

The Catholic Record.

Published Weekly at 464 and 466 Richmond street, London, Ontario.
Price of subscription—\$1.00 per annum.

REV. GEORGE R. NORTHGRAVE,
Author of "Mistakes of Modern Infidels."
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John Sigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each insertion, single insertion.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication as well as that having reference to business should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrangements must be made in full before the paper can be accepted.
When subscribers change their residence it is important that the old as well as the new address be sent.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
+ D. FAUSTO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, May 26, 1900

DEATH OF DEAN MURPHY.

Just as we were going to press on Tuesday morning, the 22nd inst., information reached us of the death, at 2:30 a. m., of the Very Rev. James Murphy, Dean, parish priest of Irish town. We hope to be able to give a full account of his life-work and the funeral services in our next issue. In the meantime we ask our readers to join us in the fervent prayer that rest eternal will be given the soul of the venerable and beloved Dean Murphy.

ST. PETER IN ROME.

His Eminence Cardinal Gibbons has sent the parish priest of Strathroy an autograph letter thanking him for his "very able thesis on St. Peter in Rome," which appeared for the first time in the CATHOLIC RECORD on April 28th. To the anti-Catholic contention that the Bible makes "no explicit reference to St. Peter's residence in Rome," Father McKee has given one of the very best answers ever published by any theologian whose writings have come to our notice.

CATHOLIC LITERATURE.

Dr. O'Hagan in his essay on the Catholic Church in Ontario, of which we speak more fully in another column, makes the following reference to Catholic literature in the province:

"Nor has Catholic literary thought and achievement been wanting to those who have tended the altar of faith during the past fifty years in Ontario. Such works as Father Northgraves' 'Mistakes of Modern Infidels,' Rev. Dr. Harris' history of the early missions in Western Canada, and the Catholic Church in the Niagara Peninsula and the late Rev. Dr. Dawson's life of Pope Pius the IX. have a permanent place and value not only in the history of the Catholic Church, but in the history of our country."

GRATIFYING INFORMATION.

The report of the Indian Department of Canada makes known the gratifying fact that the Indians of the Maritime Provinces have kept their faith with wonderful tenacity. The Indian population of Nova Scotia, New Brunswick and Prince Edward Island combined is 3,935 persons scattered in small bands over a wide area. Among these there is only one person reported as not being a Catholic. This one is a Protestant living at Sheet Harbor. The rest have all clung to the faith, which was taught them by the French missionaries who in the first place brought their ancestors to a belief in the Christian religion.

"MOUNT ST. JOSEPH"

As the season advances, one cannot help but admire the natural beauty and grandeur of the property recently acquired by the good Sisters of St. Joseph, and consecrated with so much solemnity and pomp by the Apostolic Delegate on Sunday, April 29, under the title of "Mount St. Joseph." The commodious and airy house is being thoroughly renovated and remodeled, and it is expected will shortly be completed, when it will be utilized as a mother-house and novitiate for the Community of St. Joseph. The latest addition to the building, and one which materially enhances its pretty appearance, is a large and substantial cross erected upon the cupola, which will be lighted with electric lights and can be seen for miles throughout the country, indicative of the Faith of its religious occupants.

We wish the Community of St. Joseph increased prosperity in their new institution, the purchase of which will enlarge their sphere of usefulness, not only to the members themselves but to the people in general.

A NOTEWORTHY CONVERSION.

An interesting fact is announced by the Paris Univers, namely, that Mgr. Boutros (Peter) Soho, the Syrian Jacobite Archbishop of Hama, Hama and Sadad, has become a Catholic along with many of his clergy and people. It is believed that his example will have great influence toward Catholic unity on the other schismatic and heretical sects of the East, by whom he was regarded with great reverence. The Jacobites date from the sixth century, when a Syrian by name Jacobus or James renewed the errors of the Eutychians of the previous century which were condemned by the Council of Chalcedon in 451. They fell into an error of opposite character to that of the Nestorians. The latter maintained that the divine and human natures in Christ were two distinct persons, whereas the Eutychians, Monophysites, and Jacobites maintained that there is but one nature and one person in Christ after His incarnation.

"THE AMERICAN UNION."

The A. P. A. has been practically dead in the United States during the last four years, though some of the arms of the octopus in a few places have manifested a slight vitality. But it is clear that there is still some bigotry to be found among the disorganized membership. It is perfectly recognized that the old Association is gone beyond recovery, and it has been abandoned to its fate, but the leading spirits who took a prominent part in that dark lantern society are endeavoring now to start a new and so called "national" organization under the name of "the American Union," the principles of which shall be about the same as those of the A. P. A. The headquarters of the new society are at New York, and it claims to have over 22,000 members, who will make themselves felt at the next Presidential election. This is but an insignificant membership in a country whose population is about 80,000,000, but they hope to exercise an influence by a hypothetical "balance of power." The A. P. A. professed to be able to exercise even greater influence than this at the last presidential election, but it failed egregiously. We are of opinion that the new society will collapse with even a shorter lease of life than had its predecessor the A. P. A.

THE DRIFT TOWARDS LATITUDINARIANISM.

Hitherto the Protestant religious press for the most part has denied strenuously that rank infidelity or the denial of all Christian dogma is the ultimate result of the Protestant system. It has been admitted indeed that many Protestants have reached this goal, as a result of the exercise of private judgment in matters of faith. This much could not, indeed, be denied, for scarcely a week passes during which the world is not astounded by the boldness with which some prominent Protestant divine attacks the very foundations of Christianity. Sometimes the attack is made upon the truth of certain historical narrations found in the Bible. Sometimes whole books of the Bible are cooly set aside as uninspired or untrue; at other times the miraculous narratives only are repudiated as absurd, or are interpreted in a mythical or allegorical sense, which is equivalent to a denial of their authority as the Word of God. But there have always been found other clergymen to take up the sword and buckler on behalf of the old faith as they understand it, and such as the majority of Protestants, not to say of Christians, have believed it to be a revelation from heaven.

Thus the war between orthodoxy and heterodoxy has gone merrily on, and it was often difficult to know which side preponderated.

It was easy enough to see that in Europe Rationalistic Protestantism had long ago gained the sway. French Protestantism actually half a century ago formally denied the divinity of Christ, and the present French Protestant Church, so far as it is Christian at all, was formed by a minority seceding from the main Protestant body. In Germany, the religious universities are just as decisively Rationalistic, and so are all the most prominent and learned divines whom Protestantism has produced. But in America, it must be admitted that so far the supreme legislative bodies of the principal sects have clung with tenacity to those principal truths of revelation which distinguished Christianity from Rationalism, such as Biblical inspiration, the Trinity, the Incarnation and atonement, the Divinity of Christ, the unity of the divine and human natures

into one person of our divine Saviour by the hypostatic union, and the everlasting punishment of the wicked.

Presbyterianism has maintained these doctrines by formally condemning Drs. Briggs, Smith, McGiffert and others. Methodism has also kept down those of its ministers in the United States and Canada who have upheld errors on these points, and even Congregationalism, which is less pronounced and definite in its beliefs than the other sects named above, though proclaiming unrestrained liberty of belief, has from time to time disciplined those who wandered into the paths of heresy in regard to these doctrines. But, in spite of all this, and partly in consequence of the stand taken in defence of the ancient Christian faith, Protestantism as a form of Christianity has lost at least one half of the population of the United States, and a considerable percentage in Canada, who have fallen into practical or actual infidelity.

The fact is that the Unitarians recently, in the report of the status of their sect, while admitting that it had not increased greatly by actual and avowed conversions to their organization, declared nevertheless that the progress of their principles had been phenomenally great, as thousands of members of the so-called orthodox sects now adhere to the distinctive Unitarian doctrines. They have not converted largely the adherents of the other sects, but they have converted the sects themselves to such an indifference to Christian dogmas that it may be said practically that these sects have themselves become sects of Unitarianism—which is only a hidden name for Rationalism or unbelief.

But we were treated a few days ago to a scene in New York which proves to us not merely that Protestantism is rapidly evolving into Rationalism, but that it has as a system already completed this evolution, and that it is in reality no longer a form of Christianity. This scene was nothing short of a so-called "Ecumenical Missionary Conference." This Conference lasted nearly three weeks. It consisted of about 2800 delegates representing 150 Protestant missionary societies of 40 different Protestant sects from over 60 different countries, and there was a daily average attendance of curiosity-seekers at its meetings to the extent of 15,000 members of the various Protestant denominations. This was the most representative Protestant body which ever met, and its proceedings were highly interesting inasmuch as it gives us a fair idea of what the Protestantism of the world is now like.

Nevertheless even as a Protestant gathering it was a failure, as admittedly the most prominent English speaking Protestant denomination was practically not represented at it. There were, it is true, a few representatives of Anglican Low-Churchism present as individuals, but these did not at all represent their denomination, and the Living Church, the American High Church Protestant Episcopal organ, says:

"We do not desire to attack any one. But as our opinion of this Ecumenical Conference, was asked we give it. We regard the name Ecumenical as used in this connection as abused. That word has a definite historical meaning which is utterly inapplicable to this gathering. We are glad to have missionary problems discussed, and missionary information disseminated; but we are truly sorry that Churchmen have identified themselves with it, and thus have confused the minds of many. We hope nothing of the kind will occur again."

The Churchman, however, a Low Church organ, asserts that a precedent for this Conference "was made by the Good Samaritan." This would be an amusing comparison if it were not on so sacred a subject, on which it would be rather profane to make jocose remarks; but we cannot conceive that the "Good Samaritan," who really typifies our Lord Himself, was the dominating authority in an assembly which applauded loudly such sentiments as were uttered by Dr. Behrends of Brooklyn, who said: "What is most needed for us is the power to put all creeds in a pile and set fire to them and burn up the dross."

Christ undoubtedly revealed a creed which He commanded His Apostles to preach to all nations, and which, therefore, the nations were bound to accept. It was of this creed that He said: "He that believeth not shall be condemned." (St. Mark, xvi., 16.)

The following explanation written by an Anglican, and which appeared in the New York Sun of April 26, shows how far short of ecumenicity as a Missionary assembly this Conference fell.

There is not a single representative present of the Roman Catholic Church or of any of the great Eastern Churches. There is not a single representative present of the venerable Anglican society for the Propagation of the Gospel which has on its rolls the names of men like John Coleridge Patterson, the

martyr Bishop of Malacca. Nor is there a single representative of those university missions of Oxford and Cambridge which have recently given a Bishop to Madras and another to Lahore.

These so-called ecumenical conferences assembled from time to time and ignore completely the work of the venerable society for the propagation of the gospel in Foreign parts which two hundred years ago gave the first impetus to missionary enterprise."

Not alone are the Anglican missionary efforts ignored by this ecumenical council, but this Anglican writer seems to have overlooked the fact that the Church which has a line of two hundred and sixty-two Pontiffs from St. Peter is the only one which has ever converted a nation to Christianity. It is the one which sent a St. Patrick to Ireland, a Fulgentius and an Augustine to England, a St. Francis Xavier to Madagascar, India and Japan, and equally zealous missionaries to other nations: yet its labors have been entirely overlooked, and were not even spoken of at the Ecumenical Conference. Thirteen fifteenths of the Christian world were entirely ignored in the calling of this Conference which is called Ecumenical.

But we commenced this article with the intention of showing what the Conference did towards exhibiting the true character of Protestantism. We have already quoted the words of Dr. Behrends of Brooklyn, which were loudly applauded. Other speakers followed in the same strain, and it is because they uprooted and tore down the landmarks of Christianity that this applause was given: that is to say, Protestantism as a whole has gone over to Latitudinarianism. This is admitted by all the religious journals which have spoken in praise of the gathering, and with hope for future good fruit to be derived from it. The Presbyterian Evangelist has this to say on the subject:

"The unfounded impression that what are known as liberal (that is Unitarian or Latitudinarian) views in theology would decrease interest in missions is dissipated by the evidence furnished by the present Missionary Conference. This evidence is overwhelming and irrefragable."

That is to say, at last the prognostications of Catholics have been verified that Protestantism would end in Disism or Atheism, as its general tendency is in this direction, but we are happy to be able to modify this statement by saying that this tendency has also produced a reaction, and a certain proportion of Protestants, horrified at this unexpected result of free individual interpretation, have gravitated in an opposite direction towards the Catholic Church. We hope that this good effect may more than counter-balance the evil.

There is another remarkable feature of this conference, that it was not characterized by the abuse of the Catholic Church which has hitherto marked all such gatherings. We should be glad if this greater apparent charity arose out of a truer toward truth, but we fear, indeed we are certain, that this is not the case. It rather indicates a total indifference to truth and error, and even a state of mind which is likely to have worse consequences than would arise from a little touch of bigotry.

SHOULD HAVE BEEN STOPPED LONG AGO.

Senator Dandurand has inaugurated a movement to put a stop to the lottery plague which is still infesting our large cities and even the country districts. Since the suppression of the Louisiana lottery, which was carried out on a gigantic scale, Ontario has not been infested with this evil so extensively as formerly, but we learn that other lotteries are carried on to an alarming extent in the province of Quebec, and especially in Montreal, where ticket-vendors are found everywhere, especially in the saloons and workshops, the dupes being found chiefly among the working classes who can ill afford the money they throw away to enrich the shareholders in the lottery companies. Even from Hamburg, Germany, such tickets are sent to Canada extensively. We have many times explained in our columns that only a small proportion of the money received is put upon the tickets as prizes, and it is folly for ticket-buyers to expect to make money by investing their earnings in the purchase of lottery tickets. We wish success to Hon. M. Dandurand in his crusade against these fraudulent schemes. In thus condemning lotteries, we do not include those drawings or lotteries which are known to be undertaken in aid of benevolent or religious works. They are a means of obtaining contributions for a deserving purpose, and there is in them no fraud or false pretence; yet it is desirable that funds should even in such cases be obtained by other means which will not give people the habit of expecting to profit by investing their money in lottery frauds.

PRAYERS FOR THE DEAD AND SYMPATHY FOR THE LIVING.

We have received letters from various quarters in reference to a communication which appeared in our issue of April 28th, over the signature "De Profundis," and which mildly condemned the passing and publication of resolutions of condolence by Catholic societies, while perhaps the spiritual welfare of the departed was neglected, no provision being made to have prayers and Masses offered for the repose of their souls.

It is beyond dispute that the prayers and Masses which are offered for departed souls benefit them more than society resolutions, and if there is really a neglect of the greater good for the purpose of ostentation, we must join in the condemnation of that neglect. But we are not of the opinion which "De Profundis" seems to entertain that Catholics generally are neglectful in this regard, or that the passing of resolutions of condolence tends to make them neglectful. Indeed many of our Catholic societies make it a point to ensure the offering of the Holy Sacrifice of the Mass for every deceased member, and the members are usually expected to assist at such Mass if possible. This is an excellent practice and great work of charity toward the souls who may be, perhaps, suffering in Purgatory, but we do not think that it is therefore wrong or un-Catholic to express sympathy with those who survive when they lose by death one who has been near and dear to them. Such expressions of sympathy may be counted as being, to use the words of one of our correspondents, "among the amenities of civilized life which go far toward brightening our existence on earth."

The same correspondent adds: "When this custom is the outcome of foolish pride, or the cause of lavish or extravagant expenditure, it is undoubtedly more honored in the breach than in the observance." As, however, such matters are usually left to the discretion of the spiritual advisers, there is no likelihood of any objectionable or excessive observance of any practice not in accordance with Catholic teaching or propriety." In the case, however, which frequently occurs, when society branches provide for the proper remembrance of their deceased members by having the holy sacrifice of the Mass offered for them, the chief ground of objection by "De Profundis" does not exist.

One of the letters received on this subject, written by a medical student in a Catholic University, informs us that in the case of a death in the family of one of the students, each student quietly deposits in a collection-box, not more than 10 cents as an honorarium for Masses for the deceased, and an assembly is held at which resolutions of sympathy are passed, which are sent to the bereaved family, but are not published in the newspapers. This is a practical method of showing sympathy which is always appreciated, yet we do not condemn other methods of showing sympathy, which may be in vogue in some Catholic societies. The sympathy, however, which manifests itself in praying for the dead is certainly more practical than mere talk.

THE CATHOLIC CHURCH IN ONTARIO.

In the January number of the Catholic Quarterly Review of Philadelphia there appears an historical essay from the pen of Dr. Thomas O'Hagan on the Catholic Church in Ontario, which though brief gives many interesting details of the progress of the Catholic religion in the premier province of the Dominion of Canada.

We deem it right to preface our remarks on this instructive paper with a few words on a period which the learned essayist has left untouched.

So early as in 1535 when Jacques Cartier went up the St. Lawrence to Montreal, then called Hochelaga, the Catholic faith was introduced into Canada. Cartier himself was a man of piety and he distributed to the Indians rosary beads, and explained their mystery of redemption and read to them plausibly the passion of Christ from the gospels. The priests also who were with him on his expedition celebrated Mass regularly and instructed the natives. But not until 1615 was a permanent mission established. In 1632, as we learn from the Relations des Jesuites, there were prosperous missions in the wilds of Canada for the conversion of the aborigines, and in Quebec, then called by its euphonious Indian name Stadacona, not only was there a prosperous

mission, but in 1639 a hospital for the sick was endowed by the Duchesse d'Angoulême, niece of Cardinal Richelieu, and this institution was in full operation in 1642 under the management of Madame de la Peltrie, Marie Guyart, whose conventual name or name in religion was Marie de l'Incarnation, and other French nuns. Indian schools were also established in which the children were taught the truths of the Christian religion. Thus while there were yet but a few white settlers beyond the French garrison, the Catholic faith was firmly planted on the soil of Canada.

So early as 1626 the faith was preached among the Huron Indians, and a mission established by Father Jean de Brebeuf on the shores of the Georgian Bay in Ontario, and this zealous Jesuit Father, together with his companion, Father Gabriel Lallemant, were savagely burned in 1649 by the Iroquois victors after they had gained a decisive battle over the Hurons. Father Daniels, of the same missionary band, had been killed under somewhat similar circumstances in the previous year. Many other Jesuit Fathers gained the crown of martyrdom, or that of confessors of the faith in both provinces which are now named Quebec and Ontario. There was, in fact, by this time, a mission established, and the name of a Christian saint given to it in almost every Huron town, and in the northern half of the county of Simcoe alone there were at least twenty such missions.

Dr. O'Hagan, however, begins his historical sketch with the first two white Catholic settlements in Ontario, at Sandwich, with which he connects that of Malden, now Amherstburg, and St. Raphael's in the county of Glenora. The settlements of Sandwich and Malden were French, and were offshoots of the Detroit mission established by the Jesuits in the beginning of the eighteenth century. That of St. Raphael's was made up of Scotch Highlanders, many of whom were descendants of the clans who escaped the terrible massacre of Glencoe, perpetrated by order of King William III. in 1692. These clansmen were settled in Orange (Albany) and came to Canada in and after 1776 in order to live under the flag of Great Britain, to which they were intensely loyal, the British colonies south of us having revolted and declared their independence, under the title of the United States of America.

By the year 1816, as Dr. O'Hagan informs us, the number of priests in Ontario had increased to six. The first Catholic church in Toronto was St. Paul's, erected in 1826, and in 1833 and 1834 seven new parishes were established, among them being St. Thomas and London, of both of which towns Father Daniel Downie was the first pastor.

A life-like pen picture is given by Dr. O'Hagan of Bishop Alexander Macdonell, who was consecrated Vicar Apostolic of Upper Canada in 1819. In 1820 he became Bishop of Kingston, that See being the first diocese established in a British colony since the so-called Reformation. Graphic descriptions are also given of several pioneer priests who are well known throughout Ontario as having taken a prominent part in planting and spreading the faith in the province. Among these are Father John Macdonald of Perth, the Very Rev. August Macdonald of Kingston, Rev. Michael Brennan of Belleville, the Very Rev. Edward Gordon of Hamilton, Monsignore J. B. Proulx of Penetanguishene, afterwards of Toronto. The history of the Church under the successive Bishops of the province is also sketched in an interesting manner down to the present day.

The diocese of Toronto was formed in 1841, Bishop Power being its first chief pastor. He died in 1847, a martyr to his sacred duty, through contracting the deadly typhus fever while ministering to a poor woman who died in one of the sheds erected at that time to receive the Irish immigrants who during that year fled from famine at home to succumb in a strange land to a fate no less horrible than death by starvation. The after incumbents of the See of Toronto were Bishop Charbonnel, Bishop Lynch, under whom Toronto was made in 1870 an Archdiocese, and Archbishops John Walsh, and Denis O'Connor, who is the present Metropolitan. In 1856 the dioceses of London and Hamilton were made by dividing the diocese of Toronto. These dioceses, together with the Archdioceses of Ottawa and Kingston, and the dioceses of Peterborough, Pembroke and Alexandria, constitute the present ecclesiastical divisions of the Province, the dioceses of Ottawa and Pembroke being partly in

Ontario and partly in Quebec.

Dr. O'Hagan says: "Fifty years ago it (the Church) was a mustard seed: to day it is a great tree of Lebanon. Fifty years ago there were more than sixty priests scattered throughout the province from Sandwich to Ottawa, from Lake Erie to the Manitoulin Island minister to the spiritual needs of about hundred and thirty thousand Catholics. day there are four hundred and fifty priests who have spiritual charge of four hundred and thirty thousand Catholics; yet these facts constitute but a segment in the great circle of progress which marks the history of the Catholic Church in Ontario during the past years. What shall be said of the multitude of churches, colleges, of convents, hospitals, which tell of Catholic faith, of Catholic generosity?"

Dr. O'Hagan is a pleasing writer and his essay, of which we have spoken, will afford gratification and instruction to those of our readers who will have the opportunity to read

MRS. GOULD'S SISTER.

She is Going to Nurse the Leprosy in China. Strange Contrast in the Lives of Katherine and Ella Clemmons.

Blood may be thicker than water, but there are two sisters with the blood of this continent between them who are as strangers to each other as apart, indeed, are they that the thinnest might be the world itself yet not make their separation hopeless in its completeness.

The sisters are Mrs. Howard and Mrs. Overacker.

One of them is known throughout America and pretty thoroughly throughout the European continent, the beautiful Katherine Clemmons, actress, for whom, as everybody knows, young Gould was willing to forfeit \$5,000,000 of good Gould that he might marry her.

The other is known to a few here and there in California as May Clemmons, who has recently assumed her girlhood name and gone to the depths of San Francisco's town to teach Christianity to Chinese.

Never did fate draw sharper contrast between the destinies of two sisters than now divide the Clemmons women. Never were lines so good and so bad as these.

One is the richest of the rich.

One is the poorest of the poor.

In New York city Mrs. Gould passed the Lenten season in the luxurious retirement, amid surroundings that a princess of royal blood might envy. She has youth, love, money, health and the things that sometimes comes with the sign of this rare combination of things.

In San Francisco the sister Gould dwelt during the days of direct poverty, unrelieved thing more cheering than the gaze in a small, bare, comfortable room.

IN THE HEART OF THE CHINESE.

to which no breath of pure air come over blocks of rickety buildings swarming with Asiatic hordes. The blessings of life are not here. Her time has been when away from the four walls Chinatown tenement, between Church and teaching God's the pagans around her.

Katherine Clemmons is a

queen.

Ella May Clemmons is a

cluse.

The one sister dines at the House on the daintiest food that can provide. She is courted as only the wife of an American millionaire can be, and her life is the envious despair of women fortunate.

The other dines frequently in the Chinatown attic. So, though, there is a loaf of bread no butter, on the rough floor she is alone always, and well-gotten by the small world she knows her. Her jewels have the pawnshop, and her sole is a small silver cross.

Ella May Clemmons was once Her home in Niles, after her to Charles Overacker, was a tree, and herself the best groomed woman in that part of media county. She was ex in her expenditures, and led knew no ambition beyond meral pleasures of society.

Years there was whispering al arrangement whereby two began at the altar were to And eventually it was announ Chinatown had a new mis most

ZEALOUS CONVERT TO C who had been received into by the Paulist fathers.

She was known as Ella mons. Mrs. Overacker of burned her bridges.

In Chinatown it was that Journal representative four other day. It was a stran which to seek for the sister money king.

On the floor in a corner on a candle box a coal oil chair, a small table, an in a few worn books, a curtain. On the walls and about the articles of religious significance, portraits of Catholics, and gayly-colored tiles. Mrs. Howard Gould in various costumes hung side by side.

"My work among Chinese said Miss Clemmons in an inquiry, "must of necessity. Owing to my inability apartments suitable for school cannot be established as be.

What teaching I do at homes of my pupils with books of the gospels and which they can comprehend