THE CATHOLIC RECORD.

A YOUNG NAPOLEON.

"When is it to be?" I asked John Strong this question because he was my intimate friend. He had told me all about his engagement with Varina Vincent, the pretty school teacher. He had opened his heart to me, and I feit that I had the right to ask when the wedding would take place. To my surprise, Strong's handsome face clouded, and he paused for a moment before making a reply.

I.

To my surprise, bud for a moment before elouded, and be paused for a moment before msking a reply. "To tell you the truth," he said, "we do not see our way clear to an early marriage. We are both poor, but we are young and can afford to wait." I said nothing, but I could not help thinking. In a small town like Cottonville Strong was re In a small town like Cottonville Strong was re garded as a very prosperous young man. He had saved a few thousand dollars, and his salary was the highest paid to any one in the place. Only a few years before Strong had entered a country store as a clerk on starvation wages. He had ad-vanced steadily until he had become the cashier of the only have in Cottonville.

of the only bank in Cottonville. "I have done pretty well," resumed Strong, giving me a keen glance, "but I do not know how I stand. Some of my investments may turn out well, or they may ruin me. Besides, I have

"That is what I cannot understand," I inter-rupied. "You are prospering, and yet you borrow money for speculations. That is not

wise,' Strong laughed and threw back his head

Strong laughed and threw back in inter-proudly. "Old fellow, you don't know my plans," he snswered ; "I have never made a failure yet. I have the gift of seeing farther abeed than most people, and I am going to utilise it. I borrow money, but I know where to place it. I don't venture beyond my depth. Debt is a blessing under some circumstances. The most successful nations and individuals go the deepest in debt." It was useless to argue with Strong. In our debating society he had always come off victor in every discursion. Self poized, well equipped, and every discussion. Self poised, well equipped, and magnetic, there were few men or women either that he could not win over to his side.

'Varnia understands me," he said. "She is willing to wait. She knows that it is best for us

both. "Well, my young Napoleon," I remarked, "I hope that one of your brilliant speculative cam paigns will satisfy your ambition, and that you will then settle down and marry, and take life as you find it. Oaly a few men find the short cuis to fame and fortune, and is dangerous to seek

Everybody in Cottonville called Strong the Everybody in Cottonville called Strong the young Napoleon of business. His brilliancy, his rapid intuition, his imperious ways, and the fact that his classic features resembled somewhat those of the great Corrican had fixed the name on him when he was in his teens. And he liked it. All men like to think that they resemble heroes and conquerors.

II. "Twenty thousand dollars' profit in cotton futures !

It was a big thing for Cottonville. But the It was a big thing for Cottonville. But the young Napoleon took it quietly. He was not sur-prised, he said to his inquiring friends. He had felt certain that he would make a ten strike. "I am for New York," said Strong the next day after the intelligence of his good fortune had reached him. "Good-bye, old fellow." "But when are you coming back ?" I asked, holding him by the hand. "Oh, I don't know. I can't very well say at present." "There is Varnia !" I exclaimed. "Ah. I see

"There is Varnis !" I exclaimed, "Ab, I see

"There is Varnis!" I excisimed, "Ab, I see After your return there will be a wedding." "Don't bother me with that subject now," snapped my friend; "my head is full of import-ant business matters, and I must go to New York. There is no way out of it. It is all right with Varnis. Of course, I am coming home as soon as I possibly can, but I have an opportunity of setting on the inside in Wall-street, and I must

"Getting on the inside ?"

"Yes, I said so. But you know nothing about "Yes, I said so. But you know nothing about speculation, and care less. I mean just this : I have some friends there who will put me up to something that will pay better than any of my past adventures." "My dear friend," I urged, "why not let well

"my dear iriend," I urged, "why not let well alone? With your present start you will scon be the richest man in Cottonville?" "In Cottonville?" be sneered. "There, never mind that. I like the town, and I am coming back, Good-bye." People shock their body of four form

would not proclaim the canonization publicly. They might perhaps canonize a few saints for private use among members of the Order of Corporate Reunion, but they would not let any one else know whom they had canonized." Ultimately, it is resolved that application should be made by the party in the room to the diocesan, the Archbishop of Mercio, in writing, the question as to whom it was proposed to beatify being reserved for a later period as a mere matter of detail. Varnis, for from that time I saw a change in her. Her face began to have a weary, sad look, and she plodded on with her school work, withdrawing her-self almost entirely from society. She still re-ceived letters from New York, but they were less frequent than formerly.

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self almost entirely from society. She turn for ceived letters from New York, but they were less frequent than formerly. When Strong paid his visit to Cottonville, the following year, he was millionaire. This time he remained several days, and was at his best. Every body remarked that prosperity had not spoiled him. He was devoted to Varina, but the poor girl seemed to be in a dazad state. She saw something in her lover that no one else saw, a coldness that she alone could detect. After his departure we all began wondering when the marriage would take place. I had said nothing to Strong about it, and he had not men-tioned it to me. Only once had he said anything that remotely referred to it. "You people call me a rich man," he said, "and I suppose I am, but you do not know how com-plicated my business is. I am liable any night to go home a million or two richer or a wretched pauper. For God's sake let speculation alone." I thought of Strong's words often during the next year. From time to time we heard of his success. Everything that be touched seemed to iurn to gold, Even in New York men spoke of bim as the young Napoleon.

III.

III. It was an awful crash, and it carried some of the proudest firms in the great city down with it. In our little village we could hardly realize it. Surely Strong had been prudent enough to save something out of the wreck. Our hope proved to be without foundation. Not only had Strong's entire fortune been swept away, but he would have to begin the world again owing fully a million dollars. The brave fellow bore up for a few days. His conduct was so manly that there was talk of set ting bim upon his feet again, and it was predicted that he would retrieve his losses and make another fortune.

another fortune. But the strain was too much. Finally he staggered to his bed, and when he arose from it, long weeks afterwards, his attack of brain fever had

done its worst, "He is a mental wreck," said Banker Jones, who had just returned from New York.

who had just returned from New York. "Is there no hope ?" "None whatever. He will never regain his senses. He may improve physically, but his mind is gone for ever." "We must do something for him," I said. "Something has been done," replied Jones, with very moist eyes. "Varina _____" "What has she done !"

perty in the room to the discessar, the Arendithop of Merclo, in writing, the question as to whom it was proposed to beatify being reserved for a later period as a mere matter of detail. In due time the reply of His Grace is received, but though controlous in the extreme, the worthy prelate refuses to commit himself further than to express a wish to ascertain what public opinion might be upon the subject. The committee accord-ingly form themelves into the Society for the former on Evangelical and the latter on Pepal grounds, it is fically decided that St. James' Hall shall be the locale. A most edifying meeting takes place, which is graphically described in the text, and sundry auitable suggestions are made, amongst others that the illustrious dead to be selected for public veneration should in life have belonged to the Conservative party (this was by a Tory M. P.), and should have all been University men and gentiemen. The sufferents for Book of Martyrs, Tate and Brady, St. Thomas Cranmer, Dean Selft, at altualistic clergy who had enflered persecution in the secular courts at the instance of the Courch Association, are in turn suggested as suitable candi-dates for canonization, but as some slight differences are apparently manifesting themeslves amongs the promoters, it is greed that it will be a monget the promoters, it is greed that it will be a solicate for the present to affirm the desirability of the prectice being introduced, and that all these details should be referred to a sub committee. Meetings are sub-sequently held in the provinces with a view of accertaining the feelings of the country, after which the committee have an interview with the Arch-bishop, to report progres, in House of maiden isdies who reguinary attend the daily service in certain cathedrale, and the most advanced of the High Cource clergy, but somewhat damps the ardor of his listence by pointing out to the Judicial Committee of the Privy Council as the body which mut have the most to say in any transaction of the kind. Finally "What has she done !" "That noble woman, sir, went on to New York with her uncle. They took poor Strong and placed him in a pivate asylum, where he will receive every care and attention. You know that Varina has given up her school and is living with her uncle, who is going to make her his heiress. Well, those two are going to foot the bills and see to it that Strong is taken care of as long as he lives " lives."

. . . . It was years afterwards when I saw Strong for

he first time since his misfortune. Business had called me to New York, and on

Business had called me to New York, and on the second day after my arrival I visited the asylum, a short distance from the city. At first I thought that Strong had completely recovered, he was looking so well, but his talk undeceived me. "And how is Oottonville ?" he asked. "Slow

"And how is Cottonville ?" he asked. "Slow old pisce—too slow, no progress, nothing to keep a man of ability there. Why don't you come here? I have some big schemes on foot, and possibly I'll let you in." I was glad to see that he recognised me, and I humoured his rambling talk for an hour. "I saw Varina before I left," I said. "Varina ! Oh, little Varina Vincent. Do you know I once thought of marrying her. but I saw

were also issued. Pressed however to discover some more orthodox process, goes on to suggest that it might be done: First, by an Act of Parliament canonizing some particular individual. Second; By one suthoriz-ing a certain person to perform the ceremony. Or, third, By an Act of Parliament attaching the power of canonization to a certain office or offices. As this, however, would probably lead to the power being placed in lay hends, counsel is of opinion that a stained glass window or statue, with an in-scription underneath describing the person whom it is intended to honor as "Saint John Doe" or "Saint Richard Roe," should be placed in some church where hymns and prayers in his or their honer might be duly performed. Action should then be taken sgainst the incumbent, with the consent of the bishop, by three parishioners in the Arches court, and an appeal to be subsequently made from the decision to the Privy Council. If the ultimate decision of the latter tribunal should not be unfavor-able to the incumbent in question, the statue or window should remain in its place, and the canoni-zation of the new saint would then become law. The Archbishop judicionsly declines to advise his somewhat bewildered auditors as to which of thoee various processes, if any, should be adopted, but kindy voromises that if they ilke to get up their "Varina! On, little Varina Vincent. Do you know I once thought of marrying her, but I saw that it wouldn't do. Good girl, but no force of character, you know. Why, they call me the young Napoleon of inance. Now, how would such a wife have suited me? Well, I managed it so as not to hurt her feelings. I let the engage-ment run along, and at last she offered to release me. I accused her of not having faith in me, and got in a high dudgeon, and accepted my freedom. got in a high dudgeon, and accepted my freedom. Good, wasn't it."

dood, wasn't it."
It was too much me. I rose to go.
Scrong accompanied me to the door, and chatted about his imaginary speculations.
"Stay !" he cried, as I was leaving.
He handed me a little flower from the profusion

that decked the table. "Give that to Varina," he said.

I took it and rushed off, unable to speak. Of course, I pressed that flower and took the utmost care of it until I reached Cottonville.

somewhat bewildered auditors as to which of those various processes, if any, should be adopted, but kindly promises that if they like to get up their typical in his own diocese, he will give leave to the parishioners to prosecute. The Committee with-draw, and after mature deliberation, finally resolve that the last suggestion of counsel is the best and most suitable, and accordingly proceed to put it into practice. Richard Hooker, William Laud, Samuel Johnson, and Hannah More are selected, as representing the sitteenth, seventeenth, eighteenth and nineteenth centuries, and some old engravings and copies of pictures are dispatched to Bavaris, whence, in due course of time sundry images of the new saints are received : Saint Richard Hooker was dressed up in a simple but gracefully flowing black gown and white Geneva Saint Richard Hooker was dressed up in a simple but gracefully flowing black gown and white Geneva bands edged with gold. Over his right shoulder appeared the mask of an angry female face (his wife's) as an emblem of his martyrdom. A plain gold aureols surrounded his head, and at the base thefo statue was the inscription : "Saint Richard Hooker, Conf. Doct." Saint William Laud was dressed in his rochet and lawn sleeves. He carried his head under his left arm. Beneath him was in-sertbed : "Saint William Laud, Bishop and Mart." Saint Samuel Johnson was portrayed in his usual and well-known costume. He was represented in the act of performing his celebrated penance, the rain dropp being typlied by crystals here and there is own dictionary, to show the vanity of all earthly learning. His inscription was : "Saint Samuel Johnson, Conf. Doct." In Saint Hannah More's learning. His inscription was: "Saint Samuel Johnson, Conf. Doct." In Saint Hannah More's statue, the female costume of the early part of this century was faithfully followed. Her large black bonnet was surmounted by an aureole of h black bonnet was surmounted by an auteoic of her usefalness as a schoolmistress. Her inscription was simply: "Saint Hannab More, Virg." Nothing can be more edifying or graphic than the description of the inauguration and benediction of the images, and the eloquent panegyric of the new Angelican saints in Mr. Maniple's church on new Angelican saints in Mr. Maniple's church on the following Sunday, which we regret that space prevents us from doing justice to The functions appropriately closed with the establishment of the Confraternity of St. Hannah More, the Guild of St William Luud, the Order of Hookerites and the Oblates of St. Samuel Johnson. The neighborhood soon became justly celebrated in the ecclesiastical world, and the church was crowded with a stream of sloptasers and pilorims. Statuettes medule world, and the church was crowded with a stream of sightseers and pilgrims. Statuettes, medals, lives, and copies of the new Saints' writings, were extensively sold, and St. Samuel's "Dictionary" was only procurable at premium. So great was the rush of people that a special line of omnibuses was put on to take pilgrims to the church. Booths ware arcted in the pairbhorhood for the sile of was put on to take pligrims to the church. Booths were erected in the neighborhood for the sale of oranges, ginger beer, and other refreshments for the inner man. So popular did the newly-canon-ized soon become that sandwich men, dressed up in their effigies, ere long paraded the streets with advertisements of theatres and soaps, while "Hooker hair wash," "Luudian scarfs," "Johsonian braces," and "Hannah More haudkerchiefs," were sold in the shops. The final act in the drama was the historic case of Muggins v. Maniple for the partichistoric case of Augglus V. As highle for the parties ulars of which we must refer our readers to the pages of the "Prig." Nothing can be more inimi-table than the description of this grand constitu-tional ecclesiastical trial, second only in importance and interest to the earlier case of Bardell v. Pick-Prelates, the Primus of Scotland, and Dr. Reinhaus are in turn suggested, but it appares that none of them have jurisdiction in Eugland. At last some lady observes, "Why not one of the Order of Cor porate Reunion Bishops? They invoke the saints." "Yes. They would do very well. But then they are so terribly afraid of being found out that they JANUARY 12, 1889

ent one in the Judicial (the Privy Council, which ist tribunal happily succeeded in that just and equitable viame even heap, the state ever been the pride and (Established Church at all history. We earnestly rec readers to procure the wo selves, and can assure ther prove an infallible remedy obstinate cases of melance complaint, even when all of the pharmscopeia have no purpose.—*The Tablet*.

Written for CATHOLIC CATHOLICS OF &

BY THE REV. ENEAS M'DO LL. D., F. R. S.

> PART II. GEORGE HAY, JOHN GEDDE

MACDONALD, AND THI Changes in the mission sarily very frequent. Mr. eron, Chaplain at Kirke moved to Aberdeen, Mr. lating that Mr McGillie sent to supply his place ance, however, with the McGillivray's congregation declined to remove bim. Maxwell's influence prev ing the services of Mr. his Chaplain. Mr. James sppointed to succeed Mr. Jesuit, in the mission Galloway, the family th Catholic, and Mr. John G of Bishop Geddes, repla eron at Aberdeen. The r livat fell to Mr. James (had just completed his st and who, in his riper yes as the author of a Histo and a vindication of Que William Reid was remove to the Stryla mission, was the centre; and Dawson, afterwards Dawson, commenced Scalan, career at Sheuval, the cl career at Shenval, the ci Cabrach district. Such i were to none more unp blahop; but they could "Necessity," he stated, "h years been our only

It is .ndicative of pro appointed for the price mission to reside at H Keith, where a chapel to be provided for him. only missionary establis bishop was engaged to p felt the burden ; but was my part," he wrote to think my money capro think my money canniployed than for such a cannot do all, and hope y thing, at least for K Reid survived the bishoj and in his latter days earlier time, were useful known as the "Patriarch.

It became necessary t repairs in the old chape of Blackfriars' Wynd. not, on account of othe him, contribute anythin pense. He recomme quence, that the funds r borrowed ; and the int the proceeds of the ben capital by instalments i One of the neighbors of as had been done in the tions required at the posite side. Mr. Me promptly sought legal a hours from the time the The Dean cf Guild and the top of the wai could be said a either side. He dec continuing the repairs party threatened an z don. But nothin been done, as the wo without any further chapel was known Chap(1;" but it was so the "Highland Chapel preached in it on Sund Highland congregation Bishop Hay desired

ment, as Leven owned, but the results were sum-cient to satisfy his heart, and he did not look for more. In company with Werner, we inspected the schools and workshops in various kinds established by the monks, including carving in wood and stone, and in these artistic pursuits Warner had gathered together some able pupils. The completion of the church and monastery, according to the perfect plan, gave ample scope for the employment of artistic genius. "All this is education," said Leven, "and it gives the opportunity of education. Werner, here, holds that a man must know something about an angel before he can carve one, and before he can paint the legend of a saint he must have studied it, and prayed over it. I believe he gave a course of lectures to his pupils on the nature of angels before he let them touch so much as the robe of one of those you saw in the church." "Quite true," said Werner, "and only common sense: a statue is a word, and, like a word, the image of a thought. Unless a man possesses the thought, he cannot express it by the image." "Well, some of these lads whom you see at work here," continued Leven, "were orphans brought up in various houses and refuges up and down the country. They may or may not succeed in becom-ing artists; but can it be other than a benefit to them to learn, in a practical way, with the help of their chisels, that there is a world of spirit as well as a world of matter?" "Yes," I said, "I can comprehend easily enough the possibility of these more cultivated pursuits expanding the intellect and admitting spiritual ideas; but it is more perplexing with the clod-hoppers." "Taking it for granted that by clodhoppers you "Taking it for granted that by clodhoppers you

"Taking it for granted that by cloundplets you intend to signify the race of ploughmen and car-ters," said Leven, "I admit the fact as regards the intellect, and totally deny it as regards the heart." "Be so good, then," I retorted, "as to explain your machinery." "It is very simple," said Leven, "and consists of the over the one operative: the

two parts, one positive and the other negative: the positive is supplying them with clean, attractive, humanized homes; and the negative is the cutting positive is supplying them with clean, attractive, humanized homes; and the negative is the cutting off of the ale-house. Now, it must be frankly admitted, that the first of these desirable things can only be attained through the instrumentality of a wife; and, accordingly, I grant that to effect anything practical for the amendment of your clod-hoppers, it is essential to keep up a supply of tidy wives. I assure you the subject has greatly exer-cised me; I believe that feminine slatterns have much to answer for in the sum total of social degra-dation. No man will spiritualize in a pigstye, and if no provision is made in the building of cottage residences for giving a laboring man any corner to live in which is not either a pigstye or a wash-house, he must perforce take refuge in the public-house."

house," "A state period to the specialty now," said "You have got him on his specialty now," said Werner. "What I propose to do by my lectures to my artists, he would effect among his ploughmen by model cottages and model wives." "But how procure the latter commodity?" I inquired with no little curiosity. "Peace, man," said Leven. "I do not admit all "Peace, man," said Leven.

inquired with no little curiosity. "Pence, man," said Leven. "I do not admit all to my secrets; I have correspondents among half the Kev. Mothers in England, and you have not yet seen the Glenleven schools. How long it will last it is hard to say; but as yet neither School Board nor inspectors have shown their faces at Glenleven, and we train up our boys and girls to become very tolerable Christians."

CHAPTER XIII. UTOPIA. It was about the fourth day after our establish ment at Gienleven that the postbag brought, among other contents, a packet from Exclale, and a news-paper forwarded by Oswald. Grant tossed me the paper, which I opened; and whilst he was busy with his letters, I had the gratification of reading a lengthy report in the Exshire Gazette, of a meeting of the "United Colliers" which had been held at Bradford, to hear the address of the illustrious orators, Messrs. Degg and Redfever, and pass cer-tain resolutions under their inspiration. The meet-ing we were told, had been most enthusiastic, and terminated with a procession through the streets, in the course of which the windows of the Catholie presbytery were smashed, and an effigy of the bake, as "the Arch-enemy of Progress," burnt both this L respected. The meeting to Grant as her

Presbytery were smashed, and more significant of the set of the leven institute. Duke, as "the Archenemy of Progress," burnt before the Leven Institute. All this I proceeded to retail to Grant, as he finished his breakfast, nor did it seem in any way to diminish his appetite. "And these are the fellows on whose benefit you have spent the best part of the last ten years," I exclaimed. "No wonder Oswald has marked the column with such a note citadiometion."

indignation!" 'I am afraid, Jack, that the result shows there is

"That is your way of taking it, is it?" I replied. "But now tell me, Grant, do you never feel dis-

"Discouraged? of course, it's the commonest and the stupidest of temptations - something shows you how little you have succeeded in doing, and, there-fore, you resolve to mend it by doing less, instead of trying to do more.

of trying to do more." I remained silent. "Now look here, Jack, you are thinking of those colliers, and their public demonstration against me in the streets of Bradford. But what is the truth of the matter? Degg and the Free Thought Com-mittee distributed the drink, and furnished the inflammatory speeches and the effigy, and the poor fellows enjoyed the excitement of burning it exactly as they would have enjoyed a dog-fight. If you say that they are deplorably brutalized, I agree; and it does but show the burden that lies on those who have property, means, influence, and education—everything, in short, which those poor outcasts have not." outcasts have not.

outcasts have not." "And what is to be the end of it?" I said; "because, as things stand here," and I held up the paper, "I hold that they are discouraging." "The end of it, Jack, is neither in your power nor in mine to foresee," said Grant. "I think we may

"The end of it, Jack, is herther in your power not in mine to foresee," said Grant. "I think we may safely affirm that the wolf will not lie down with the lamb in our day, nor at our bidding; but that is no reason why we should not do what comes to hand in that direction."

hand in that direction." "Ten years ago you thought very differently about some of these questions," I said, as I recalled the flashing eyes and fervid speech of the Grant of former years, and involuntarily compared them with the tones and looks of to-day, which spoke trally of a patience rooted in deepest resignation. "I daresay I did," he replied. "At twenty-five it seems an easy thing to keep the commandments, and make all the world do so, too; but, bless your heart, Jack, a little experience makes a man take a

heart, Jack, a little experience makes a man take a very different view of the meaning of the word suc-

"And what do you mean by success, then?"

asked. "Ah, that is a question," he replied, leaning back in his chair, and looking into space, as though con-sidering. "There's nothing I love like a definition when one can get at it; success is-the power of persevering at a noble aim. That is about the thing, as I take it." "What, no results!" I exclaimed, "positively none?".

"What, ho results." I who could sup-"Who said so?" he replied. "Who could sup-pose such a case as unflaging perseverance at a noble end that was not crowned? But how, or with what, is quite another question. In certain cases probably with martyrdom: that might not be suc-cess in the world's estimation, but it would cer-taind ba crown."

cess in the world's estimation, but it would cer-tainly be a crown." "You are taking a very high flight, my dear Grant," I said "and I will admit all its incontro-vertibility; but now to descend a mile or two, and to get on a lower level, are we to look for no results in the commonplace sense of the word?" "I do not say so," he replied. "All I mean is that you must not look for what is startling and pictorial. You must not look for larger success than the Gospel." "I magine that the success of the Gospel had been exactly of the character you describe," I said. "Really? Do you mean to say that the impres-sion left on your mind after laying down one of those villainous newspapers is that the whole world is going the way of the Gospel—of the beautitudes? All I can say is it is not my idea of the Gospel." "I wish," I said, "you would clear up your idea a little; at present I can catch only half a view of it."

"Thank you," I said, "I feel very much in Toby's case myself; I can only say, with Florry, I shan't forget my leason." "I shall not attempt to give my reader a journal of the verk at Glenleven; though the week, indeed, stretched to a fortnight, the happiest of my life. Oswald's description of the place had been some thing of an exaggration; nevertheless, there was enough of outline to make it very unlike any phase of the world with which I had hitherto been famil-iar. Under the shadow of the great monastery a small population had gathered, which found occu-ation on the land, and in the various branches of industry which had been opened by the monks. Hither Leven had transferred individuals, and cocasionally families, whose suitability for the pur-pose he had in view, he felt reason to trust; and though he neither hoped for, nor attempted the him, yet he had taken advantages of the circum-stances under which the little settlement hail restore some, at least, of the worst social abuses, moder whose influences the mortal atmosphere of this success, partial as it was, was sufficient to impart to Glenleven what, by contrast, struck a widter, nor were the houses deno of filth and dis-order; the attractions of the ale-house were re-stricted, and recreations of an innocent kind pro-vident suitsfy his heart, and he did not look for ment, as Leven owned, but the results were suffi-tient to satisfy his heart, and he did not look for ment, as Leven owned, but the results were suffi-tient to satisfy his heart, and he did not look for ment, as and workshors in various kinds established

2

THE AUSTRALIAN DUKE; THE NEW UTOPIA.

CHAPTER XIII.

"Well," he replied, "the case seems a simple on enough. There is a sense in which the success of the Gospel always disappoints us; that is, when we expect it to regenerate the world; meaning by we expect it to regenerate the world; meaning by the world that evil thing which is the enemy of God, and never will be regenerated. The world God, and never will be regenerated. The world reigns supreme in newspapers, parliaments, min-istries, fashionable society, and the like, and in all of them the Gospel is suffering a daily and hourly defeat. But take into account, on the other side, the number of graces which it is bringing all the while to rullions of souls living and dying in every the number of graces which it is bringing in every while to millions of souls living and dying in every quarter of the globe; and, as a matter of course, its victories far outweight its defeats, only for the re-port of them, I believe, we shall have to wait until the day of judgment."

"That is a very solemn view of the matter,"

"That is a very solemn view of the matter," I replied: "and it seems to require in any one who labors for the good of his kind, an almost sublime degree of self-supression and purity of intention." "Just so Jack; and as very few of such poor creatures as we are have anything sublime about us, you perceive how it is we are so tempted to talk of discouragement, if the naughty world does not at once turn its swords into ploughshares at the voice of our eloquence. But now, see here, I have a drop of comfort for you, which should atone for many an effigy-burning; read that:" and be handed me a effigy-burning; read that:" and he handed me a note sheet, which I guessed, as I glanced at the large childish text-hand, to be from little Edward. It ran as follows:

"DEAR COUSIN LEVEN.—Since you left us, I have had some famous rides; Oswald took me to show him Baker's Bit, and he has had posts and chains put up. I think Florry mus, have told him. She hears me my Latin grammar every day, and my catechism. Two of the pupples are drowned. The other has got his eyes open; we mean to call him Toby.—Your affectionate cousin, "EDWARD."

"EDWARD." "P. S.—She has asked me to write out these papers and I think she says them."

"Pretty well, is it not?" said Grant. "I suspect Toby is not the only individual at Exdale who is Toby getting his eyes open. But really is it not a fine thing to see the apologist of Degg and Free Thought surrendering to Edward and the 'Penny Cathe-

chism ?'" "Just what I should have expected," I said. "If an archbishop in full pontificals had tried to convert her. Florry would have shown fight." "Well," said Grant, "this is just a case in point. There is a row in the streets of Bradford, and all the county newspapers will be full of it, and a great many excellent persons will condole with me on the disappointment. But a poor soul is rescued from a far worse abyss than Baker's Bit, and no one will offer their congratulations, because no one from a far worse abyss than Bakers Bit, and ho one will offer their congratulations, because no one will know of it; though the victory is out of all pro-portion greater than the defeat."

tolerable Christians." "Well," I said, "I really wonder at you. After all your fine talking about the supernatural, you profess to regenerate society, or at any rate, the clodhopping portion of it, by no higher machinery womanonder at you. After than well-ventilated cottages and smart woman

kind." "I beg your pardon," he replied, "but for a lawyer you are sadly inaccurate in stating a case. Here are a set of men and women who know their religion and their duties. I simply (acting as what you once called 'the secular arm ') come in to sup-ply humanizing, and cut off brutalizing, influences. Then we expose them to the action of all that by numanizing, and cut off brutanzing, influences. Then we expose them to the action of all that can be done in the way of instruction, encouragement, personal kindness, and assistance in time of diffi-culty, and leave it to the grace of God to do the root."

By this time we had left the workshops, and By this time we had left the workshops, and found our way into the garden, where the abbol joined us. For the first time I was able to take in a general view of the pile of monastic buildings, as yet unfinished, but in course of completion, which act and a before we?

yet unfinished, but in course of completion, which extended before me." "Remember," said Leven, "that they had just raised in the home they left a pile as extensive, and created a work even more fruitful." "Yes," said the abbot, "such would seem to be the rule of monastic life. What one age creates, another overthrows, and so the seed is broadcast; and we emerge from our ruins to commence all over again. It is a perpetual exercise of the virtue of Hone."

of Hope." "Well," I said, "we owe something to Bismarck; "Well," I said, Laws we should never have

"Well," I said, "we owe something to Bismarck; but for his Falck Laws we should never have listened on English soil to the chant as I heard it yesterday." "You must know," said Leven, "that you have made a convert of Mr. Aubrey; he came, an un-believerjin plain chant, and departs under the spell." The abbot smiled. "I believe it possible that we shall make as many converts by singing as by preaching," he said. "Your friend Mr. Knowles for one."

for one." "What? does he come here to gather ideas?" "What? does he come here to gather ideas?" "I don't know about that," said Werner. "The first time he came it was to disseminate some of his own. He was greatly distressed at the warm-ing apparatus in the choir, and complained of our having no carvings of fox and geese under the Mis-erere seats, as in old cathedrals. The abbot ex-plained that the said carvings were not always of the most edifying description, but he said the medieval idea suffered by their omission." We all hanched heartily.

We all laughed heartily. "Poor Knowles!" said Leven; "he must suffer before he can be real. At present he plays with the truth as children do with pretty pebbles, which they like because they shine and please the eye. The day will come when he will need a rock to stand on " stand on.

TO BE CONTINUED.

People shook their heads at first. In a fer weeks their suspicions were confirmed. Strong had plunged into the very vortex of the speculative maelstrom in Wall street, and it was not long before we heard that he had made another lucky

hit. "Strong is a phenomenal genius in his way," said Banker Jones to me one day. "He reads human nature at a glance, and can adapt himself to any class of men. I have no doubt that he is as much at home among the New York capitalists as it he had been one of them always. And he will impress them too just as he impressed neowill impress them, too, just as he impressed peo ple here."

nothing in common with the people around them —men who, from their birth, are cosmopolitan by nature, with nothing provincial about them ? Strong is such a man. A stranger could not tell from his appearance and conversation what part of the country he is identified with. In New York, San Francisco, or New Orleans he would be at home. It is here where he was born, that he concerns to he altocather different from his he appears to be altogether different from his fellows.

Banker Jones was something of a philosopher and I had to yield to him.

and I had to yield to him. I saw Varina every day. Sometimes I was at the post office when she called for her mail, and I was always well pleased to see her bend her pretty head and hurry off with a white envelope bearing the New York post mark, and addressed in the hand writing so well known to me. It was a year nearly before Strong returned, and

to was a year nearly before Strong returned, and then it was only a flying visit. A special car bearing some of the biggest railway magnates in the country passed through. Strong was with the party, but he left it, and spent half a day at his old home. He was with Varina most of the

his old home. He was with Varina most of the time, and I saw him only a moment. "No changes, I see," said he in a curt business-like way; "not a house painted, and not a ham-mer has been heard since I left. Everything is just the same." "Varnis, too ?" I suggested.

"Varnis, too ?" I suggested. "Varnia, too ?" he replied. "Poor little thing. Do you know that she lacks force of character ?" "I think nothing of the kind," I answered shortly. "She certaily has a great deal of patience under trying circumstance, and there is some force of character in that."

some force of character in that." Strong's eyes fell, and he gave me a parting clasp of the hand. He had to rejoin the railway kings at their next stopping place. It was hard to tear himself away, but it could not be helped. His visit could not have been satisfactory to

When I gave it to Varina, and told her who sent it, the poor thing cried over it until I thought her heart would break. Women are so peculiar.—Wallace P. Reed, in Atlanta Constitution.

HOW TO MAKE A PROTESTANT SAINT.

HOW TO MAKE A SAINT ; OR THE PROCESS OF CAN-ONIZATION IN THE CHURCH OF ENGLAND. By "ThePrig." London : Kegan, Paul Trench & Co

By "nerry," hondon Regal, rad rich a co-This is another addition to the series of humorous ecclesisatical sketches for which we are indebted to "The Prig," and it must be achnowledged that his latest production is in no way inferior to any of those which have preceded it. The humor is as below the scenes as graphic, and the dialogue as those which have preceded it The humor is as choice, the scenes as graphic, and the dialogue as sparkling as ever. It opens with a discussion in the clergy house between the Rev. Kentigern Maniple and the members of St. Betsy's Sister hood over the recent canonization of the English Martyrs, which has suggested the idea of the Church of England following splt, and the happy Church of England following splt, and the happy thought has occurred to all assembled, why should not we too add to the list of saints in the Book of Common Prayer? The idea is voted an excellent one, and the only difficulty which presents itself is the simple yet practical one, how is it to be done? The Rev. Mother sees no reason why "the father should not come down this evening and proclaim some new blessed once from our altar." Mr. Maniple, however, thicks that certain formalities are generally observed in so important an affair. Maniple, nowever, thus that estain the setting that an affair, are generally observed in so important an affair, and that it would be better on the whole to move in the matter with caution and deliberation. The in the matter with cattion and denotation. The sisters suggest that a member of their body lately deceased might be canonized by acclamation, which would get over all difficulties. It is how which would get over all difficulties. It is how ever, ultimately agreed that before taking any de-claive step Mr. Maniple should consult a few brother, priests and abide by their opinion. A clerical meeting is accordingly convened at which various learned and edifying suggestions are made, in which some one discovers that according to Canon Law a bishop ought to move in the matter. It appears doubtful, however, if any member of the enlacenel bench would be willing to encourage

the episcopal bench would be willing to encourage the idea, much less to take the initiative. Colonial Prelates, the Primus of Scotland, and Dr. Reinkens

friend and coadjutor this year, 1785 at the ing of the bishops. by no means disinclin lest there should arise in consequence of Edinburgh, Abbe Par appointed to do duty informed Bishop Hay measures to propo maragement of their this the bishop made no him that he was at fu whataver he thought the common good ; i more at heart than to munity settled upon ing, that matters ma fluctuations and chan disagreeable and ofte The Scotch Colleg some time been a so the bishops. They control of it as wo beneficial to the m time, however, ev harmoniou ly, especi when the Innes far with its managem deferred to the wish the college became prefecture of Tho known and eminer antiquary. The the lance family we maintaining a good the heads of the From its first instit lege had given value of religion in Scotls many excellent mi were elway missionaries, who when life and liber

leave their country

Students on their always kindly enter a relief to the Scote of the remaining | were defrayed by

college at Paris.