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social obligations forces us to recognize that they who have grown accustomed to a kind of labor which cripples and

narrows and renders them incapable of doing other kinds of work, have a claim upon their employers which the mere pyment of their wages does not satisfy.

They may not be turned out to enter the poorhouse or to starve. Some sort of insurance in case of sickness or

accident, and in case of death, means

sustenance for their families, should be

provided. If good will prevails ways

of helping will not be difficult to discover. The unions themselves should become for their members schools of forethought and moderation, of sobriety and frugality. The introduction of the schools and discovery and frugality.

anarchistic or socialistic theories and projects into their discussions, can only divert their attention and efforts

can never be realized. Let them be-ware of those who sow the seed of dis-sension, who foster distrust and hatred

They exaggerate the evils and hard-ships which the actual industrial con-

ditions involve, and ignore ordering the

very real progress which has been made. They create a bitter temper

oberness in thought and word and

them, and they would in consequence grow feeble and lead to disruption.

zed labor would be held responsible. The workingmen are not the country 1000

ARCHBISHOP RYAN.

REMARKABLE PROPHECY BY O'CONNELL-POPULAR WITH CATHOLICS AND PRO-TESTANTS-HIS POWER AS AN ORATOR -HIS TREATMENT OF THE G. A. R.-WILL HE BE A CARDINAL.

The Pope has summoned Archbishop Ryan of Philadelphia to come to Rome as soon as possible after Easter. Other Bishops of the United States are to go Bishops of the United States are to go there during the year, but the call to the Philadelphia prelate is considered significant in view of the fact that he has been suggested as the proper can-didate for an American Cardinal. The Pope is said to be anxious to make his personal acquaintance in order that he may be helped in solving the problem. may be helped in solving the problem. Archbishop Ryan's claims are urged on the grounds that he has been a Bishop much longer than Archbishop Farley of New York, whose recent visit to Rome helped along the predictions that he would be named the next American

Archbishop Patrick J. Ryan of Phila-Archdishop Father 3. Ryan of Phila-dephia, got his ambition to be some-body in the world from a pat on the head and a few words said to him by Daniel O'Connell, the Emancipator.

In 1844 he was thirteen and a student in Carlow College, Ireland. In that year O'Connell visited the college and the students were called upon to de-claim for his entertainment. He sat through the speeches, appar-

He sat through the specenes, apparently paying no attention to them, so far as outward sign was concerned, until a lad, marked chiefly by a thick shock of fiery hair, mounted the rostrum and began to speak. Then Mr. O'Connell came out of his shell, his whole ettinde departed and he gave whole attitude changed and he gave earnest ear to what the boy had to say

from beginning to end.

He did more. As the student was
starting to step down from the platform the great orator, in an excessof enthusiasm, walked over to him, placed his hand on the shock of red hair and said:

My boy, your tongue will one day make you famous. Don't neglect it; at is your talent."

That was all, but it stuck to young Ryan's mind. Like other boys of that time he had made a hero of O'Connell, time he had made a ners of O connect, and he could not get away from the prophecy. So at last he told himself that, although he was set aside by his family to be a priest, he would still try to be what O Connell said he could be if he only would—an orator.

Three years later, just a few months before O'Connell's death in Genoa, he was billed to speak in a town near Thurles, young Ryan's birthplace. When the doors were thrown open a when the doors were thrown open a red-headed boy presented himself and started to walk through.

"Hey!" yelled the doorkeeper,
"you can't get in without a ticket."
"But I want to hear Deniel Offen.

But I want to hear Daniel O'Connell," protested the lad.
"Then buy a ticket," said the man.

"I haven't any money," confessed the lad.

The man laughed.

"Then" he said, "you'll not hear Daniel O'Connell speak this night."

But the boy would not be discouraged.

He sought out the stage entrance.

"I want you to tell Mr. O'Connell bet Partiel Para, would like to speak

for a moment."
This man laughed just as heartily as the other one did. He also said much about the boy's audacity in thinking that he could gain audience with such a distinguished person as the Eman-cipator, and he did not neglect to make other personal remarks about what Cardinal Gibbons has called "Archpishop Ryan's red hat that nature gave

but young Ryan would not be laughed down. He had a tongue; Daniel O'Connell said it was his talent; he wanted to see Daniel O'Connell, he put on his chaplain's uniform, and he talked and argued and joked and bantered with the man until finally the fellow, becoming impressed with the pleader's earnestness, took in his name.

A few minutes later Daniel O'Con-nell stood before the boy.

"Well?" he said.
"Mr. O'Connell," asked the youth, 'don't you remember me?''
The Emancipator then took a good

look.
"Why, bless me," he said, "you're the boy whom I praised at Carlow College for speaking so well. What are on doing here? The boy told him.

"So O'Connell. "Well, you shall. But first tell me what are you doing

"I am studying to be a priest," "Good," answered the agitator.

"Keep it up and don't neglect your tongue. You will make your mark with it when you have entered the hurch. Come."
And so Patrick J. Ryan heard his

idol from an advantageous seat on stage. The great man once again pro-phesied that the lad would make his mark as an orator; and the boy's ambition, awakened three years before, had received fresh impetus.

The civil war had begun. Thousands of Ireland's best fighting men, forced to America in the late '40s and '50s by famine and obnoxious legislation, were flocking to the standard of the Union. Whole regiments were being formed of

Among the Irish volunteers in St. Among the Irish volunteers in St. Louis was a young priest, Father Patrick J. Ryan, who had come to America in 1852, and been ordained in the follow-ing year in St. Louis. His services were accepted as chaplain and he was assigned to a military prison. By this time Father Ryan had begun

to justify Daniel O'Connell's prophecy. His sermons, from the time of his or-

dination, had attracted attention.

"They are different," said the people, and they went in increasing numbers to hear the priest who "could need to be a said the people.

soldiers in the prison as he had gone among the people in the slums of St. Louis. He made those who were wounded laugh even in and at their pain by his wit; he cheered up others with droll stories; he kept the whole prison as cheerful as any prison can be by means of his tongue; and there are men down South to day who will tell you stories that they heard from the lips of Chaplain Ryan when they were prisoners between the years 1861 and 1865.

In his work Chaplain Ryan came in contact with men of all sorts of religious beliefs and creeds. Never a radi cal, he came to understand how men could feel differently on the subject of religion and still be sincere, and so when he was mustered out of the army and returned to his pulpit his sermon were marked not only for their elo-quence and wit as before, but for their liberal views as well.

As a result, Father Ryan's name soon

became known to Protestants, and be-fore long his speaking acquaintance with men of other faiths was as large as with men of other faiths was as large as with his own, and good Presbyterians were repeating and laughing at his latest stories every bit as heartily as the most pronounced Catholic in his

ongregation.
Thus things drifted on, Father Ryan winning the respect and regard of all creeds, to the year 1872, when the priest's eloquence brought him his first cclesiastical reward—that of Coadjutor

Bishop of St. Louis.

The promotion was fuel for his oratorical fires. For the next twelve years whenever he preached or spoke years whenever he preached or spoke in public thousands, representing all sects, crowded to hear him, and went away to tell his stories and to discuss the liberal views which he had expounded.

It was the broad attitude he took as It was the broad attitude he took as Coadjutor Bishop that first caused Pape Leo to hear of Bishop Ryan. The Pope sent for Bishop Ryan, received him in the Vatican, and in recognition of his work, which had been almost solely that of a speaker, gave him the honorary title of Archbishop of Sal-

This occurred in the same year that This occurred in the same year that Archbishop Wood of Philadelphia died. Archbishop Wood had been ultra-con-servative. Among other things, he would not let a member of the Grand Army of the Republic be buried in a Catholic cemetery. He held that the Grand Army of the

Republic was a secret society. He was opposed to all such organizations, and opposed to all such organization of the would have no rites other than those of the Church at the grave. As a result, in Philadelphia, the leading Protestant city in America, the city of the most pronounced anti-Catholic riots of 1844, when eight churches were burned and many people killed, the progress of the Catholic Church was by no means

what leading Catholics desired.

Upon the death of Archbishop Wood Church began looking around for his successor. It did not take it long to discover that Bishop Ryan was the only man in sight who was fitted for the

A man was wanted who could soften A man was wanted who could soften the widespread hostility against the to him," he said to the attendant.

"And who's Patrick Ryan?" asked the attendant.

"I am," replied the boy, "and I want you to take my name in to him and tell him I'd like to speak to him for a moment."

This man laughed just as heartily as This man laughed just as heartily as

he was the man for the place.
So Patrick J. Ryan, Coadjutor-Bishop of the archdiocese of St. Louis, became second Archbishop of the lately created

archdiocese of Philadelphia.

His first act coused the town to gasp. A G. A. R. man, a Catholic, died, and, anxiously, the members of the dead man's post presented themselves before the Archbishop and asked if they might

He not only gave his permission, but he put on his chaptain's uniform, preached the sermon and led the way to the grave. And the veterans, forgetting that they were in church and the solemnity of the occasion, cheered their

new-found comrade in arms. That act, supplemented by a few sermons revealing the speaker's tolerance, oratorical powers and overflowing humor, broke down much of the old prejudice, and before long the Archiban man addressive meeting. bishop was addressing meetings, religious and otherwise, not under Catholic

At one of them the Rev. Dr. Henry C. McCook, of the famous fighting Mc-Cooks, and one of Philadelphia's leading Presbyterian ministers, walked across the platform to grasp the Archbishop's hand, and to say that he, too, had been a chaplain in the civil war. Now, whenever Dr. McCook war. Now, whenever had and Archbishop Ryan attend banquets at the Union League, of they are members, they alquets at the Union League, of which they are members, they al-ways see to it that they sit by side, and in his sermons frequently st that "my good friend Dr. McCook,

my warm friend Archbishop Ryan, de-clares." As with the clergy, so with the laity; the Archbishop's tongue there, in one way or another. tongue prevailed

"Your Grace," said Wayne Mac-Veagh, when he was counsel for the Pennsylvania Railroad, "Mr. Roberts here, our president, who always travels with his counsel, will undoubtedly get you passes over all the railroads in the nited States if in return you will give

At the same time he has not neg-lected the Church. When he assumed charge of the Archdiocese it had 250,000 Catholic families; now it has

double that number.

He has built, just outside of Phila-

brogue, and in the next instant draw a picture that would bring tears."

So Chaplain Ryan went among the soldiers in the prison as he had gone among the requirement to the prison as he had gone among the requirement to the head gone among the requirement to the character of the interest of each that opposition and golden jubilee, and which he refused to accept, he has started building an or-

The Archbishop was once asked how he raised all the money for his various

enterprises.

"Why," he replied, "I just talked to people and somehow they give."

It was just his talking that ended the Philadelpia's great street railway strike in 1895. This leading citizen and that, had tried without success, to get the strike leaders to arbitrate. A big bribe had failed to move them.

Riot and disorder grew apace. The city's business was paralyzed. Then somebody thought of Archbishop Ryan; he was approached, and consented to

he was approached, and consented to property rights and dividends on stocks.

He went to the place where the lead-ers were assembled. He introduced himself and said he guessed it wouldn't hurt if they talked over the situation a hurt if they talked over the situation a little. It turned out that the Arch-bishop did about all the talking. He got the men with him at the start

by a funny story, and he held them by the flashes of wit with which be interspersed his argument: an be interspersed his argument: an hour or so later, when he left the meeting he carried with him the words of the leaders that they would arbitrate. The next day Philadelphia was peaceful town again, and street cars

were running as usual on every line.

"My boy, your tongue will some day make you famous." His fellow churchmen declare that if Archbishop Ryan gets the red hat, as many of them think he will, it will largely be because of his eloquence and his attitude on of his eloquence and his attitude on Church matters which he expressed, parable fashion, some few years ago when he was asked where he stood in supposed difference between Cardinal Gibbons, extreme liberal, and the late Archbishop Corrigan, ultro

"As Archbishop of Philadelphia, I naturally stand half way between New York and Baltimore."—New York Sun.

'A Mighty Heap of Thinking."

Are Catholics the only white Christians in Maryland? This is the question that intelligent colored men find themselves asking, when they consider the jim crow legislation of that State. There can be no doubt that if the

leading ministers of all Christian de-nominations had united in a protest against these iniquitous laws, they would not have been passed. But one leading prelate (Cardinal Gibbons) in the whole State raised his voice in con-demnation of the unholy acts of the godless gang who called themselves

legislators. He is a Romanist. Are all other denominations, to the tenets of whose faith the Negro is obedient and loyal, to desert him in his hour of trial? If so, it is well that we should know it at once. This knowledge, once fixed in our minds, there will be "a mighty heap of thinking." — From Odd Fellow's Journal, Philadelphia.

THE SOCIAL QUESTION.

Rt. Rev. John Lancaster Spalding.

CONCLUDED. Devices, laws and contrivances effect no permanent improvement. They are palliatives, not remedies. They appeal chiefly to the unwise and the suffering; and confidence in them as having sov ereign efficacy is a symptom of mental and moral decadence. When faith in and moral decadence. When faith in sacredness of law, and property has been lost enactments can have but a mechanical force, and mechanical force meenanical lorce, and meenanical lorce can destroy, not create, life. In an age in which it is felt that the power to renew man's spirit has departed, that the sanctuary has fallen to ruins and the shrine is empty, the superstitious confidence in the healing and transforming power of enactments and contrivances is strong. What is external is emphasized and its importance exaggerated. The wells have run dry and cisterns are built, which can be kent full only if the rain continues to kept full only if the rain continues to fall on earth. Machinery has wrought miracles; its temples are everywhere. Why shall we not make it our god? And since to hesitate is to be lost, we have made it our, god—we have made it our, god—we have made it our, god—we have made it our god and in the force of justice, moderation and honest work than by maintaining of increasing wages. For them as for all men righteousness is life and the wages of sin is death. Money is a curse to those who spend it in debauchery and riotous living, not less And since to hesitate is to be lost, we have come have made it our god — we have come to believe in matter as revealed and controlled by science and skill as our very life; as having within itself the promise and potency of all the soul promise and potency of all the soul and criminals.

The remedies for the evils from The remedies for the evils from the soul of t yearning for and foreknows. It is a dance of death; it is the open way that

leads to shame and ruin.

All this is doubtless founded in the deepest facts of human nature, but the principles it involves are not easy to apply, and the reformation which they would work can be the outcome only of

slow processes of moral and religious education and discipline. In the meanwhile help must be sought from enactments and schemes. In the first place, let the administrative lie be abolished-let the laws be enforced or repealed. Let interference with the rights of others cease, let violence be repressed and punished. But let it not be imagined that real good can be accomplished by inflicting penalties on working men who are lawbreakers, so long as the rascalities of bribe-givers and promoters of fraudulent schemes and corruptors of the public conscience and corruptors of the public conscience are ignored or tolerated or condoned. The predominant passion of democracy is to bring about equality before the law; and when a class is able by whatever means to disregard the law or to violate it with impunity, a spirit of lawlessness is diffused throughout the land. They who are able to see things as they are recognize that organization of labor and combination of capital are simply results of the industrial and him a pass to Paradise."

"Ah," replied the Archbishop, quietly, "I would do so if it were not for separating him from his counsel."

The Archbishop's reply made him two influential friends, and it is typical of the way in which he has kept Philadelphia in good humor for twenty-four years.

I lawlessness is diffused throughout the land. They who are able to see things as they are recognize that organization of labor and combination of capital are simply results of the industrial and commercial evolution which gives to our age its distinctive characteristics. Neither will disappear while the present era continue. sent era continues. Inevitably there will be conflicts between the tradeunions and the capitalists who are employers. These conflicts unions and the capitalists who are ployers. These conflicts, however, are hurtful to both and injurious to all. What can be done to make them less frequent and less disastrous? In the numbers to hear the priest who "could touch the heart string, was not afraid to tell a witty story in an inimitable He has built, just outside of Finia- irrequent and less disastrous? In the delphia, the second largest Augustian first place, both parties should recognize to tell a witty story in an inimitable in Spain. He has erected a protectory of a social law and that neither can

ing or destroying the other. It is to the interest of each that opposition and contention cease. The obstacles to be overcome are the restlessness, discon-tent and hatred of employers which the come to an understanding with one another, might be established. Heartless employers and lawless lasocialist members of the unions foster among workingmen; and the irritation and resentment aroused in employer

large, too free, too firmly founded on principles of justice and humanity to fall a prey to the victims of greed or to the victims of folly.

The excesses which have been pro-

In Recalling Souls. Loving charity is more effective in recalling erring souls than chidings or sermons, and will overcome an energy sooner than any other course. It or sermons, and will overcome enemy sooner than any other course. akes its votaries a blessing at home and abroad, and is the surest way of obtaining for them the happiness of this world in trying to make others happy. Many of the noble deeds, done happy. Many of the noble deeds, done in its name, will never be known to any, save those who are benefited by them (and sometimes even they have no knowledge of their benefactors) until that day of general reckoning when the archangel will unroll his scroll and display the records of them written in letters of gold. But the reward for from improvements and reforms which are feasible to schemes which can never be realized. Let them bethese deeds come even in this world, not only in that interior peace which virtue gives, but in the enjoyment of a return, materially, manifold, sent by of employers, who advocate strikes for slight and frivolous causes, or when there is no reasonable hope of gaining One whose infinite generosity we can-not comprehend, and Who said: "What ye have done unto the least of these, ye have done unto me." the points in dispute, the only outcome being loss and suffering for the work-ingmen and their families. Radical ag-itators are foes of organized labor. Their purpose is revolution, not reform.

PROMINENT CATHOLIC FAMILIES. and arouse angry and anti-social pas-sions in a situation in which nothing but patience and sane views and habits deed can be of help.

Were socialism to gain control of the labor unions, the public opinions of the country would become antagonistic to The outcome would be a decline in national prosperity and for this organ-

ury.

The Duke of Norfolk, whose mar-iage unites two old Catholic families, s Premier Duke and Earl in the peerthey are but part of the American people, and the people is greater and mightier than any of its parts. The true interests of laborers are inseparated by the form grice and instructions of the parts. age of the United Kingdom, Heredi-tary Earl Marshal, and Chief Butler of able from wise and just government, from domestic and social purity, from sobriety and honesty.

Corrupt politics hurt us all, but they inflict greater injury on wage-earners than on others. Where politics are most corrupt labor troubles are most acute and obstinate, for there employ-ers find it easiest to buy councils and legislatures, and are in a way compelled to buy them if they would save them-selves from blackmail and ruin. The

tenantry followed.

The Duke of Norfolk's first wife was the barony of Herries, as her father has no son, and the title descends through the female line. This will merge still another peerage in the Norfolk duke-dom, which embraces as many as eight peerages already. It has been pointed out that if the same Radical principle wage earners suffer from capital and direct their efforts to the purification

is a curse to those who spend it in de-bauchery and riotous living, not less than to those who hoard it in a miserly

anthracite coal miners who had become

socialists declared that they had been driven to this by despair of obtaining

justice from the legislature and the courts of their state. Organized labor should insist less on the wrongs which

which we suffer are to be found not in which we suffer are to be found not in sudden violent readjustments, but in gradual processes of reform, to promote which laborers as all who believe in democracy do love the country, should strive patiently and earnestly. They who imagine that everything can be made rightly are as unthinking as children. In the case of individuals even dren. In the case of individuals even transformation is a slow process, and it is easier to change from better to worse than from worse to better, and this is more manifestly true when there is question of social aggregates. It is only by a renewal of the minds and hearts of the citizens that permanent improvement can be effected. A state improvement can be effected. A state is no better than the average of the men and women who give it concrete

Society makes property possible and secure, and property therefore should contribute to the benefit and improvement of society.

In the past peoples and individuals have grown rich largely by conquest, plunder, rapine, murder, robbery, injustice and trickery. The stain of blood and the stamp of fraud must be removed. Our ideals have become truer, our sense of right has become keener, the standard of life has been raised. What was once sufficient in knowledge, in conduct, in government now no longer suffices. Organized labor and capital are per-

manent forces in the modern industrial world. As socialists are powerless to destroy private capital, capitalists are powerless to destroy the trades unions. When disputes arise there should be no need of restorting to strikes or lockouts, need of restoring to strikes or lockotts, once the principle of collective bargaining and trade agreements is accepted. When this fails compulsory investigation and publicity, as contem-

should make for peace; or a system of industrial courts, state and national, with jurisdiction in cases where employers and their men are unable to

borers may work serious harm to capital and labor, as well as to the general welfare; but they cannot congeneral wellare; but they cannot control or dominate the country, and if their exactions and violence create an intolerable situation, the American people will find a way to assert their independence of both. Our life is too

voked by capital and labor have been made possible by a general decline in our moral and religious life, and the evils with which they threaten us should move us like a voice from on high to nobler efforts and more spirit-

A NOTABLE UNION.

ALLIANCE OF ENGLAND'S TWO MOST The recent marriage of the Duke of Norfolk to the Hon. Gwendolyn Con-stable Maxwell, daughter of Lord and Lady Herries, brought out the interest-ing fact that this was the first marriage of a Duke of Norfolk—as Duke—for apwards of two hundred years. All had been married when they succeeded to the title. It was also noteworthy from the fact that it completed the ending of a historic feud which arose between these two families in the strenuous times of the sixteenth cen-

lary Earl Marsnal, and Unier Butter of England. His exalted titles notw th-standing, the Duke is one of the least ostentations of mer. Strongly built, with black hair and beard, he is rather under the middle height, and is lord of 50,000 acres, three country houses and a town mansion. The Duke was Post-master General from 1895 to 1900, and resigned the position for active service in South Africa, an example which his

off "one man one vote" did not prevail in the House of Lords, the Duke, who would otherwise stand for eight in a division, might often determine the fate of a ministry.

GREETED THE POPE.

SEVENTY THOUSAND PEOPLE AT IMPRES-SIVE SERVICE.

Rome, April 11 .- For the first time since his coronation the Pope went this morning to St. Peter's to say Mass in celebration of the thirteenth centennial of St. Gregory the Great, who died in 604 A. D. The immense basilica of St. Peter's was filled, more than seventy thousand persons being present. The Pope was in the best of health. He appeared in the sedia gastatoria, although the motion of this chair, carried on the shoulders of bearers, makes him ill. On his express re-commendation the audience refrained from applause or crying out, contentthemselves with the waving of handkerchiefs.

The inside of St. Peter's offered

as usual a grand sight, which, once seen, is never forgotten. There are only three tribunes for members of the aristocracy, diplomatic corps and royal aristocracy, diplomatic corps and royal families respectively. There was also a special reserved place for the Pope's family, which was occupied by his three sisters. They were dressed entirely in black, with black lace draped over their bale.

over their hair.

The Sistine Choir, directed by Abbe Perosi, who, together with Maestro Rella, has been its organizer and in-structor for to day's Gregorian chant, had a special box near the throne, while grouped around it were twelve hundred youths of practically every nationality, youths of practically every nationality, race and color, belonging to the ecclesiastical colleges at Rome. The Benedictine monks, who formed the choir, were also located here.

The arrival of Pope Pius was her-

alded by a blare of silver trumpets as he came in the procession down the Sala Regia, in the Vatican, leading to the main entrance. He entered the church by the Chape' Della Pieta, where entered the sedia gestatoria. The procession was as gorgeous as ever, the bright red of the Cardinal's gowns mingling with the brown of the monks' robes and the white gowns of the choir.

plated in a bill now before Congress, dinal Macchi. Immediately after the crowning the Pontiff celebrated Mass to the accompaniment of the Gregorian

to the accompaniment of the Gregorian chant, which echoed solemnly throughout the vast basilica.

The simple and popular Gregorian chant, forming an immense volume like one voice, with true monody, produced a remarkable effect in St. Peter's, which it is considered difficult to obtain in small churches. The merit for the success goes to Abbe Perosi, the prime mover in the introduction of the Gregorian chant. At noon the Pope re-entered his apartment, the procession being formed in the same manner as on entering the church.

NOVEL AND STAGE AS DEMORAL-IZERS.

A good and useful note was struck at A good and useful note was struck at the meeting of the Methodist Minis-ters' Association on Monday by the Rev. E. A. Piper. He denounced the modern novel as largely responsible for modern novel as largely responsible for the prevalent agnosticism and low moral-ity of the time. It is, of course, an open question whether the agnosticism and immortality spring from the novel, or the baneful novel is the outgrowth of both. So it might likewise be ques-tioned whether there are not deeper springs from the whole movement that has infidelity and prurient literature for its outward symptoms—whether these are not manifestations of a common principle of rebellion against the Divine law and the assertion of man's indeare nor manifestations of a common principle of rebellion against the Divine law and the assertion of man's independence, at least in thought, of his Maker and Saviour—a rebellion which, having been smoldering like the fires beneath Mont Pelee, burst forth at last in the heaving which which cast up a Luther. Still, it is well to find the thinking part of the world beginning to turn a light on its surroundings and look for causes, since the process may induce a little safutary introspection. Mr. Piper was fully justified in his denunciation of such works as Marie Corelli's "Barabbas" and "Sorrows of Satan," nor does the fact of Mrs. Humphrey Ward's more sane and polished literary style absolve that author from the sin of contributing to the dismal doubting of an age of evnical dubiety. Speaking contributing to the dismal doubting of an age of evnical dubiety. Speaking of Miss Corelli, he said: "Out of the world's tragedy she claims to have evolved a fifth Gospel in her story of Barabbas.' She holds up Satan as a gentleman of feeling and of sorrows, an intimate friend of the Prince of Wales. intimate friend of the Prince of Wales, and makes God a matter of electricity. Mr. Piper also quoted other passages from her books which deliberately condoned immorality. Hall Caine, cond ned immoranty. Hart Odme, Thomas Hardy, Oliver Schreiner, Sienkiewicz and Zola he also con-demned as contributors to the foul stream of infidelity and immorality.

stream of infidelity and immorality. The classification of some of these writers along with Zola is not fair or judicious. None of them ever descended to his vile bog of rotteness.

Not one of these modern writers, however, invented anything that had not been suggested by greater prototypes. In Victor Hugo's melanchely Socialistic and Deistic creations there abounded a poison more deadly because of its greater genius in expression than of its greater genius in expression than in any of those who followed him; and in the charming style in which George Eliot set forth her Positivist philosophy there was an influence as fatally subtle as the sweet poison of the poppy. The plays of Victor Hugo had a fearfully demoralizing effect on the youth of Paris. That delightful French writer, Jules

That delightful French writer, Jules Janin, once paid a visit to the prison of La Force—one of the most frightful, in his time, in all Paris. He was intensely pained when he beheld the large number of very young culprits immured inside its cage walls—mere children some of them. What brought these ill-starred beings there? he asked one of the managers of the torment-den. one of the managers of the torment-den.
The reply was startling. It was the
threatre wrought their ruin, said the
jailer—the low theatre. If they were
liberated after undergoing penalty for
fort of the course, back young first offense, they came back young bandits covered with rags and They talked the cant they heard on the They taked the chigh flown language ow stage—the high flown language used by the gypsies, the lepers, the hypocrites and all the frightful language. used by the gypsies, the frightful lan-hypocrites and all the frightful lan-guage of the Courdes Miracles. "This cant," said the keeper, "is such a beau-tiful language, such an exquisite mix-ture of vice and vulgarity, the wits of the time have made it fashiouable. But, sir, what a misfortune that so superior a mind as Victor Hugo's has superior a mind as victor lugo's has not understood all the dangers of such sophistry! Thanks to him, and thanks to Vidocq—for to be just, Vidocq began before M. Hugo—the cant which thieves scarcely dared to whisper in the most profound darkness is now become quite the thing in the fashionable world.

There is no well-educated girl who does not pride herself on knowing some words of it; there is no young man of good family who has not some acquaintance with it. In all the books of our fashionable writers does not this cant find a place? In all the plays is not the principle conversation carried on in this language?" The nature of the cant which this observant moralist understood is easily explained. It was simply to call easily explained. It was simply to call all crimes by other than their proper names—adultery, love; murder, sacrifice, and so on. The plan was well expressed by Antient Pistol long before: "Steal foh! A fice for the phrase! 'Convey' the wise it call." Hugo's plays and payels were filled with a philplays and novels were filled with a philosophy as false as this cant was hypocritical; and as there was no author his time so largely read as he, we can-not wonder why so large a crop of his fruit grew inside the walls of the French prison.—Catholic Standard and Times.

> Temperance Watchwords from Cardinal Manning.

If there be anyone present who loves drink, I will ask him: "How long will you go on with it, and what will be your end?" If a young man has the love of drink and does not give it After a brief halt in the chapel of the Blessed Sacrament the Pope proceeded to the throne. The triple crown was placed on his head by Car- has his master!

BOY. Vorld.

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