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HAPPENINGS IN THE OLD LAND.

Bright Prospects for Unity in the Ranks of the Irish Party.

Mr. Healy's Speech—Another Difficult Looming Up—An Eviction Scene—Ritualism in Belfast—Other Notes of Interest.

DUBLIN, October 1. There are great many people prominent in the councils of all sections of the Nationalists who are eagerly looking forward to an early settlement of the differences in the ranks of the Irish party. They seem, and justly so, to attach great importance to the recent monster demonstrations held in connection with the United Irish League in many of the leading districts of the country, as well as to the unanimous and enthusiastic manner in which the memorial celebrations of the '98 centenary were carried out from one end of the island to the other. There are also other grave reasons why this sentiment in favor of an early union of all the forces in Ireland should be brought about. At a meeting held a few days ago at which Mr. Healy was the principal speaker, he referred at some length to a new aspect of affairs with which Ireland's representatives would in all probability have to contend.

Mr. Healy said it looked as if the Liberal party would go to the country upon the curious issue that the Protestant Church was in danger; and in danger from whom? From the Ritualists within the fold who were charged with being Papists in disguise. That movement might seem incapable of affecting Ireland at the present moment, but in his judgment it had a distinct bearing upon the public cause in that country. In the first place, it undoubtedly affected them in the demand for the redress of the university grievance. The spirit of bigotry had been stirred up in England by the No Popery orators, and acted upon the masses to such an extent that the English Liberal members—at least, many of them—were no longer willing to grant them equal educational rights with the Protestants in Trinity College. But this movement might have a still more far-reaching effect—an effect which would concern the Conservative as well as the Liberal party. The position of the Liberals he outlined in the following manner:—

They wanted the Church of England disestablished, and they proposed to gain their end by maintaining that that Church was founded on the Act of Uniformity, that all its ritual and rubric depended upon statute, and that Bishops had no guiding power whatever in the Established Church. The Conservatives, on the other hand, wished to maintain the Protestant Church as by Law established, and would do nothing whatever to disturb the relations between the Bishops and clergy and the lay members of the Church. Undoubtedly, however, the Liberals, by pounding away at the question of No Popery, would reach many of the voters who differed from the Conservative party, and might even detach members of the existing Ministerial party. They might be brought into power, elected on No Popery lines. Whether that Ministry would be a Liberal or a Tory one it was not easy to say, but it imposed upon them a duty of peculiar watchfulness and circumspection. He did not wish to take up an attitude of absolute hostility to an English party in the State. He thought the mistake they had made in the past was to be themselves at the tail of a political party.

The view which prevailed among the section of the Irish Nationalists was that the Tories were absolutely committed against Home Rule, and that the Liberals were absolutely in favour of it. He did not hold with either of these propositions, and it was a remarkable fact that the Orange party, from which they had expected the fiercest opposition to their rights, had at recent meetings passed resolutions of thanks to Sir W. Harcourt and the Nonconformist party for their staunch defence of Protestantism and the British Constitution. To others these incidents might seem to be of trifling moment; for him they contained the possibility of momentous consequences. He did not consider it necessary to assume an attitude of hostility to any of the parties in the State. In his opinion they must push forward their own cause in the manner, by the means, and at the time of which their judgment most approved. They had extracted from the existing Government within the past years much more than they had gained in the previous three years from the Liberal Government. Let them proceed with that process of extraction and commit themselves to no cause but that of Ireland.

The death of a venerable member of the Dominican Order is announced in

the person of the Very Rev. P. P. Conway, which took place a few days ago at Drogheda. Father Conway was for many years Provincial of the Order in Ireland. Born in Dublin in 1822, Father Conway entered the Dominican Order in his boyhood, and made his novitiate and afterwards his studies in the House of Corpus Santo, Lisbon. When he was ordained his first mission was in the Dominican Church in Old Denmark street. Subsequently in 1855 he was appointed Prior in Cork, and there, too, his name is still held in veneration. In 1866 he was transferred to Tallaght and took charge of the novitiate, a charge he did not relinquish until increasing delicacy of health compelled his superiors to choose for him some field more suited to his failing strength. For 13 years his figure was well known to the people of Drogheda, passing silently and quietly amongst them, and the impression made upon them was abundantly shown by the sympathy manifested as soon as it was made known that the venerable priest had passed to his reward.

It is reported that a remarkable development of the anti-Ritualistic movement was witnessed at one of the Belfast Episcopal churches on Sunday. It is alleged that Ritualistic practices have been introduced into this church, and on Sunday evening a mob of a thousand assembled at the church. As the service progressed the clamor which was raised increased in volume, and in the end matters became so serious that a force of over a dozen police had to be called to the scene. A clergyman on his way from church homewards was followed by a boisterous and demonstrative crowd.

Mr. J. F. Egan, the newly-elected swordbearer of Dublin, arrived at Kingsbridge terminus, Dublin, on Sunday. He was met by a large gathering of friends. Mr. Egan, whose conviction for treason felony many years ago at Birmingham Assizes formed the subject of discussions in the House of Commons, was received by members of the Amnesty Association, and escorted by torchlight procession to the York Street Club, where in an address he pointed out the efforts of Irishmen in America to secure the release of the prisoners now incarcerated for offences of a political character.

A few days ago another of the disgraceful scenes was enacted. The victim was John Murray, a tenant on the lands of Brada, about three miles from Danganway. The eviction took place for non payment of 23 years' rent, due to Mr. Wright Sherlock, the landlord, and the work was carried out by the sheriff's representative, the landlord being represented on the occasion by his agent, Mr. Gernym, of Ballyglasson. A posse of police from Castlemary and Killeagh were present to protect the bailiffs, but no resistance was offered. The greatest sympathy was manifested by the people of the surrounding district. Previous to the eviction proceedings the tenant, who is popularly known as 'Captain Murray,' made an effort through his friends to the agent, Mr. Gernym, to pay £20 in hand, which is a year's rent, but the agent declined to accept same. The lands are of a peculiarly barren kind, and the dwelling house, a wretched one, in which Murray resided, had scarcely a vestige of a proper roof, and the entire surroundings presented a most abject spectacle.

PARNELLITE CONVENTION.

Objection Taken to a Statement Made by Mr. Chamberlain.

DUBLIN, October 10.—The Parnellite convention was opened here today with Mr. John Redmond, presiding. During the course of his address, Mr. Redmond remarked that it was incredible that a statesman with Mr. Chamberlain's experience and astuteness should declare that the passing of the Irish Local Government Bill satisfied the aspirations of Irishmen. The Parnellites, he added, would not be satisfied until they secured home rule.

Resolutions were passed in favor of home rule, approving the local government act, denouncing the project of an Anglo-American alliance, and urging the release of political prisoners. The following is the text of the resolution denouncing the proposal of an Anglo-American alliance:— "This convention denounces the project of an alliance between Great Britain and the United States as a selfish attempt on the part of England to drag the American people to its aid in its struggles with the powers of Europe, among whom it now stands, by reason of its bad faith, absolutely, isolated. Consequently, as friends of America, we, the members of this convention, hope that the Republic will not allow itself to be embroiled in European squabbles, from which, however these may result, it cannot derive any corresponding advantage for American interests."

Woe unto every slanderer and back-biter, who heapeth up riches, and prepareth the same for the time to come. Did the Almighty, holding in His right hand Truth, and in His left search after Truth, ask me to select one, in all humility, but without hesitation, I should select search after Truth.

AT THE SHRINE OF STE. ANNE DE BEAUPRE.

The Past Season the Most Fruitful of Miraculous Cures.

Fifty Thousand Pilgrims Visited the Sacred Spot During the Month of July—Distressing Causes of Physical Infirmities.

Each time the shrine of Ste. Anne de Beaupre is visited it reveals something new and spiritually interesting to the observant mind, and go when ever you like you are sure to see gathered there some stricken and afflicted individuals whose bodily ills are beyond the power of surgical or medical skill to remove. Last week I paid the sacred place a visit on a very quiet day, and still there were groups of spiritually and physically afflicted creatures hovering around the statue of Ste. Anne. Among the latter class I saw a man whose deformity of body rendered him an object of pity far beyond anything I had ever seen in human shape before, and yet he had the personal ambition to move about unaided and alone by a process of locomotion the feeblest and apparently the most painful imaginable. However his dislocated body became reduced to its present shape and form is a puzzle to the non-surgical mind. When he walked, if walking it could be called, both feet and one hand were employed, and in the other he held his hat and some other belongings. As he made slow progress across the floor of the Basilica his eyes were turned upon him, so peculiar and pitiful were his efforts in moving along. He was leaving the statue of Ste. Anne and making his exit by the door of one of the side chapels. And as he ambled away the sad expression of his face told all too plainly of the depth of his anguish within. He was young in years although wasted and decrepit before his time, and he seemed to carry a load of grief which no human agency could alleviate or cure. He, no doubt, realized this himself, for while sadness was depicted in his forlorn countenance, as if all his hopes were centered in the merciful indulgence of good Ste. Anne, and the great over-ruling Providence, who withholdeth or bestows favors, as I may seem good in His sight.

Reflections of this sort are apt to beget serious thoughts in the mind, and I could not refrain from thinking of the countless thousands of men and women who enjoy the gifts of perfect soundness of mind and limb with more or less beauty of figure and face, and many positions of worldly advantage, and who are nevertheless unhappy and discontented with their lot. It is the mind and feelings of the unfortunate man referred to could be read, what wealth or position would he not exchange for the restored use of his health and strength. In another view, as afflicting the large numbers of helpless and deformed who are to be found in any community, what a consolation to them must it not be to realize that such a place exists as the blessed Shrine of Ste. Anne, a merciful spiritual court of last resort, wherein some measure of relief can always be depended upon, for it is allowed by all contrite pilgrims who visit the place that no worthy supplicant goes away without receiving some benefit either in bodily remedy or spiritual refreshment or calm resignation.

We have been assured by Rev. Father Holland, C.S.S.R., and the other Fathers in charge, that the past season has been the most fruitful in miraculous cases of any in the history of the institution. The fame of the Shrine has widened with its years, and is as well known in many parts of the United States as in Canada itself. Nor is its reputation confined to this side of the Atlantic, for St. Anne de Beaupre is known in European lands as well. In one Sunday in July, on a date near the feast of Ste. Anne, seven different pilgrimages visited the Shrine, numbering over 6,000 souls. Of these, thirteen car loads were sent forward on one trip by the Quebec, Montmorency and Charlevoix Railway. Then there is also the facilities offered by the chartered steamers and the numerous boats plying between the Shrine and Quebec in the Summer season, and next year, as per authoritative announcement, the facilities for travelling to Ste. Anne's will be doubled, for the Messrs. Beemner have resolved that the electric cars will be running there in time for the pilgrimage season.

It is estimated that 50,000 persons visited the shrine in July of the present year. To particularize each miraculous cure would exceed the space allowed me; let it suffice to detail two which took place on the same day and within an hour of each other. The first was that of an afflicted nun from Watertown, N. Y., who accompanied the Ogdensburg pilgrimage in her stricken and utterly helpless state, and returned to her home perfectly cured. Her case is peculiar by reason of its circumstances, for her complication of diseases rendered her unfit to travel, and she was advised by the Rev. Mother Superior to undergo an operation at home as a last resort to save her useful life. The good Sister, whose obedience was unflinching in every other case, balked at the thought of the surgeon's knife, and Bishop Gabriel was asked to impose his episcopal authority to compel compliance with the Rev. Mother's wishes. This, however, the Bishop refused to do, leniently allowing the afflicted Sister to follow the remedy of her own choosing. She had unbounded faith—not only in good Ste. Anne's power to heal her, but to procure her strength to make the journey to her shrine. The confiding nun's faith was rewarded in both cases, for she came a feeble, suffering invalid, and went away rejecting in restored strength and activity of body and limbs.

The Te Deum of Thanksgiving for her marvellous cure was hardly finished, when a like holy colic had to be gone over again in pious acknowledgment of the supernatural cure of a poor Indian who had painfully travelled all the way from Cape Accompanyed by his wife to seek deliverance from his terrible bodily ills at the foot of Ste. Anne's Shrine. His strange faith, savage though he was, met with instantaneous cure. On a day near that date, a girl who came with Rev. Father Stanton's pilgrimage from Smith's Falls, was cured of a disease which embittered and made her life useless for 25 years. She left her crutches behind her—and went away thankful and rejoicing. Cases of a kindred nature could be cited by the hundred, but it is sufficient to know and believe that such a sacred shrine exists whereat all manner of bodily and spiritual afflictions can be cured by a merciful and supernatural power which is mercifully extended to all who approach the hallowed spot with a pure disposition and a yielding faith. The historic Quebec is the gateway through which the pilgrims approach the venerable place, and they are doubly recommended for their unaided efforts and scenery and after leaving Ste. Anne's they did not fail to visit a city where the signs of religion and Christianity are more pronounced.

On the occasion of the departure for Europe on Saturday of the Rev. Father Andrew Cullinan, a number of friends gathered at his father's residence to wish him success and an early return.

Rev. Wm. Veitch, P.P. of Conception Harbor, Newfoundland, visited the TRICE WITNESS office on Tuesday afternoon. The Rev. gentleman is looking remarkably well and is on a business trip. He celebrated his 25th anniversary in the priesthood two years ago in a fitting manner. He is a warm supporter of the TRICE WITNESS. Before returning home he intends paying a visit to some cities of the United States. He is the guest of the Fathers of St. Patrick's.

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The new Chinese Ambassador to France is a Catholic. His name is Tsching-tsun, and he belongs to a family that was converted 200 years ago.

Runger says that the Western summer school has found Madison a non-paying place, and the consequence is that the management is now in doubt nearly \$10,000. It is now suggested that the future sessions be held at some place near Chicago, in the State of Illinois, that its proximity to that city would attract an increased attendance. The Catholic citizen would seem to him to be in a most unfortunate position in the management of the Columbia school for it says that several prominent Chicago laymen could be interested in the management of the school, it might swing away from the clish of rival ecclesiastical following, whatever they may mean.

Rev. Father J. A. Kuz died Sept. 20 at his family residence, Dubuque. He had been ill for the past two weeks with a bronchial disease. He was 57 years of age at his decease. He completed his theological studies at Grand Seminary, Montreal, Canada, and after a sojourn of two years ago returned to his city. At the time of his death he was pastor of the Catholic church at Williams, Iowa.

The Fathers of the Society of Jesus in Sydney, New South Wales have selected one of their eldest members in the death of the Very Rev. John Murphy, P.P., of St. Andrew's, St. Louis, Mo. He died Aug. 21. He went to Australia eight years ago, taking up the position of Prefect of St. Andrew's, Sydney, in which position he continued till his death. Father Murphy was born in Clonmel County, Tipperary, Ireland, on Sept. 18, 1832. He entered the Catholic University of Ireland at the age of 14, afterwards studying literature humaniorum at Keshington, London, matriculating with distinction at the London University. Entering the Society of Jesus on Sept. 28, 1850, he studied philosophy for three years at the great college of the Society of St. Bonaventure. Proceeding to Spain, he made a distinguished course of theology at Oca Beivesca, Spain. Having completed his studies in France he received a teaching appointment at Clongowes Wood College, County Kildare, the Irish-Catholic Exon. Here he remained for five years, becoming then Prefect of Studies at St. Stanislaus' College, Tuillamore, where he continued till 1889, but suffering from chronic phthisis, he was sent to Australia for the good of his health in 1891. The deceased came of a very distinguished family. His eldest brother is the Very Rev. Canon Murphy, P.P., of Arran Quay, Dublin. Brigade Surgeon Lieutenant Colonel W. Murphy is also a brother. The present rector and master of novices at St. Stanislaus' College Tuillamore, Ireland, is also a brother of the deceased priest. His sister was lately Superioress of the Loretto Convent of Dalkey, Ireland, and some time rectress of the college of the same Order for the higher education of ladies at St. Stephen's Green, Dublin.

Rev. Dr. D. J. Stafford, of Washington, D. C. has declined an offer of \$40,000 for 40 weeks to deliver lectures in connection with the production of the "Passion Play" by the cinematograph.

American Catholic exchanges say that Dr. Stafford was from the first disinclined to accept the proposal. Some of the most prominent Catholic clergy and fully urged his acceptance of the proposition, however, and it is understood that the whole matter was left to the decision of Cardinal Gibbons, who felt at the time that he could not spare Dr. Stafford from the diocese.

The Passonist Fathers' congregation at Holy Cross church and monastery, Mount Adams, Cincinnati, O., celebrated the silver jubilee of the church last week.

NOTES ON CATHOLIC NEWS.

The devotions during the month of October are largely attended. The Holy Father is very desirous that Catholics should attend these devotions which are so greatly enriched with indulgences. An indulgence of seven years and seven times forty days is granted to all who attend any of these religious exercises, and a plenary indulgence, with the usual conditions of confession and communion, to all who shall attend at least ten of these exercises in the Church, or who shall say the prescribed prayers, the five decades of the Rosary, with the Litany of Loretto, when they cannot attend the public devotions. The devotions commence each evening at 7.30.

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Rev. Father Veitch, speaking of the railway which has been recently completed by the Messrs. Reid of this city, entertains great hopes for the development of Newfoundland with its vast mineral resources. The coal mines lately discovered give great hopes for the future. He states that this season more tourists visited the too long un-known Island than ever before, and they were delighted with the charming scenery and pleasant resorts. The trip from Sydney to the terminus of the Railway, Portaux Basque, occupies but six hours.

Mrs. Louis Adam, mother of Rev. Father F. L. T. Adam, curé of the Sacred Heart Parish, died on Friday afternoon.

Rev. Hugh McMahon, senior priest of the diocese of Milwaukee died at the parochial residence of St. Jerome's Church, Oconomowoc, of which he was pastor, on Friday a week ago.

Father McMahon was born in County Tyrone, Ireland, Nov. 2, 1823. He commenced the study of Latin and Greek under a private tutor at an early age, afterwards entering St. Patrick's College, Armagh, where he remained for six years. He then went to All

Hallows Seminary, Dublin, remaining two years and becoming affiliated with Bishop Kenrick of Philadelphia. In 1844 Father McMahon came to Philadelphia and entered St. Charles Borromeo's seminary, where he was ordained to the priesthood on July 16, 1848.

On Saturday, 24th September, the Bishop of Salford (Dr. Bishopp) laid the foundation stone of a new Roman Catholic Church in the road, Pendleton, Lancashire. The church is to be erected by the Dominican Fathers, who will expend on it £10,000, which they have received from an anonymous donor. The Bishop delivered an address extolling the work of the religious orders as the true allies of the Roman Catholic Church.

The Irish national, religious, literary, temperance and benevolent organizations are beginning to show some good results. The Catholic Young Men's National Union is to hold its annual convention this month in the national capital, where preparations for the event are already being made by the local societies. Limiting the example of the A. O. H., this Catholic organization is desirous of forming a philosophical chair at the University of Toronto and Dr. Brown's subject promises to be brought before the delegates at the coming convention.

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THE FAILURE OF PROTESTANTISM.

An American Episcopalian Minister's Opinion.

His Views Regarding the Influence of the Confessional.

(From the N. Y. Herald.) "I did not say that religion was a failure or anything that sounded like it," said Rev. B. F. De Costa, rector Protestant Episcopal Church of St. John the Evangelist, New York. "Religion is divine, and even the old Greek philosophers, over two thousand years ago, said it could never fail. It is the sectarian squabbles of modern Protestantism which are making a failure of our efforts for the Church. I am not in despair. I look for a revival of the true Christian spirit, which is above all failures."

"But I say the immorality of the present day is something awful, and what are we doing to check it? The Roman Catholics are doing much more. The more intensely Protestant a people the less religion is brought to bear with united efficiency against vice. There is no class of women in the world, I believe, so pure as the Catholic Irish in Ireland, as the Blue Books of Parliament, quoted by Mr. Stoddard, and an inquiry Protestant strict Scotland, the monthly reports of vice, published in the papers almost without a pause of mind, are something awful. What I said in my sermon, and what I repeat, is that Protestantism is fighting a losing battle, not only in religion and theology, but in morals."

"The Protestant Church has not the machinery for dealing with the vices of the world in these times. Not one clergyman in one thousand dares preach a sermon on the Seventh Commandment. The confessional and the refusal of the Sacrament in the Roman Church are the efficient means for controlling vice which we have not."

"Instead of putting our shoulder to the wheel and finding a cure for the awful spread of sin and drunkenness and Sabbath breaking we are squabbling among ourselves and spending our energies on denominational differences. There are seven sects of Methodists and thirteen sects of Baptists and almost as many distinct varieties in each of our religious groups. How is any union of sentiment or work to be got out of that state of affairs? It is a sickly humor, I say, to be combating while fifty million persons in this land are not even nominal Christians."

"What would I suggest as a remedy? The plan which was first advocated at the Lambeth Conference about six years ago and again at the last triennial Convention, which was held in Chicago three years ago. This plan was that all Protestants should unite on one broad platform, keeping only as our base four points—the apostolic priesthood, the two creeds and the sacraments of baptism and the Lord's Supper. This seems broad enough for all to unite on and to give a chance for concerted action."

"I can agree with Dr. De Costa on some points of his sermon," said the Rev. Edward Wallace-Neil, rector of the Church of St. Edward the Martyr, at Fifth avenue and 109th street. "I admit that the differences of opinion among sects make a sad outlook, but I do not admit that the Church is losing ground in any way."

The Birmingham Mercury thus gloats over the death of United Ireland: "With the silencing of the Home Rule cry the journal which voiced Home Rule sentiments so loudly ceased to have a mission. The death of this journal is the best sign of the apathy which exists in Ireland on the Home Rule question. The organ of discontent and revolt is no longer required."

The disappearance of United Ireland from the field of Irish journalism is entirely misunderstood by this Tory organ. Far from being a sign of the apathy that exists in Ireland on the Home Rule question, it is a sign that disunion is disappearing from the ranks of the Irish Nationalists. Concentration of energy is as effective in journalism as it is elsewhere. It is journals like the Mercury which are the real organs of "discontent and revolt."

The Catholic Protector, New York, will soon be enlarged by the addition of a three-story brick dormitory and work rooms to cost \$40,000. The dimensions will be 153x57 feet.

When you meet with neglect, let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.