Father James (in Imitation).

AIR—"Father O'Flynn."

I sing of a "Soggarth" whose wondrous ability,
Mental endowments and simple humility,
Sterling attributes and rare versatility,
To nature's true noblemen only belong.
His sermons are learned, keen, concise and terse;
The "Pere" speaks in epigrammatic blank verse—
He can relish a jest
With enjoyable zest;
His logic is forcible,
Pointed and strong.
CHORUS—
Faith, Father James, I wish you success,
Long may you flourish to soothe and to bless.
May the Almighty Master
Save you from disaster,
Your joys multiply and your sorrows grow less.

His mind is a store fill'd with complex commodities,
Subtle conceptions and quizzical oddities—
Art, science, letters, the "isms and ologies,"
And skill that mechanical talent imparts.
He chisels a statue grand, graceful, or quaint;
Can paint a madonna or sculpture a saint.
He can draught a design
For a temple or shrine;
In numerous ways he's a
"Master of Arts."
CHORUS—Faith, Father James, etc.

The scope of his genius is really surprising,
His moments of leisure are pass'd in devising
Electrical wonders, or else analysing
The fables call'd facts in historical lore.
On Irish affairs he belongs to the school
That follows Parnell and believes in Home Rule;
That the "Plan of Campaign"
Will unshackle the chain
The Irish so long and
Unflinchingly bore.
CHORUS—Faith, Father James, etc.

The clergy admiringly praise his nobility,
Crusty old ladies extol his humility,
Gouty old men eulogize his docility,
And innocent youth in his presence is gay.
"Father O'Flynn" may 've been grand in *his* way,
But for Father James I have this word to say:
For genius and knowledge
He's worth a whole college;
May I live to call him
"Your Lordship" some day.
CHORUS—Faith, Father James, etc.

P. McC.

INTERESTING MISCELLANY.

I grow rapidly toward complete dislike of the thing called "Society," but this must be moral rather than mental development. Society is a barren humbug, fruitful only of thistles and wormwood. Home life is the sweetest and noblest in enjoyment and production.—*John Boyle O'Reilly.*

One who knew the literary habits of Cardinal Newman says: "All his printed sermons were read from manuscript, and when the pen was out of his hand his felicity of diction quite failed him. He told me himself that he never saw the congregation he was addressing—a fact which, I suppose, by itself, shows that he had no oratorical gift. But when he read with slow and musical enunciation the exquisite sentences he had penned in the privacy of his room there was something almost magical in the effect."

Dr. Potter, Episcopalian, sees strong indications of the Catholic Church in this country outstripping all others. He says: "With its effective celibacy, wealth and increase, especially by immigration; with religious orders multiplying and reproducing features which once seemed alien here; with increasing influence in education; with the ability and devotion of many of its hierarchy and laity; the 'Holy Roman Church' may win the lead in the land, should it gain more than other Christians of Christ's self sacrificing spirit of devotion to the truth and to the people.

Of his last interview with Canon Liddon in the summer of this year, Mr. Paul writes as follows: "I went to Oxford, and found him harrassed and unhappy about the book "*Lux Mundi*," and not well in body. And then we talked of old days, old friends, divergent opinions, shifting faiths, the need of a basis for life and morals. Then he spoke of himself, with all his old warmth and earnest piety. I told him I was not so apart from him as once I had been, and that the wish in his letter of twenty-two years since was nearly fulfilled. But, I added, that as I approached him, I was also on the way to pass him, and in my renewed search for orthodoxy should probably be drawn, not to the Anglican, but to the Roman Church. We neither of us felt there was need or possibility of argument. He pressed my hand, and said with fervor, "I am very glad: God bless you." I did not misunderstand him; not glad that I was going Romeward, but that I had found the faith once more."

WHAT HE WOULD SACRIFICE.

Here is a word from Edgar L. Wakeman on the Irish situation. Mr. Wakeman will be remembered for his exposure of the iniquities of Landlordism and Coercion, in his famous syndicate letters, "Afoot in Ireland," two years ago.

"I have tramped through every parish in Ireland, been in more than one thousand cabins, and know something of the wretchedness of life in that sad country under the barbarous curse of landlordism and the more hopeless curse of a 'Christian' Government, as applied under the exquisite torture of 'Balfourism.' I am neither an Irishman nor a Catholic, but if being both would give that country humane laws, self-government and three square meals a day for those millions who had never had a square meal in all their lives, I would be both, and more. There never was any Irish question. There has always been a question of humanity and equity about Ireland. I wish I were able to send ten hundreds of ten dollars."

CONVENTIONALITIES IN GIRLS' LIVES.

I sometimes hear some pretty girl ask: "What does this social conventionality ask and expect of me?" I will tell you: Conventionality demands that a young woman shall not be thrown too much in the society of a young man alone. This is right.

Conventionality demands, too, that unless he is a very intimate friend of her family, or unless she is engaged to be married to him, she may not go to a concert or a fair, to a dance or an opera with him alone.

It demands that young girls should be dressed quietly and without any jewelry.

It further demands that a girl should be loving and respectful to her parents, considerate with her brothers and sisters, and polite to all the world.

Now, conventionality demands this not only of you, but it demands it of your neighbor as well. Consequently, when she observes it, and the next neighbor too, is not this going to be a delightful world? Is it not going to be a sunny world? And it is in your hand and mine to help make it so. Are you going to do it? I put out my hand to meet yours, and, after all, in union there is strength.

CHRISTIAN REID.

Miss Fanny Fisher, better known as "Christian Reid," was born and has always resided in Salisbury, N. C. Her father, Colonel Charles Fisher, was killed at the battle of Mahassas, and she lived with her maided aunt in the ancient homestead of her family, an old brown two story house, which with its semi detached negro quarters in the rear occupies an entire square. A great variety of shade and ornamental trees adorn the yard, including some very large oak and elm. There was also many orchard trees of apple, pear, plum, peach and a variety of shrubs. There is a labyrinth of box, five or six feet high, forming a charming retreat. Low box borders line the walk from the gate to the wide two-storied porch, Miss Fisher leads a very retired life and works very steadily. It was in this house that "Valerie Aylmer," "Morton House," "The Land of the Sky" many other popular novels were written. The literary work has enabled her to retain the family homestead, which would otherwise have been lost after the death of her father. The romance of her personal history is that she is the offspring of a marriage that brought reconciliation between prominent families of North Carolina that had long nourished a deadly feud between each other—the Fishers and the Caldwells. She and her aunt are Catholics, and they have built a neat little chapel in one corner of the grounds.

WHY NO SCOTCHMEN GO TO HEAVEN.

Long years ago, in times so remote that history does not fix the epoch, a dreadful war was waged by the King of Scotland. Scottish valor prevailed, and the King of Scotland, elated by his success, sent for his Prime Minister, Lord Alexander.

"Well, Sandy," said he, "is there n'or a King we canna conquer noo?"

"An' it please Your Majesty, I ken o' a King that Your Majesty canna vanquish."

"An' who is he Sandy?"

Lord Alexander, reverently looking up, said, "the King o' Heaven."

"The King o' whur, Sandy?"

"The King o' Heaven."

The Scottish King did not understand, but was unwilling to exhibit any ignorance.

"Just gang your ways, Sandy, and tell the King o' Heaven to gie' up His dominions or I'll come myself and ding Him oot o' them; and mind, Sandy, ye dinna come back to us until ye hae dune oor biddin."

Lord Alexander retired much perplexed, but met a priest, and, reassured, returned and presented himself.

"Well, Sandy," said the King, "hae ye seen the King o' Heaven, and what says He to oor biddin?"

"An' it please your Majesty, I hae seen ane o' His accredited ministers."

"Weel, and what says he?"

"He says your Majesty may e'en hae His kingdom for the asking o' it."

"Was he sae civil?" said the King, warming to magnanimity. "Just gang your ways back Sandy, an' tell the King o' Heaven that for His civility the deil a Scotchman shall set foot in His Kingdom."

THE PRIDE OF ANCESTRY.

A writer in the New Orleans *Picayune* gives expression to a few sentiments touching the pride of ancestry and the value of pedigree that will evoke a responsive amen in the minds of a majority of matter-of-fact Americans. "There are," says the writer, "men who boast that they are descended from a noble family. To descend is to go down. The going is easy. The accident of birth, as in the cases of the Pinafore's sailor Rackstraw or the high ruler of the Queen's navee, is of no credit or discredit to the person born. It is nothing to boast of that one has a great father. The father is not the work of the son. If the father can boast that he has a great son he is to be congratulated. A young man who is not better than his family has not progressed. Instead of descending he should be ascending from a noble family. There is hope for a race when men are improving and being better than those who went before them. The human race is as worthy of being improved as the horse race. Blood will tell in pedigree, and yet every years shows an animal—of parents without a record—coming to the front and astonishing the world. Every man should be something for himself, on his own account. His ancestors may or may not have all been respectable. They do not make him intelligent beyond others or more dishonest than others. When a strong man is wanted in an important position, the question is not: Who was your father? It is: Who are you?"

That Little Tickling

In your throat, which makes you cough once in a while and keeps you constantly clearing your throat, arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery. Many cases of consumption can be traced back to the neglect of some such affection as this. Consumption can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreaded disease seemed to have a firm hold.

Minard's Liniment Lumberman's Friend.

CATHOLIC INSTITUTIONS IN HALIFAX.

From the Chronicle.

The opening of St. Agnes' church on Sunday last calls to mind the large number of churches constructed, charitable institutions opened and the vast amount of money spent in connection with religious, educational and other works in recent years by the Roman Catholics of this city and province. In this particular great activity has been manifested during the past seven years, or since the appointment of Archbishop O'Brien, and the enumeration of the principal of these will be found of interest.

The consecration of Archbishop O'Brien took place on January 21st, 1883. When he came here St. Patrick's parish needed a new church and an energetic movement was being made to procure the means to get it. In the following April the old church was torn down and the present new brick building was finished and opened about the end of 1885. This work was greatly encouraged and assisted by the efforts of Rev. Canon Carmody and Rev. Father Biggs. Including some land, the total cost St. Patrick's was about $70,000, and it is nearly clear of debt. The only thing remaining to complete the church so that it may be consecrated is a stone or marble altar, and it is expected that this will be put in next year.

In 1885 the St. Patrick's home for boys on the Chebucto road, near Dutch village, was opened, it being founded largely through the bequests of the late Patrick Power. Since its opening there has been an average of between forty-five and fifty boys in the home, twenty of whom sentenced by the police court are paid for at the rate of $60 each year. Three Christian Brothers have charge of the home, which is sustained by bequests, charities and the proceeds of the farm. It cost $30,000 to establish the institution, since which a $3,000 wing has been added.

In 1887 St. Joseph's Catholic Total Abstinence and Benevolent Society built and opened a large two story wooden hall on Gottingen street, at a cost of over $4,000, on which there is a slight remaining debt.

The same year the Home of the Guardian Angel for infants was started in a primitive way in an old building on the orphanage grounds, and has since been removed to the large building immediately south of St. Patrick's church, formely occupied by the Sisters of Charity. It cost about $1,500 to establish the home.

St. Patrick's Catholic T. A. and B society constructed a large and well-appointed wooden hall on north Barrington street, which was opened in 1888. The expenditure on the undertaking amounted to nearly $15,000, more than half of which has been paid.

Repairs to the granite spire of St. Mary's cathedral were effected in 1888 9, which has been paid.

Through the exertions of Rev. Canon Carmody, backed up by energetic ladies of the parish, a brick glebe house was started alongside of St. Patrick's church in the fall of 1888, and finished and occupied in May, 1889. The cost was over $8,500, and it is clear of debt.

It was one of Father Donaher's fondest hopes to complete St. Joseph's church and free it from debt, and he succeeded in doing so before he died. The slates on the roof were re-set, the roof fixed and the inside plastered, the ceiling panelled and the whole painted in 1889. As soon as a stone or marble altar is provided this church may be consecrated also.

It was mentioned in the Archbishop's pastoral last Easter, that two schemes were contemplated—the establishment of a Magdalen home for women and the building of a palace for the Archbishop and priests. The former has been effected and the idea of the palace given up, as His Grace purchased in May last the residence of the late James Butler, Dresden row, where he now resides, at a cost of $13,000. A new brick building for St. Mary's glebe will probably be started next summer, on the site of the present one, at an estimated cost of something like $15 000 or $16 000.

St. Mary's Catholic Young Men's society are now building a brick and freestone hall on Barrington street, which surpasses anything of the kind in the city, excepting the Freemason's Temple and the Halifax Club, and it will add materially to the architectural beauty of the city. The undertaking will cost about $30,000.

Perhaps one of the most beneficial institutions opened in the city for many years was the establishment of the home for girls, conducted by the nuns of the Good Shepherd, on Quinpool road. The very great need of a place of this kind is almost too well known to all classes of the community to call for lenghty comment. The scope of the home is four-fold—that is, it is the intention of its promoters to divide its advantages when it is got into full running order and firmly established into four different classes. The first class is to be for the protection of small girls, who are found to be surrounded by influences which are liable to lead them astray from the path which a proper training would induce them to pursue. The second class will be for girls sentenced by the courts for petty offences, for certain terms of confinement in the home. The third will be set apart for unfortunate and fallen women, either sentenced by the courts or rescued from the course they are found to be drifting upon. The fourth class is designed to accommodate any of the latter unfortunates who, after their terms expires, see the errors of their ways and wishing to lead a new and better life, spending the remainder of their days in good work and in prayer, express a desire to remain in the institution, where they serve to set an example, which often brings about repentance in those who witness the transformation from the wicked to the holy. At present the home is in a small cottage, and is over crowded by the five Sisters and the eight inmates living in it. This cottage was opened in June last, and applications for admission to it for a vast number of girls have been made. In the course of thirty hours not long ago six applications were made for admission of girls, two of whom were from the police court, but all had to be refused. Between now and Christmas it is intended to put up a new wooden building, and later if possible to enlarge the present cottage. The purchase of land and the repair to buildings so far has cost $5,000, all of which is paid.

In the line of education the Catholics of the city have made immense strides, as shown by the necessity for increased accommodation. In 1883 a huge wing was added to Mount St. Vincent, which cost about $30 000, and this summer another wing was opened which cost in the vicinity of $35,000. There are in the institution about 45 Sisters and novices, and nearly 100 pupils.

The Convent of the Sacred Heart has been enlarged by the addition of a brick wing and a most beautiful little chapel, the total cost of which amounted to nearly $35 000. There are 40 Sisters and nuns in the convent and 110 pupils. The money for the additions to these two institutions, of course, is subscribed by the Sisters.

By agreement with the School Board the Archbishop, in 1888, built St. Patrick's school for girls at a cost of $20 000. The school is attended by 550 children, and is said to be one of the finest public schools in the Dominion.

By a similar arrangement His Grace constructed St. Mary's girls' school in the rear of the cathedral, opened last spring, which, including the land, is valued at $25,000. It accommodates four hundred and fifty pupils. Though smaller than St. Patrick's new school it is even better in its arrangements and finish and is said to be as near perfection as can be obtained.

The La Salle Academy, Pleasant street, was opened by the Christian Brothers first on Morris street. It is attended by nearly one hundred boys, who receive instructions from five Brothers. The Brothers are prepared to teach all branches of education, and for special branches can call on others from New York. The academy will be largely developed in time.

In Dartmouth Father Underwood is erecting a new church, the cost of which, together with the land ($4 500), will aggregate $23 000. The building will be finished next spring and there will be considerable debt remaining.

Though the Archbishop's jurisdiction extends over all the maritime provinces and British West Indies, all the active work outside of eleven counties of Nova Scotia proper is left to the different bishops' special care. Since his appointment he has opened within these eleven counties twelve churches, besides those otherwise referred to. The largest and best of these is at Meteghan, Digby county, opened in 1888, at a cost of $50,000, which is nearly all paid. The new brick church at Yarmouth, opened this month, cost $23,000. A very beautiful wooden church at Bridgewater cost $10,000. The other nine churches are at Pubnico, Lockeport, Dover, East Chezzetcook, Windsor Junction, Parrsboro, Dalhousie, Salmon River (Digby) and Ketch Harbor. These are all extremely tasteful buildings, and, being substantially built, stand a credit to the places in which they exist.

Besides all these churches fifteen parochial houses were built, costing a large amount of money.

A convent was opened at Bermuda on the same principle as that of the Sacred Heart Convent in this city, in February, 1890. Five Sisters of Charity are engaged in teaching. For the purpose of extending the scope of the convent and more firmly establishing it, the Archbishop will go to Bermuda next year.

YOUNG FIELD BECOMES A CATHOLIC.

Chicago, September 20.—Chicago, says a special to the Cincinnati *Enquirer*, has a genuine society sensation. Young Marshall Field, the heir to many millions, will embrace the Catholic faith of his betrothed, the accomplished heiress, Miss Albertine Hauk. Young Field is a daily pilgrim to Priory Hall, where, kneeling before the holy fathers, he is instructed in the tenets of the faith. On Sunday he and his fair enslaver are regular attendants at Mass. Early next month, when the autumn leaves are falling, they are to be married. When this happy event occurs two of the most princely fortunes in the West will have been united.

The romance in this love story has no less interest than others which have marked the eventful periods in the family of the Hauks.

Marshall Field, Jr., is about twenty two years of age. Two years ago he entered the Freshman class at Harvard, and at the close of the year he went to Europe with his tutor. While there he met Miss Hauk and this romance began. He assumed the role of lover, wooed and almost won her, when a barrier rose up between them. She was an ardent believer in the faith, and the awful majesty of the Church forbade her marriage with an unbeliever. She loved him, but this daughter of wealth loved her Church more than all else, and refused his heart and hand until he had renounced his allegiance to all other creeds. Young Field returned to Harvard and finished his sophomore year. The attraction at home proving too strong for him, he left college and took a position in his father's wholesale house.

Immersed in Baptist faith, his family prominent in the Baptist Church, his father the builder of a Baptist university, it was no small struggle for him to come out openly before the world and proclaim his allegiance to the Pope. He sought out the Fathers of the Order of Benedict, and they have led him daily through the pages of the cathechism and the creed of the apostles, each day's teachings forging one more link in the chain that was to bind him to the Church. The holy Fathers have made the pathway easy for him, and before the month is out he will be a Catholic. Then, early in October, the young lover will lead his beautiful bride to the altar. Miss Hauk is the second daughter of Louis C. Hauk, the millionaire maltster. She is of medium height, with great, glorious eyes that seem unfathomable in their depths, while her hair is as dark as her eyes. She is as lovely in mind as she is in character—bright, vivacious and accomplished.

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