours lights were burned near it. At the usual hour the Orstory was closed and the body left unwatched, the only light in the church throughout the night being that from the small sanctuary lamp. At the early Masses yesterday morning there were unusually large numbers of worship pers, most of whom passed by the coffin either immediately on entering or just before leaving the church and knelt for some moments in its neighborhood in prayer.

The Requiem Mass was to take place at 9 o'clock, but long before that hour the Oratory was well filled by the gen eral public, and crowds had congre gated around the doors and in the street to watch the arrival of the mourners. Close by the coffia were Russell of Killowen, her three Lady daughters, her sister, the Hon. Mrs. Charles Russell, the Hon. Mrs. Cyril Russell, the Hon, Mrs. Francis Russell, and three of Lord Russell's sons, the Hon. Arthur, the Hon. Cyril, and the Hon. Francis Russell; and these, the chief mourners, brought with them wreaths of flowers, which they placed upon the coffin. Near them sat the Hon. Henry Stonor, who represented the Prince of Wales, and who at his Royal Highness's request, laid a wreath upon the coffin. Flowers were also placed upon the coffin on behalf of ell's two other sons, the Hon. Lord Rus Charles Russell, who is at present in Canada, and the Hon. Bertrand Rus sell, who is serving with his regiment in South Africa. Among the congregation were:

sell, who is serving with his regiment in South Africa. Among the congre-gation were: The Earl of Rosebery, Lord Wardsworth, Sir W. and Lady MacCormac. Mr. Choate (the American Ambassador), Mr. H. White (the Secretary to the American Embassy), Mr. F. Rawle (representing the American Bar Association.) Lord Alverstone (the Mas-ter of the Rolls), Lord Justice Collins, Mr. Justice Rennedy, Mr. Justice Mathew, Mr. Justice Bigham and Lady Bigham, Mr. Justice Bigham and Lady Bigham, Mr. Justice Day and Lady Day, the Speaker and Mrs. Gully, Mr. Asquith, Q. C., M. P., Mr. C. T. Ritchie, M. P., Sir E. Clarke, Q. C., Sir H. Poland, C. Mr. Ambrose, Q. C., and Mrs. Ambrose, Mr. Wheeler, Q. C., Mr. H. Bonnod, C. Mr. Ambrose, Q. C., and Mrs. Ambrose, Mr. Wheeler, Q. C., Mr. Hammond Chambers, Q. C., Mr. R. Smith, Q. C., Mr. A. Henry (the Recorder of Carlisle), Mr. R. O. B. Lane, Q. C. Mr. A. Honston, Q. C., Mr. G. Pitt Lewis, Q. C., Mr. C. Dadyck Healey, Q. C., Mr. A. Honston, Q. C., Mr. G. Pitt Lewis, Q. C., Mr. Swinten Eady, Q. C., and Mrs. Eady, Mr. W. R. McConnell, Q. C., Mr. Ingle Joyce, Judge Baylis, Mr. Loveland Love-land, Q. C., Sir K. Digby Irepresenting the Home Officel, the Oldery, Mr. Alex ander Goschen, Countess Elizabeth de Pala-tiand, Sr. G. Sherston Baker, Mr. R. Relaws, Mr. J. D. Crawford, Mr. John O'Connor, Mr. George Blacklock, Mr. Charles Reid, Mr. George Blacklock, Mr. Charl claimed that I would not attempt to de-Punctually at 9 o'clock the celebrant -the Rev. Mathew Russell, S. J., of Dublin, brother of Lord Russell-preceded by acolytes and the master of ceremonies, the Rev. A. Hoole, left the sacristy, and, slowly passing the catafalque, took up his place in front of the tabernacle, where he stood in prayer for some moments while a large ly of ecclesiastics took seats within the sanctuary. These included the Bishop of Emmaus, Father Kelly, of St. Mary's, Chelses, the Bishop's chap lain ; Monsignor Provost Barry, Vicar-General : Father Bernard Vaughan, S. J ; Father Antrobus, Superior of the Oratory ; Father Sebastian Bowden, Father Morris, and other Orator ians, and several Dominican, Carmelite, and Capuchin Fathers. The Mas was of the simplest description, but its solemnity was greatly emphasized by the beautiful singing unaccompanied, by the choir, first, of Gounod's Ave Verum and subsequently of Rossini's Quando Corpus and Auber's O Salu taris. During the absolutions, to assist in which all the clergy and acolytes in attendance gathered around the catafalque, the Libera was impressively sung in plain chant. At the conclusion of the Mass the body was carried down to the main door where, in the presence of a large crowd who reverently stood uncovered it was placed in a hearse and conveyed While the coffin was being to Epsom. carried down the principal aisle the choir sang In Paradisum. The mourners remained in their seats for a few moments after the coffin had been removed, and then slowly left the church. The ceremony lasted only 40 minutes, but it was most impressive in its simplicity and solemnity.

The interment at Epsom was wit nessed by a large number of people. A new grave had been made in the Roman Catholic portion of the ceme-It lies within a few paces of the tery. boundary wall, on the eastern side, which separates the cemetery from the open Downs, and near at hand is the grave of Maria Mulholland, wife of the late Joseph S. Mulholland, M. D., of Belfast, and mother of Lady Russell of Killow

At mid-day a large number of the inhabitants of the town had assembled at the graveside, and many of the late Lord Russell's personal friends were already at the cemetery gates awaiting the arrival of the funeral cortege. Among the first to arrive were Canon Wilberforce and Mrs. and cortege. Miss Wilberforce, the Master of the Rolls, Mr. Justice Mathew, Mr. Mathew, Mr. Justice Bigham, Mr. Mac-Donnell, (Master of the Supreme Court), Mr. Justice Kennedy, Mr. Justice Phillimore, Father Mathew Russell, Father Bernard Vaughan, the Rev. W. Delaney, (President of the University College, Dublin), and the Rev. M. Maher, (Stonyhurst College) It was not until 12:30 that the cortege reached the town of Epsom, where it was j ined by carriages sent by Lord Roseberv, Mr. Justice Bucknill, Sir David Evans, Lady Bridge, and Deputations representing the others. Epsom Liberal Club, the Epsom Conservative Club, and the Epsom Literary Association, of which the late Lord Russell was the president, formed part of the procession to the cemetery, which was reached shortly before 1

The coffin, which was covered with wreaths and crosses of white blossoms, was at once taken from the hearse and conveyed to the graveside. preceded by the Rev. T. Morrissey, of psom, private chaplain to the Lord Russell, who was to officiate. father Bernard Vaughan, and Fathe Mathew Russell, and was immediately followed by Mr. Arthur Russell, Mr. Cyri Russell, and Mr. Francis Russell, sons Mr. Holms, son in law, and Mr. W Mulholland, Q C, brother in law There were also present at the graveshie

side : Sir George Lewis, His Honor Judge Greenbow, His Honor Judge Wightman Wood, Mr. Strachan, Q. C., Mr. Joseoh Walton, Q. C., Mr. Gosmo Bonsor, M. P., Mr. Gibson Bowles, M. P., Mr. T. B. Cur-ran, M. P., Mr. Yesey Knox, Mr. A. W. As ton (chairman of the Epsom Rural District Conneil), the Rev. W. Summers [Congrega-tional Minister of Epsom, the Rev. R. Bat-hurst, [of Eastbourne], the Rev. R. H. Noble, [of Leatherhead], the Rev. R. H. Soble, [of Croydon], Mr. R. Block, [elerk to the late Lord Chnef Justice], Mr. P. Clark, [his former clerk] and representatives of the ushers of the Queen's Bench Division.

The coffin, with only a bunch of coses upon it, having been lowered in to the grave, the ordinary Roman Catholic service for use at the graveside was read by Father Morrissey, who blessed the grave. The simple and impressive ceremony thus con cluded, the assembly slowly dispersed Most of the wreaths were sent by the children, grandchildren, and other re latives of the late Lord Russell, and the cards attached to them bore simply the Christian name of the sender. Lady Russell also sent a wreath ; and at tached to a wreath of white flower sent by the Prince of Wales was a card with the following inscription : " A mark of sincere regret and regard from the Prince of Wales."-London (Eng.) Times, August 15.

### CATHOLICS IN CANADA. Letter From Mr. Devlin.

#### the conduct of Sir Wilfred Laurier or of his Government could be challenged in this respect, they were the proper men to do it, and the floor of Parliament was certainly the most effective place to ventilate grievances.

Notwithstanding this, I will not pre tend that a grievance here and there may not exist, that, for instance, a position or, indepd, several positions in the civil service, which have been given to others might not have gone to Irish Catholics. The thing is quite to Irish Catholics. The thing is quite possible, but I do most emphatically deny that a policy of ostracism in as far as Irish Catholics are concerned was either inaugurated or followed by

the Government of Canada. What are the facts? The Irish-Catholics of Canada have two repre entatives in the Government, the one holding the portfolio of Secretary of State, the other filling the post of Solicitor General ; you will find Irish-Catholic Members of Parliament, Irish Catholic Senators. You will find your co religionists in almost every branch of the civil service. They are on the bench, they are members of local governments, they are to be found oc-cupying posts of trust and honor in every branch and path of life. I have yet to become acquainted with the country where wiser legislation is to be found, or where, generally speak ing, more liberal and generous ures are provided for the welfare of ll classes and denominations.

In Canada the highest post in the gift of the people is that of Premier. An Irish-Catholic has already occupied it ; to-day it is filled by a Catholic.

In the Province of Quebec the civil aws in many instances are made conform to the laws of the Catholic Church, so that what is the law of the Church that is the law of the land, in so far as the Catholic is concerned.

Our school laws, imperfect as they may seem in certain limited localities, are in the great Provinces of Ontario -the seat and the home Quebec of three-fourths of the total nonulation -not only most acceptable to Catho lics, but broader and more respectful of religious rights than the school laws of any other country. We have in those Provinces Separate schools in the full sense of the word. We have in Canada our great Catholic University of Laval, enjoying the same rights and privileges as any other University, and conferring degrees in theology, science, law and medicine.

To sum up the situation, and making full allowance for local prejudices, 1 think I have the right to claim for the country to which I belong the gloryand it is not a small glory-of treating fairly members of every faith and nationality, and if I may particularize a country in which less than any other the Catholic Church is subject to grievance or annoyance.

It is only fair that when such a charge as that which prompted your able articles is made, that we should look into all the facts, and one fact which may have escaped your notice is that in Caaada we are on the eve of a general election, when appeals are made, perhaps not wisely but effect ively, to religious and racial feelings when all kinds of charges are launched, some no doubt well founded others not quite so clear.

If, however, the power and influence of the Irish-Catholic in Canada is not as extensive as you would wish, it is simply because in the matter of num bers we do not count as other national ities. There is an easy and only way of remedving this. Let us have portion of those who leave Ireland, of those who will not remain, whom in one word you cannot keep. and soon our power and influence will increase. We will welcome them. We will give them land rich and productive, laws just and fair, prospects not easily surpassed, a climate healthy and bracing, Yours very truly, C. R. DEVLIN.

that cannot be found in schools where no particular and no practical religion is taught. A few empty Emersonian proverbs cannot fill up the religious needs of a child ; and beyond a reco mendation of kindness, and obedience, because they are nice, and of sobriety and honesty and truthfulness, becaus they make friends and gain riches and

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bring success, the public schools can nor go in their moral training. The virtue to endure must have as their unshakable foundation the great truths of religion revealed by Almighty God Himself. Passion may tear them away from this foundation, and evil habits may break them, but the foundation endures, and the re building is a matter of greater case

All the arguments made use of by parents to justify themselves in de-priving their children of a Catholic ducation are drawn from the worldly advantages, which they believe public school education bestows. The The Catechism teaches that first, and most important of all. we are intended for Heaven in plain contradiction to those parents who direct all their attention o the things of this earth. If parents know more of their Cate-chism they would have a greater de-

sire that their children should know it also. - Church Progress.

#### THE NOBLE ARMY OF MAR. TYRS.

Sacred Heart Review.

We think it expedient in these days of martyrdom in China, to copy for our readers a letter of a young French priest who was martyred in Tonquin in 1861, at the age of thirty one. It show the spirit which animates will the heart of the true martyr in death. The letter was written to his family in 1854, when he was to leave for his life-work, never to meet them on earth again.

"Well, my dear people, I am going to Tonquin. There the venerable Charles Cornay died a martyr. I do not say that the same fate is reserved for me; but if you will only pray ar dently, perhaps God may grant me a like grace. . I am not going to China, but must guide my boat to another shore, a shore on which MM. Scheeffler and Bonnard (one on the 1st of May, 1851, the other on the 1st of May, 1852) obtained the martyr's palm. It is in the Annamite country which includes Torquin and Cochin China, where the spirit of persecution is most active. A price is put upon the head of each missionary, and when one is found, they put him to death without hesitation. But God knows His own, and only to those whom He chooses is the grace of martyrdom given. The one is taken, and the other left, and there as everywhere His holy will is done. In spite of the violence and the universality of the perse cution. it is there that the missions are the most flourishing. 'Sanguis Mar-tyrum semen Christianorum. (The blood of the martyrs is the seed of the Church.)' We run the risk likewise of being cut off by pirates in the passage from Hong Kong to Tonquin but that must be as God permits. This mission, to which I am appointed, is indeed a grand one ! Grand in its organization ; grand in the number and fervor of its converts, who amount to upwards of 150,000 souls ; grander still in hopes ; grand in its native clergy, who number eighty priests and 1,200 catechists ; grand in its religious ommunities, for there are upwards of

LOURDES' HISTORIAN Relates How He Was Led to Write His Famous Rook.

The death of M. Henri Lasserret which occurred some three weeks ago, removes from the world one of those remarkable men who seem special to this age. He thus relates how he was write the book which has made led to his name known all over the Catholic world, his "History of Oar Lady of

Lourdes. It was, he says, in the year of 1862, that I was threatened with blindness and condemned by order of the physicians to the regime of blue spectacle and opaque glasses hermetically shut He tellsthat after ting out the view." three months of hesitation he decided to recur to "Our Lady of Lourdes."

His friend, Czackil, who afterward became Cardinal, asked for water from the fountain of Lourdes for Lasserre. While using it he said : "O Holy Virgin, have pity on me and heal my phys cal and moral blindness.

"In pronouncing these words," h continued. "I rubbed successively both my eyes and my forehead with a nap kin which I had dipped in the water of Lourdes. This movement which I am describing did not last more than thirty seconds.

"One may judge of the shock-I might almost say the fear-that came upon me ! Hardly had I touched my eyes and my forehead with this mirac ulous water than I felt immediately healed-suddenly, without transition, with a suddenness that in my imper fect language I can only compare to that of a thunderbolt. "This event changed my life. It

was the first appeal of Providence to write the history of the Virgin who had appeared at Lourdes.

Such is the account given by Lasserre a few weeks ago of the event which happened nearly forty years ago, and it is almost a repetition of that which he gave in his "History of

Our Lady of Lourdes This book was translated into forty three languages, and was universally the number of languages into ead. which it was translated giving evi ence of its enormous success

The work brought its author quite a fortune, and in the eyes of many almost raised him to the dignity of a Father of the Church.

He was sufficiently rich to give a donation of 100 000 francs to the erection of the Cathedral of Lourdes, and a recent deliberation of the Municipa Council of that city gave him the title Citizen of Lourdes.

## THE DEVIL'S WORK.

Dr. Stang's little brochure, "The Who He Is and What He Devil, Does," reminds us of a curious case discussed by Father Gallo, S. J., of the Madura Missions, in his treatise on Moral Theology. He testifies that the case is an actual, not an imaginary one—" non est fictus sed factus. Here it is : Certain strange performances on the part of four native women were reported to the local missionary priest. These women were often deprived of their senses, suffered violent couvulsions, and uttered loud cries. They declared that they had been bewitched by a cerlain Brahmin, and while unconscious, seemed to recognize his name when it was pronounced. One of them jumpted into a well, and, in-stead of falling to the bottom in ac-600 Sisters; grand in its seminaries, where there are more than 300 cordance with the laws of gravity, was apparently suspended in the air. her wonderful things are related

is evidently pushing his High Churchism to the limit.

#### THE CRUCIFIXION SCENE AT OBERAMMERGAU.

We are pleased to find in a late numbor of the Congregationlist a very well-written and sympathic paper on the Passion Play, from which we extract the appended description of cene which is the climax of the drama-the Crucifixion. The subject is treated in an understanding and Catholic spirit which one does not ex pect in a Protestant publication :

"The music changes to the minor key, the late afternoon light fades a little, the shadows across the stage lengthen, the intensity of the audience is at its climax ! The Crucifixion follows. It is wonderful-that is the only word for it-the meeting-place of realism and suggestion.

"The nails do not actually pierce the hands-the fastening to the cross is simple and yet with it all the impression of real suffering is so well expressed in every line of the weak, tortured body that one can not but feel pity and sympathize. All hideousness of such a death comes vividly before one, but only for a moment - and then, while the earthquake shakes the temple, the curtain trops behind the cross cutting off from view all the crucifying mob, leaving only the little group about the cross, the two Marys and the disciples. sweet pathos of this scene is irresistible -the grieving love of the mother, the tender compassion of John, and the whole reverential handling given to the descent from the cross has not its equal either in art of literature. No words of description, however clear, could ever make so real to the present generation the details of the Crucifix on as does the scene planned and excuted by the simple folk of Oberam. mergau.

Who can conceive a love so great As filled His holy mind, Who rendered good for every hate, His life for all mankind. Come make the cross on which He dies An altar for your sacrifice."

### CONVERT-MAKING.

The following story bears out the truth of the adage that good example, even shown by little ones, can some-times effect wonders. Some months ago a little English girl of non-Catholic parentage was sent to a Preston Catholic girls' higher grade school, and among other subjects she learned the Catholic catechism. Anxious to acquit herself with honor at the examination, she requested her father in the evenings to test her in religious knowledge by getting him (catechism in hand) to put the stated questions to After a time, the father (who her. had attended no place of worship for some years) began to be religiously impressed and at last informed his wife of his determination to attend some place of worship on Sundays. His wife, of course, suggested a non-Catholic church, but her husband said he would go to the neighboring Catholic church and hear Mass and a sermon. The Sunday tollowing his wife accompanied him, and this went on for several weeks. Meanwhile the child who was the cause of this change in her parents) became distressed because her classmates were going to make their First Communion and she could not Both father and mother took the child to witness the First Communion function, with the result that the father promised his little one that she should

be instructed and have the privilege of aking her First Communion on the earliest possible occasion. Not only did the little child have her sacred wish gratified, but she received Holy Communion along with her father and mother, while the younger children have also been received into the Catholie Church.

To the Editor of the Dublin (Ireland) Nation Sir-In recent issues of your paper you have able articles dealing with al leged disabilities and grievances in as far as lrish-Catholic Canadians ar concerned, and you have placed the sin against both political parties-Lib eral and Conservative. You drew your information on this subject from a cor respondence which appeared in the Toronto Irish Canadian, and you

fend such conduct. Most undoubtedly would not defend an act of injustice no matter when, where, by whom or against whom perpetrated. I will not even attempt a denial of the fact that in matters of patronage an injustice may not be committed in Canada as elsewhere ; but in this latter case would first hold responsible the Irish Catholic Cabinet Ministers, whose duty it is to look after the interests of their co-religionists, and if they should proclaim their inability to obtain fair play for their people then would I brand to which they belong as unthe party fair and absolutely unworthy of our support. At least this is the usual course of political procedure in Canada. So far no such avowal has been made by Messrs Scott and Fitzpatrick, who are the Irish Catholic representatives in the government of the day.

You will say that it would not be good policy on their part to make such an admission. Granted at once. Then to whom must we look? I would suggest that in such a matter as that before us it would be impossible to go to a more authoritative source than the speeches made during the last five years in the Canadian House of Commons by Irish Catholic members op-posed to Sir Wilfrid Laurier. They are thoroughly informed, fully con-versant with all the facts, and, knowwould not spare the Government in such an important matter as Catholic rights. Take Hon. Mr. Costigan and Messrs Quinn and McInerney, who are prominent exponents of Irish Catholic thought on the- Conservative side of Parliament. They have made no such charge in the House as that the Lib.

Canada Government Offices 14 Westmoreland St. Dablin, 23rd August, 1900

THE CATECHISM.

We had occasion to refer last week to the excellent lessons of the little Too often its teachings catechism. are laid aside with the book from which they were temporarily memor ized.

There is one eternal truth found i its pages of which parents might, at this time, make a subject of wholesome and helpful meditation.

The unbroken transmission of the sin of Adam has made the evil results of his unhappy disobedience the inheritance of all his posterity. " Ou understanding was darkened, our will was weakened and there was left in us a strong inclination to evil.

How easily parents forget this in their duties toward the children. though they have presented to them their own life efforts which have not been able to level down the strong inclination to evil. That weakness of the will they confess in every fault made manifest in their scrutiny of themselves, or easily discernable to the eyes of others. Ignorance scars more than half the lives that are lived. And yet there are parents, professedly earnest Catholics, who start their children in life without any equip-ment against their own inherent ecem

Children born physically weak and puny, are cared for most zealously and treated with the greatest delicacy and losest attention. Nothing is left un done to remove or to stay the doom of sickness and death which is also an inheritance from Adam.

Bat the poor soul is allowed to struggle on under its burden of dis-ability. The true weakness of the soul eral party were dealing unjustly with can be replaced with strength only by the Irish Catholics in Canada. Still if means of a religious education. And

students ; grand in its chief pastor, of whom the highest praise that can be given is, that since his episco-pate, he has added 40,000 sheep to his fold. Is not that a noble escort with which to mount to heavena beautiful crown for all eternity? I can not tell you with what impatience am looking forward to being under so holy a bishop, to be initiated by him into the apostolic ministry, to be trained in his school. and to march as a simple soldier under the orders of so great a general. There are already six missionaries under him from the Foreign Missionary College. May I make a worthy seventh ! And then think of the martyrs, those real glorie of Tonquin. The remembrance of their riumph gives fresh courage to thos who are already in the strife." To another friend he writes: "Oh, dean old friend ! every time that the thought of martyrdom comes me, I thrill all

over with joy and hope. Was this only entnusiasm ? Seven years later, Theophane Venard indeed received his soul's desire, the grace of martyrdom ; and a few days before his death, he wrote from his prison joyous-ly: "I do so love this Tonquin mis-

sion ! Bat now, in place of the sweat of my brow, I give them my blood The sword hangs over my head, but have no fears. Our good God has taken pity on my weakness, and filled me with Himself, so that I am happy and even joyous. From time to time I astonish the mandarin's household sing ing :

"Noble Tonquin ! land blessed by God ! Thou glorious country of the heroes of faith ! I came to serve thee. I gladly die for thee.

thee. So be it, O Lord ! Amen." In this spirit the blessed martyr,

Cheophane Venard, entered into his rest and his reward. Do we not understand a little better now what we mean, when we chant in the Te Deum, "The noble army of martrys praise Thee, O Lord !"

Frequently remember to offer for the dying the Precious Blood of Jesus our our Redeem-er. Say: "O merciful Jesus, Lover of souls, I pray Thee, by the agony of Thy Sacred Heart and by the sorrows of Thy Immacu-late Mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and who must die this day."

about the others which we need not mention. When they recovered their senses they could not remember what they said or did. The priest sent for them, watched them closely for nine days, but, though he sprinkled them with holy water, and employed exorcisms, could get no

positive signs of the presence of the devil. He concluded that the case was one of hysterics, pure and simple, and sent the women home. But as Father Gallo says, subsequent events seemed to prove that the missionary was not cor-rect in his diagnosis. The women on their return from the place where they underwent the exorcisms experienced no further molestation, while the Brahmin whom they blamed for their trouble and who said, when he heard they had gone to the priests, that they would be relieved and that he would die, did die when they came home. Our readers may take the case for what it is worth. To us it seems to show that strange things happen which are not dreamed of in up-to date philosophy.-Providence Visitor.

BISHOP GRAFTON'S RETREAT.

The clergy of Bishop Grafton's dio-cess, Episcopal, are having a retreat at Fond du Lac. Bishop Grafton is a High Church leader, and has taken to copying the Catholics in everything. We are told that absolute silence will We are told that absolute sites" pres be insisted on for the "priests" pres pres ent. They will celebrate every morning. Meditations and ser-mons will follow. About noon in-structions will be given concerning the spiritual life, followed by an ex amination of conscience made by each clergyman apart by himself. In the afternoon there will be meditations, vespers, etc. Following the retreat will come the council on Thursday, which is to perform the important office of electing a coadjutor-Bishop. The services of the day will be opened by the singing of ten or twelve "Low Masses" between the hours of 6 and 8 and in the morning at the chapels at the cathedral, at Grafton hall, at the

the cathedral, at Grafton hall, at the choir school and at the private chapei in the Bishop's home. Bishop Grafton rify than to guide,—Father Faber,

KING HUMBERT AND LEO XIII.

An esteemed correspondent calls our attention to a letter which appears in L'Italian Reale, of Turin. It is remarkable document. The editor of the paper states that he has received it from a particularly trustworthy and authoritative source. The story it tells is this: in 1895 the late King Humbert opened negotiations directly with Leo XIII. in order that they might come to a common understand ing. The Pontiff not merely received the royal overtures in a friendly manner, but undertook to lay down the basis upon which conciliation would be acceptable. Some days afterwards the King, through a confidential agent, was handed a communication from the Pope setting forth the conditions for a complete agreement. When King Humbert 'read the terms he was surprised at the moderation of the Papal demands, and exclaimed that his own Ministers of State could not have proposed a more suitable arrangement. Then he summoned Signor Crispi and asked his opinion. That gentleman begged to be allowed to consider the matter for twenty-four hours before the concordat was signed. Next day Crispi returned and in icy tones said : 'Your Majesty, I laid the proposal before the Grand Master of the Freemasons, and his reply was: 'Tell the King that on the day when he seeks to come to terms with the Holy See, we shall raise all Italy against him.'" The King made no reply, but the Masonic hatred of the Papacy triumphed over his desire for peace with the Holy See. We should like to see the author of the letter signing his name instead of It would writing anonymously. It would strengthen our faith in his assertions. -London Catholic Times.