

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Catholic Record.

London, Saturday, October, 20, 1900.

### OUR PUBLIC MEN.

We have always a great respect and a great compassion for our public men. Bred on all sides by friends and enemies, rushed off to receptions and dinners—waited on and talked at by cranks of every variety, they are the most overworked and tired of mortals. The least we can do for them is not to accept an estimate of them from ward heelers and political cartoonists.

### THE APOSTOLIC DELEGATE.

Monsignor Falconio is winning golden opinions for himself in the Prairie Province. There, as amongst us, he has seen for himself the virility of the Faith and the love and veneration for the Church. And whilst travel in this country of magnificent distances must be fatiguing, it must also be consoling to him to know and feel that he is in the house of his children. Just what is the dominant characteristic of his personality we are not prepared to say. Talent he has and tact, as evidenced by a long and successful diplomatic career, but perchance what attracts men of all classes and creeds is his genial kindness. Whatever may be the cause of his power and influence we are pleased to say that his name is spoken with respect in all quarters—by Catholics, of course, who venerate him as the representative of the Holy Father and love him for himself; and by Protestants, who regard him as a gentleman of the finest fibre.

### SECRET SOCIETIES RESPONSIBLE.

We think that Catholics have for too long a time been addicted to silence on the question of Government patronage. That they do not receive anything like what they are entitled to is indisputable—and this is true of both political parties. Now this statement may possibly be controverted by individuals who have what they term a good appointment, but the fact remains that Catholics have been and are discriminated against in this matter. They have, we confess, some minor berths in the civil service, but as regards the better positions they are almost an unknown quantity. Politicians may bluster, but any amount of bluff and platform gush cannot shut our eyes to the unjust treatment that has been meted out to our co-religionists.

Now, we should like to ask, how do our friends the large salaried officials get their "pull"? How do they manipulate the wily politician so as to receive the fishpots, whilst the Catholic must content himself to be a mental or to wander in the desert of political promise. They certainly have some mysterious and all-powerful influence over the dispensers of governmental pap.

We know of one instance of a Catholic who, though competent in every way, and backed up by a Catholic politician who had rendered good service to his party, was turned down because an Orangeman wanted the job. The follower of King William was duly installed and the Catholic politician accepted the rebuff with due meekness and lapsed into silence. He had the chance of his life to make a future. One word of public protest would have gained him friends, not only from within the fold but from fair-minded Protestants, but he preferred silence to fight.

We have no hesitation in ascribing the condition of affairs largely to the Masonic and Orange organizations, that work systematically and untidily to exclude Catholics from all important offices. The average Protestant member of the community who is looking for a position or for promotion avails himself of their tremendous influence. He joins as many as his means will allow, and when he applies for a berth the "brothers" are to a man behind him. The gentleman who does out the political plums never dreams of sparing that application. He is too much afraid of the "secret society" vote to do it. He may possibly lament his inability to act otherwise, but then the good of the party depends upon not antagonizing the brothers and rather Reverend Patriarchs and

Moguls who preside over the destinies of the secret society.

They say we have equal rights, but that, as long as the present system survives, is but a fairy tale told by glib politicians to lull us into inactivity. Whilst, however, condemning this glaring injustice we must not shrive our selves of all guilt. Our indifference has done much to make it possible. So long as we shall utter no protest and be content with the policy of silence so long also shall we serve the temple of national prosperity and be fed on scraps and leavings.

### "LET US BE UP AND DOING."

"My experience," writes Bishop McFaul in the North American Review, "leads me to the conclusion that a policy of silence has been very detrimental to our interests." This will not meet with the approval of the individuals who believe in letting sleeping dogs lie, and who imagine that a sweet-tempered courtesy in speech and action is the best possible remedy for all troubles. It may be in some undiscovered planet, but in this emphatic speech is in the settling of grievances a more potent factor than dignified silence. It speaks volumes for our gullibility to depend so much on the promises of politicians. They cannot perform half what they promise and generally forget the other half, and yet there are individuals who are hushed to silence by the vision of a splendid future awaiting them when So and So becomes a lawmaker. Accordingly they are drilled by political martinet, and when the proper time comes they deposit their ballots with due reverence and obedience, and with a delightful ignorance that is one of the obstacles to genuine civilization.

One thinks—and we hear it expressed sometimes—that it entails a great sacrifice of personal dignity to enter the political lists, and that it is just as well to view from afar the battles of the contestants for public favor. There is undoubtedly much that is objectionable in party politics—wringling, mean personalities, rapid speechifying *ad nauseam*—but that should not prevent an intelligent and patriotic citizen to do what is in his power to establish a better order of things. And they are not going to do that by a stay-at-home policy and family-circle disquisitions on political science. Said Hon. Mr. Roosevelt in 1894:

"It is not the man who sits by his fireside reading his evening paper, and saying how bad are politics and politicians, who will ever do anything to save us. It is the man who goes out into the rough hurly-burly of the caucus and the political meeting and there faces his fellows on equal terms."

### "UNLEAVENED BREAD."

Mr. Robert Grant's novel, "Unleavened Bread," has, if we give credence to publisher's statistics, tickled the palate of the reading public. It is not a story of flashing rapiers or of times when a strong wrist and courtier speech were more than enough to vanquish every obstacle, but a narrative of events familiar to all who have observed a certain section of society.

The author portrays the character of the heroine with rare skill, and if we know the type—and we think we do—with rarer fidelity. Selma White—for such is her name—is just a little woman who has great ambition and no principle to guide and steady her nervous feet on life's highway. She is not that the world would call a bad woman, that is, she does nothing that calls for worldly condemnation. True, she obtains a divorce from her first husband and marries again, but legalized adultery has no black mark against it, either in fiction or in everyday life, outside Catholicism.

Selma is always very confident in her own powers, and, despite the fact that she has little or no education, believes in her ability to solve various social problems. The distinction between rich and poor she resents because she has a scanty measure of worldly goods. The rich are this and that, and many other things besides, and she yearns to interpret for them the profound wisdom of the time-honored ditty: "Curfew must not ring to night." Hanging on to the very extremity of society's fringe she laments inwardly the misery of her lot, but to the outside world she is an ardent advocate of free rights and other things that are born of crude and inexperienced minds. She does re-

ceive an invitation, we think, to one of those nondescript social functions that are shunned by the "select" and attended only by a miscellaneous assortment of people. But that does not satisfy her ambition. She pesters a very disappointed gentleman who plays the role of life-partner for money—and more money. Meanwhile she talks about her mission to humanity just as her pettifogging sisters do at the present time.

The women who freshen up this time-battered world are they who say little and whose portraits are rarely flaunted in public prints: the sisters and mothers who fashion brave and honorable men—who help us to bear our burdens and whose love and devotion are a light for our stumbling feet. In the world, mayhap in their homes, exhaling from pure and oftentimes heroic hearts an odor that is as well come to tired earth as is pure air to a denizen of the slums—they do not chatter but help.

That Selma is utterly selfish—destitute of the qualities of a true woman, never enters her mind. If you told her she talked too much and unwisely she would either overwhelm you with indignation or protest she was a paragon of discreet silence. And it is always the paragon who do the mischief. With just a hint or a word they can construct a wondrous picture that tells you they have made lequacity a fine art. They can rend a reputation and hurt a friend, and do it so adroitly and with an unconsciousness begotten of long practice that one, in order to escape unscathed, must needs take every precaution.

And they are good Christians! Well, as Selma was—a meddlesome, unscrupulous, self-centred sort of a Christian. That is not the kind, however, that brings any sunshine into the world—the sunshine of love and sympathy that is worth more to our struggling sisters and brothers than empty speech and money.

In the course of the story, Mr. Grant brings on the scene a Flossy Williams, who is also bent on getting into society—and says so. She takes Selma's denunciations at face value and reverences her as a being apart from and above the whirling world of fashion. Eventually Flossie becomes convinced that her friend's antagonism to social frivolity is the outcome of unsatisfied social ambition, just as contempt for our rich neighbors may rest on nothing more tangible than disappointment at not having received an invitation to a ball or dinner. This knowledge is rather startling to Mrs. Williams, who, with all her faults, is sincere. But she does not shrink her duty. She takes Selma off the pedestal on which she had placed her and addresses her in the following motherly fashion:

"I was saying that you were not fit to be a social success, and I'm going to tell you why. No one else is likely to, and I'm just mischievous and frank enough. You're one of those American women—I've always been curious to meet one in all her glory—who believe that they are born in the complete panoply of flawless womanhood; that they are by birthright consummate house-wives, and peerless society queens. All this by instinct, by heritage, and without education. That's what you believe, isn't it? And now you are offended because you haven't been invited to become a leader of New York society. You don't understand, and I don't suppose you ever will understand, that a true lady—a genuine society queen—represents modesty and sweetness and self-control and gentle thoughts and feelings; that she is evolved by gradual processes from generation to generation, not ready-made. Oh, you needn't look at me like that. I'm quite aware that if I were the genuine article I shouldn't be talking to you in this fashion. But there's hope for me because I'm conscious of my shortcomings and am trying to correct them, whereas you are satisfied, and fail to see the difference between yourself and the well-bred woman whom you envy and sneer at. You're pretty and smart and superficial and—er—common, and you don't know it. I'm rather dreadful, but I'm learning. I don't believe you will ever learn. There! Now I'm going."

### HENRI DE BLOWITZ.

Henri de Blowitz, the great critic and correspondent of the London Times, who apprehends a general war among the nations of civilization and whose opinion finds response in Down ing street, is probably the greatest of newspaper writers in Europe. M. de Blowitz, although derived from Jewish stock, is a Roman Catholic in faith and most devout in his practices. He began his journalistic career as a contributor to the Gazette du Midi and to La Decentralisation. From July, 1871, begins his association with the London Times, and since that time he has been represented "the Thunderer" in Paris. His opinions upon continental politics derive their value from his intimate friendship with leading ministers and diplomats and his thirty years' record for never having betrayed a confidence.

### "THE NEW PAGANISM" DENOUNCED BY DR. EGAN.

"Let, moreover, his youth be of conduct chaste and reproachless, Morals rigidly strict, hands without sign of a stain."

—Milton's "Latin Poems."

There are certain signs of the times that show the growing strength of the new Paganism. The decay of the restraining power of dogma in Protestantism is one of these. It is a great mistake to imagine that Protestantism, in its older form, had no dogmatic force,—that it was a negation of moral responsibility,—a protest against all the essential truths of Christianity. Or that the reading and study of the Bible were not, among Protestants, a tremendous help to good conduct. The Huguenot ideals of life, in the reign of Louis XIV., were much higher than those of the Duc de Richelieu and a great group of "Catholic" courtiers at Versailles; and Cromwell himself was not a hypocrite, though he was, nevertheless, a self-deceiver. Catholics have been,—and are,—as unjust to Protestants as Protestants are to them.

There is no mitigating truth that the tenets of Protestant Christianity, which made for pure thinking in the sight of God and moral conduct, are giving way to the new Paganism. There is not less honor than there was among gentlemen, but there is less morality among men. Honor is not the product of Christianity,—Cardinal Newman, in his famous definition of "A Gentleman," explains this—but morality is. And, while there are many honorable gentlemen who are Pagans, who hold a code of honor common to their class, the teachings and practices of Christian ethics are entirely outside of this code.

This fact is lost sight of by many very good fathers and mothers when the question of the education of their sons comes up. To say it is "snobbish" that a father should want his son to make good social connections, is altogether foolish. They are, in our country, where society is in transition, of the utmost importance. Any observer of social conditions must realize that. But, to assume that Christianity as a dogmatic and stringently moral force, exists in the large colleges and universities, under secular control, is fallacious. Non-sectarianism means simply the new Paganism,—and the old, Bible-worshipping, Westminster-catechism spirit was much better for the souls of men.

To sin is a deplorable thing; but to make sin a part of theory of the conduct of life, is a worse thing. Your young man, brought up as Catholics are brought up in our schools, knows right from wrong; he has fixed principles of Christian ethics,—especially in these matters which touch the very root of life. If he fall, he falls to rise again; he has Christian ideals; the Ten Commandments have, for him, a dogmatic value. Christ rules, and he knows how—whether he does it or not,—to keep a check on his thoughts and inclinations. Honor,—a code invented by the world,—is not his sole guide: there is God, whose code is not the code of the world.

The Bible, as containing the rules of conduct, is outworn in "non-sectarian" places of education. If a young man has the morality of the athletic Greek, he is commended. Whatever disputes there may be about systems of mental training, the contention which underlies them is entirely unimportant compared with the one great need of the world,—Christian morality. The worldly code of honor has nothing to do with Christian ethics; it is not necessary for a gentleman to be a Christian, nor for a Christian to be a gentleman in the conventional sense; so let us not run away with the idea that many young men, who come out of the important secular colleges, are what a Catholic wants his sons to be, because they are well bred and so honorable that seduction is looked upon as in "bad form," while the conduct of Joseph, on a certain occasion, is supposed to be in equally "bad form." They are gentlemen, in the worldly sense. But their essential code of conduct is alien to Christian morality.

"The prodigious evil of unchastity," Coventry Patmore says, "proves sufficiently that chastity is no merely negative good." But, in the system of the new Paganism—a system becoming more and more accepted—chastity is not even a "negative good." Like sin, in Roman's scheme of life, it is left out. It is a matter of convenience. Literature, in English-speaking countries, is much better than life. With the Latins it is different—literature is worse than life. Our novels are not yet non-moral; the traces of Christian ethics are found in them; no author of repute has dared to make divorce and remarriage romantic and picturesque. Nevertheless, the new Paganism is the form of opinion that is taking the place of the varied beliefs of Protestantism.

In the matter of the education of our boys, we had better count the cost. Any system of education for undergraduates, who are not Christians, is bad. And the ago from sixteen to twenty-one is a receptive age. It is true the delusions that emanate from the age of few but "long, long thoughts," as Longfellow says. It is the age during which a boy learns

the rudiments of the lessons of life and begins to think about what he has learned. You put him under the influence of this very attractive, tolerant new Paganism. He learns the code of honor, but a code of honor will not keep his soul alive. The only basis of morality is dogmatic Christianity. Outside of the Catholic Church, Christian morality—no longer supported by the old Protestant "orthodox" rules—is dying or dead. Knowing this, can we afford to throw our boys into an atmosphere of amiable and well-bred Paganism?—risk the loss of a soul for worldly advantages which, in most cases, are much over-rated? "Christ or Diana?" is a question that ought to be weighed well by us today. For your boy, which? Christianity or the new Paganism?—Maurice Francis Egan.

### CHRISTIAN SCIENCE—A REPLY.

After nearly four months the "Publication Committee of the First Church of Christ" has found someone to attempt an answer to some strictures on "Christian Science," which appeared in these columns. In his reply, which appears in another column, Mr. Farlow says that we erred in saying that Christian Science is idealism revamped.

Perhaps so, but we know of no better name for a system that asks men to discredit the testimony of their own senses, and makes external realities mere delusions and creatures of the mind. Idealism, he says, makes "The human mind at least an assistant creator," but "Christian Science is based on the proposition that God, Good is the only Mind, of which the universe is the infinite expression." It would carry us too far from the purpose of this article to discuss the pantheistic nonsense which concludes this sentence, but if Mrs. Eddy, the discoverer of Christian Science, claims that "matter and mortal body are only delusions of human belief," what does her disciple mean by saying that God is the only mind? If the mind can have delusions, it cannot, in the pantheistic sense, be a reflection of the "only mind, God"—it must be God Himself. For God, even in the insane philosophy of Christian Science, is an all-wise, all-knowing God—necessarily consistent with Himself. The mind capable of delusions must have an identity of its own—Independent of the mind of God. If Christian Science is not reborn idealism, and its votaries, by their own admission, not only assistant creators, but the only creators of external realities, then God Himself must be the author of men's delusions. This is a tantamount to making God incapable of successfully and faithfully reflecting Himself in His creatures, or it makes God the author of a monstrous creation which produces eyes to see and objects to be seen, and then makes us believe that neither we nor the objects of our senses have any real existence. In spite of this disclaimer of its defender, Christian Science demands this rejection of the sources and criteria of human knowledge. We said before and now repeat that the teachers of Christian Science stand by the couch of human misery and ask its victims to believe that neither they nor their supposed maladies have any real existence—to believe that they are not only not sick, but in the nature of things, cannot be.

Mr. Farlow says that he believes in man's individuality, and then proceeds to tell us that man in his body is made after the image and likeness of God. He apparently forgot that he had just written that the Mind of God, Good is the only reality, children know that God is a pure spirit, having no body. In spite of his claims, Mrs. Eddy states without equivocation that "material and mortal body are only delusions of the human belief." Therefore, there is no bodily individuality in man. Neither by their philosophy is there any mental or spiritual individuality, because by Mr. Farlow's own admission there is no mind but God. When he says, therefore, but the individuality of man is not a nonentity and that the body of man is created after the image and likeness of God and that under divine influence the bodies of men are healed and protected, he not only flatly contradicts himself, but exposes his ignorance of the real principles of Christian Science. No Christian Scientist, properly so-called, believes in healing the bodies of men—Christian Science does not admit the existence of human infirmities—they hold that "the mortal body is only a delusion." Therefore there is nothing to heal. Our correspondent confuses terms. When he talks of divine healing, he is talking of another cult which is radically different from Christian Science.

Divine Healers attribute sickness to the devil, and have recourse to God to cure it, but Christian Science, as we have shown, denies the existence both of sickness and of man himself. While one theory refers the infirm to God, the other reminds them of their own nonentity and the consequent incapability to be sick. And while they do this, they ask us to pin our faith to the teachings of nonentities and accept on trust the delusions that emanate from the jumble of contradictions in terms and

principles that no healthy mind can entertain them with patience.

What we said about Christian Science being in effect a denial of Christianity and the Crucifixion a fruitless sacrifice—and the Church of Christ a myth—is proven by the admission of Mr. Farlow. To him Christ is only man, more perfect, perhaps, than other men, but at best only man, and His life and passion and death, in Mr. Farlow's own words, only "mortal experiences." This is a denial of Christianity, pure and simple, for if there is any rock upon which it stands, it is the truth of Christ's divinity.

The whole fabric of Christianity falls by the admission of Christian Science. And therein consist its inherent harm and satanic origin. The appeal to the good work it has done is an appeal to questionable results. Aside from the cure of a few minor maladies, mostly imaginary, its chief work has been to deny the divinity of Christ, to deny the atoning merits of His death on the cross and the existence of the Church as a medium of salvation.

There have been a thousand false philosophies and theologues which in their day attracted large numbers of blind followers that are so long dead that we almost forget that they ever were.

If it were not for the class of poor afflicted humanity that chase every phantom of relief, that buy quack nostrums, stand around medicine wagons, run after Schliater and others of his kind, who for the time are being drugged by the poison of mental idocy, Christian Science would not have a corporal's guard to stand to its defense. The small talk about bric-a-brac, etc., will soon fit the Christian Science condition exactly. When it is dead and buried, the Church will be preaching Christ and Him crucified, and reminding other adventurers in the wastes of error and infidelity that "Heaven and earth shall pass away, but God's Word shall not pass away."—Catholic University.

### NOTABLE SERVICE ON AN OCEAN LINER.

Conducted by Priests for a Protestant Congregation and Described in a Protestant Paper.

From the Outlook.

On Sunday of last week a unique religious service occurred on board an Atlantic liner. The service was conducted by two Roman Catholic priests for the benefit of a congregation mostly Protestant. It was entirely in English and began by the usual phrase, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," at which, as at the close, all the Roman Catholics and most of the Anglicans present crossed themselves. Then followed the Lord's Prayer, every one joining. Then came the Roman Catholic Ave Maria, or the Angelical Salutation taken from the first chapter of Luke, "Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus"—to which follows this petition: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death, Amen."

Next came the Apostles' Creed in the exact language familiar to every one present, and then the general confession, not, alas! in the language of the Anglican prayer book, but as the Roman Catholics have come to use it. Its English translation begins thus: "I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." This was naturally followed by the exquisite prayer used by Roman Catholics beginning: "Almighty God, who, though dwelling in the highest heaven, yet vouchsafeth to regard the lowest creature upon earth." The epistle and Gospel were next read, and in the selection there was no variance of language from the King James version.

The sermon followed—a noble discourse, and so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Moslem or Buddhist audience. Hymns had been selected to close the service, hymns dear, both in Latin and through many a translation, to Christians of whatever name—"O Come, All Ye Faithful," "Jesus, the Very Thought to Thee" and "Jerusalem the Golden."

DIDN'T SHOCK THE CARDINAL.—Some ladies made their appearance at a Papal reception, to the grave displeasure of the Pope, in ball room dress. A well known Cardinal was instructed to apprise these offenders of their breach of etiquette. The Cardinal thus fulfilled his somewhat delicate mission: "The Pope," he said, "is old fashioned and does not like décolleté dresses; but I am quite accustomed to them, for I have been so much among savages when a missionary that I do not mind them."

The British elections have closed with a majority of 142 for the Government, the numbers being: Unionists 398; Oppositionists, 256.





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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

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.

Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, October 20, 1900.

THE CHURCH IN RUSSIA.

Mr. Francis Maringo, the Vicar-General, has recently been on a visit to America, and has stated that there is good reason to believe that the Greek schismatics of Russia, Greece and Arabia will before very long seek admission to the Catholic Church.

The Greek Church, being the National Church in Russia and Greece, these nations devote large sums of money every year to maintain them, and this makes it difficult for the Catholic Church to hold its own; still it is not only doing this, but every year many who become convinced that the true Church is the Church for all mankind, and not that of any particular nation, join the Catholic Church, and thus the claims of the Catholic Church are constantly kept before the people, who are becoming more and more inclined to return to the one true fold.

AN IMPROVEMENT ANNOUNCED.

The Rev. Charles H. Parkhurst of Madison Avenue Presbyterian Church, New York, on resuming his pulpit last Sunday week, announced to his congregation that in future he will preach religion more than in past. He declared that if Christ were to come on earth again, he (Dr. Parkhurst) believes our Saviour's preaching would be like what he preached while he was on earth, for souls, and not merely appeals to the brains of men.

It will surely be an improvement if Dr. Parkhurst carries out his promise, instead of preaching on all sorts of secular subjects, such as politics, anatomy, zoology and botany, and sometimes subjects even more ridiculous, and less relevant to the salvation of souls, as has been the custom hitherto in many Protestant churches.

METHODIST RITUALISM.

The following item from one of the Detroit daily papers, descriptive of a wedding which took place in a Methodist church in the upper peninsula of Michigan, shows that even in so anti-Ritualistic a denomination as the Methodists, it is difficult to repress the natural tendency to Ritualistic practices. We presume that the excuse would be that the flowers, altar, candles, and other decorations were in honor of the married couple, and not of God. There seems to be no other explanation for the ceremony, but this would imply that according to Methodist notions, a human couple may receive outward religious homage in a church, but not God, in whose honor the church was erected and dedicated. The item is headed "Methodist Ritualism."

"The church was handsomely decorated with evergreens, asters and white ribbon, while the altar was banked with evergreens, palms and cut flowers. As Prof. J. played the wedding march, the bridesmaids appeared from behind the organ and proceeded, each carrying lighted candles, to the entrance of the church, where they met the bride and remainder of bridal party, and then passed up the right aisle, where the groom and best man were waiting."

THE ANARCHISTS.

An investigation is being made by the United States authorities in Paterson, N. J., to ascertain whether it be true, as has been supposed, that the recent murder of King Humberto was planned by the anarchists of America, or in the town of Paterson itself. Special Commissioner Trimble, and Count Prato, the Italian Vice Consul at New York, are engaged in the investigation, which is taking place behind closed doors. It is said that one D. Mazzata, now living at Paterson, wrote handbills for the anarchists, and acted as secretary to the Paterson group. Mazzata, however, refuses to give any information, if he knows anything of the matter. It has transpired that a letter found with the remains of Carbone Sperandio, the murderer who some time ago committed suicide, gave some details of a plot to kill the king, and that the American police know of the letter and its contents. The letter was found pinned in an inside pocket of Sperandio's vest. The Italians at the investigation refused to translate the letter as they asserted that it is a crazy letter which would cause trouble. Mr. Grant, Chief of Police, testified under oath that he does not know of the existence of any anarchistic organization in Paterson.

It is greatly to be desired that the investigation will be thorough, and that all such organizations as the Anarchists and Mafia, which appear to be identical, shall be blotted out in America. They are not congenial to a free country.

THE LATE MARQUIS OF BUTE.

The Marquis of Bute, whose full name was the Most Honorable John Patrick Crichton-Stuart, K. T., and LL. D., died of paralysis on the 9th inst. at Dumfries House, Ayrshire, Scotland, which was one of his residences.

The Marquis was the son of the second Marquis of the title, and was born at Mount Stuart House in 1847, succeeding to the title on his father's death in 1848. He was educated at the well known school of Harrow-on-the-Hill in Middlesex county, ten miles northwest of London.

The deceased Marquis was of a family distinguished for learning. He was descended from John Stuart, Earl of Bute, who was for eleven months premier of Great Britain during the reign of George III., and had as much energy and ability as either Grenville or Rockingham. The late Marquis inherited his ancestor's ability. His degrees of LL. D. was received from the Universities of Glasgow and Edinburgh, to the former of which he presented the Great Hall buildings of that institution.

He was devoted to literature, especially of a religious character, and among his literary works were "The Early Days of Sir William Wallace," a translation of the Roman Breviary into English, and of the "Coptic Morning Service for the Lord's Day."

At Harrow a conspicuous object is St. Mary's Church, which was built in the reign of William the Conqueror, by the celebrated Lanfranc, Archbishop of Canterbury. Though but little is left of the ancient building, the Marquis is said to have been fond, while he was a student there, of investigating the perpetuity of the Faith in connection with the relics of that ancient structure, and this research, probably, laid the foundation for his future conversion to the Catholic Church, into which he was admitted by Mgr. Capel in 1868. We were present when he visited Rome in 1870, and noticed the interest he displayed in the antiquities of the ancient Church of St. Clement, and particularly in the evidences afforded by the excavations therein of the antiquity of the Pope's authority in the first ages of the Church, and in the manner in which St. Clement, the third successor of St. Peter, celebrated Mass, as represented in a picture in that Church which is in a good state of preservation.

The Marquis remained a firm Catholic from the time of his conversion to his death. The late Lord Beaconsfield (Benjamin Disraeli) in his well-known novel Lothair is credibly said to have had the Marquis in view in the hero of the story, though he does not at all faithfully depict the incidents of the Marquis of Bute's life.

It is ridiculously absurd to represent the Cardinal Archbishop of Westminster, (under the name "Cardinal Grandison") and all the ecclesiastical dignitaries of London as plotting to capture the then youthful nobleman to make a Catholic of him, as if it were their sole duty and occupation to lay traps for the conversion of Lords, and especially of wealthy ones.

Nothing could be more incongruous than to represent the young Marquis as fighting against the Pope in the ranks of Garibaldi's motley cut throats, at the very time when he had become a fervent Catholic. No doubt Mr. Disraeli hoped by this suggestion to lead the noble Marquis to retrace his decisive step; but if any such hope was entertained, it must have been

very disappointing to the Earl of Beaconsfield that it was a hope unrealized.

In 1872 the Marquis of Bute married the Hon. Gwendoline Mary Ann, daughter of Lord Howard of Glossop, of a staunch Catholic family, well known in British history. The Marquis was one of the wealthiest of the Scotch Lords, and besides the marquisate, he was Earl of Windsor, Bute and Dumfries, and held two viscountships, six Baronies and Lordships and a Baronetcy of Nova Scotia.

May his soul rest in peace!

CREED REVISION AGAIN UNDER CONSIDERATION.

The Brooklyn Presbytery held its meeting last week to take into consideration four questions proposed by the General Assembly in order to test the feelings of the Presbyterian Church of the United States on the question of Revision of the Westminster Confession.

The questions set forth do not go into detail upon the nature of the changes proposed to be made in the Confession, but their general character is, notwithstanding this, pretty well understood. They are the following:

1. Do you desire a revision of the Confession of Faith?

2. Do you desire a supplementary explanatory statement?

3. Do you desire to supplement our present doctrinal standards with a brief statement of doctrine most surely believed among us?

4. Do you desire the dismissal of the whole subject so that our doctrinal standards shall remain as they are without any change whatever, whether revision, supplement or substitution?

This makes it clear that if the matter of revision is to be taken up at all it may be dealt with in one of three different ways: first, by altering the present Confession to suit the new school of opinion. 2ndly, by keeping the words of the present Confession, and then explaining them away by a supplement. 3rdly, by making a new supplementary statement of doctrine, which shall leave out a great part of what the Confession teaches, and by declaring that it is unnecessary for Presbyterians to believe the longer creed, which is only printed now to give the appearance of a continuity of doctrine which has no existence in reality.

The fourth question was the first taken up, and it was soon found that there were two factions who stormily debated the question. The elderly clergymen, led by Rev. John D. Wells, warmly advocated that the whole subject should be dismissed, and that the question should be answered affirmatively; but the younger clergymen as vigorously demanded that a great change should be made; and their view prevailed. The fourth question was therefore answered negatively, and the first and second questions, whether a revision or a supplemental explanation was demanded, were also answered negatively. Something more radical was wanted, and therefore a modified answer was given to the third question expressive of the Presbytery's views.

It was proposed that the present Confession should be revised, with the doctrine of infant damnation left out; but this did not suit the radical wishes of the majority, and so the determination arrived at was that a briefer and simpler creed than the Westminster Confession should be substituted for that of formula of faith.

The object of this resolution is evidently to eliminate from the Presbyterian standards of the United States the doctrines which are distinctively Calvinistic, including those of infant reprobation, and foreordination of part of the human race to everlasting damnation.

The sentiments thus expressed by the majority of the Brooklyn Presbytery are very widely held by the younger generation of Presbyterian clergymen throughout the country, and even should they not be carried by the Presbyteries in general, or by the General Assembly at its next meeting, it is evident that the heaven is working, and that the revision looked for so anxiously is inevitable in the near future, at all events when the younger element shall become predominant in the Church, which must occur soon in the natural course of events.

The discussion carries with it an interesting lesson on the absurdity of localism and nationalism in churches. The Presbyterian Church of America is but a local institution, yet it has full authority to decide for itself what shall be the doctrines it shall hold as being revealed by God, while the Presbyterians of other countries, and even the

Independent Presbyterian bodies of United States Presbyterians continue, for a while at least, to adhere to their traditional Westminster Confession. And yet these denominations assure us very positively that they are all one Church of God, differing only in matters of minor importance and non-essential doctrines. Nothing can be more subversive than this of the unity of faith, the preservation of which St. Paul declares to be Christ's purpose in establishing a clergy of various degrees in His Church, "that we may not be like little children tossed to and fro by every wind of doctrine."

The Church of Christ must be one throughout the world in doctrine and government, and this unity does not exist anywhere but in the Catholic Church, which, through its admirable hierarchy, preserves that twofold unity everywhere and for all time. In the Catholic Church there is no need of revising the creed to make it shorter and more simple by eliminating important doctrines. Her teaching is always true, and it endures, because the truth never changes or becomes antiquated.

At the meeting of the last Pan-Presbyterian Council it was loudly boasted that the unity of the Presbyterian churches of the world with seventy millions of believers was thereby made manifest. The decision of Brooklyn Presbytery makes manifest how vain was that boast, independently of the gross exaggeration of the number of Presbyterians claimed to exist.

The New York Presbytery had the same three questions under consideration, but action thereon has been deferred. We may reasonably expect that the answer which will be decided on at its next meeting will be similar in substance to that of Brooklyn, even though it should be different in form.

AN EX-PRIEST FRAUD.

One "Rev. John Rannie" has been lecturing recently in Philadelphia under the character of an ex-priest, and as a matter of course the A. P. A. portion of the population flocked to hear his "awful exposures" of the atrocities of which priests are always represented as guilty by lecturers of this stamp.

Rannie was announced in the papers under large type headlines as "Rev. John Rannie, once a Roman Catholic priest, then a Free-Will Baptist preacher, afterwards a Wesleyan Methodist exhorter, and now a private instructor in the French language."

An illustrated article in the North American gave a spic account of his supposed life, and how "he had given up all to marry his sweetheart, etc." Among the illustrations was a picture of Rannie and the sweetheart.

But the Rev. Joseph Osborn of the Church of the Visitation knew something of the man's history, and after making some further investigation, published in the same paper sworn evidence proving the pretended ex-priest to be a "Fraud and an impostor whose record in Canada shows him to be a man of low character. He was never a priest. A Grand Jury indicted him for obtaining money under false pretences."

The St. John (N. B.) Globe, referring to the North American's article on Rannie, says:

"There can hardly be any doubt that the paper has been imposed on. It will be observed by this article, furnished of course by Rannie himself, that being destined for Holy Orders in the Catholic Church, he was graduated from Dalhousie College (a Presbyterian institution) and studied theology in the 'Holy Father's Roman Catholic School' in Quebec, which has no existence."

Rannie claims to have been ordained four years ago by Bishop Rugerson. There is no such Bishop, but Bishop Rogers of Chatham is probably meant; but Bishop Rogers did not ordain any such man either four years ago or at any time. Evidently Rannie's story is a concoction of lies, just such as pretended ex-priests are wont to make up.

The real story of this Rannie appears to be that he was a walf many years ago who had been adopted into the family of Mr. Obeo, of French origin, who lived in Dalhousie, N. B. John Obeo, the boy, growing older, announced that his name was Rannie, and not Obeo, and he left clandestinely the Obeo home when he was able to make his own way. He worked then at River Charlo, Restigouche, N. B., and elsewhere, but could never keep a situation long on account of unruly conduct. Some years after he returned to Restigouche in clerical dress, stating that he had been educated in Bible studies in the Moody Bible School. He lived with a colored family named Hazard, and married Nellie Hazard, a member of this family. After this he was convicted for passing counterfeit money on a

woman in Campbellton, and spent a term in Restigouche jail. Soon after this his wife died, and Rannie left for the States.

He next appeared in Providence, R. I., as a lecturer against the Catholic religion, and advertised himself as a converted priest. Others had made money out of this same fraud, but Rannie appears to have had poor success, for the Providence Telegram said his meetings were a failure as a money-making scheme, as he had only 50 cents proceeds after paying expenses. The Rannie of Philadelphia appears to be identical with the Rannie of Restigouche County.

The ex-priest or ex nun role is a favorite one with No-Popery lecturers; but from the notorious Maria Monk, Widdows and Mrs. Margaret Sheppard down to John Rannie, these people are, one and all, frauds and impostors.

The Nellie Howard who died is, of course, not the same person as Rannie's present sweetheart, who is said to be a white woman.

THE ZIONIST MOVEMENT.

At the Zionist Congress which met in London in August, Dr. Herzl of Vienna presided. He declared that the restoration of the Jewish race to their ancient country, Palestine, with Jerusalem for its capital, in the near future, is now almost a certainty.

"Four years ago," he said, "the man who spoke of the Jews as a nation would be derided, but now the man who would deny the existence of that nation would make himself ridiculous. The Jews have, in fact, acted upon the sentiment that Palestine is theirs by right, and there has been within the past few years an influx of that people into their ancient capital and the surrounding country which has struck the world with wonder and admiration."

Dr. Max Nordau asserted that anti-Semitism has grown in volume among the European nations like a forest fire, making it most undesirable for Jews to reside in many countries of continental Europe.

In some of these countries the Jews are protected by law, in spite of the strong anti Jewish parties which have sprung up; but there is always a danger, according to the Zionists, that the anti-Semites, who are in some instances very powerful, may prevail and force their Governments to take anti-Semitic measures. This fear is, at all events, the inducement employed by the Zionists, who make use of the danger, real or supposed, as a motive to persuade the Jews to take up their abode in Jerusalem or some other part of Palestine, where it can scarcely be expected that they can be more prosperous and happy than in any Christian country. So far the Sultan of Turkey has not manifested any disposition to encourage Jewish settlement in that country; but the Zionists cherish the hope that if they succeed in inducing a large population of their people to settle there, pressure will be brought to bear upon the Sultan, especially through the German Emperor, to permit self-government to them, with a view to their future independence as a nation. It is extremely unlikely that this state of affairs will be brought about, though the Jews themselves are adopting the notion very extensively, and the present influx of Jews into Palestine is said to be at the rate of about one thousand five hundred annually, and Jerusalem may be even now regarded as a Jewish city, though under a despotic yoke which must be quite as odious to the Jewish people as was the domination of Ahasuerus, Balthassar, or Antiochus to their ancestors.

It may be here noted that notwithstanding that there is a noisy anti-Semitic party in France, there is no disposition on the part of either the French Government or the French people as a whole to persecute the Jews. They are now persecuted in Europe only by the Russian and Rumanian Governments, though there are elsewhere occasional anti Jewish outbreaks among the people.

As an evidence that the French Government is disposed to deal justly with the Jews, we have the recent fact that M. Drumont of Paris was fined \$1,200, besides being obliged to pay \$4,000 damages, for having maliciously and groundlessly labelled a member of the Rothschild family, by reason of their being Jews.

A further evidence that Judaism is not held to be a disqualification from the highest dignities which the country can bestow upon its most honored sons is the fact that Professor Derenbourg, a Jew, holds now by election the position of vice-president of the Academie des Inscriptions et Belles-Lettres, which is one of the Academies forming the Institute of France, and has only four

Jewish members. Mr. Derenbourg is a member of the Central Committee of the Alliance Israelite, but this was no bar to his election to so honorable a position in the Academie. There are in fact, now twelve Jews in the Institute of France. The case of Captain Dreyfus being dishonored on a charge of treason is no proof of anti Jewish feeling, as, whether the Captain was innocent or guilty, there is not the slightest reason to believe that the fact of his being a Jew influenced the decision against him.

Germany and Austria have also their anti-Semitic parties, but no encouragement is extended to them by the people generally, or by the Governments of these countries. There seems, therefore, to be but slight reason for the Zionists to leave these countries en masse in order to have the free exercise of their religion, much less is the reasonableness of seeking a refuge from persecution in the dominions of the Sultan, whose barbarous methods of getting rid of an undesirable population are so well known, as exemplified in the very recent massacres of the Armenians and Cretans, and somewhat earlier, of the Bulgarian Christians. These are only a few of the many instances wherein the Turkish rulers have adopted the method of general massacre in order to get rid of an element of the population which was growing too rapidly according to Turkish notions. It has been hitherto against Christians that these methods have been adopted; but we may be sure that they will be just as readily used against the Jews if they become too numerous in Palestine to suit the plans of the Sultan.

A VERITABLE HOUSE OF BABEL.

Any and Every Kind of Belief and Teaching in the Episcopal Church.

BY BENJAMIN F. DE COSTA, D. D.

The Freeman's Journal.

One year ago to day I resigned the ministry of the Episcopal Communion. In sending in my resignation, I dwelt at some length on the attitude of the denomination toward the Holy Scriptures. Since then there has been no re-assertion among the Episcopalians in favor of the Bible. It was predicted but I did not anticipate any improvement. If at that time it had appeared to my mind as a thing certain to come, it would have made no difference. I had reached the conclusion that the Episcopal system was false in doctrine and ecclesiastical order, that its Apostolic Succession was a figment, and that it formed simply a part of the great rebellion against the Catholic Church organized by Henry VIII. My letter of resignation, however, dealt with the case of the Bible. That the new status fixed for the Bible by the action of the Episcopal Convention in September previous was truly described in my letter, I did not doubt, and time has demonstrated its correctness. I, therefore, have no need of undertaking a defense of my course, and have not the slightest intention of entering upon controversy with any one in the body that I left. The state of the Episcopal Communion is deplored by its most devoted friends, some of whom stood heroically to the defense of the Bible and a faithful to-day, notwithstanding the scorn and contumely poured upon them by the skeptical party now in power. Others are considering how they may escape from the dilemma in which they have been placed, while many are saddened by what they believe to be the hopelessness of the outlook. I am sure that one and all are entitled to the prayers and sympathies of Catholics. In what I have to offer now I trust that there may be nothing in my language to emphasize the pain given by the facts themselves that one is called to state, though in hewing to the line chips are wont to fly.

THE EPISCOPALIANS HAVE NOT CONCEALED THEIR ABANDONMENT OF THE BIBLE.

It was with some curiosity this year that the results of the September Diocesan Convention of New York were awaited, though there was not the slightest hope of reaction. In the Briggs case, the head of the diocese had undertaken a plunge, which turned out a heavy fall. People wondered what he would do about it. The fall was not accidental. It was quite his own fault. Unfortunately, there has followed an attempt to cover the first fault by committing another. In the case of the greatly esteemed leader of the Episcopalians, the fall was not broken, and he reached the earth. The country at large was cognizant of the descent. Nevertheless, when the time for another convention approached, it seems to have been assumed that people knew nothing about the Episcopal escapade, and in his address he tries to talk as though nothing serious had happened. The performance showed agility, but there were sad signs of the bruises received. The abandonment of the Bible could not be concealed, while "The Teaching Church" offer proved simply an imitation of Babel. But, as already observed with regard to respected brethren left behind, there is no desire to add to the ranking which memories inevitably excite. It is needless, nevertheless, to indicate clearly the failure attending the attempt to cover up the situation, since both Dr. Potter

and the body over which he presided stand exactly where they did at the convention of 1896. He perfectly understands the nature and scope of his action in the Briggs case, together with the underlying principles, indulging no regret. The animus of the party by which he was overwhelmingly supported is unchanged. He feels, however, the awkwardness of the situation, and the results of the conclusions received in his fall. To the Episcopalians he says of the Bible "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God," and that "this old Book is not to be dismissed as an outworn and superannuated. Here we have the strongest expressions of their faith, substantially, the recognized sequedipeds of the organized band of hostile carping and often infidel Bible critics. Renan and his school could accept in language of this kind without questioning. It might have been copied out of the official utterances of the American Unitarian Association, which has dismissed the authority of the Bible as Boston's east wind. Such language means nothing, and no one understands this better than its author, or, rather, than the one who quotes it. This simply dust thrown in the eyes of Episcopalians who still revere the Word of God in an authoritative sense.

THE BIBLE BURIED UNDER A MASS OF RUBBISH, ACCORDING TO THE "NEW THEOLOGICALS."

Last year Doctor Potter ordained a competent teacher and placed on his own staff, one who declares, with much Episcopal applause, that the Bible is buried under a mass of rubbish, and that the real Word of God is just as good as ever, only that it yet to be recovered from among ruins, the true separated from false. This is "God's Book," but one is going to be deceived by the eulogy of "this old Book." Talk in the same way of Shakespeare and Plato, who are also "incomparable in the history of the race."

BISHOP POTTER'S "AUGUST TRUTH."

Dr. Potter strikes a note different from the expressions of former years when he demanded of "Higher Criticism" "some evidence" of its work. Now, however, apparently has found the "evidence," and, in Charge, he exults, over the rest. Speaking of books and parts of books of Holy Scripture that have been denuded by the critics, he says "There never was a moment when these books were written when those august truths which they reveal and reveal was so impressive and irresistible as it is at this hour."

"HIGHER CRITICISM UNDERMINES PROTESTANTISM."

What the books are for the "Higher Criticism" has assailed every one—and what are the particular "gust truths" now so powerful, he not say. Are the "august truths" the truth of Miracles, expunged from the Old and New Testament, or are they moral aphorisms common to all the best works of antiquity, which, when translated into English, support a man in his attitude upon the authority of God's Word. Dust! If some of the "Higher Criticism" let him seek diminishing Protestant Sunday schools with diminishing bodies of teachers diminishing respect for Bible teaching and the diminishing supply of dates for the office of Superintendent, which is causing Protestant alarm, we need to inquire further, consulting head of Episcopal Diocese of Washington, Dr. Satterlee, who says owing to "Higher Criticism," sands have lost their faith in the Testament as the inspired Word of God. But perhaps he should be careful how he speaks of the "spired" Word of God, as his brother New York tells us that inspirati- not "defined," and that we know ing about it. Still, Dr. Satterlee stand to the truth of his facts, he says that "the faith of multitudes is so shaken that even Sunday children speak of the Scriptures as an irreverent freedom that would amazed the preceding generation THE EPISCOPALIAN CHURCH A

This suggests a few words of Potter's presentation of the Episcopal body as the "teaching Church." Pray, what does the Episcopal C teach? That is the question splitting the whole Anglican cornucopia in twain. It teaches anything everything that man's whims can devise. What it teaches on the Sabbath by Dr. Potter and Dr. Satterlee, like the entire Episcopalians divided against itself. They agree as to what "the Blessed mation" meant. "The Reformation that the Reformation is the party says that the Reformation the Catholic Church and Faith, the Papal supremacy, and the holds that the issue stands on with Justification by Faith and supremacy of the Lord Brethren "The Teaching Church," in Masters in Israel join with professed infidel in pointing out the "mistakes of Moses," scolding at Apostolic Faith and Dr. Potter himself illustrates of his present utterances of "Teaching Church" where, in a charge, speaking of the Episcopal denomination in this country recites with glee "that what is odious to day in one jurisdiction to-morrow be pronounced by

and the body over which he presides stand exactly where they did at the convention of 1896. He perfectly understands the nature and scope of his action in the Briggs case, together with the underlying principles, indulging no regret. The animus of the situation, and the results of the controversy received in his fall. To the Episcopalians he says of the Bible, "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book, in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God," and that "this old Book" is not to be dismissed "as outworn and superannated. Here we have his strongest expressions, yet they form, substantially, the recognized essequedilla of the entire band of hostile carping and often infidel Bible critics. Renan and his school could accept language of this kind without question. It might have been copied out of the official utterances of the American Unitarian Association, which has dismissed the authority of the Bible to Boston's east wind. Such language means nothing, and no one understands this better than its author, or, rather, than the one who quotes it. This is simply dust thrown in the eyes of Episcopalians who still revere the Word of God in an authoritative sense.

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Dr. Potter strikes a note different from the expressions of former years, when he demanded of "Higher Criticism" "some evidence" of its good work. Now, however, apparently, he has found the "evidence," and, in his Charge, he exults over the results. Speaking of books and parts of books of Holy Scripture that have been condemned by the critics, he says: "There never was a moment since these books were written when it witnessed that they themselves bear to those august truths which they record and reveal was so impressive and so irresistible as it is at this hour."

**"HIGHER CRITICISM" UNDERMINING PROTESTANTISM.**

What the books are—for the "Higher Criticism" has assailed every book—and what are the particular "august truths" no so powerful, he does not say. Are the "august truths" the truth of Miracles, expunged by criticism from the Old and New Testament, or are they moral aphorisms, common to all the best works of antiquity, which, when transliterated, go to support a man in his attacks upon the authority of God's Word? Dost? If one wants to learn the results of Higher Criticism let him seek it in diminishing Protestant Sunday schools, with diminishing bodies of teachers, diminishing respect for Bible teaching and the diminishing supply of candidates for the office of Superintendent, which is causing Protestant alarm. If we need to inquire further, consult the head of Episcopalian Diocese of Washington, Dr. Satterlee, who says that, owing to "Higher Criticism," "thousands have lost their faith in the Old Testament as the inspired Word of God." But, perhaps, he should be careful how he speaks of the "inspired" Word of God, as his brother of New York tells us that inspiration is not "defined," and that we know nothing about it. Still, Dr. Satterlee could stand to the truth of his facts, where he says that "the faith of multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation."

**THE EPISCOPALIAN CHURCH A HOUSE OF BABEL.**

This suggests a few words on Dr. Potter's presentation of the Episcopal body as the "teaching Church." Pray, what does the Episcopal Church teach? That is the question now splitting the whole Anglican community in twain. It teaches anything and everything that man's whims can devise. What it teaches on the Bible is shown by Dr. Potter and Dr. Satterlee. The "House of Bishops" is divided; and, like the entire Episcopal body, divided against itself. They cannot agree as to what "the Blessed Reformation" meant. Dr. Satterlee says that the Reformation is the thing "that needs to be reformed." One party says that the Reformation meant the Catholic Church and Faith, minus the Papal supremacy, and the other holds that the issue stands connected with Justification by Faith and the supremacy of the Lord Brethren. The "Teaching Church," indeed! Masters in Israel join with the professed infidel in pointing out "the mistakes of Moses," and scoffing at Apostolic Faith and Order. Dr. Potter himself illustrates the value of his present utterances on the "Teaching Church" where, in another charge, speaking of the Episcopal denomination in this country, he recites with glee "that what is heterodox to-day in one jurisdiction may to-morrow be pronounced by some

other court in another to be orthodox," and that such a decision "absolutely determines nothing." The Living Church, an Episcopal Journal of the Advanced sort, says that the whole skeptical movement "threatens to make patches and shreds of Holy Scripture, and to reduce the faith of the Church to an infidel dream."

"HIGHER CRITICISM," WHICH PRETENDED TO "PURIFY" CHRISTIANITY, HAS LED TO 328 716 DIVORCES IN THE LAST TWENTY YEARS. We might rest the case here, and allow the author of "the teaching Church" time to tell us what the Episcopal Communion teaches, though at present there is no agreement about the meaning of a single office in the Prayer Book; yet attention should be called to another paragraph in this dust-raising performance. Speaking of "the Blessed Reformation" again, a movement that gave the world Henry VIII and his divorces, which led to 328 716 divorces in the last twenty years, he says: "First the Church is to teach by means of a Book. I need not name it. It is the charter of her freedom, the storehouse of all her wisdom. If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible."

**BISHOP POTTER'S NEW "SAINTHOOD."**

This seems to have been drawn obscurely, with a purpose, like a later paragraph, where he asks:

"What is to-day the glory of our Reformed Christianity but that sainthood is not the note of an exclusive order, not alone the distinction of the cloister and of the cell; but that all along the history of the world, as prominently in its domestic history, there has been in low places and in high places alike, in the cottage and in the palace, the soft and radiant splendor of Christian living, pure and true and steadfast in all stations and under all conditions."

**THE CATHOLIC CHURCH ALWAYS PUT THE BIBLE WITHIN THE REACH OF THE PEOPLE.**

The fast and loose character of this slur upon the Catholic Church is too obvious to be pointed out, like the attempt to suggest historic continuity for Episcopalianism, which has existed not simply from the time of the Apostles, but "all along the history of the world." Every Catholic knows that the Catholic Church abounds in saints who achieved their sanctity in secular walks of life. Even now is contemplated the canonization of the Reverend Mother Ston, once an Episcopalian, who as a wife, mother and widow rose to spiritual heights. But we must pass over this remarkable example of juggling to mention the case of the Bible brought up in the paragraph previously quoted. Luther is evaded by name, but the idea of the "chained Bible" is in evidence. Now the fact is that the Church never gave back the Bible, as the Church has never taken it away.

If otherwise, what Church gave "back to men the Bible?" The so-called Church of England? Did that body sister of the D. natiasts, give it "back to men" through Wycliffe? There is no proof that the Bible was translated by Wycliffe. He never quoted what Anglo-Saxons claim as his version. The Bible in English existed before his day, while Bible-burning was inaugurated by Anglo-Saxons. Henry VIII, and Cranmer took action against Tyndale's translation, and in 1546 the proclamation required that every man and woman in England having any of these copies should bring them "to be speedily burnt." Fifty-eight editions of the Bible were printed before Luther was born, and one hundred and twenty-nine before he "discovered" the Bible in 1507, thirty-eight being in German. When Luther's Bible appeared, Zwinglius reproached him as a corrupter of the Word of God, of whom people were "ashamed;" while Luther repelled against the Zwinglian translators that they were "asses, fools and anti-Christians." With all due respect, Who "gave back to men the Bible?" "She" or "It," when, where and how? Is not all this an undeserved reflection upon the high intelligence that characterizes Episcopalianism? We mean this which is printed and deliberately thrust before their eyes as history, "Reformation" history. But one, perhaps, forgets that it was during the absence of the author of "the Teaching Church" from the country that a distinguished member of the Anglican body came over, and, in a public address, stamped out Luther and the Chained Bible, and also stamped out in advance this figment of the "giving back to men the Bible," showing that the Church never took it away, but, from an early period, made every effort to put the Bible within the reach of the people for their intelligent use.

**THE ANGLICAN BODY NOT A "TEACHING CHURCH."**

There is danger all around. Both sides claim to be the champions of the Reformation. Which is really the Reformation principle and party "the Teaching Church" is unable to declare; though, if we may believe the wickerous charges, both sides are false to the faith. What is the real difficulty? It consists in this, that the Anglican body is not a "Teaching Church." In that body, as it exists on both sides of the sea, individuals teach what they please on any and every subject, and there is no one to stop them. This is a matter of regret. The situation would hold out more promise if all these men were of one mind in a house. As it remains, they simply illustrate the sad fact that disintegration is the law of Protestantism, and that it is little

more than an impertinence for a non-Catholic to present, or even talk about, any section of Protestantism, or even the whole thereof, in connection with "the Teaching Church."

**"HIGHER CRITICISM" HAS CONQUERED THE EPISCOPALIANS.**

Such is the Babel, the City of Confusion, whose dust I shook from my feet just one year ago, when my resignation as an Episcopal minister was placed in the hands of the Ordinary. I have not ceased to thank Almighty God most profoundly for giving me the grace and strength to go out and apply for admission to the Catholic Church, where I have been so kindly received. Some, however, have misunderstood my reason, and have fancied that I took the step because Episcopalianism was unfaithful to God's Word. I believe that they were, and are still, and will remain so. The failure to stand by Holy Scripture might very well have proved a sufficient reason. In common with good men left behind, I fought the fight for the Bible to the last, and then departed. A year of reflection and study shows me that I took the right course. Higher Criticism has conquered. In the last convention the Bible question did not raise a ripple; while at one time, when it was thought that the election of an assistant Bishop might come up, the Bible party stood face to face with the undeniable fact that there was not a man in all the United States whom they could nominate with a shadow of hope against the Higher Critic candidate who might be brought forward by the dominant party. The future character of Episcopalianism in this land is definitely decided, and as a teaching body it can never command the confidence of the people of this land.

**B. F. De Costa.**

New York, Oct. 6, 1900.

**ADDRESS TO FRENCH PRIESTS BY ARCHBISHOP IRELAND.**

During his recent stay in France Archbishop Ireland, of St. Paul, delivered an address to a number of priests on their annual retreat at Bellefleur. The following extracts will be read with interest:

We live in days, gentlemen, when more than at any past time the priesthood is incumbent on us for the welfare of the world; in days when more than ever we need apostolic zeal, inspired by love for the souls we must convert; in days when gigantic difficulties are growing larger and larger against the Church. Now more than ever each soldier must be a hero, each priest a saint and an apostle. As for the priest, I will say to you, so much the better! The soldier's courage rises as the battle rages fiercer. The soldier loves danger, for when he triumphs over it he wins reward. The true soldier cares little for the routine of camp life; he longs for the battle, which brings him his crown of glory and of fame.

**EPISCOPALIAN MINISTERS PERMITTED TO TEACH ANYTHING THEY PLEASE.**

"One clergyman may teach the doctrine of the Real Presence or assure his flock that he possesses the power of priestly absolution. But in the next parish—if in a large city, only a block or two distant, perhaps—the clergyman in charge will deny both of these doctrines and teach his people that they are false and un-Scriptural. Yet both these men are authorized teachers of religion in the Protestant Episcopal Church, with equal official authority. The Bishop may happen to agree with one or the other. He can do as he likes in the matter."

**THE SITUATION IS UNCONSCIOUSLY RECOGNIZED IN THE CHARGE ON "THE TEACHING CHURCH" ITSELF, WHERE ATTENTION IS CALLED SARCASTICALLY TO MEN WHO ARE "WEARING THE MARTYR'S CROWN BY DEFYING THOSE WHO ARE OVER THEM IN THE LORD, AND BY RENDERING THEIR PARISHES IN TWAIN FOR AN UNAUTHORIZED AND INFLAMMATORY USAGE;" CHARACTERIZED ELSEWHEREAS "NOISY AND TAWDRY SECTARIANISM."**

Dr. Huntington, the venerable and beloved head of Central New York Diocese, in a charge, describes this same class as "imitators, fancy performers, decorators, posture masters and factionists of alien terms and phrases, full of parade and contumacy." Other heads of diocese say similar things, and still others defend and act with the ritual party, holding that the principle of the Reformation is an appeal to antiquity, and declaring that it is "in serious danger." "Justification by Faith is also in danger," and those who think that the Reformation meant getting as far away as possible from Rome, instead of imitating her, fling back the language of Ritual organs, where they say that they "find these among us who have not only made shipwreck of their own faith, but that by their presence among us, and by their teaching, the principle of the Reformation is in serious danger."

**THE ANGLICAN BODY NOT A "TEACHING CHURCH."**

There is danger all around. Both sides claim to be the champions of the Reformation. Which is really the Reformation principle and party "the Teaching Church" is unable to declare; though, if we may believe the wickerous charges, both sides are false to the faith. What is the real difficulty? It consists in this, that the Anglican body is not a "Teaching Church." In that body, as it exists on both sides of the sea, individuals teach what they please on any and every subject, and there is no one to stop them. This is a matter of regret. The situation would hold out more promise if all these men were of one mind in a house. As it remains, they simply illustrate the sad fact that disintegration is the law of Protestantism, and that it is little

more than an impertinence for a non-Catholic to present, or even talk about, any section of Protestantism, or even the whole thereof, in connection with "the Teaching Church."

**"HIGHER CRITICISM" HAS CONQUERED THE EPISCOPALIANS.**

Such is the Babel, the City of Confusion, whose dust I shook from my feet just one year ago, when my resignation as an Episcopal minister was placed in the hands of the Ordinary. I have not ceased to thank Almighty God most profoundly for giving me the grace and strength to go out and apply for admission to the Catholic Church, where I have been so kindly received. Some, however, have misunderstood my reason, and have fancied that I took the step because Episcopalianism was unfaithful to God's Word. I believe that they were, and are still, and will remain so. The failure to stand by Holy Scripture might very well have proved a sufficient reason. In common with good men left behind, I fought the fight for the Bible to the last, and then departed. A year of reflection and study shows me that I took the right course. Higher Criticism has conquered. In the last convention the Bible question did not raise a ripple; while at one time, when it was thought that the election of an assistant Bishop might come up, the Bible party stood face to face with the undeniable fact that there was not a man in all the United States whom they could nominate with a shadow of hope against the Higher Critic candidate who might be brought forward by the dominant party. The future character of Episcopalianism in this land is definitely decided, and as a teaching body it can never command the confidence of the people of this land.

**B. F. De Costa.**

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And what teaching shall we offer it? The teaching of Jesus Christ. Do not give the world, which hungers for a solution of the great problems, the thin food offered to pious confraternities. Little devotions are good; but, pray, do not let them displace the whole of religion. I think when we give the world, athirst for truth, these little devotions, we are deceiving it and ourselves. Read the Gospel, read the Father, read your Bossuet and Fenelon, and you will find what is requisite, viz., the great truths of the Gospel of Jesus Christ. And with all this we must have zeal—heart. The world is cold and cruel enough. Well, the world is never so cold or so cruel as not to respond to love. I fancy you do not love the people enough; I think the priest is apt to restrict himself to a cold ministry, to give spiritual love when the child comes to ask for it. But if the child remains away we do not carry it to him. We must love souls and show our love. Had the Apostles been content to do what we do, Christianity would not have existed. We must go out and seek for souls. I believe in zeal inspired by love, and I would say to priests: Know your flock by name, salute them, ask them to come to see you, go and see them. If they decline, do not lose heart; go a second time—you do it for Jesus Christ. Men of themselves are worth nothing; it is souls that count, and the Blood of Jesus Christ was shed for souls. We say to the people: Come if you like; but it is your affair. No, gentlemen; it is our affair, for Jesus Christ made us priests, and it is of us that He will demand an account of those souls if we have failed to do all that we can to gain them.

**MONSIEUR IRELAND ON THE ROMAN QUESTION.**

Archbishop Ireland, interviewed by Figaro, after his promotion to the Legion of Honor, with which he expressed himself much pleased, said:

"On each visit to Europe I observe that the love you feel for your democratic institutions penetrates more and more deeply the hearts of your people. The French are too much divided, it is true, regarding certain questions, but they are unshakably attached to the democratic regime. Thus the Pope was very happily inspired when in his admirable encyclical he reminded French Catholics of the new duties resulting from the definite foundation of the republican regime."

"Leo has not been an innovator, as some have said. He has applied the doctrine, as old as the Church, of the necessary submission of the Catholic to public authorities for the public well being. Refractory spirits should, therefore, accede to the desire of His Holiness, and should all unite to render the Republic more and more liberal."

It seemed to him that the Pope was in better health and stronger than he was two years ago. With reference to the relations between the Quirinal and the Vatican, the Archbishop said he was able to assert that the accession to the throne of King Victor Emmanuel III. had strengthened the Pope conviction that the independence of the Vatican was indispensable to the general well-being of the Church.

"This is also my personal conviction," he exclaimed. "I believe that Italy will finally see the necessity of this. It is very difficult to say, however, in what manner to assure this independence without a guarantee of which I believe that the true solution of the Roman question is impossible."

**A NOBLE DEED.**

Michigan Catholic.

Thomas Hamlin, a well-known railroad engineer of this city (Detroit) in the employ of the Grand Trunk Railway, met with a frightful accident while in the performance of his duty last Friday morning at Darand, Mich. Mr. Hamlin was fatally injured in a collision which occurred at about 1:30 a. m. After being extricated from beneath his wrecked engine it was seen that he was in a dying condition, and as he implored those about him to call a priest and there being no Catholic clergyman residing at the place, some kind-hearted person hastily summoned a Methodist minister, the Rev. Mr. Roedel, of Darand. Mr. Roedel hastened immediately to the scene of the accident. Mr. Hamlin saw at once that he was not a priest, and courteously declining his proffered services, the injured man asked him to send for a priest. The nearest priest, the Rev. George O'Sullivan, resided at Gaines, which was six miles distant, and there was no way of reaching him except by driving across the country. The brave engineer was each moment growing weaker and weaker, and the attempt to reach Father O'Sullivan and convey him back to Darand before the man had breathed his last was deemed hopeless. However, Rev. Mr. Roedel (God reward him for his noble act.) hurried to his own home, hitched up his horse and drove over to Gaines and returned as fast as his horse could be driven to Darand with the priest.

Poor Hamlin died just five minutes before Father O'Sullivan's arrival. Rev. Mr. Roedel's part in the sad tragedy is worthy of the highest praise, and Christians of all denominations cannot but admire his noble charity and generosity.

Human longings are proverbially obstinate; and to the man whose mouth is watering for a peach, it is no use to offer the largest vegetable marrow.—George Elliot.

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—Madame de Staël.

**SECRET SOCIETIES.**

**Presbyterian Minister Preaches Against Them.**

The Rev. W. J. Coleman, pastor of the Allegheny Reformed Presbyterian Church, preached last Sunday week against secret societies. He said in part: "Secret societies are contrary to the law of love and self denial. The main object of these societies is to secure exclusive privileges to their members. They admit those only who are able to earn their own living and pay their dues. There are more lodges than churches in this city. There are many more men than women in the lodges, and many more women than men in the churches. The presence of many men in the lodge may help to account for their absence from the church. The men who cultivate the lodge do not generally cultivate the prayer meeting. Secret societies are rivals to the Church, offering a way of salvation that is not based on the merits of Christ and a life of godliness. They are un-Christian in that while they recognize God they do not recognize the God and Father of our Lord Jesus Christ." That is true, every word of it. Masonry is not the God of Christianity. Whoever has penetrated to the highest degrees of Masonry knows that under various disguises, it worships nature and the passions.—Pittsburg Observer.

**IN CHINA.**

The Chinese situation remains substantially nearly the same as reported last week, so far as the foreign relations are concerned, with the change that Great Britain has given her adhesion to the modified terms proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majority of the allied powers will continue to act in concert in demanding proper punishment for those who caused the massacres of foreigners at least.

The Chinese rulers continue to make declarations to the effect that proper punishment will be meted out to the most guilty ones, but it is not believed that they intend in their professions. One despatch says that their sole object is to delay negotiations in order to gain time to get into working order an army of 20,000 men by means of which to defy the European powers.

Count Waldere, who is now at the head of the allied forces is determined to bring the Chinese to terms, but a new situation has arisen which may cause complications. Near Canton, the Reform Sunyat-Sen has raised the Reform flag and engaged in a revolutionary movement, and is now making an attempt to get possession of Canton itself. On the other hand, the Chinese leaders openly declare that they will resist any attempt on the part of the Germans to advance into Shantung Province. The Germans, however, appear to be determined to advance.

It is stated that Li-Hung Chang has been ordered to reject all demands for territorial compensations or other war indemnities.

An allied force of 7,000 British, German, French and Italian troops has been detached by Gen. Von Waldersee to capture Peking. They were joined by the same number of troops from Peking on their arrival before that city. It is remarkable that the Americans, Russians and Japanese do not join in this expedition, and this may betoken two different policies to be pursued. The Americans, in fact, have rendered almost no assistance to the allies since the capture of Peking.

It is expected that the expedition to Pootung will last forty days. Its purpose is to punish Boxers who are gathered there in force, and likewise to establish railway communication.

The Triads are in rebellion in the South of China, and have succeeded in several times defeating the imperial troops near Kowloon.

There are, in fact, four distinct agitations in as many different parts of the Empire, all of which are directed more against the present dynasty rather than against foreigners.

The fixed determination of the Chinese Court seems to be not to return to Peking but to establish itself at Sianfu, the capital of the Province of Shensi. This is avowedly not to be under the domination of the allies, and it is feared that the Court is an anti-foreign as ever. Should these indications prove to be correct, the closing of the Chinese trouble may be indefinitely postponed; or, in view of the widespread rebellions, it may solve itself through the overthrow of the present dynasty.

It is reported that the ex-President Kruger has set sail for London, and that he is still in that town. His destination is Holland, but he is expected to disembark at Marseilles, France, and to pass through Belgium on his way. The French Government has announced that it will not oppose his landing at Marseilles.

Great preparations have been made for his reception both in Brussels and Antwerp; but the burgomaster of Antwerp has forbidden any outdoor demonstrations, and it is expected that the burgomaster of Belgium will do the same, in order that Great Britain may not take offense.

It is stated that Kruger still hopes to induce European Governments to intervene in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

Sir Alfred Milner has gone from Cape Town to Pretoria to institute a civil administration of the Transvaal as a Crown colony.

It is surprising that notwithstanding the occupation of the whole Transvaal Republic by the British, bands of Boers still harass the British garrisons, though they are immediately afterward deprived of any temporary advantages they may have gained.

Thus Wapenaar, Ficksburg, and Rouville were occupied by Boers during the week, to be driven out immediately afterward. These towns have been garrisoned by the British, to prevent a repetition of these tactics.

Lord Roberts, in a despatch dated Oct. 12, says: "The Boers have been making many successful raids, and are interfering with railway and telegraphic communications. The damage is quickly repaired, and severe punishment inflicted, but the Boers are remarkably persistent."

General Carrington with his splendid mounted Australian Bushmen, occupies Rodesia, north of the Simpopo River, to prevent the Boers from trekking northward into that British territory. They may, however, "trek" into Portuguese, East Africa.

The total number of Boer prisoners in the hands of the British is now over 16,000. Those who are quietly working on their farms are not included.

Do not talk about the lantern that holds the lamp, but make haste, uncover the light, and let it shine.—George MacDonald.



OUR BOYS AND GIRLS. RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting like treatment.

Through the open windows and door came in the rose-scented and honey-suckle laden air. The linden trees cast quivering shadows on the broad band of sunlight on the floor. The call to her to go out seemed almost too imperative to be resisted.

Ruth gave her thread an impatient twist as she took the first stitch in another towel. It would be so beautiful down by the river, she thought; and she had planned to sketch that one bit of mingled sunlight and shadow by the willows. Later in the day the sun would be too high for the effect she wanted.

Her impatience increased as the sound of her mother's voice, softly singing a hymn as she moved about her kitchen tasks, reached her ears. How could her mother be so contented, so uncomplaining in their humdrum lot? There was no one who sympathized with her in her longing for something higher and better in life.

The monotonous routine of their way of living was becoming unendurable. Mrs. Fulton came in after awhile. "Nearly through with the towels, Ruth?" she asked.

"The girl raised her head, an impatient answer rising to her lips; but something in her mother's face, either its gentle patience or its tired lines, touched her. She replied briefly: "Not nearly."

"Well," said Mrs. Fulton, "you won't have any more for some time." "But there will be something else, though," said Ruth, sighing.

Her mother made no reply. She seated herself, and taking a pair of stockings from a well-filled basket on a table near her, began to darn. Presently she said: "If you wish, dear, you may put those towels away till to-morrow."

"Oh, no, I'll finish them to-day," returned Ruth. There would be no use in going out there, she thought; it was too late for the view she wanted. She worked on resolutely. Mrs. Fulton seemed thoughtful over her darning, and silence reigned. This was broken by the entrance of Mr. Fulton.

"Not out sketching, Ruth?" he asked. "Those towels had to be hemmed," explained his wife.

"Oh! I see! Well, little girl, there will be other mornings." "I hope so," sighed Ruth.

Her father seated himself by the open doorway. "I saw Mr. Lang in the village this morning," he said. "It is decided at last that Lena is to go to the city for a year at the Conservatory of Music."

"Oh!" exclaimed Ruth, breathlessly. "Why, how is that?" asked Mrs. Fulton in a surprised voice. "Mrs. Lang told me not long ago that they had given up all plans of that kind for Lena."

"They have sold that Western land and the price they received is so much greater than they expected that they are able to give Lena a few hundreds for her music."

"I am glad," said Mrs. Fulton, heartily. "When is she going, father?" asked Ruth.

"Next week, I believe." "How unexpectedly things come sometimes," said Mrs. Fulton.

"Yes," assented her husband, as he opened his newly arrived Farm Journal. Ruth's needle flew quickly in and out. Her thoughts were in a turmoil. All the discontent which she had been striving for the last month to stifle was stirred up. Everyone was more fortunate than she. Edith Brown had gone to college. Mary Wells was going to the city twice a week for singing lessons, and now here was this news about Lena Lang. And she must go on with the commonplace routine of house-work. How she hated it all! And she had talent for better things, too; she was sure of it. That artist two years ago had said that she had unusual talent for painting. Was she never to have a chance to develop it? She was sure that she could earn the money for it herself if her parents would only consent.

Her mother broke in upon her thoughts with a gentle, "It is time for us to go and see about dinner, dear."

Ruth rose to follow her to the kitchen with a determination of speaking to her father of a plan, which had been forming in her mind, at the first opportunity.

She found this opportunity that evening after tea. The conversation had again turned upon Lena Lang and her approaching departure for the conservatory.

"I am sure that I could earn enough for a course at the Art Academy if you would let me," said Ruth, eagerly. "Earn it?" repeated her father.

"How do you mean, child?" Ruth unfolded her plan, which was to find a position in a dry goods or millinery establishment in the city, and remain in it until she could save enough to pay for lessons at the Art Academy.

Her parents listened attentively until she had finished, then her mother said, decidedly: "I cannot let you do that, Ruth."

"No," said Mr. Fulton, "it is not to be thought of."

"My dear," interrupted her mother, "you are too young and inexperienced to go to the city alone in that way."

"I am nearly seventeen, mother," urged Ruth. "You must give up all such plans, Ruth," said her father. "If I had the money it could be managed. I could then place you with some responsible family where you would be safe while you were going on with your studies. What you could earn would only pay your board in some cheap place where the associations would not be desirable. We'll not discuss it any further."

Mr. Fulton's tone was one which Ruth knew well. His decision could not well be altered. "Perhaps we shall be able to send you next year," said her mother, hopefully.

Ruth did not answer. "I might as well give up all thoughts of making anything of myself," she thought bitterly. "I've got to go on from day to day in this humdrum way."

"My child, it is a disappointment to us also that we cannot give you the advantages that you like to have," said her father sadly.

Ruth felt suddenly ashamed. A remembrance came to her of the many trials and disappointments which her father had had in life, some of them within her own knowledge, and others of which her mother had told her. And he was always so patient!

One day, in the latter part of summer, Mr. Fulton received a telegram from Boston calling him to the death-bed of an aunt. When he returned it was with news that took away Ruth's breath. Her aunt, after whom Ruth had been named, had left the latter \$1,000.

A thousand dollars! Why, it was too good to be true. It was just like the wonderful things that she had read in books. She could with difficulty realize it.

"Is it mine to do as I wish with?" she asked her father. "Yes," said Mr. Fulton, "you may use it as you please. There are no restrictions at all. It is in the bank for you."

"Oh, how splendid. Now," turning eagerly to his mother, "you will let me go and study at the Art Academy. That will surely be enough money."

Mrs. Fulton smiled. "I knew what you would do with it," she said. "Yes, you may go now."

"Yes," added Mr. Fulton, "I was going to suggest that you use the money for that."

"When?" asked Ruth, eagerly. "Just as soon as I can find a suitable boarding place for you," returned her father.

"I feel as though it were all a dream," said Ruth, after her going had been discussed at length. "A very substantial dream," smiled her mother.

And when her father had written to friends in the city in regard to a suitable boarding place for her, and her mother was preparing her clothes, Ruth felt that it was indeed a reality. Her great desire was to be fulfilled at last.

One morning she went with some work to the house of a Mrs. Smith, near the village, who sometimes did sewing for her mother. She found her very sick in bed, and old Sally West, a neighbor, in attendance. The latter accompanied Ruth to the gate when she left to go home.

"I am so sorry for Mrs. Smith. She does look very sick," said Ruth. "It's hard work that has done it," said Sally, sharply. "And that son of hers away off. Farmin' wasn't good enough for him. Here's his poor old mother a dependin' on strangers."

"Doesn't he do anything for her?" asked Ruth. She remembered Thos. Smith as an ambitious young man who had gone to New York two years before to "make something of himself."

"Not a thing. He's as much as he can do to take care of himself. He'd a sight better have stayed here and worked as his father did before him. Seems like children don't think of their parents these days—only of their own notions. If his mother dies now, I wonder how he will feel?"

At sunset that evening Ruth strolled down to the stile that gave communication between the garden and a piece of meadow land. It was a favorite spot of hers, and she had spent many hours there constructing "Castles in Spain." Never, she thought, had the view been lovelier than this evening—the long line of distant hills bathed in golden light, the river winding among them like a thread of silver, the deep hush of the evening hour broken only by the far-off tinkling of a bell.

But other things than the beauty of the landscape filled her thoughts as she sat there. She found it impossible to throw off a vague feeling of uneasiness which had taken possession of her. Sally West's words that morning had awakened it. Was it right for her to leave home as she was about to do? Certainly her parents were willing to let her go, but they were always ready to sacrifice themselves for her. Her father's affairs were not in a flourishing condition. How much \$1,000 would do for him! And, after all, she might fail! Others with even greater talent had done so. Her mother was not strong. What if she should be sick—or die? Ruth caught her breath sharply at the thought.

Just then her father crossed the yard from the barn to the house. The distance was not too great for Ruth to see how tired he looked. She noticed also how stooped his form was getting. He worked hard. How loomsome it would be for them when she was gone!

Ruth sat on the stile until the twilight came down around her, then she walked slowly to the house.

She found her mother sitting on the veranda alone. "Where is father?" asked Ruth. "He has gone to bed. He was very tired. If you will light the lamp, dear, I'll come in and cut out that waist."

"You are not going to sew any more, mother—I am not going," said Ruth, softly, as she knelt down by her mother's side and twined her arms about her neck.

"Not going? Why, Ruth? What—" "How horribly selfish you must have thought me, mother!" "But, my dear—"

"Wait, mother, let me tell you. I am going to stay at home with you and father always. I don't want to be an artist even if I have talent enough, which, I think, is doubtful. We are going to take that money and—well, we'll do lots of things with it. The first thing is that father is going to help him, and I am going to send you off on a visit to Aunt Margaret. You know that she has been wanting you for so long, and, oh! there are lots of things I want to do."

"But, my dear," expostulated Mrs. Fulton, "have you thought well of this change of decision? And, dear, we cannot spend your money. I—" "You are not going to spend it," interrupted Ruth. "I am and for the things I want most. Now you must not say another word about it. Aren't you glad to keep me with you?"

And the tender folds of her mother's arms about her answered her question. Emily S Windsor, in the Advance.

CHATS WITH YOUNG MEN.

Gentle words, quiet words, are, after all, the most powerful words. They are more convincing, more compelling, more prevailing.—Washington Gladden.

Rules for Young Athletes. Moderation is the keynote of athletic success. These few principles used by well-known athletes will be followed with profit:

1. Do not try to do too much. 2. Begin with simple and gentle exercise. 3. Never attempt work directly after a meal.

4. Food should never be taken immediately after exercise. At least a half hour should elapse before eating. 5. Light exercise before breakfast may be taken with advantage, but a dry biscuit or crust of bread should be eaten before beginning.

6. If the muscles become lame or exhausted give them a good rub down with witch hazel or liniment. 7. Regular and thorough exercise with dumb bells or Indian clubs for ten minutes, morning and evening, will gradually increase the strength and health of the entire body to a surprising extent.

8. Do not drink water when overheated.

For All Laymen. Catholic laymen the world over have something to learn from the life of the late Lord Chief Justice of England. He was acknowledged to be "the greatest Catholic who has taken a part in the public life of England since the days of the blessed Thomas Moore."

And English Catholics who knew him could intimately write of him: "It is unnecessary to dwell upon the active interest which he took, and the powerful assistance which he was always ready to give in the promotion of Catholic interests. There was nothing which he had more at heart than the strengthening and tightening of the bonds of brotherhood and unity amongst the Catholics of this country of every class and of every nationality. It was his nature to speak plainly, directly, and to the point; and when he felt called upon to speak, he never shrank from saying what he thought. But no one in listening to the most outspoken utterances of Lord Russell even for one moment doubted his genuine devotion to the faith of his fathers or his unwavering loyalty to the Church. How much have we Catholics lost by his death! How much have we all from the highest to the lowest, gained by the fact that a Catholic has once more held the great place of Lord Chief Justice of England, and so filled it as by universal acknowledgement to do honor even to that high office! He was a kind, generous and faithful friend."

Golden Silence. Did you ever try to keep silence while a volley of angry words was being fired at you? Ah! then, you know it is not an easy thing to do, and you have also learned that there is a great satisfaction in being able, at such a moment, to control that spirit of self-justification that will arise in each one of us, but which often urges us to say more than is wise. It is easy, indeed, to attempt to vindicate oneself, but it is not so easy to recall the bitter words that are almost sure to escape us.

There is scarcely a victory so well worth the winning as a perfect control of the tongue. First, because the struggle within us is so great that we may be rightly proud when we have conquered, and, again, because of the fruits of victory. The momentary triumph of having met one's enemy with his own weapons is not worth putting up against the sweet satisfaction this bit of self-control will give. The first is transient, the second is eternal. Our silence is a sword thrust that never misses the mark, and its work is most effective when the one at whom it is aimed has become calm and begun to wonder what weapon has so seriously wounded. No matter what the offense, remember that words spoken in anger

will never mend a cause. Wait until the heat of resentment is spent, then, rebuke, if necessary; you will do it more effectively thus than with a host of angry words. It is by silence, or the "mild answer" which "turneth away wrath" that one commands the greatest respect and obedience.

Why Some Boys Fall. Standing, says a journalist, by the desk of a business man who employs quite a number of lads, I saw a boy of about fifteen come in and apply for a situation. The boy was well dressed, and in demeanor and accent indicated that he belonged to a good school. Without taking off his hat or appearing to notice anybody who was present, he demanded, in a sharp, unpleasant voice: "Say, mister, are you advertising for a boy?" The business man looked at him for a second and answered: "I want an older boy than you."

"What?" "I want an older boy than you," answered the merchant in a somewhat louder voice. "Oh!" answered the lad, as he swung around and walked out.

"That," said the merchant to me, "is a sample of the manner of the modern school-boy. In my business, you know, we depend almost entirely upon the politeness, quickness and adaptability of the young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for I would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will have to work. They never think about me or my business; all they want to know is how much they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they only regard me as a task-master, who is to be made to pay the highest price, give the shortest hours and accept the lowest quality of service.—Christian Youth.

The Single Aim Wins. Many a man who has failed would have succeeded had he concentrated his fragmentary and futile efforts upon a single thing. One of the principal causes of his shipwreck of endeavor is "scatteredness"—a habit of desultory, disconnected, fitful, spasmodic effort. In this age of sharp competition, the only way in which it is possible for a young man to succeed is to focus all his powers at one point. He must resolve, with an energy that knows no restraint, upon the accomplishment of some definite thing in life, and then never turn a hair's breadth from his purpose, under any consideration. The moment you divide a man's attention, you break his force. It is in the union of all his faculties that he becomes invincible. This was the secret of Napoleon's power. He had a masterly habit of massing all his forces on the weak point of the enemy. He used to say that when his resolution was fixed, everything else was forgotten, and nothing could turn him from his aim.

The same is true of all the great leaders of men. Having arrived at a decision, Grant could not be turned from his purpose, and in his military operations he was determined to fight it out on the line selected, if it took all summer. It did not matter to him that he was severely criticised in Washington, and by the other generals of the army. His purpose was fixed; he had a definite plan, and no power could deflect him from it. Had even Lincoln attempted this seriously, Grant would have resigned. It is said that when Hagitz began his day's work he would stick a little red wafer on his forehead, and no one who knew him would interrupt him when this sign was in place. It was a signal of danger to all intruders. His housekeeper did not venture to speak to him, even if the prince called to see him.

All who have accomplished great things have had a purpose running through their lives. Each has had the single eye which sees but one thing; the undaunted will which can not be bent from its course. Whatever else they have lacked, men of achievement have ever had this characteristic of being able to throw themselves with undivided earnestness upon the work in hand. No young man can hope to accomplish much until he acquires such power, and he must be content to be ignorant of many things. When Agassiz was asked for his opinion touching a matter which bore upon the chemical analysis of a plant, he replied: "I know nothing about chemistry." He was a naturalist, not a chemist; and he was great enough not to be afraid to be found ignorant on many things out of his line. The mind can retain only so much. If the eye is single, the whole body is full of light; if not, there is nothing but darkness. This explains why many mediocre men, commonplace plodders, men of one talent, have succeeded; while the so-called geniuses, many-sided men have failed.

Don't be afraid of being known as a man of one idea. The men who have moved the world have been of this kind. It is ever the single aim that wins. It is the man who has his purpose burned into every fiber of his being, who never loses sight of his goal, and who has the faculty of focusing, like a burning glass, all his scattered rays, that succeeds.

Religion is the atmosphere of the soul. It vivifies, colors, gives strength and light and beauty. The inner spirit of religion is more than an intellectual question; it is a question of conduct, of self government.

Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well.

ASK FOR Labatt's (LONDON)

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

PRONOUNCED INCURABLE. The Story of Mrs. Agnes Foran, of Halifax.

FOLLOWING INFLAMMATION OF THE LUNGS A SEVERE COUGH SET IN AND AND HER DOCTOR SAID HER CASE WAS HOPELESS—DR WILLIAMS' PINK PILLS HAVE RESTORED HER HEALTH.

From the Recorder, Halifax, N. S.

Mrs. Agnes Foran, who resides at 21 Agricola street, Halifax, N. S., tells a wonderful story of her complete restoration to health, after a protracted and distressing period of extreme illness, and she attributes her present happy condition, under Providence, to the marvelous qualities of Dr. Williams' Pink Pills. When Mrs. Foran was called upon by a representative of the Acadien Recorder, who stated his mission, she cordially welcomed him to her pleasant home, where in the presence of her mother and sister, she freely told the story of her sickness and recovery. She said: "A few years ago I suffered a severe attack of inflammation of the lungs, and was attended by one of the best physicians in the city. I pulled through but was left a complete wreck, so that I could not do any work, suffering all the time from palpitation of the heart, nervous prostration and a ringing sound in my head. I also had a distressing cough and for months I never knew what it was to have a good night's rest. For two years my life was a perfect misery to me, and under the doctor's orders I took emulsion till I was nauseated with the sight of it, but all to no purpose. My life was despaired of by all my friends who were assured by the doctor that my case was beyond the reach of human skill. I was visited by the clergy of my church and Sisters of Charity, who were very kind and sympathetic and looked upon me as one whose earthly race was about run. I experimented with all sorts of remedies for my cough, but without avail. My druggist at last advised me to try Dr. Williams' Pink Pills. Being fairly discouraged, nevertheless I was persuaded to make the trial, when to the surprise and joy of myself, family and friends, I began to get better, and by the time I had taken seven or eight boxes I was as well as you see me now, and she laughingly added, "I think you will admit that I don't look much like a sick woman." Her mother, who had been listening to the tale of her daughter's long illness, added: "It just seems like a dream to us all that we once despaired of her life, when we now see her the pink of health."

Mrs. Foran said that when on a visit to England about a year ago she contracted a heavy cold and was threatened with a return of her cough, but she at once got some of the pills and by the time she had reached New York she was as well as ever again. She related a number of instances in which she had advised persons suffering from chronic complaints to take Dr. Williams' Pink Pills and always with the best results. She mentioned particularly a niece of hers living in Boston who was run down and in a wretched condition of health, but was now a healthy young woman who owed the fact to the use of the pills. When the reporter was taking his leave Mrs. Foran said: "I am very glad to have the opportunity to testify what Dr. Williams' Pink Pills have done for me and you can say that I shall never cease to sound their praises, and I bless the good Lord that they were placed in my way at a time when I had not the hope that I could live."

Parents buy Mother Graves' Worm Expeller because they know it is a safe medicine for their children and an effective expeller of worms.

Where can I get some Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmentier's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose without distressing me in the least." These pills do not cause pain or griping, and should be used when a cathartic is required.

ON RECEIPT OF 10 Cts. we will mail to any address

A LARGE SAMPLE WONDER-WORKING

Test it and be convinced of its GREAT CURATIVE POWER for any form of

INDIGESTION. HIGHEST ENDORSEMENTS. K. D. C. COMPANY, Limited.

New Glasgow, N. S., or 17 State Street, Boston, Mass. Mention this paper.

FAMILY BIBLE

A Year's Subscription and a Family Bible for Five Dollars.

For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large size) bound in cloth, gilt edges, splendidly illustrated throughout with pictures of the Ecce Homo, Master Dolores, the Crucifixion, the Blessed Virgin with the Christ Child, the Cedars of Lebanon, the Sistine Madonna, Jerusalem as it Present from Olivet, Sidon, Marriage of Joseph and Mary, St. John the Baptist, Basilica of St. Agnes (Rome), An Angel Appears to Zachary, the Annunciation, Bearing Fruit to Jerusalem, The Cedron, Harvest in Palestine, Adoration of the Magi, Michael the Archangel, The Jordan Below the Sea of Galilee, On the Road to Bethlehem, The Birth of Jesus Announced to the Shepherds, and the Adoration of the Magi, the Jordan, Leaving the Sea of Galilee, Ruins of Capernaum, Choir of the Church of Santa Maria, Novello (France), Interior of St. Peter's (Rome), Interior of the Chapel of the Angel, Church of the Holy Sepulchre, Our Lord with Mary and Martha, Cathedral of Alby (France), Basilica Church of St. John Lateran (Rome), Our Lord Bearing His Cross, the Cathedral of Constantine (France), the Crucifixion, St. Maudein, Interior Church of St. Maudein (Paris) Portico de la Gloria—Cathedral of Santiago etc., etc. Cloth binding. Weight, nine pounds. This edition contains ALL THE ANNOTATIONS OF THE RIGHT REV. R. CHALLOUPE, D. D., together with much other valuable illustrative and explanatory matter, prepared expressly under the sanction of Right Rev. James F. Wood, Archbishop of Philadelphia, by the Rev. Ignatius F. Hortmann, D. D., late professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia. It is a reprint of an edition published with the approbation of nearly all the members of the American Hierarchy several years ago. Archbishop Ryan, of Philadelphia, cordially renews the approbation given by his predecessor to this edition of the Holy Bible.

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And teach the children to do so by using CALVERT'S CARBOLIC TOOTH POWDER

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6d., 1/4, and 1/6 Pots.

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Leads all Canadian Life Companies. Its ratio of profits earned per \$1,000 of insurance in 1899 heads the list.

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FOR THE SUNDAYS AND HOLYDAYS

With the Lives of many Saints of God, Explanations of Christian Faith and Duty and of Church Ceremonies; a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land. With a preface by His Eminence James Cardinal Gibbons.

The largest and cheapest book of its kind. 703 pages. Price (cloth binding) \$1.00. Postage 12 cents extra.

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We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each.

ST. ANTHONY OF PADUA Colored pictures of St. Anthony of Padua—size, 12x16—\$1.25 each.

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CLARKE & SMITH, Undertakers and Embalmers

113 Dundas Street, Open Day and Night. Telephone 88

ARCHDIOCESE OF OTTAWA.

At High Mass in St. Patrick's on Sunday, Rev. Father Whelan preached on the words: 'Where two or three are gathered together in My Name, there will I be in the midst of them and in connection therewith called a meeting of the members of the Holy Family...'

ARCHDIOCESE OF KINGSTON.

The Mission of Flinton has been made a separate parish by His Grace Archbishop Gwynne and placed under the charge of Rev. Father Briddone, Superior of the Company of Mary of Hamilton, Loughborough, on Sunday, Oct. 14th.

DIocese of London.

My Dear Mr. Coffey.—As a correspondent to the Catholic Record, I wish to advise you that this parish has been highly honored by an episcopal visitation from His Grace, Bishop of London, on the occasion of his visit to administer the sacrament of confirmation...

DIocese of Hamilton.

The following circular was read in the churches of the Diocese last Sunday: To the Reverend Clergy of the Diocese: 'Very Reverend and Reverend Fathers—A very sad calamity, as you are no doubt already aware, has befallen the city of Hamilton...

PLEA FOR EQUAL RIGHTS.

Editor Ottawa Journal.—The conventions to be held in this city within the next few days by the Conservatives and the Liberals respectively...

CHARLES MURPHY.

Branch No. 340, Dundas. In Dundas on Oct. 1, a Branch of the C. M. B. A. was organized. The following are the officers elected: President, J. J. Bolger; Vice-President, J. J. Bolger; Secretary, J. J. Bolger...

OBITUARY.

Mr. MICHAEL CUNNINGHAM, COBURG. One of the oldest residents of Cobourg passed away on September 11, in the person of the late Michael Cunningham, Esq., who was born in the city of London, Ontario, on the 10th of October, 1822.

NEWBORN.

At St. Peter's and Holy Angels schools were on Friday afternoon the 12th October, gaily and brightly decorated with maple leaves, flowers and flags...

SUCCESSFUL STUDENTS.

ST. PETER'S SCHOOL—LIST OF PRIZES. Entrance Class. 1st prize, a gold medal, gift of Mr. T. J. Murphy for the year's good conduct...

MARKET REPORTS.

LONDON. London, Oct. 18.—Wheat 48s 6d; Corn 36s 6d; Barley 32s 6d; Beans 42s 6d; Pork 52s 6d; Bacon 48s 6d; Butter 42s 6d; Eggs 28s 6d; Hides 12s 6d; Tallow 22s 6d; Wool 42s 6d; Leather 42s 6d; Iron 42s 6d; Steel 42s 6d; Coal 42s 6d; Timber 42s 6d; Lumber 42s 6d; Glass 42s 6d; Paper 42s 6d; Cloth 42s 6d; Textiles 42s 6d; Miscellaneous 42s 6d.

'OLD MARY WITH THE NECK LACE.'

FATHER JOHN, the Benedictine, from Saint Gregory's at Downside, Downside-on-Hills of Mendips, went one day to Shepton Mallet. As he drove, the village jolly Spoke round the croquet the weather. Spoke about the coming harvest. Spoke, no doubt, of friends and neighbors...

WHERE IS HE?

We look in vain for some account of Captain O'Leary, sometime Governor of Guam. Possibly 'the old man, by the storms of state, has gone by his weary bones among those who look upon his edicts as epoch misadventures.'

A PURE AND NOBLE H.

The announcement that the Drogheda are about to memorialize Sir John Boyle in Down churchyard, near Castle, 'the loveliest spot where,' is hailed with delight papers all over the country.

AN ANTIQUE CAL.

Sir Alexander Bonnie, scientific Rip Van Wink has gone to sleep with a heavy heart against Catholicism and awakened utterly changed and awoken utterly changed and awoken utterly changed...

TO AN OLD CLOCK.

Old clock, if you've come here to give advice, And tick to tick with your wheels—think twice. Go slow to night. Dull preacher of one dreary, weary creed By thy dead inspired, The limits of our puny wit, And make us tired.

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RENEWFO CO. TEACHERS' INSTITUTE.

Mr. Jas. F. White, Inspector of Separate schools was secured by the Renfrew Co. Teachers' Institute to deliver three addresses on literature, geography, and effective teaching at their annual convention on Oct. 5th and 6th.

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