#### The Priest of God.

BY BROTHER PAUL, O. S. F., BROOKLYN. Through years of anxious toil and earnest prayer
He studies, seeks the precious golden layer
Of knowledge, deitly hid beneath a rugged
breast, Where, oft-times, wearied nature sinks to

rest.

Een in the hours when nature loves repose.
His spirit sips where wisdom's cap o'erflows;
Or seaming o'er again the classic page—
His boylood ripened now to maniv age:
With philosophic eye his view expands
From faithful homes, to darksome heathen
landard homes, to darksome heathen
The spark of love enkindles pure desires.
His first, his greatest joy is now to find
The way.

irst, his greatest joy is now to find way to please the Lord, to serve man-kind. From earth, from passions set completely free, Before the God of Love he bends the knee; And, from his inmost soul, his tongue pro

And, from his inmost soul, his tongue proclaims
That these, and these alone, shall be his aims.
And now a brighter glow illumes his face—
Lit up with heavenly joy and inward grace:
Anon, a cloud neroes his brow pears
Portending evils in the coming years.
A constant will his purpose for a right—
The cloud is gone, again he's filled with light.
Though sorrow of affliction stand before,
Or famine stalk without the cottage door;
Though pestilential horror shace is breath,
And scatters wide the fruitful seeds of death;
Though bellowing canons frighten as they
roar,

When tyrants waste the land with cruel war;

### KNOCK MIRACLES.

MORE CURES-LETTERS TO ARCHDEACON CAVANAGH. REMARKABLE TESTIMONY-CURES IN NEWFOUNDLAND

Mrs. Maurice Hogan, of Northern Bay, about three years ago a "tumor cancer" made its appearance on the lid of the right eye; grew slowly, suffered occasionally slight pain. Last January it commenced to increase rapidly, so that at the time of the application of the water it covered her the extent of about two inches, closing the eye altogether. She suffered the most excruciating pain even at the the most excruciating pain even at the mere entrance of any person into the room where she was. To touch it was almost death to her. The moment she applied the water all this pain and sensitiveness ceased, and she could touch the tumor and move it about without the slightest inconvenience. From that moment it comvenience. From that moment it com-menced to heal, and when she came before us (after three weeks) it was not more than a quarter of an inch, having a healthy appearance, and fast scaling off, and she could see perfectly with the eye which had been deprived of sight for nearly three

years.

Mrs. Patrick Hogan, Northern Bay; suffering for twenty years from pain in the jaw; was worn to a skeleton; looked on death as inevitable; her brother died of same disease; lost use of lower jaw; could not disease; lost use of lower jaw; could not eat for three days. On first application of the water she felt a perfect cure; got up from bed, joined the family at tea, and even ate a hard biscuit, having recovered

perfect use of her jaw.

Joanna Collins, of Job's Cove, nine years old, had from infancy a pearl on her eye, which had given great trouble. Last spring a violent pain set in, and the eye became very much inflamed. The moment the water was applied pain ceased; the pearl commenced to disappear notably on each application of the water. In three days in the commenced to the water. days it was gone altogather, and the child now sees with that eye as well as with the

Martin Colbert, of Job's Cove, aged twenty-three, born blind, one of the eye sockets is empty. In the other the white and pupil are about a quarter the size of an ordinary eye, much sunken and drawn towards the nose, so that any person seeing him would immediately pronounce him blind. He craved to be brought to the priest's house, where he received some water. The following is his statement: Could never see any object. If a light were brought slowly across his eye he would have a discovery across his eye he would have a dim perception of something being before him. Applied the water at the priest's house, and on his way home received sight in the eye. Could plainly discern the objects around him—such as trees, cattle, etc.—and asked his uncle what they were. He was especially aston-ished by sight of a waterfall. Could see a person twenty yards off. On first beholding the light he was in ecstasy, and exclaimed, "Oh! what a pretty thing it is." That same night he could see the moon and stars in the heavens. When we saw him he had walked from his home unaided (his sister following him) to the priest's house, three miles, without being guided.

CAPPOQUIN, COUNTY WATERFORD,

August 23, 1880. REVEREND SIR: I have been suffering for two years from a cancer in my lip. I g the Easter water and washed the cancer with it. I thank the great God of heaven and his Holy Mother, that have taken such interest in a poor sinner like me, I am perfectly cured. I am, sir, your most humble servant, John Barry.

Ferns, County Wexford, Aug 30, 1880.

Rey, Apelips, or County Wexford, Aug 30, 1880.

REV. ARCHDEACON CAVANAGH: I visited Knock church. I went there bent to the Rhock church. I went there beat to the ground, laboring under rheumatic pains, unable to do work for two years previous. By praying to the Blessed Virgin Mary, holy St. Joseph. and St. John the Evangelist, I received great benefit before I left, and by using the cement which I brought with me I beyone country. with me I have received my health, thank Please, Rev. Father Cavanagh, you may insert my name in the paper. I am, your humble serve

r humble servant,
DANIEL DONNOLLY. LANCASHIRE AND YORKSHIRE RAILWAY,

DIXON FOLD STATION, Aug. 31, 1880. THE REV. ARCHDEACON CAVANAGH:
DEAR REV. FATHER: On July 13 I had the happiness of receiving a little of the cement from you, which cured me. For the last two or three years I was deaf in the right ear, and I am glad to say that the day after I tried the cement I could hear as well as if nothing had ever been wrong as well as it nothing had ever been wrong with me. I would feel greatly obliged if you could send me a little more for a friend who is very subject to fits. I remain your obedient child in Christ,

E. GRAHAM. THE ALLEGED APPARITION AT KNOCKMORE.

are comfortable and intelligent above the are comfortable and intelligent above the structure of country-people. It is situated on the margin of the beautiful Lough Conn, under the eastern shadows of Nephin and the Ox Hills, and it is as beautiful and romantic a spot as could well be found. It is each evening resorted to be large numbers of business resorts. ed to by large numbers of business people of Ballina, and numbers of cars run daily to and from Ballina. Yesterday evening there were over a thousand persons present, and when darkness came down, and the full autumn moon shone out, droves of people came flocking along the roads to-wards the chapel after their hard day's toil. One cure or miracle is alleged to have already taken place on an old woman known as Widow Kelly, living within one mile of the chapel. For the three years her right side has been parathree years her regard only move with erutches, dragging her right foot along the ground. She had been daily performing stations in the chapel since the visions were first reported, and a few evenings she left her crutches after her. walked home as strongly as she did before the was afflicted. This was testified to by her own son. Other cures were reported, but not so fully substantiated.—Irish Times.

THE APPARITION IN BALLYRAGGET CHURCH. In the above church, at the devotions on Sunday evening, the Rev. N. Murphy lectured on the teaching of the Church regarding apparitions. He said the subject was treated by various spiritual writers, especially by a Jesuit who lived towards the latter part of the last century, named Scaramelli, from whose treatise on mystic theology he quoted as follows: "That they are simply manifestations of objects by their visible images being brought before the mind or imagination. Following the teaching of St. Thomas, they are the work of the angels, formed from bodies of light and made by them in such a way as to represent the personage whose the work of the angels, formed hold bodies of light and made by them in such a way as to represent the personage whose image they wish to place before us. Every class of persons in the other world has been so represented, save the souls of unbaptised children, and we have no record of any apparition concerning them. The Almighty himself was represented in the burning bush to Moses (Exodus iii, 2), and theologians teach that our Lord since his ascension has only appeared in his own person to St. Paul at the gate of Damascus (Acts ix. 3). The appearances of himself and the Blessed Virgin are formed by the angels in the manner above described. It is the teaching of the Mystic Theologian that these appearances are the lowest form of supernatural manifestations, and are of supernatural manifestations, and are principally intended as a rule for beginners, or those not so well grounded in the spiritual life. They are only its condiment and sweetness, and should not be preferred to the substance. They should not be desired or too much sought after, and should always be received with great caution, and not venerated only conditionally selective. t venerated, only conditionally, relatively, and after having been tested with the sign of the cross and exorcism." The rev-erend gentleman concluded by saying that the fact of their having promoted piety was a proof of their heavenly origin, but that his dealings with those things were reserved and subject to ecclesiastical authority. A respectable and intelligent woman from the neighborhood, named Mrs. Salmon, stated that while the devotions were proceeding she saw the Blessed Virgin over the high altar, dressed in white, and having on a crown, with her hands raised as if blessing the people, which continued for about an hour.

MIRACULOUS CURES AT KNOCK. It is stated that three miracles took Thursday-one a man who had been disabled from spine disease and crip-pled. He has left his truss suspended amongst the many other flung away signs of human infirmity that are to be seen re. Another, a woman from England and a third, a prostrate cripple lady from
America, who on going aboard ship in
New York was carried on a litter by four
salors. It is stated that she is walking
about the church at Knock at present, a sign and proof of her own faith aud the power and goodness of God, and to the praise and honor of his Blessed Mother.—

# A PLEA FOR THE CELT.

LADY'S TESTIMONY TO THE LONDON TIMES-THE DREADFUL LAND LAWS OF

An Irish lady of property, Miss M. Sharman Crawford, has addressed the following plea for justice to the Irish tenants, to the London Times.

A due consideration of the Irish Land question involves a clear apprehension of the fact that laws are controlled and modified by custom in their action. In England the law of landlord and tenant is not inequitable. In a country where the land-owner invests money in farms, buildings, drainage, and permanent improvements he can equitably raise a tenant's rent in drainage, and permanent improvements he can equitably raise a tenant's rent in accordance with the productive power of the soil. In such circumstances freedom the soil. In such circumstances freedom of contract between landlord and tenant is fairly practicable. When through any cause the English tenant leaves a farm, he surrenders to the landlord only what is in equity, as well as law, the landlord's property. Far different is the case with the Irish tenant. Modified by custom, the outcome of war, conquest, penal laws, and confiscation, the law of the landlord and tenant in Iroland conti tenant in Ireland sanctions injustice. In a country where, as a general rule, the owners country where, as a general rule, the owners of the soil make no expenditure on the land, where a yearly tenant builds his house and drains his land at his own cost, house and drains his land. the exercise of regal rights on the land lord's part often contravenes a free man's inherent right to the enjoyment of property created by his own labor. In such circumstances the rights of property, as a term have no record. term, have no moral force; for though statute law may legalize wrong, wrong remains morally wrong in despite of Act of Parliament. Through climate and

conformation tillage
LAND IN IRELAND IS EMINENTLY A MANU FACTURED ARTICLE.

Outside the rich pasture of a few central Irish counties the landlord owns in general only the raw material of production. In ordinary level as well as low-lying land drainage is an absolute necessity for cultivation. The small field around the cabin, The belief in the strange apparitions at the little chapel of Knockmore is becoming daily more general, and the number of willing witnesses are rapidly increasing. Knockmore is a village whose inhabitants when the tenant's toil, save in the most of the blood, and kidneys, female productive power of the soil in Ireland is due to the tenant's toil, save in the most of the blood, and kidneys, female productive power of the soil in Ireland is due to the tenant's toil, save in the most of the blood, and builds up the entire system when broken down by disease.

exceptional cases. The Irish landlord's owns are limited to a receipt of rent; and until 1870 he could legally evict an im-proving tenant without giving him any compensation for his improvements. In such circumstances the Irish tenant was such circumstances the Irish tenant was practically a serf, dependent on favor for the unmolested enjoyment of a freeman's most elementary right. The houses he had built with his own hands belonged to his landlord. From his little farm, reclaimed, perhaps, by incessant toil from a stony waste, be turned out at six months'

THE FEAR OF EVICTION, or of an increased rent, haunted him con-tinually. Freedom of contract to a man so circumstanced was not a less empty term than freedom of flight when applied to a bird whose wings are clipped. Though better off than the Irish tenant of 1869, the Irish farmer of 1880 still lacks reasonable security for the enjoyment of the profits of his industry, since the love of home—a distinguished characteristic of the Celtic race—makes him prefer to pay even the most unreasonable demand for even the most unreasonable demand for increased rent rather than accept the money compensation for his improvements he might by law obtain. His poor cabin, built by himself or his father, is even more dear to him than is a magnificent ancestral home to the rich squire or peer, and when it happens that his little farm has been reclaimed with infinite toil from a stony waste of furze and heather, he so loves the spot that his industry fertilized that he assents to any terms that leave him an oc-cupant of his farm. But it is with a bitter sense of injury and a hatred of the law that gives the profits of his industry to anthat gives the profits of his industry to another, that he pays or strives to pay the increased sum. Failing to obtain the means to satisfy the landlord's claim, eviction turns him into a desperate man ready for any deed of violence. Love of perform its function of enforcing the ele-mentary rule of right and warning. The

sad tale may be heard on lands that once formed a portion of the extensive estates of the late Colonel Connolly. The Land Court of Dublin has been the medium of Court of Dublin has been the medium of the cultivator. inflicting great suffering on the cultivator of soil. But even on the best administered estate in the South of Ireland the fear of estate in the South of Ireland the fear of increased rent paralyses all improvement. The tenant knows that the death of a kind landlord may change his fate. He will not, therefore, efficiently drain his waterlogged fields, nor improve his house through the nightmare-haunted fear of an increase of rent based on his improvements. In such circumstances the willing agricultural laborer can frequently find no

SOME HAVE TO SUBSIST IN WINTER on what they can save from their small summer wages. Out of the nominal 8s a week the county of Waterford farm laborer at most receives, a deduction is always made for the rent of his miserable hovel. made for the rent of his miserable novel.
The exceptionally well-housed laborer of
the Duke of Devonshire at Lismore has on deducting rent, only 6s 6d a week to support himself and family. Every phase of Irish industrial life in town and country throughout the south of Ireland reveals some deep seated evil in the social condi-tion of the country, and a burning sense of inner finds expression. injury finds expression in denunciation of English laws and English rule. The ballad that obtains most ready sale on market days is the one that echoes the peatants' invariable aspiration "to be free." Coercive law may repress the open expression of sedition, but, like a smouldering fire it or seation, but, like a smouldering fire it will blaze forth fiercely as soon as the restraint is withdrawn. As sedition is the outcome of the conditions of land tenure in Ireland, the relations of landlord and tenure there have no selections. tenant there become emphatically an imperial question, and until the Irish tenant secured by law against the chance of capricious eviction or the alternative of paying an unfair rent, no permanent set tlement of that question is practicable. Should the landlord be deprived of the legal rights which frequently he can only

AT THE RISK OF DYING A VIOLENT DEATH the increased security he would obtain of payment of his now endangered rents might reasonably compensate for loss of power. The limited monarch has a hap-pier lot than the absolute sovereign; and since the Irish proprietor, through inaction, has forced the farmer to perform the rec-ognized duty of the landowner, the Irish mant may surely claim in equity what a English tenant could not fairly ask. It is time that some efficient remedy should is time that some efficient remedy should be applied to an evil under whose blighting influence tillage land in Ireland diminishes annually in amount, while the flower of the population—the young, the strong—flee eagerly from a land where the hardest toil can often earn only a bare subsistence. For the late "distress in Ireland was morely an inconvidentable arguments." land was merely an inconsiderable aggravation of chronic misery." In the most prosperous year of this century we might ask, as Bishop Berkely asked in a bygone day, "Whether there be on earth any Christian or civilized people so beggarly, wretched, and destitute as the Irish."

Yours faithfully,

M. SHARMAN CRAWFORD.

### FATHER BURKE IN NAAS.

The Very Rev. Father Thomas Burke, O. P., preached in St. David's Church, Naas, on Sunday, on behalf of the building fund of the Convent of Mercy. An immense congregation filled the sacred edifice to hear the great Dominican, whose evident restoration to health was made the cause of universal gladness. High Mass (corom pontifice) was celebrated at twelve o'clock. The Right Rev. Dr. Lynch, coadjutor-bishop of the diocese, presided at the solemn function, which was conducted according to the Dominican rite. After the High Mass Father Burke ascended the pulpit and delivered a magnificent discourse, taking Mass Father Burke ascended the pulpit and delivered a magnificent discourse, taking for his text the 22nd chapter of the Gospel according to St. Matthew. He said he need not tell them for what purpose they were assembled there to-day. They were assembled to testify by the generosity of their charity how deeply they appreciated the existence of a Convent of Mercy in their midst, and to give a proof to God and to the world, through the Church, that the attribute of God's mercy was stamped upon their souls and on their hands. The subject of that glorious attribute was by the charity for which they were come together, and was forced on their attention and significantly pointed to in that terrible passage of the Gospel which he had just read. The King had called his invited guests, and they refused to come. Then he sent out, and in the largeness of his regal hospitality, he gathered in all those whom his servants could find, and as they whom his servants could find, and as they were seated in the splendid banqueting hall, with all that the royal heart of this kingly man could spread before them, he saw one who had no right to be there, who saw one who had no right to be there, who had not the wedding garment on, and the spectacle excited his indignation. "Away," he said, "and how hast thou come into my house and sat down at my feast? Where is thy wedding garment?" The man was silent, and the angered monarch ordered him to be bound hand and foot and cast into exterior darkness. Oh, how terrible into exterior darkness. Oh, how terrible the change; how sad the fate of the unfortunate rejected guest; how strangely mys-

terious the passage of the Gospel!

The banqueting hall of the King meant the Holy Church of God, and the nuptial garment charity. It was this charity, the attribute of mercy, which the master of the feast found wanting in the rejected guest, and because he had it not he was cast forth. God seeks for faith in His Church, but God demands more; He demands from all men and all societies and communities of men the attribute of His mercy. The proof lies in the great test perform its function of enforcing the elementary rule of right and warning. The primal necessity in which all Government arose should ever form the basis of legislation. The protection of the weak against the tyranny of the strong is as necessary now as it was some thousand years ago. Grant that, as a general rule, the Irish landlord does not deal hardly with his tenants, the cultivator of the soil is ever exposed to the liability of being wronged—a death, a sale, may change his fate.

THE ADVENT OF A NEW PROPRIETOR—generally inaugurated by an increase of rent—has not unfrequently proved the ruin of an improving tenant. Many a sad tale may be heard on lands that once formed a portion of the extensive estates of the late Colonel Connolly. The Land words ringing in His ear, "Amen, I swear to you I know you not; depart from me!" Therefore, when Christ founded His Church He not only dowered it with infallible and unfading truth that was never to die upon her lips and never to be polluted by the utterance of one word of doctrinal falsehood—He not only dowered her with the manifold graces of the seven Sacraments, giving her upon her altars the Sacrament of sacraments—Himself; but He also dowered her from the beginning with lso dowered her from the the rich endowment of mercy. they turned

OVER THE PAGES OF THE CHURCH'S HISTORY they found that from the Easter morning when, with gladdened eyes, she looked into the empty tomb from which her Lord and Master had risen, from the very hour He founded her down to the very present moment, as it must be till the end of time, the eternal life of the Catholic Church was one unbroken, continuous act of one unbroken, continuous act of mercy— mercy like to that of the Most Sacred Heart of her Divine Founder and Lord.

As ministers of that virtue the Church takes the chosen amongst her children, the highest and the best and the noblest in the land—the gentle lady who has never seen any great sorrow, the gentle maiden whose heart has never known any pulsation of human love, whose virgin soul is unstained by one shade of thought to sin allied. To her she says, "If you would meet all that your heart craves for, if you would rise to the highest glory of your hopes and rise the highest glory of your hopes and spir-itual ambition, ah, come with me and I will make you a Sister of Mercy; you shall go to find the poor and the afflicted in the go to find the poor and the afflicted in the depths of their poverty, and sit down with them, and become like one of themselves; you shall visit the pest house and the fever-stricken hospital, and be in no hurry to leave, but remain there lovingly and sweetly speaking of Jesus and of Mary. Come with me, and I will make you a Sister of Mercy—that is to say, your virgin bosom shall be the pillow on which will sister of Mercy—that is to say, your virgin bosom shall be the pillow on which will rest the head throbbing with agonies of its first contrition." In conclusion Father Burke said he need not speak of the un-broken, triumphant, traditional faith of oroken, trumphant, traditional faith of that sacred county of Ireland in which he found himself to-day, and in which 1400 years ago all Ireland's sanctity found its brightest centre. The mightiest and the most glorious of their names were linked with its history. From his heart he congratulated them that the Almighty God had crowned their ancient faith that never broke its trust—that ancient love that broke its trust—that ancient love that never knew how to betray Jesus Christ or His Church—that He had crowned all by putting upon their heads the attribute of

# CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for Liquor, that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thurst: took away allayed all that burning thurst; took away the appetite for Liquor; made his nerves steady, and he has remained a sober and steady man for more than two years, and

### THE SIGN OF THE CROSS.

HOW A PRIEST ROUTED A DEVIL AT A SEANCE.

The Semaine Religieuse of the diocese of Grenoble mentions a fact worthy of being communicated to all those who make the sign of the cross. It bears all the characteristics of truth, and is connected with a long series of similar facts which we read of in ecclesiastical history; it is declared to be certain by that very reliable paper, and happened to such a man as Father Jandel, a Dominican, whose eloquence, learning and piety are such as to remove all danger of illusion or fear of imposture. We quote the words of the above-mentioned journal: The Semaine Religieuse of the diocese of journal:

The following account is authentic, because before giving it publication we have sought and investigated the proofs. Father Jandel himself related it to several persons whose written deposition we have

persons whose written deposition we have now in our hands.

Father Jandel on one occasion while preaching in Lyons, was led by some in-terior movement to speak to the faithful about the sign of the cross, and, not resist-ing the inspiration, made it the subject of his discourse.

As he went out of the Cathedral a man As he went out of the Cathedral a man accosted him, saying: "Do you believe all that you have just been teaching?" "If I did not believe it I could not teach it," was the answer. "I hold it as a certain

fact."

"Really !" replied the astonished interlocutor. "You believe this? Well, I am
a freemason, and I do not believe it; because I am so surprised at what you have
been teaching I propose to put the virtue
of the sign of the cross to a proof. Every
evening we assemble in such a street at
such a number, and the devil comes in such a number, and the devil comes in person to preside at our meeting. Come this evening with me. We will wait for you at the door of the room. You will make the sign of the cross over the assembly, and we will see if what you have said be true."

"I do believe in the virtue of the sign of "I do believe in the virtue of the sign of the cross," replied Father Jandel; "but I cannot without reflection put my faith to such a proof. Give me three days to con-sider it." "Whenever you are ready to put your faith to this test I am at your orders," and he gave his address to the Dominican.

Dominican.
Father Jandel went immediately to Carrather James went immediately to Cardinal de Bonald to ask him whether he ought to accept the challenge of the cross. The Archbishop assembled some theologians, and discussed with them at length the pros and cons of this proposition; finally all were of the opinion that Father Jamelel ought to accept it. del ought to accept it. "Go, my son, said Cardinal de Bonald, "with my bles ing, and God be with you." Forty-eight hours still remained, which Father Jandel passed in prayer and mortification recom-mending bimself also to the prayers of his passed in prayer and mortification recommending bimself also to the prayers of his friends. Towards evening of the day which had been fixed, he knocked at the door of the freemason, who was expecting him. He was dressed as a secular with nothing to designate a religious except a cross which, however, he wore concealed. He was led into a large hall splendidly furnished, and so brilliantly illuminated as to dazzle the eyes. The doors were closed; the hall began to fill; soon all the seats were occupied: then the devil appear. seats were occupied; then the devil appear-The man who had introduced the ed. The man who had introduced the Rev. Father said to him, "there he is!" Instantly drawing the crucifix from his breast Father Jandel held it in his hand, making with it over the assembly the sign of the cross. A clap of thunder would not have had so unexpected, so sudden a result. The lights were put out; the chairs tumbled one over another, and all fled.

The freemason led the way for Father Jandel, and when they were at some distance, without knowing how they had estance, without knowing how they had escaped through the darkness and confusion, the adherent of Satan fell upon his kness before the priest: "I believe," said he, "I believe, pray for me! I am converted! hear me!"

Father Jandel did not give the name of this freemason, but to the end of his life his conduct was most edifying.

# DISTRESSING DEATH OF A PRIEST.

A private dispatch received at Sar A private dispatch received at San Francisco on the 4th inst., announces that a tourist party with Judge Donohue, of the New York Supreme Court, while returning from the Vosemite in a six horse coach were capsized near Milton, Cal. Father Treanor had a leg broken, and his death, followed its amountation. Judge Father Treanor had a leg broken, and his death followed its amputation. Judge Donohue and his wife and Mr. Walton sustained slight injuries. The other members of the party were not hurt. The Rev. John A. Treanor, to whom the dispatch refers, had been the pastor of St. Lawrence's Church, on Eighty-fourth street, New York City, for three years past. He was born in that city, and educated there at St. Francis Xavier's College, in Sixteenth street. Upon graduation, he accepted a position as tutor in the college. He joined the Society of Jesus soon after. After his ordination, he remained with the college for three years as Vice-Prefect, when he was proffered the position of First Prefect of St. John's College, Fordham. Here he remained for six years, and he was then called to St. Level. of St. John's College, Fordham. Here he remained for six years, and he was then called to St. Lawrence's parish. Though one of the youngest of the parish priests of the city, he was one of the most popular. Having one of the largest of the Catholic charges, he was a hard worker, and it was with the idea of raising many towards the with the idea of raising money towards the fund for a new church edifice that he was visiting California, intending there to meet some wealthy friends. He was taking also a much-needed rest, this being his first vacation in twelve years. He left New York about the 6th of September, intending to be back again about the 20th of October. Judge Donohue, who was one of his parishioners, was spending his summer holiday in a transcontinental trip, and was travelling in company with his pastor. None of the others of the party

were seriously injured.

The remains of Father Treanor will be

#### embalmed and brought East. "LIES! BIG LIES!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised know of a number of others that have been raised from beds of sickness, suffering and almost know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ilk.

## THE GIRLS WHO GET MARRIED.

"How did that homely girl ever contrive to get married?" is not unfrequently remarked of some good domestic creature whom her husband regards as the apple of whom her husband regards as the apple of his eye, and in whose plain face he sees something better than beauty. Pretty girls who are vain of their charms are rather prone to make observations of this kind and as a second kind, and consciousness of the fact that flowers of loveliness are often left to pine on the stem, while weeds of homeliness go off rapidly is no doubt, in many cases, at the bottom of the sneering question. The truth is, that most men prefer homeliness nd amiability to beauty and caprice. Handsome women are apt to overvalue themselves, and in waiting for an immense themserves, and in waiting for an immense bid, occasionally overstep the market. Their plain sisters, on the contrary, aware of their personal deficiencies, generally do their best at all times to produce an agree-able impression and in prost in a second their best at all times to produce an agree-able impression, and in most instances succeed. They do not aspire to capture paragons with princely fortunes, but are willing to take anything respectable and love-worthy that Providence may throw in their way. The rock ahead of our haughty beauties, and connectish beauties in beauties and coquettish beauties is fastidiousness. They reject and reject until nobody cares to woo them. Men do not like to be snubbed or to be trifled with —a lesson that thousands of pretty women learn to letter. learn too late. Men who are caught merely by a pretty face and figure do not, as a rule, amount to much. The practical, useful, thoughtful portion of mankind are wisely content with unpretending excel-

#### PROTESTANT MISSIONS IN CATHO-LIC LANDS.

Presbyterians as a body are reputed and not without reason, to be a nard-headed set of men with commonsense business views about religion as about most things in this world. Their rugged nature, that peculiar mixture of Scotch granite dashed with Geneva bitters, yields slowly and reluctantly to the general looseness of the times. They still maintain all the old hatred of Rome, aversion to Rome's ways, abhorrence of the Scarlet Woman. It is hard for them to be gentle and charitable in their dealings with Catholics, or to look upon a Papist as possibly fitted for heaven. Nevertheless they are shrewd, sensible men who know the value of a bargain, how to make know the value of a bargain, how to make money, and also how to keep it. They are not fools. Yet they will never get over the folly of squardering their money in the wild endeavor to convert Catholics to Presbyterianism. There are Catholics who have been Presbyterians, and their number is by no means small. A very eminent convert from Presbyterianism. Father Howit of the Paulists, some time are eminent convert from Presbyterianism, Father Hewit of the Paulists, some time ago wrote a remarkable work, The King's Highway, with the express design of appealing directly to the Presbyterian body, and proving to them that by following their own teaching and belief the Catholic Church was the only way to salvation. How many converts the work made we do not know but it sneedily ran through do not know, but it speedily ran through two editions. Converts from Presbyter-ianism to Catholicity are by no means rare; but from Catholicity to Presbyterianism how many can be shown? Can the entire Pan-Presbyterian Council now as-sembled in Philadelphia show the world a single specimen brick of this peculiar structure, a single honest conversion by reason and faith unalloyed by any possible worldly consideration or any moral lapse? We doubt very much if it could; lapse? We doubt very much if it could; indeed we have no doubt whatever in the Catholic may leave his Church in order to better his position in life and join some denomination with that view; or he may lose faith altogether; or, as too often happens in this country especially, he may be captured early in life and grow he may be captured early in life and grow up a Janissary in the enemy's camp. But no Catholic in complete passession of his reason and moral sense ever leaves his Church for another; and intelligent Pres-byterians are just as much convinced of this as we are.

How, then, so hard-headed a set of learned gentlemen, assembled in solemn council, could listen in patience to the twaddle of the Rev. J. T. Arrighi, who claims to be a minister of what is called

twaddle of the Rev. 3. 1. Arright, who claims to be a minister of what is called the Free Church of Italy. It is hard to understand. Mr. Arright's motive in attending the Council had no disguise whattending the Council he said. ever about it. If the Council, he said, proposed to give money to any Church in Europe they should give to the Free Church in Italy, and in effect a contribution of six dollars from each of the Presbyterian Churches in the United States was asked to maintain the salaries of the Waldensian ministers in Italy. Mr. Arrighi was quite enthuiastic about the prospects of Presbyterianism in that coun-He proposed that the fourth meet-of the Council should be held in the ing of the Council should be held in the Holy City. The man's tongue would slip up in spite of himself. A Presbyterian speaking of Rome as the "Holy City," betrays a different kind of training from that of the ordinary follower of John Knox. "Too many object to this on the ground that there is no building large enough to hold this august body," said Mr. Arrighi; "but, brethern, let me say that by that time we expect to have St. Mr. Arrighi; "but, brethern, let me say that by that time we expect to have St. Peter's, which will hold half the population of Philadelphia." It is to be feared that this continue. that this gentleman is counting on a very big Presbyterian chicken long before it

The reports of the progress of Presby-terianism in other Catholic lands were not encouraging to the Council; and yet Presbyterians here will continue to supply funds to support pasters without flocks, and evangelists without an Evangel. The only thing that these men effect among the people they profess to be attempting to convert is trouble. They do no good; but they sometimes do harm.

We recently exposed the hollowness of Protestant missions to the heathen, abou which so much fuss is made, and on which such enormous sums are annually exposed. Presbyterians here will continue to sup-

such enormous sums are annually expended. But if they are hopeless, Protestant missions to Catholic peoples are doubly so. Macaulay's line by which he sepa-rated Catholic from Protestant nations, even geographically, still exists, save that Catholics are constantly if silently invading the Protestant domain, and bit by bit reconquering what was lost three centuries ago. Presbyterian efforts in Catholic lands are simply a double waste of energy and money. - Brooklyn Review.