

honor for his having taken so decided a stand in reference to the despicable proscription. These associations have probably not one-tenth of the votes they claim under their control, and we do not believe they can move the St. Louis convention as they will; but if they do, they will probably only so muddle matters as to ensure the defeat of the party to which they have attached themselves, like Sinbad's Old Man of the Sea, of whom he could not rid himself when he had him perched on his shoulders, until he knocked out his brains.

It can scarcely be doubted that the A. P. A. will die a natural or a violent death during the coming presidential campaign. A general election killed the P. P. A. in Ontario, and we are quite of the belief that the November election in the United States will have a similar effect on the A. P. A. there.

EDITORIAL NOTES.

Sir John Carling, M. P. for London, has been created a Senator. As to the political career of Sir John we have nothing to say, as the CATHOLIC RECORD is not a party paper. We may state with all truth, however, that in all that constitutes good citizenship the new Senator has ever been a model. His public life in Ottawa covers a period of nearly forty years—a long span, truly—and during all that time his personal conduct has been above reproach—considerate, kind, obliging, and a gentleman always to every one, rich and poor alike. We wish Sir John Carling many years to enjoy the honor that has been so deservedly bestowed upon him. He will be an honor to the Upper Chamber.

The Chicago Interior, the Western organ of Presbyterianism, expresses its dislike of Dr. Talmage's methods as a Presbyterian minister. It styles him "a startling and eruptive orator," and doubtfully admits that "in his own way" he has "done a great deal of good, but, it adds: "Nevertheless his career has not been one of glory to the Presbyterian Church, nor has it redounded to the replenishment of the treasures of the missionary society."

It was Dr. Talmage's conviction all along that there is an ample missionary field at home which ought to be worked up before sending contributions to "Borrioboola Gha."

The Pall Mall Gazette in a late issue reports Lord Halifax, the President of the Church Union Association, as having declared that: "If I may express my own personal conviction, I should say that the course of history points to the chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility of applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupants are now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes, and the power of unfailing prayer."

These are remarkable words from one who still remains outside of the Church. It is worse than useless for Lord Halifax to wait till the Church of England is ready for corporate union before becoming himself a Catholic. Salvation is for individuals, not for corporations, and, on the other hand, the divisions which exist within the Church of England in regard to doctrine make it extremely unlikely that there will be any movement which will result in corporate union, during this generation at least.

J. H. D. DAVIDSON, President of the Executive Board of the A. P. A., in an interview at Washington, gave recently a new view of the reason on account of which that society opposes the statue of Father Marquette which has been placed in the Capitol. He says:

"We recognize the services rendered the country by Father Marquette as an explorer and as a citizen. We are willing that history shall give him the credit he is entitled to, but what we do object to is the placing beside the statue of the immortal Lincoln, the statue of a man attired in the garb of a Jesuit with the beads and cross attached. If he had been attired in the garb of a citizen like Lincoln there would have been no objection."

No higher honor must be conferred upon Marquette than upon Lincoln. This pretence is altogether too transparent. The desire to recognize Father Marquette's services is exemplified in the Nebraska A. P. A. petition to Congress which maintains that the celebrated Jesuit is a mere myth, and the pretence that the Jesuit's garb is objectionable because it elevates the wearer above Lincoln is too glaringly

inconsistent to be argued seriously. One would not suppose that the A. P. A. would regard the Jesuit's garb as doing any honor to the wearer; but if such is the case, why pretend to give the Jesuit explorer all the credit he is entitled to, whereas they desire to deprive him of the dress to which he was most undoubtedly entitled?

The Rev. Father Tolstoi, a priest of the Russian Church, who became a Catholic in Rome early in 1895, has been arrested in Russia, and it is feared he will be sent to Siberia. Immediately on his return, the ecclesiastical tribunal sentenced him to degradation, but no further steps were taken for his punishment. If the czar really prevented his punishment at that time, as it has been asserted, it would appear that he has now assented to it, as the officials would not have dared to arrest him in opposition to the czar's wish. It is evident that the period of persecution of the Catholic Church has not yet come to an end in the czar's dominions, though on his accession to the throne a more liberal policy was expected from him.

CATHOLIC PRESS.

A late convert to imported Hindu mysticism gives the following account of the doctrine: "We teach the Vedantic philosophy, which differs from the Buddhistic in that it is idealistic, theistic, while the Buddhistic is materialistic, atheistic." Perhaps there is also a slight touch of lunaticism in this new mystic. —N. Y. Freeman's Journal.

We think we are right in answering an emphatic "No!" to the following despatch received at this office at 6 p. m. Thursday: "Can it be true that the lateness of the opening of spring this year is due to the A. P. A. having gained entire control of the Weather Bureau so as to keep nature from turning green?"—Catholic Standard.

"Free thought" is a senseless phrase; as well talk of free mathematics or free geometry. Liberty is the faculty of choice, an attribute of the will, not of the intellect. A refusal of will is not an act of thinking or reasoning; it is the result of it. To will is to form a desire. Free thought, to the average advocate of it, is the liberty to buttonhole you and talk nonsense at you.—Freeman's Journal.

We hear now and then of a union of Protestant churches and creeds which is to be established as an offset to Catholic solidarity. How likely it is to come the following facts will indicate: In Rome, the center of Catholic unity, the place above all others where Protestantism would yearn to show a oneness in faith, there are 4,000 Protestants who are divided into nineteen different denominations. —Michigan Catholic.

Thirty-six converts from various religious sects were confirmed at St. Augustine's church, Kalamazoo, Mich., by Rev. Bishop Foley last Sunday. This incident speaks volumes for the zealous and effective ministry of Dean O'Brien and his able assistants. It may be mentioned in passing that a real Catholic spirit is very strongly manifested by the faithful of Kalamazoo, and is constantly manifested by the energetic public services and private spiritual offices of the local clergy.—Catholic Universe.

During the past sixteen months Father Smith has received eight persons into the Church who heretofore were professing Protestants. Among them were Mrs. Phil. Daly (Jennie Joyce), Frank Bang, son of the late Henry J. Bang; Mrs. E. P. Hogan, widow of Senator Hogan; Harold Dewey, and a well-known Unitarian clergyman, whose names are withheld. The conversion of Jennie Joyce, the former actress, was not unexpected. It is said that she was never before a member of any church.—N. Y. Catholic Review.

H. H. Holmes, the murderer, has been received into the Catholic Church and has been baptised in the prison in Philadelphia. If divine mercy is extended to him, as is most reasonable to believe from the grace that he has had to seek admittance into the Church, he will be another proof that God's ways are wonderful, not like the ways of men, and fast finding out. Men would have no ruth for such an apparently heartless homicide. But God sees the extenuating circumstances of his case, if there be any, and, besides, appreciates fully that the redemption of Christ was copious. If the sins of Holmes were as scarlet, yet the blood of the Saviour would make his repentant soul whiter than snow. —Catholic Columbian.

Those who know that the Catholic Church excommunicates not only all of her members who engage in duels, but even those who counsel or promote them, and deprives of Christian burial persons dying as a result of duelling, have no reason to wonder at the initiative taken last week by the Centrist or Catholic party in the German parliament asking that body to take steps curbing at least, if not prohibiting, duelling in the empire, the one country of Europe in which the barbarous practice is now prevalent. It was not necessary, then, nor even excusable, and much less just, to describe the Centrists' action of last Friday as

simply clever manoeuvring, as does Mr. Harold Frederic in his letter from London of last Saturday. And they have pressed their motion and had it considered on the early days of this week, with the result that the Reichstag has unanimously condemned the practice. But this is not enough. A law should be passed making it a criminal offence to give a challenge to fight a duel and punishing it with a heavy penalty.—Catholic Standard and Times.

The American Bar Association, at its next annual meeting, to be held Aug. 19, 20, and 21, at Saratoga, N. Y., will entertain a distinguished visitor from abroad, Lord Russell, of Killowen, Lord Chief Justice of England. Lord Russell is an Irishman and a Catholic—the first Catholic to hold the office of Lord Chief Justice since the religious separation of England from Rome in the sixteenth century. He is also a Home Ruler. It speaks volumes for his personal character and professional ability that racial, political and religious prejudices should have levelled themselves in his path to this high preferment. Like his predecessor, Lord Coleridge, who visited this country some years ago, Lord Russell has a brother, the Rev. Matthew Russell, a Jesuit. He has also several sisters in the Sisterhood of Mercy, two of whom are in convents on the Pacific Coast. Rosa Mulholland (Mrs. John Gilbert), the novelist—is a sister-in-law of Lord Russell's.—Boston Pilot.

There must be a large number of the Methodists of Massachusetts who are heartily ashamed of the disgraceful scenes which occurred last week at their quarterly conference in Springfield. The resolutions on Romanism which were passed at that meeting, and the methods that were taken to put them through, were surely not such as any religious body might look upon with pride. The defeated minority, which, in the interests of common sense and decency, withstood those resolutions, certainly deserve the pity which they merit the respect of moderate men. Scenes of this kind are occurring with such frequency at these Church conventions that one is no longer shocked at the display of malice, hatred and bigotry which these Christian ministers do not blush to parade. It is, however, a surprising thing that such a large and respectable body of American Christians—native American Christians, to be sure—are the Methodists, who, by this time have risen any higher in the scale of civilization than to countenance and to relish and reward the noisy and irresponsible ringleaders in these religious riots. —Providence Visitor.

We have often observed that whenever Methodist ministers meet there is sure to be a howl against "Romanism." It is a sad comment on the enlightenment and fairmindedness of those pious men. They live on, but will not learn anything. At a recent conference in Springfield, Mass., there was a "hot discussion" of the question of appointing a committee on "Romanism," and excited addresses were made in favor of the appointment. The Rev. Mr. Brady spoke calumniously of Catholics; and when one of his fellows, the Rev. C. F. Rice, ventured to say something in favor of the Church, there were loud cries of "No, no!" all over the church.

There are many honest men among the Methodist clergy, however, who keep in mind the command not to bear false witness against one's neighbor. The Rev. C. J. Jackson, of the Wesley Chapel, Columbus, Ohio, is one of these. In a recent sermon he remarked that "any one who is not, by his unfortunateness or moral constitution, a bigot must recognize that the Roman Catholic Church is the oldest Christian Church, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone. None but fools with slight tinge of sincere and godly Catholics, who are naturally our best allies." John Wesley was so broad-minded that he prepared an edition of Thomas a Kempis for the use of Methodists. Many of his followers among the clergy in this country, it must be said, do not share his liberality, his breadth, or his charity.—Ave Maria.

Just as Christmas has won its way to general observance, so Lent is coming to be kept by our neighbors more and more. The Lutheran Observer says: "Many Christians of Protestant churches are accustomed to observe it as a season of fasting and devotion. The fact that this is a special custom of the Roman Catholic Church is not a good reason for discarding it, unless the custom itself is objectionable or unscriptural. It is a good practice for Christians to observe certain seasons for special self-examination to promote their spiritual culture and growth in grace, and the season of Lent was originally designed and observed for that purpose. The cares and labors, the anxieties and trials of this world are so absorbing that special seasons of prayer and devotion are necessary to break their power, and afford Christians an occasion and opportunity to cultivate their souls by considering the eternal realities of the life to come." When Lent is kept in the right spirit, it puts into practice the Christian principle of penance. "Unless ye shall all likewise perish." The cross should be borne the whole year round, but now it weighs down and galls the shoulders of all who pretend to be its bearers, to remind them of their duty to carry it daily and to make amends for their self-indulgence in the past. Our separated brethren do well to follow the Catholic custom.—Catholic Review.

WHY NOT ACCEPT THE CHURCH AS IT IS?

One of the strangest anomalies of the religious history of the times in which we live is the fact that our advanced ritualistic friends are prepared to accept the whole Catholic system, except the supremacy of the Pope. They call themselves Catholics, and they profess to do this on historical and doctrinal grounds. They go back of the so-called reformation, with which they have no more sympathy than we have, and claim the continuity of the Anglican establishment. In other words, they insist that they are the same Church that existed from the beginning down to the reformation.

Now, the notorious fact is, that that Church was one great, universal, compact, divinely organized body, with a head in Rome, who was everywhere recognized as the successor of St. Peter, and whose power and authority extended to the uttermost bounds of the Church. That power was the great, divine, continuing force, both in deciding questions of faith and morals and in exercising discipline in the Church universal. All the specious reasonings of our friends to prove the contrary are of no real value—they only serve to perpetuate the schism which was forced upon the English Church through the blind, ungenerous passion of a wicked and audacious monarch, and which has entailed untold evils on that Church from that day to this.

The claim that the English Church always protested against the authority of the Pope, is false. The very conditions, wicked princes, who alone protested, not against the spiritual authority, but against the temporal administration of the Popes, trembled at the exercise of his spiritual authority, and stood in mortal fear of his excommunication.

Now, what seems so strange to us is the fact that our ritualistic friends in claiming to be Catholics, and legitimate heirs of the ancient Church, refuse to receive it whole and entire, as it was and as it is to-day, especially that they should refuse that which is its chief glory—its tower of strength, its indispensable power of attraction and adhesion—its principle of unity, of continuity and reproduction.

The fact is that a Church without a head is not and cannot be the true Church—it is no Church at all. Our friends in their contention would mutilate the Church, would destroy its power of cohesion and its principle of perpetuity. They would dethrone that divine authority far government, discard that immunity from error in teaching and declaring the divine truth, that infallible tribunal and final court of appeal for settling disputes and ending controversy, without which all experience proves there is absolutely no certainty of faith, no relief from doubt, no end to the disputes and the vagaries to which the ignorance, the pride and presumption of men constantly give rise.

We are glad to see that that eminent English churchman, Lord Halifax, seems to understand the issue better than his Protestant contemporaries. In a late issue of the Pall Mall Gazette, he does not hesitate boldly to declare: "We do not know what the providence of God may have in store for His Church—what things, new or old, He may bring forth from the treasures of His wisdom. But if I may express my own personal conviction I should say that the course of history points to the chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility in applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupants are now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes and the power of unfailing prayer."

That is certainly an extraordinary declaration for a Church of England man to make, and we are naturally led to wonder whether he will ever have the grace to act upon his convictions, as thus expressed. We sincerely hope he will not prove to be another Leibnitz and die outside the Church whose principles he thus recognizes and for union with which he seems to have such a longing.

What hinders him and those who sympathize with him from taking the important step? It cannot be prejudice—their sympathies are all with us. Is it, then, pride of opinion? In many cases, no doubt, it is. But there are multitudes of good, sincere Christians men and women in their ranks, who long for reunion, and who seem to be held back partly from their environment, partly from the confidence and dogmatic persistency with which some of their party maintain the right of their position, but more than all, perhaps, from a natural repugnance to change, fear of ostracism from the society in which they have been accustomed to move and an unwillingness to cause pain to friends by taking a step so unpopular as that of joining the real, old Catholic Church. They wish to come in as a body instead of individually, in the way of God's appointment. The "Branch" theory, steadily advocated by the "Branch" party, is determined to maintain their position in spite of the patent fact that there is not the slightest possibility of their ever accomplishing the end at which they are aiming.

To say nothing of the impossibility of the three great divisions, or

"branches," as they please to term them, ever being reconciled to each other, and the Greek and English Churches being recognized by the old, original Roman Catholic Church, it would seem that the very divisions in their own Church, the opposing Protestant element which claims to be the true exponent and heir of the English reformation, and which will never cease to protest against the Catholic tendencies of the ritualistic brethren—should teach them the utter folly of ever expecting to accomplish the end at which they are so zealously aiming. If they have discovered that the reformation was a great mistake—that the Catholic view is the true view—let them frankly abandon their false and untenable position, and accept the real, original Church, Catholic, Apostolic and Roman, as she is. That would be much more logical, more rational and vastly easier than the Sisyphean labor, in which they are now engaged. They already receive and practice principles which it is much more difficult to prove than that of the supremacy of the See of Peter. By accepting that principle practically, in accordance to the suggestion of Lord Halifax, they will obtain a consistency of logical consistency which will impart a confidence and a consequent peace of mind which they can never enjoy in their present position.—N. Y. Catholic Review.

SUNDAY SECULAR JOURNALISM.

New York Catholic Review. The leading important dailies have recently vied with each other in making their Sunday issues huge sheets, cumbersome to handle, almost encyclopedic in the variety of their contents, but calculated to exert a very questionable influence on the minds and morals of their readers. To wade through a Sunday paper of modern date would occupy hours, and leave the mind in a dazed and wearied condition. It seems to us the modern editor, yielding to an unwholesome spirit of rivalry, has overlooked the true aims of journalism, and seeks to make his paper supersede the magazine.

A newspaper, as the term implies, should, above all, contain the news of the day, presented in a brief compass, and made terse and bright by the higher qualities of style. It should, moreover, instruct its readers by suitable commentaries on the salient events of the day in the shape of editorials. Beyond this, its province does not lie, and when it undertakes the discussion of every conceivable topic under the sun, from a spring bonnet to a battle, it conspicuously wanders away from the functions of journalism as understood by the famous editors of the past. Nowadays, the newspaper that does not contain a novelette, a pretentious disquisition on art, a critique of the drama, a sensational article on crime, a chapter of scandal, a slimy disclosure of the moral delinquencies of some noted individual, a would be funny cartoon and a page of sickly jokes, is reckoned not up to date.

And what is the effect of cramming such a heterogeneous mass of verbiage into the mind? It has analogously the same effect as the ingestion of a lot of half cooked nutrient matter into the stomach. As the latter organ will inevitably fail to digest the mass of stuff, so will the mind fail to assimilate appropriate the unhealthy combination of trash that is presented to it. It loses tone, it becomes unnerved, and, as some sagacious writer once observed, it acquires the pernicious habit of loose and disjointed thinking. The invertebrate reader of those huge blanket sheets has no mental staying powers, he cannot keep up an argument for any length of time, he can form no independent opinion, and when he does enter into a discussion, he is sure, in a few moments, to wander from the question. Nor need we wonder at this when we reflect on the mass of insanities and puerilities with which his mind has been regaled during the restful hours of the Sabbath.

The marks of hurry and lack of thought crop out in every line of the special articles that are found in the Sunday editions, and which, so far from enlightening and invigorating the mind, weaken and confuse it. And the worst sentiment becomes blunted, its finer bloom worn off, by constant contact with the low and coarse ideas with which these sheets abound. If it is crime or an escapade that is handled by the writer he proceeds to pad it out so as to make his column or half column, and it need scarcely be said that if there is anything particularly purulent connected with it, it loses nothing in the setting forth. So far as the pictorial qualities of the Sunday editions of the great dailies are concerned, it may be safely said that, with one or two exceptions, they are mere caricatures upon art, and a disgrace to legitimate journalism. Burlesque and buffoonery are what they aim at, and the more utterly absurd, extravagant and nonsensical are their efforts, the more assured they regard their success. Verily, Sunday secular journalism stands in need of reform.

Gladstone's Catholic Biographer.

The Outlook announces that, beginning in the autumn and continuing throughout the ensuing year, it will publish a life of Rt. Hon. W. E. Gladstone which is now being written for the magazine by Justin McCarthy. Such a contribution to our literature cannot fail to be both interesting and instructive in the highest degree, as there is, perhaps, no man living whose career has been so varied as that of England's Grand Old Man. Mr. Gladstone's public life extends

through almost two generations, connected now with this party and now with that, as the exigencies of public good and his own honest convictions led him to change his views.

Politics, with him was not an inheritance but a creed; hence his daring transfer of allegiance when the whirligig of time brought about those changes which would men who recognized the inevitable and seek to turn public sentiment to the public good. Mr. Gladstone has been all things to all men; and his biography cannot fail to be both accurate and interesting, coming from the pen of Justin McCarthy, whose long and close association with the subject, as well as his experience in that line of work, fit him peculiarly for the task.

BEFORE AND AFTER THE REFORMATION.

Augustine Birrell, M. P., in Nineteenth Century.

"The English Church, before the Reformation, celebrated the Mass after the same fashion, though not in identical language, as it has today been celebrated in Notre Dame of Paris. Has the English Church, as a Church, after the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did before? If yes, to the ordinary British layman, the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if no! the same ordinary layman will be puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distraught and, it may be, distracted. Nobody now-a-days, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the incarnation be, indeed, the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chill historic past. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is only the merit of parsons that is often found mighty offensive—of the Mass, it is doubtful whether any possible child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveler, the communion service, according to the Roman Catholic ritual, without emotion. It is the Mass that matters; it is the Mass that makes the difference; so hard to define, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer. Here, I believe, is one of the battlefields of the future."

"How long can any Church allow its fathers and its faithful laity to be at large on such a subject? Already the rift is so great as to present to the observer some of the ordinary indications of sectarianism. Some church folk of one way of thinking cannot bring themselves to attend the churches devoted to the other way. In the selection of Summer quarters it has long become important to ascertain beforehand the doctrines espoused, and, as a consequence of those doctrines, the ritual maintained by the local clergy. This is not a matter of mere preference, as a Roman Catholic may prefer the Oratorians to the Jesuits—it is, if traced to its source, traceable to the altar. In some churches of the English obedience there purports to be the visible sacrifice; in other churches of the same ostensible communion no sacrifice is made. It is impossible to believe that a mystery so tremendous, so profoundly attractive, so intimately associated with the keystone of the Christian faith, so vouched for by the testimony of saints, can be allowed to remain for another hundred years an open question in a Church which still asserts herself to be the Guardian of the Faith. If the inquiry What happened at the Reformation? were to establish the belief that the English Church did then, in mind and will, cut herself off from further participation in the Mass as a sacrifice, it will be difficult for most people to resist the conclusion that a change so great broke the continuity of English Church history, effected a transfer of church property from one body to another, and that from thenceforth the new Church of England has been exposed to influences, and has been required to submit to conditions of existence totally incompatible with any working definition of either Church authority or Church discipline."

Leo XIII. and the Catholic Press.

The exhortation to write articles for the press rather than preach sermons, given recently by the Holy Father to a priest, has awakened many echoes in various parts of the world. Many of them that have found their way into print in France have come to us, and are summed up in the Archbishop of Aix's interpretation of Christ's injunction to His apostles to go and teach all nations. Mgr. Gauthier-Soulard says: "If the Fathers of the Church who defended sound doctrine and morals in the early ages were to come among us, they would all be journalists, and in this they would consider the Divine precept to the letter." His statement in full was read at a conference given recently in Lyons, at which the chief speaker was a Monsieur de Mar-

gallon, who said: "The Catholic press is the great work of the moment, and one on which all other good works depend. The press itself is dependent on popular opinion, for to deny the power of the democracy would be folly. At the same time popular opinion is dependent on the press, since it has been created by it and is governed by it. Now nine-tenths of the Paris press is in the hands of Jews. Catholics will multiply in vain their good works if they have not a Catholic press." Among the side speakers was a priest, the Rev. Pere Ephrem, who has just been expending himself as Lenten preacher at Sainte-Croix. He exclaimed: "If St. Paul were here now he would be a journalist, and if I were not a Capuchin I should be one also."—Philadelphia Catholic Standard and Times.

The Drunkard's Braggit Wean.

BY JAMES PAUL CRAWFORD.

A wee bit raggit liddle canny wa'rin' thro' th' street, using the snaw wi' his wee backet (shiver!) the cauld blast, greetin' wi' the path; Wha's the pul' wee callin'? He's a drunkard's raggit wean.

He stann's at ilka door, an' he keeks wi' wastin' e'e; To see the crowd aroon' the fire a' lauchin' loud wi' de'e; But he daurna venture on, though his heart be e'er sae fain; For he mauna play wi'ither bairns, the drunkard's raggit wean.

Oh, see the wee bit liddle, his heart is unco' foon; The street is blawin' cauld, and he's drookit through and through; He's afeer' for his mither, an' he wuners whaur she's gane; But, oh! his mither she forgets her puir wee raggit wean.

He kens nae father's love, and he kens nae mither's care; To soothe his wee bit sorrows or kame his saut'ry hair; To kles him when he wakenes, or smooth his bed a' an; An' oh! he fears his father's face, the drunkard's raggit wean.

Oh, pity the wee liddle, sae guileless an' sae young; The cauld that leas's his father's lip'll settle on his tongue; An' shoo! woe his mither speaks, his infant lips it stain; For, oh! there's nae name to guide the bairn, the drunkard's raggit wean.

Then surely we micht try an' turn that sinfu' mither's heart; An' try to get his father to act a father's part; An' mak' them lea the drunkard's cup, and never taste again; An' cherish wi' a parent's care, their puir wee raggit wean.

Protestant Ministers at Bishop Ryan's Funeral.

A notable circumstance attendant on the recent death and obsequies of the late Bishop Ryan, of Buffalo, was the sincere sympathy shown by the Protestants of that city with their Catholic townsman in the bereavement they sustained in the loss of their beloved chief pastor.

Resolutions of condolence with the Catholic community were unanimously adopted at a Protestant revival meeting and forwarded to Vicar General Lamigan, who, in acknowledging their receipt, sent an invitation to the Protestant ministers of the city to attend the Bishop's funeral. Scarcely had added, would be reserved for them in the cathedral, and more than a score of ministers, representing different denominations, accepted the invitation thus extended.

Death is always a great leveler of distinctions, be their nature what it may, and his summons seldom fails to awaken sympathy with those whom it saddens. In these days, when so many malicious dissensions among the American people the presence of these Protestant ministers at a Catholic Bishop's obsequies is very gratifying, as indicating the true Christian spirit, and equally significant, as constituting a rebuke to religious prejudice and fanaticism.—Catholic Columbian.

Miss Alice English's Conversion.

Miss Alice English, a daughter of Dr. Thomas Dunn English of Newark, N. J., was on Thursday last received into the Catholic Church, having renounced the Protestant faith. Dr. English's fame as a poet, and incidentally as the author of "Ben Bolt," has made his name a familiar one all over the world. Miss English inherited the poetic instinct, and many poems and prose articles from her pen have appeared in the leading American magazines during the last ten years. She is a strikingly handsome woman, with unusually beautiful eyes.

Miss English was formerly a member of Christ's Protestant Episcopal Church, in Congress street, Newark, of which her cousin, the Rev. W. H. C. Lyburn, is the rector. Her sister, Florence, is married to an Episcopal clergyman named Arthur Noll, who is connected with a church in Louisiana.

The friends of Miss English in Newark, many of whom remain loyal to her, say that she was very unkindly treated by her brother-in-law and by her cousin, as well as by some of the members of Christ Church, when she made known her decision to renounce Protestantism.

Dr. English approved the course of his daughter, saying that she had reached the age of discretion. Her brother Arthur said yesterday that his sister had more brains than all the rest of the children put together, and that when she joined the Catholic Church she did so because she thought she was doing right. The Rev. Father Cody, pastor of the St. James Roman Catholic Church, in Madison street, Newark, received her into the Church after the usual examination.

When seen at her home, 81 State street, Newark, Saturday by a reporter for the daily press, Miss English acknowledged that she had become a Catholic, but refused to reply to the criticisms of her former church friends.