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ARMINIE.

BY CHRISTIAN REID. CHAPTER XIII.

When Arminie reached home on the day of the visit just recorded she found her father, whom she had supposed far away, seated quietly at work in his cabinet de travail. This unexpected appearance did not surprise the girl, who was accustomed to his sudden movements; but she was surprised by the animation of his appearance and manner. Though always an amiable, he was not generally a genial man; but there was about him now the indefinable expression of one whose spirits are elated, and after returning her affectionate greeting, he began to observe at once that she looked a little pale.

"You need change, petite," he said kindly. "I must take you with me when I go away again. Should you not like to go down into Brittany for a few weeks? The country is charming at this season." "I should like it of all things," she replied quickly, pleased as much by his thought for her as by the prospect thus opened.

"And can you be ready by tomorrow?" he asked—"for I can delay no longer." "Oh! that is not difficult," she answered. "I have made too many sudden journeys not to know how to be ready in less time than that. And I have always wished to see Brittany. Have I not heard you say that it is your native country?"

"Only in a certain sense," he answered. "I was born in Marseilles—the fiery cradle of revolution—but I am of Breton race." "And shall we go to the home of your race?" she asked with eager interest. He did not answer for an instant. Then he said: "What does it matter? Why should we care for the home of a race when all mankind are our brothers? The noblest spirits are those that forget name and race and social ties for the sake of acknowledging their brotherhood with the poor and the oppressed. I saw such a man the other day—one born to princely rank, but now the friend and companion of ouvrier, working not for an order or a family, but for the advancement of humanity."

"Yet," said Arminie hesitatingly—for she always dreaded to take issue with her father on this subject—"it seems to me that a man need not disown his ancestors because he devotes his life to what he considers nobler aims than theirs. None the less he owes them gratitude for whatever is illustrious in his name." "It is a narrow sentiment," said her father, "and we wish to banish whatever is narrow from human life. But I see that, like most women, you have aristocratic proclivities, my little Arminie. You would like to belong to what is called an old and noble family, would you not?"

"I do not feel as if I should care very much about it," she answered; "but if I did belong to such a family I should be proud of it—of that I am sure." "And so am I," said her father, smiling. "But now you must run away, for I have much to do." "Can I not help you?" she asked after an instant's almost imperceptible hesitation. "Not to-day," he answered, "this is work which I alone can do." Then, as she was withdrawing, he looked up and added: "I had almost forgotten: you must be prepared for a guest this evening. I met the young American who was here with Leroux—you remember him, do you not?—on the boulevard this morning, and asked him to dine with me, since it is my only evening in Paris."

"Why need you have asked him for that reason?" said Arminie, whose countenance fell a little. "Because I wish to see him," answered her father. "He is in a state when a word may decide him; and he would be an accession of value to our ranks. He has enthusiasm, position, and wealth, I am told. It is worth while to go a little out of one's way to gain such a man."

Arminie did not answer, but her face wore a disappointed look as she left the room. She had hoped that, being set in the way he should go by D'Antignac and the Pere Monsabre, Egerton would dally no more with the fascinations of Socialism; but it seemed, if her father were right, that he was still in a state of mind when "a word might decide him," and that word would certainly be spoken with emphasis by the eloquent voice which has already made so strong an impression upon him. Why her interest should have been great enough for her to be sorry for this may be easily explained. She had, in the first place, inherited from her father the philanthropic spirit, which was none the less strong with her because directed in an opposite channel from his; she had, in the second place, been interested in Egerton because he was a compatriot and friend of the D'Antignacs; and, in the third place, having extended her hand to draw the rash moth from the flame, she was not pleased to see it rush back. Whether she would have been reassured if she had known how much it was the wish to meet herself which made Egerton seek her father is doubtful. She was entirely devoid of vanity, and she would have been sorry to prove an attraction to draw him under an influence the power of which no one appreciated better than herself.

Egerton, meanwhile, was congratulating himself upon that chance encounter with Duchesne which resulted in the invitation he had eagerly accepted. His interest in Socialism had been revived by contact with the man whose belief in it was so ardent, whose advocacy of it so impassioned; but more than his interest in Socialism was his interest in the daughter with the poetic face who disavowed belief in all that made the aim of her father's life. His wish to see her again was stronger than his desire to hear the creed of revolution expounded, though both existed and agreeably harmonized together. For in calling this gentleman an intellectual sybarite Winter had embodied a juster estimate of his mental character than is often contained in a descriptive phrase. He certainly liked a variety of stimulating and intellectual impressions; but the earnestness to seize, to make his own, to act upon any one, had so far been lacking in him, and there were many persons who believed that it would always be lacking. It was on this ground that the scorn of Sibyl Bertram was in a measure justified, although it remained an open question why she should have manifested such scorn.

What he lacked in definite earnestness, however, Egerton made up in the eagerness with which he received and entertained new impressions. There was something of the imaginative temperament in him, and those only who possess that temperament are aware of the great attraction which intellectual novelty has for it. That this element of novelty made the chief attraction both of Duchesne and Arminie to him there can be little doubt, and it was with a sense of interest pleasantly excited that he presented himself at the door of their apartment a few minutes before 7 o'clock—the hour designated for dinner.

He found the father and daughter in the salon, into which he was shown by Madelon; and the marked distinction of their appearance had never struck him so much as when he entered and saw them thus together, their faces of the same high bred type, and the easy grace of their manners framed, as it were, by the air of elegance which pervaded the pretty room, notwithstanding the simplicity of its appointments. With all the manner of a man of the world Duchesne received his guest, and Arminie, on her part, was not lacking in cordiality. They talked of indifferent subjects for a few moments, when dinner was announced and they went into the adjoining room to such a simple yet perfectly-served repast as one only sees in France. For great dinners, with great expenditure and many courses, are given elsewhere, but here only is the exquisite science of petits diners thoroughly understood. At table, also, conversation was for some time altogether commonplace; but a chance remark from Duchesne with regard to his departure the next day made Egerton turn to Arminie and say:

"You must see very little of your father, mademoiselle. He arrived only this morning, and he leaves to-morrow, he tells me!" "I do see very little of him," she answered; "but this time he is going to be very good—he is going to take me with him when he leaves." "Indeed!" said Egerton. The genuineness of her pleasure was evident, but he felt a little blank, as if a source of interest was about to pass out of his reach. "I hope," he said after an instant's pause, "that you do not go very far or intend to remain away very long."

Arminie glanced at her father, conscious that she herself knew very little on those points, and also that he seldom liked his movements to be inquired into; but on the present occasion he answered without hesitation: "We shall neither go very far nor be gone very long. An election is to

take place in Brittany soon to fill a vacant seat in the Chamber. The man who lately filled it belonged to the Right—was a moderate Legitimist and clerical. But the man who offers himself now as a candidate for the seat is an intense Legitimist and a clerical of clericals. He is well known as a leader in his party. No doubt you have heard of him—the Vicomte de Marigny."

Egerton replied that he had heard of him, and he did not notice Arminie's sudden start of surprise and attention. Meanwhile her father went on speaking: "He is a man to be defeated, if by any possible means it can be accomplished. But he has a strong hold upon the people of his district; and although even in Brittany the leaven of new ideas has begun to work, as yet it works slowly."

"And are you going to stand against him?" asked Egerton. "No," answered the other, with a slight smile. "The part which I have to play in the great onward movement of humanity does not lie within the walls of a legislative assembly. I am one of those who mould the public opinion which acts on the men who are there."

"Then you go down into Brittany in order to mould this opinion?" "Exactly. I am sent to aid in bringing about, if possible, the election of the Republican candidate." "May I ask what kind of a Republican he is?" said Egerton. "I have been long enough in France to discover that there are many kinds. The other shrugged his shoulders. "Ma foi, yes—many kinds indeed. He is, I believe, a moderate Republican of the bourgeois type; but there is a fierce logic working behind these men of which they know little. In the end they must do our will or be swept away. It is so with their chief and leader, Gambetta. Oh! yes, revolution was very fine; the rights of the people were noble and great so long as the tide was lifting him toward power; but when he has seized power he would like for the revolution to subside and be quiet. But the revolution has other ends in view than to make M. Gambetta dictator of France—ay, or to make the fortune of any other man. He lifted his head; a flash of fire was in his dark eyes. "The day for such men has passed," he said; "the day for the people has dawned."

"Has it?" said Egerton, a little sceptically. Yet as he spoke he felt himself stirred by the magnetic influence of this man's strong conviction, and he forgot to look at Arminie, who sat quite silent with downcast eyes. "Yet the ends for which you and those who feel with you are working seem as far off as ever." "As far off as ever!" repeated Duchesne. He smiled with a mingling of amusement and scorn. "Forgive me, mon ami, but how little you and those like you know of anything save the surface of affairs! Why, the triumph of all our ends is merely a question of time—and, it may be, of very short time. Because you see the old tyrannies standing, the old abuses in progress, do you think the friends of humanity are idle? Nay, we work without ceasing; nor is our work in vain. From end to end of Europe our organizations extend, and when the signal strikes, when the moment of uprising comes, it will not be France alone which will renew the days of '93. That was but a prelude of the great drama of revolution finally accomplishing its results which we shall see when the Volga answers to the Seine, and from the Baltic to the Mediterranean an emancipated Europe will rise and shake off its fetters for ever."

Unconsciously Egerton felt himself shudder a little. The man's voice, with its intense earnestness, its ring of positive prophecy, conjured before him those days of '93 of which the self-believing prophet spoke, and he seemed to see the blood-red cloud of revolution rising which was to whelm the civilization of more than a thousand years. "I know," he said after a moment's pause, "that Europe is honeycombed with your societies, but surely a century of revolution has proved that, after all, it is no easy thing to overturn an established government."

"So far from that, it has proved just the reverse—it has proved that nothing is easier than to overturn any government, if the people are but united in what they desire. To secure this union of purpose is the work to which we give our lives, and wherever there is a chance for an opening wedge there we enter it. Such a chance is this for which I am now going down into Brittany. The people there have long pinned their faith to the nobles and the clergy, but it is time to let them hear the sound of the new gospels—the dignity and rights of man, of the necessity of revolt instead of the duty of submission."

"But," said Egerton, "I confess that I fail to see what you will gain if you elect a man with whom you have little more in common than you have with the Vicomte de Marigny." "Do you know so little of fundamental principles and the life that is in them as to think that?" said Duchesne. "Why, the most timid and opportune Republican has, in common with us, belief in the equality of men's rights and the supremacy of the popular will. That is the basis of all Republicanism, whether marred by halting and compromise, or carried out logically to its inevitable conclusion that it is a crime to withhold from man any one of his rights. From that basis the Vicomte de Marigny totally dissents. He does not acknowledge the rights of man and he does not recognize the supreme authority of the people. An absolutist in politics and a bigot in religion, there can be no

quarter between him and us. We may respect such an opponent, but we cannot spare him." "Do you think it possible to defeat him?" asked Egerton. "He is a man of power and influence, and in his own hereditary home—"

"The triumph will be to defeat him there," said the other, with a quick light in his face—the light of animation and elation which had puzzled Arminie. "They begin to realize that the Middle Ages have passed, these nobles, when their personal prestige wanes even under the walls of their chateaux, and the descendants of their vassals rise up against them."

"And so, mademoiselle," said Egerton, turning to Arminie, "you are going to take part in a political battle?" "As she looked at him he saw that all the pleasure which had been in his eyes when she spoke of leaving Paris with her father had died out of them, and instead there was the pained and awful expression which he had seen more than once before. "No, monsieur," she answered quietly. "It does not follow that I shall take part in the battle because I go with my father."

"I fear that Arminie has but a half-heart for the cause," said her father. "A man's foes are of his own household, it is said; but thou, petite," he added kindly, seeing that his daughter looked distressed, "thou art only like a child and a woman, fond of clinging to the dreams of the past." "The question is," said Egerton, "what are dreams and what are realities? It is rather hard to determine. Your hopes, for example—are they not dreams to the majority of the world?" "That is a question yet to be answered," said Duchesne. "But however much of dreams they may seem to those who are only able to recognize accomplished facts, be sure they will yet prove realities of the most stern and undeniable character."

Egerton had himself little doubt of it so he did not challenge the assertion. And in this vein the conversation continued until they rose from table. Coffee was served in the salon, and it was then that Duchesne apologized to his guest for the necessity of attending a revolutionary meeting in the Salle Rivoli. "Knowing that I must attend it," he said, "I should not have asked you to dine with us this evening had it not been my only evening in Paris."

"Pray do not let any consideration of me trouble you," said Egerton. "I am very happy to have had the pleasure of dining with you, even though I must resign your society for the evening to the patriots of the Salle Rivoli." He paused a moment, tempted to say that he would spend half an hour longer with Mlle. Duchesne, if he might be permitted. But in French society such a request would be inadmissible, and the air of this salon was too much that of French society for him to venture on it. So he asked instead if he might be allowed to accompany Duchesne to the meeting.

The latter hesitated a little before replying. Then he said: "If you will you may do so; but I am bound to warn you that you will hear a great deal of tumultuous nonsense. A meeting like this, full of unfledged and unpractical enthusiasts, is very different from the grave councils in which the real business of the revolution is transacted." "Yet what is that but government, and a very irresponsible government, too?" said Egerton. "As far as I can understand your councils demand implicit obedience, yet are accountable to no one. Could a king of the most absolute type do more?"

It was quite evident that this homethrust from so promising a disciple disconcerted Duchesne for an instant. Then he said: "If we demand obedience it is only from those who willingly give it for the sake of the end which we have in view; and if our councils sit in secret and render an account to no one, it is only until our end—the great end of freedom for all—is gained. But," he added, glancing at the pendule on the mantel, "I see that I am nearly due in the Salle Rivoli, so we have no time to discuss the subject now. But if you care to accompany me, and if I may detain you until I change my coat—"

Egerton professed, sincerely enough, his readiness to be detained for any length of time, and while Duchesne disappeared he turned to Arminie. "I hope, mademoiselle," he said quickly, "that you did not misunderstand my question at dinner; that you did not think I imagined you were about to take part in the political battle of which your father spoke, or that I could have meant to bring forward the points of difference between you? I spoke, as one too often does, lightly, heedlessly." "It was very natural. Believe me I did not misunderstand you," Arminie answered, regarding him quietly with her deep, soft eyes. "You did not mean to bring forward the difference, but it is always there, and my father feels it as well as I. But he is kind, he says little. Ah! monsieur," she broke off abruptly, "it seems to you, perhaps, interesting and exciting to hear of plots and plans and revolutions, of preparations for the whirlwind which is to destroy everything; but do you ever think what that whirlwind will be when it comes? And can you conceive what it is to live over with the sound of its terror in one's ears?" She extended her hand suddenly with one of the dramatic gestures which are so natural to the southern races. "You play, you palter with it now," she said, "but God have mercy on you when it breaks!" Her tone, her look were like a grasp of passionate earnestness laid upon one

who is trifling with momentous issues; and while Egerton was still silent with surprise Duchesne entered, saying: "Pardons, mon ami, but I am ready now."

TO BE CONTINUED.

IRISH "ANGLO-SAXONS."

It is a curious fact that some of the most strenuous defenders of the mythical "Anglo-Saxon" race have been Celts, and particularly Irish Celts, or at least Americans of Irish descent. It is now many years since Mr. James Buchanan, afterwards President of the United States, but then American Minister to England, in a speech at the Lord Mayor's banquet in London, expressed the hope that eternal peace might reign between England and this country, or, as he termed them, "the two great Anglo-Saxon nations," apparently ranking himself as an Anglo-Saxon, though, of course, if he was entitled to his surname, he was a Celt and not an "Anglo-Saxon." There have been hundreds of instances since of a similar kind.

But the most singular example of this apparent incongruity, of men of Celtic race, and especially, of men of Irish Celtic race, appearing as champions of the "Anglo-Saxon," is offered in the current *North American Review*. In an article on the "Possibilities of an Anglo-American Reunion," the American side of the discussion is taken by Captain Alfred T. Mahan, of the United States Navy, and the English side by Captain Lord Charles Beresford, of the English Navy. It is not necessary to go over the pedigree of either of these gentlemen, except to point out that the name of Mahan is, of course, merely a modification of an ancient Irish clan name usually written in English form, as MacMahon, McMahon or M'Mahon and, that Lord Charles Beresford is of the family of the Marquis of Waterford, and that his family is Irish and has been for seven hundred years, previously to which it was Norman.

And herein is contained a fact which the real Anglo-Saxon of England, if any such thing as a real Anglo-Saxon exists, would turn to advantage, if they had the quick wit and political understanding of these pseudo Anglo-Saxons of Irish race. That is, that nothing would so quickly reconcile the people of Ireland to the policy of identifying themselves with the interests of the British Empire as the establishment of Home Rule in Ireland. Until the end of the Jacobite wars England had no bitter enemies than the Scotch, who, to a man, hated the *Sasannach*, or so-called Anglo-Saxon. But from the moment that Scotland was fairly admitted into the union and sincere friendship of England, Scotchmen became more English than the English themselves. The probability is, however, that this Irish Home Rule will be accorded in a comparatively short time. It will most certainly be won in the course of the political changes that are bound to come in the polity of the British Empire.

In the meantime, it is fair to presume that all these amiable plans of reunion between nations so widely apart geographically and in their natural destinies as the United States and the British Empire will have passed into oblivion, so that not even facile "Anglo-Saxons" of Irish race in either nation will be able to resuscitate them without exciting the wonder, if not derision of persons of a less impressionable race.—Catholic Standard.

Macaulay's Famous Description.

The contrast between Carlyle and Macaulay which Frederick Harrison draws in a recent magazine article is well worth preserving. After quoting Macaulay's famous description of the Catholic Church to be found at the beginning of the essay on Rank's "History of the Popes," he goes on to say: "Here we have Macaulay in all his strength and all his limitations. The passage contains in the main a solid truth—a truth which was very little accepted in England in the year 1840—a truth of vast import and very needful to assert. And this truth is clothed in such pomp of illustration and is hammered into the mind with such accumulated blows; it is so clear, so hard, so coruscating with images, that it is impossible to escape its effect. The paragraph is one never to be forgotten, and not easy to be refuted or qualified. No intelligent tyro in history can read that page without being set a thinking, without feeling that he has a formidable problem to solve. Tens of thousands of young minds must have had that deeply-colored picture of Rome visibly before them in many a Protestant home in England and in America. Now, all this is a very great merit. To have proposed a great historical problem, at a time when it was very faintly grasped, and to have sent it ringing across the English speaking world in such a form that he who runs may read—nay, he who rides, he who sails, he who watches sheep or stock must read—this is a real and signal service conferred on literature and on thought. Compare this solid sense with Carlyle's ribaldry about "the three-headed Papa," "pig's wash," "servants of the Devil," "this accursed nightmare," and the rest of his execrations—and we see the difference between the sane judgment of the man of the world and the prejudices of intolerant fanaticism."

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London, Saturday, Dec. 1, 1894.

CANON FARRAR ON ANCIENT CHRISTIAN ART.

Canon Farrar, of Westminster Abbey, has just issued a book in which he professes to trace the history of Christ as illustrated by the Christian artists from generation to generation, from the earliest times down to the present day.

The book is professedly written solely from the artist's point of view, and not from any sectarian bias; yet it cannot be doubted by any reader acquainted with the Canon's antecedents that in several points he has been influenced by the ideas which led him ere now to put himself before the world as the special champion of Low Churchism, within his own denomination, and the virulent assailant of Catholic practices and doctrines which have been handed down from apostolic times.

The use of the crucifix in Christian worship he declares to be "unscriptural, unprimitive, and irreverent, tending to a false apprehension of the aspect in which we should regard our Lord, which is rather as a risen, glorified, and ascended Saviour."

He thinks that "Christendom has contemplated too exclusively Christ's brief temporal sufferings, and has to too great an extent substituted in its regard what He once did, for all that He was and is."

It should be scarcely necessary to say to the Christian that the Canon's view of the matter is just what he represents the belief of Christendom for over eighteen centuries to be, unscriptural, unprimitive, irreverent.

It is true that Holy Scripture lays much stress upon the resurrection, ascension, and heavenly glory of Christ, as it lays stress upon all His acts, which all tended to the great object He had in view in coming into the world, this object being, as described in the creed of Nicea, "for us and for our salvation;" but there is no truth more clearly laid down in Scripture than that our redemption was effected mainly through His sufferings and death upon the cross.

In the New Testament, equally, the history of Christ's sufferings is held to be of such importance that, beside the constant allusions to them by all the writers of the New Testament, the four Evangelists each give a more detailed account of them than of any other event in His life, and St. Paul declares that His obedience whereby "He humbled Himself, becoming obedient unto death: even to the death of the cross," is the cause for which "God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Philip ii.)

The absurdity of the Canon's styling the use of the crucifix "irreverent" and "un-Scriptural," as compared with emblem or symbols of the Resurrection and ascension is hence apparent, and it is all the more so by St. Paul, who speaks of Christ crucified and His cross as the symbol of all Christianity, when saying:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world." (Gal. vi., 14.)

The purpose of the cross and that of the crucifix are identical—to remind us of Christ crucified—and one is as lawful as the other.

That the use of the crucifix in Christian art did not begin till after Christianity was four centuries old, as

Canon Farrar asserts, is evident from the single fact attested by Eusebius, that crosses and crucifixes were a special object of devotion in his day, and were made and placed in prominent positions by order of Constantine the Great. We have besides the testimony of Tertullian that in his day, A. D. 200, the sign of the cross was in constant use among the faithful:

"At every going forth and every journey, at coming in and going out, when putting on our shoes, at our batings, at table, in striking a light, at lying or sitting down, whatever may be our occupation, we form on our foreheads the sign of the cross."

We might cite many other testimonies which would show that the use of the cross was frequent in the primitive period of Christianity, but what we have cited is as sufficient as it is irrefragable on this subject, and it proves that from the earliest times the cross and crucifix alike were regarded as the symbol of Christianity. They conveyed at the same time the lesson given by Christ, that we must bear the cross of suffering for His sake if we would be His disciples, and that He offered on the cross a sacrifice of atonement for the sins of mankind.

Canon Farrar admits that there were symbols of Christ in early use in the Church, though he would have us believe they were not symbols of the crucifixion. He admits, too, that the cross was one of the symbols occasionally used. But whether it be the cross or any other symbol of religion that is used, the principle is the same: religion is inculcated by pictures or symbols which remind us of the truth of doctrines, or of the sanctity of Christ and His Saints, whose example and precepts we are thereby moved to imitate or to obey as the case may be.

THE BUTCHERY OF ARMENIAN CHRISTIANS.

Mr. Hazopian, the chairman of the Armenian Patriotic Association, has written a letter to the Earl of Kimberley, the British Secretary of State for Foreign Affairs, describing a massacre of Christians which has just taken place in Armenia on a scale which makes this last outrage equal the Bulgarian atrocities which some years ago horrified the whole civilized world, and precipitated the Russo-Turkish war, which delivered the Balkan Provinces once for all from the horrors of Turkish rule.

Mr. Hazopian received his information from an Armenian whose name he does not disclose, as to do so would endanger his life: but the story told, he has no doubt, is true in all its "most sickening details of fiendish lust and atrocious cruelty on unarmed Christians and defenceless, innocent children, deliberately planned and ruthlessly executed under orders received from headquarters at Constantinople."

Last year an insurrection was reported to have arisen among the Armenians; but we are assured that this was a mere fiction got up for the purpose of putting forward some excuse for the atrocities then perpetrated, and for which the Chief Magnate who suppressed the pretended rebellion was promoted by his master. This Chief Magnate is described in the letter as a second Nero.

The present outrage arose directly out of an incursion made by the Mahomedan Kurds upon the Armenians to steal cattle, and they succeeded in carrying off a number of oxen. The Armenian appeal for a restoration of the cattle was refused, and a fight ensued in which two Kurds were killed and three wounded. The Kurds then represented to the Governor that the Armenians had over-run the Kurd country, plundering the people. Thereupon a Pasha was sent to punish the Armenians. He was furnished with an order from Constantinople to cut up the Armenians, root and branch, and he appealed to his soldiers to carry out the instructions faithfully as they loved their King and Government. The troops were massed through the Armenian country, and in some districts to each soldier one hundred persons were allotted for destruction. No compassion was shown to age or sex, and, as far as known at present, from six thousand to ten thousand persons, men, women and children, were butchered without mercy. The women were violated before being killed, and babes were impaled on the bayonets of the soldiers, or they were seized by the hair to have their heads lopped off by the sword.

Twenty-five villages have been thus wholly destroyed, and the houses burned with kerosene, while those persons who were not killed with the sword or bayonet perished in the flames.

As usual on similar occasions, the

Turks have issued an explanation of their own concerning the matter, wherein they declare that there was nothing done except to repress a violent rebellious outbreak of the Armenians, and they very comely assert that the regular troops succeeded in "restoring order and tranquility." They add that the villages destroyed were destroyed by Armenian brigands and not by Turkish soldiers.

There is in this account of the matter such intrinsic evidence of falsehood that every one can see it is just like the fictions which the Turks know so well how to concoct in order to screen themselves from the sharp eyes of European observation; but their wily tales are too well known to be accepted as truth without further enquiry into the matter.

It is a fact well known that the nomad Kurds are and have long been permitted by the Turkish officials to make raids upon their Armenian neighbors whenever they will, and that no redress is obtainable, simply because the Armenians are Christians, and are supposed to be restless under Turkish rule. Thus these poor people are kept in an impoverished condition, which makes it impossible for them to pay the enormous taxes which are levied upon them through the greed of the Porte and subordinate officials, who are allowed to do pretty much as they please in gathering tribute.

Under these circumstances it is to be expected that from time to time the Armenians should resist the tax-collectors, and this has sometimes happened; but we cannot but sympathize with a people who are thus ground down under the most grievous of tyrannies.

It is high time that such atrocities should be stopped, and there appears to be no way of stopping them except by putting an end to Moslem rule over all the Christian populations. Bulgaria, Roumania, Servia, and Montenegro, have already been delivered in part from this tyranny, but these Provinces are still obliged to pay a tribute to their former masters. This tribute should be abolished, for it serves no purpose other than to enable the Sultan to hold a tighter grip upon the Christian people who are still subject to his tyranny.

We shall not assume without further proof that the Porte has intentionally organized a persecution against the Christians of Armenia; and it is possible that there is some exaggeration in the account of this part of the matter as published by Mr. Hazopian, who is at the head of an association the avowed object of which is to rid his country of the Turkish yoke; but there is no doubt that the atrocities are quite as bad as they have been represented; for they are confirmed by unquestionable accounts coming from other sources than his letter. It would be enough that Turkish rule affords no protection against the commission of such horrors to make it intolerable; but it certainly appears that the orders for the destruction of the villages really emanated from Constantinople, and on the Constantinople authorities the adequate punishment of the crime should be visited.

Russia has hitherto assumed the protectorate of Greek Christians in Turkish territory, and many of the Armenians belong to the Greek Church; but the Armenian Catholics are now almost as numerous as the Greeks; and there are even some Protestants among them, though their number is but small. The sufferers, probably, include Christians of all denominations.

Russia is almost, if not quite, as intolerant as the Turks themselves, and even if she should desire to settle the trouble after her own fashion, she should not be allowed to do so alone as she sees fit. It is a matter which concerns the whole civilized world, in which we can scarcely yet include Russia, notwithstanding the magnitude of her strength and the vastness of her population.

The partition of Turkey by force in such a way as to prevent the ruling race of Turks, which, after all, forms but a small proportion of the population, from dominating so large a territory, European and Asiatic, as the Ottoman Empire includes, has been seriously contemplated before now; and this seems to be the only practicable way to solve such difficulties as the present, which are continually cropping up, and will continue to do so until some radical change be made by agreement of the European powers.

Great Britain, France, Italy, Germany, Austria, Spain, are all deeply interested in the amelioration of the condition of the Christian people of the Turkish Empire, and we cannot refrain from expressing the hope that the repetition of such outrages as the

present will be rendered impossible for the future by a united intervention of these powers for the establishment of some form of government quite different from that which now prevails to the disgrace of the disunited Christian world.

Turkey has been tolerated so long only because of the international jealousies of Christian nations. It is time that these jealousies should be laid aside, and a solution of the difficulty be made in the interests of common humanity.

PREPARING FOR BATTLE.

The Glasgow speech of Lord Rosebery, in which he indicated the policy to be pursued in order to lessen the legislative powers of the Lords, is meeting with so much favor that it is confidently predicted that if it be made the issue at the next election, the Government will be triumphantly sustained, especially if the powers of the Lords be so reduced as to satisfy the Radical element in the Liberal party.

The Government has undoubtedly some plan of action in view, but the details of the measure to be introduced have not as yet been made public, as they are not sufficiently matured; but as Lord Rosebery is known to desire the introduction of his measure at an early period of the next session of Parliament, it is expected that the details will soon be ready to be announced.

On the other hand, the Conservative papers express considerable dissatisfaction with Lord Salisbury for his not having stated any counter plan of a scheme of reform of the Lords when replying to the Premier's speech. He admitted, indeed, that a reform of some kind is necessary in order to bring that body more into harmony with the House of Commons, but he proposed no definite method whereby this might be brought about.

Some members of the Cabinet are said to be opposed to the early introduction of the Reform Bill which will deal with this subject, their desire being to make it the issue on which Parliament will be dissolved; but it is unlikely that Lord Salisbury will wait the convenience of the Government in this matter and it is stated that he will force the issue by introducing into the House of Lords, at the earliest possible moment, a resolution asserting the possession of executive privileges by that body. This action will necessitate the introduction of Lord Rosebery's plan as a counter measure, and thus the fight will be begun, and an early dissolution of Parliament will be made necessary.

Lord Rosebery's declaration that the supremacy of the House of Commons must be affirmed has made his Government more popular than ever, and it appears certain that when this issue will be brought before the people squarely at the general election, the electorate will sustain him by a most decisive majority.

From Lord Salisbury's reticence on this important subject it is generally believed that it is the intention of the Tories to fight to the end to sustain the Peers in all their privileges; but the Liberal Unionists cannot afford to adopt this policy, as their constituents are decidedly in favor of restricting the powers of the Upper House, and will support the Government in their efforts to bring about a Radical reform. Hence the Liberal Unionist members very freely assert that they will support a scheme of reform, and it is expected that they will use all the influence they can bring to bear on Lord Salisbury to agree to a large reform measure, as otherwise they are likely to be swept out of existence as a party at the coming elections.

The Irish Nationalists, with the exception of the Redmondites or Parnellites, are convinced that a reform in the House of Lords must precede Irish Home Rule, and so they have agreed to support the Government measure which Lord Rosebery has promised to place before the House of Commons at as early a moment as possible.

The Redmondites threaten that unless the question of Home Rule be kept in front of all other questions they will oppose the Government, but Mr. Dillon in his recent speech at Mullinahone declared that the Irish Parliamentary party "would be madmen and traitors to the cause if they refused to give all the assistance in their power to help the Radicals of England break the power of the House of Lords which throughout generations has been the bitter enemy of the Irish people."

In this view Mr. Dillon is at agreement with his colleagues of the Irish party, who now see plainly that the power of the Lords must be broken, or at least greatly restricted before Home

Rule can be gained. The Irish members will, however, insist that the plan of reform of the House of Lords shall be sufficiently drastic to make it possible to secure Home Rule afterwards in spite of their determined opposition to any legislation favorable to Ireland.

AN IMPORTANT BY-ELECTION.

The elevation to the bench of Mr. Wm. R. Meredith, leader of the Opposition in the Ontario House, left a vacant seat in London, and much interest was felt as to whether it should return a supporter of Mr. Mowat or a supporter of the Opposition. The election took place on the 20th ultimo, and the Reform candidate, Mr. Hobbs, was elected, having a majority over his opponent, Mr. Essery, of 800. Now that the smoke of battle has passed away, and the heated passions of the partisans likewise, we feel that we should look over the field and take a view of the conditions that entered into the London contest. Were it an ordinary political fight, a contest between Grit and Tory, carried on upon purely political questions, we should have nothing to write concerning it, as the CATHOLIC RECORD never was, is not now, nor will it be at any future time a political newspaper.

We had some hope that with the exit of Mr. Meredith, the Conservative party of Ontario would enter upon a new career—would lend its efforts to the work of forwarding the true interests of the Province and acknowledge manfully its error in introducing sectarian issues into our political life. To our surprise, however, this it not only did not do, but the new leader, Mr. Marter, and his followers, have started out with the determination of carrying on the anti-Catholic crusade to the better end. War on the Separate Schools seems to be the watchword; and we may well conclude that crippling their work would not be the only injustice inflicted upon Catholics, were the reins of power placed in their hands.

In their speeches delivered in the Opera House in support of Mr. Essery, Messrs. Marter and Howland exhibited a greater degree of intolerance towards Catholics than had been shown in any previous campaign; the last named gentleman being particularly offensive in his remarks. Much emphasis was placed on the fact that the purpose of the party was to uproot if possible the separate school system, and, failing in this, they would rescind all the amendments made to it in the last twenty years by Mr. Mowat, thus inflicting on Catholics a system of procedure in the conduct of their schools which would impair their efficiency, and, in fact, render their continuance a hardship on the Catholic people.

Our Conservative neighbors are very unsparing in their condemnation of Catholics, because, as they say, they give a solid vote for the candidates of the Government; but it would, indeed, be most extraordinary, under the circumstances, were they to take any other course. There is not to be found any section of the community, from one end of the Dominion to the other, which under like conditions would not act in a similar manner. The purpose of the Opposition has been, as everyone knows, to raise the sectarian cry, prevail upon the Protestants to move to one side and leave the Catholics on the other. This was the scheme by which it was thought the reins of power would fall into their hands and the sweetmeats of office into their laps. It has failed—miserably failed—and yet, strange to say, we find the party still clinging to the hope that some day or other the Protestant people will say good bye to their common sense and place their political destinies in the keeping of that ambitious but mediocre class who hold the leading strings of the P. P. A.

To the Conservatives of London belongs the discredit of bringing into the arena as their champion one who has made himself more offensive to Catholics than perhaps any other man in Ontario. Mayor Essery, the little Lord George Gordon of the P. P. A.—Mayor Essery, the ardent admirer of Mrs. Margaret Shepherd—Mayor Essery, who, while holding the position of chief magistrate, presented that shameless woman with a Bible as a mark of esteem—Mayor Essery, who would, had he the power, drive every Catholic out of the Province—was selected at the convention of the Conservative party as their candidate, and his election, after a slight show of opposition, was made unanimous, and thunderous applause hailed the conquering hero as he donned his coat of mail and entered the arena to do battle against the Pope, Popery, brass money,

wooden shoes and Oliver Mowat. The party and its candidate, however, suffered an ignominious defeat, and they richly deserved it. No doubt the majority given Mr. Hobbs was swelled to some extent by some Conservatives either not voting at all or casting their ballots for him. It is undeniable that a goodly number of Conservatives looked with disfavor on the selection of Mayor Essery as the standard-bearer of the party, but their influence availed not. It was a case where the tail could not wag the dog. Some few prominent Conservatives—men who should know better and who have reason to be ashamed of themselves—backed up the bitter-tongued agitator with platform utterances. They should have left that work to the Macklins and the Coos—birds of a feather with Mr. Essery—who have nought to recommend them to public favor save brass and bigotry.

Our contemporary, the Free Press, we are sorry to say, was also to be found battling fiercely on behalf of the party of intolerance. From day to day warm appeals were made to the electorate to support Mayor Essery, and long reports of the acrid utterances of himself and his P. P. A. following were given to the public. After the election, however, the editor decided to turn about in his boat and row the other way. On the 21st the Free Press said editorially:

"The Conservative party, whatever individuals within its ranks may propose upon their own account, will not enter upon a crusade against the fundamental constitution of the Dominion so far as it affects the vital existence of the Catholic schools."

But when the "individuals within its ranks" are the leaders of the party in this Province, to whom, if not to them, should we look for a declaration of policy. It is a pity our contemporary did not experience a change of heart and make a declaration of this kind before the contest took place. As the case now stands we must fancy the editor assuming a penitential cast of countenance and declaring "he didn't know it was loaded."

A SCHOOL QUESTION IN QUEBEC.

Eight years ago the Protestant School Commissioners of Montreal issued a report in which they complained regarding the education of the Jewish children of the city that

"All public-spirited persons must regard with concern the provisions of a school law which allows such a distribution of the Public school funds, and with aversion the selfish policy of a wealthy minority that can take advantage of such a law."

By the wealthy minority here mentioned are meant the Jewish rate-payers of the city, and this clause is intended to throw odium upon them for the manner in which they have disposed of their regular school tax in accordance with the school laws of Quebec. But not content with blaming the Jewish minority, they likewise suggested that there is some unfairness in the provisions of the school laws of the Province.

The cause of this complaint is not, as it might be supposed, any injustice done by the Quebec school laws, either to Protestants or Jews, but from an arrangement in the law that the Jews shall have the liberty to send their children to whatsoever class of schools they choose themselves, whether the Public schools or the Protestant; and they may declare that their taxes shall go to whichever schools they choose to select.

A fairer provision than this could scarcely be imagined, but it appears that the Protestant board is not at all satisfied with it. They wish the Jews to rank themselves as Protestants willy-nilly.

Before 1886 the Protestant Commissioners had made some kind of arrangement with the Jews whereby Jewish children were admitted as Protestants to the Protestant schools; but it appears that the majority of the Jews afterwards found out that they could not get what they considered to be equitable terms; and of their own accord they asked the Catholic Board to collect their tax and to sustain a set of Hebrew teachers out of the receipts, devoting to this purpose 80 per cent. of the amount collected and retaining 20 per cent. for the trouble of collection, and for the education of such Hebrew children as might attend the Catholic schools. The Catholic Commissioners agreed to this, and the schools have been for some time conducted on this plan.

The source of the Protestant Commissioners' complaint is that the Jewish seceders who turned their taxes into the Catholic school fund represented \$2,116 out of a total of \$2,700 of Jewish taxes; but as only a very small percentage of this sum went into the Catholic school fund, and as this was burdened with

an obligation, there for complaint that sioners were actu desire than to do for the education dren.

When it is con tario the Jews are tants, whether the be seen how much Catholic legislators Protestants than is lation of Ontario and yet it is the great party in the to cripple the Catho still more than at

The Quebec Pro reason for complai by the law in the the Ontario Catho stands they appea cause of complain ever, that the Ca have made an agri testant Board that will permit the e shall be apportion ing to the numbe educated by eac arrangement the gain a large t The Ontario Opp tate a little on th tween Quebec Ca their own intoler

EDITORIAL.

The German C recognize the Church because of tion, its centra America. The Evangelist, the ferring to this sta some years ago the Church auth incorporated as application wa officials saying enough with one from abroad, an could not be r during the per kamping was in f the Church. No that the Metho Church has no p its members, w America, have ternational Com succeeded in authorities than nized, and it is German Metho itself an indep may secure the tion also much

AMSTERDAM.

appreciation of all books, after the Imitation of tional competi the city for a Thomas a Kemp sent in before for the monu erected at Zw Agnes, where at the advan years.

It is state authority that special appeal inviting the a in re-establis Mother Church large section belief in near Catholic Church that the invit

DIOCE

Dedication of Woodstock Yesterday was the history of Newark and V but sacred, a memory as a formal opening Norwich Roma The beautif situated on th church used to presents quite The inside of ing a seating c and is most ceiling is fini The pews are were furnish Walkerville window repr our Lord, to the pioneer of the altar is a Patrick M. M. Matter of our church is a choir is locate a furnace fr Woodstock, at of Otterville, erected at a credit on the Newark and skilful workm of Norwich, the tect, Fred He stand, gave h wood work.

The service Bishop O'Gon blessing the service which

THE STORY OF WINEFRIDE.

A Saint in Whose Name Miracles are Wrought in Wales.

In England a great deal of interest has been attracted to the personality of St. Winefride, because of the number of remarkable cures wrought at her well in North Wales.

About 250 years ago there lived in Antwerp a Jesuit priest named John Bollandus, who was engaged in writing the lives of the saints, and who in the prosecution of his work entered into correspondence with the most learned men in Europe.

About 1,200 years ago Wales was a land of saints, and amongst them there was one who was distinguished for his sanctity even among his contemporaries. He was a priest. Like the patriarchs of old he had no fixed abode and he looked upon this world merely as a place of passage.

She asked St. Benno to break this news to her father, and he found the task easier than he imagined, for with the same liberality with which they had given him the land on which to build his church, with the same generosity did her parents cheerfully offer their daughter to God.

cloak, and with his congregation went back to the church, there to celebrate the office. He bade Winefride's parents restrain their grief, and while the body lay upon the ground went on with the Mass.

As he uttered this prayer all the people joined in a fervent, "Amen"; and then they noticed a movement, the girl began to rub off the blood and dust about her face and then sit up and gaze with wonder. She arose, and they noticed that there was a little white mark around her neck to indicate the spot where the head had been separated from the body.

When she was standing upon St. Benno's stone receiving his farewell, he foretold her that she would remain for seven years at Holywell and then move. The preacher then narrated her wanderings over the hills of Wales, her final settling down, and her death and burial in the churchyard attached to the convent at Gutherin she founded, and where for centuries her body lay.

IS A PROMINENT CONVERT.

A Former Episcopal Minister Married to Father Hecker's Niece.

James Albert Locke, a former Episcopal clergyman, who recently became a Catholic, was married recently to Miss Caroline Hecker, at Orange, N. J. The wedding took place in St. John's church at Orange, and the crowd of guests filled the church to the doors.

Early in December, 1893, Mr. Locke went to England to pursue his studies at Oxford. In the following February the Rev. Dr. Brown received a letter from his assistant rector, in which Mr. Locke said he had become a convert to Catholicism.

As an emergency medicine, Ayer's Cherry Pectoral takes the lead of all other remedies. For the relief and cure of croup, whooping cough, sore throat, and the dangerous pulmonary troubles to which the young are so liable, it is invaluable, being prompt to act, sure to cure.

A POSSIBLE PROMOTION.

A Scotch Cardinal to be Named at the Next Consistory.

It is intimated from Rome that at the next consistory, preparations for which are already being made, the Holy Father will include in the list of the new Cardinals whom he is expected then to create, a Scottish prelate; and in case he does this, it is generally believed that his choice will fall upon Most Rev. Charles V. Eyre, the Archbishop of Glasgow and the senior Scottish prelate.

Monsignor Eyre, though the greater part of his life has been spent in Scotland, is an Englishman by birth, having been born, in 1817, in Yorkshire, where his family is one of the oldest and most honored in that part of the British realm.

He was never again to see her in the flesh in this world. She gathered other ladies about her, taught them the way of perfection and ruled and governed them, and when the anniversary of his departure came round she had her present ready. It was a cloak, which she covered with a linen cloth, and, going with confidence to the waterside, she placed it in the well.

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rotation of the Scotch hierarchy in 1878 by Leo XIII., who, on March 15 of that year, named Monsignor Eyre the Archbishop of the ancient See and sent him the pallium, with which he was duly invested the following March 31.

Catholicity in Scotland, however, is of a much more ancient date than the See of which Monsignor Eyre is now the honored incumbent. The first evangelist of the country is generally believed to have been St. Palladius, a Roman by birth, who is credited by some writers with

Having preached in Ireland for a short while even before St. Patrick's time. Banished from the Emerald Isle, St. Palladius betook himself to North Britain, as Scotland was then called, and all accounts seem to agree in declaring that he was the first Scotch Bishop, the date of his episcopate there being placed about the beginning of the fifth century.

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played in that capacity, while it may seem to the present age in some manner reprehensible, was earnest and sincere, and none greater than the exigencies of the situation demanded. It led, however, to his arrest upon false charges, which he had little difficulty in disproving; but his enemies conspired against him and foully assassinated him in his own palace, May 29, 1516.

BRAVE SISTER DOLORES.

She Lost Her Life Saving Others in a Burning Hospital.

A freshly-made grave in the new Catholic cemetery marks the final resting place of Sister Dolores. Her charred remains were lowered into the earth yesterday afternoon after a service of more than usual impressiveness. At 9 o'clock a Requiem High Mass was held in the cathedral, which was attended by four priests. The Sisters of Charity of the Incarnate Word accompanied the body to the silent city of the dead.

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How We May Help the Poor Souls.

St. Thomas has taught us that prayer for the dead is more readily accepted with God than prayer for the living. We can offer and apply for them all the satisfactions of our Blessed Lord. We can do vicarious penance for them.

Beyond Comparison!

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

There is nothing more annoying than having your corns stepped upon? Is there anything more delightful than getting rid of it? Hillaway's Corn Cure will do it. Try it and be convinced.

On the death of his uncle, in 1539, thus becoming the Scotch Primate. This prelate, whose memory has been maligned by his enemies, was born in Eifeshire in 1494, studied at Edinburgh and Paris, and, after his ordination, was the rector of Campsie, in Stirlingshire.

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Health Restored

ALL RUN DOWN No Strength nor Energy

Miserable IN THE EXTREME. Hands COVERED WITH SORES. CURED BY USING

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Several years ago my blood was in bad condition, my system all run down, and my general health very much impaired. My hands were covered with large sores, discharging all the time, and had no strength nor energy and my feelings were miserable to the extreme.

After using Ayer's Sarsaparilla, I soon noticed a change for the better. My appetite returned and with it renewed strength. Encouraged by these results, I kept on taking the Sarsaparilla, till I had used six bottles, and my health was restored.—A. A. Towns, prop. Harris House, Thompson, N. Dak.

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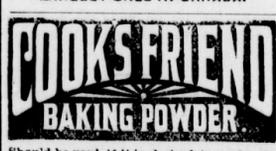


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OBJECTS OF THE

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TAKING

Brothers: Know the way to rise from sleep. Rom. xiii. 2.)

There are certain in the religious year, business year the action and attention Advent that we can one of them. Merch take an account of tervals; business kind count up the at stated times brokers strike the

This special tie regarded in con essential not on success. He we man indeed who run on from year overhauling, and as well as his bus be rated very low, is no success attain life without the principle. And it to the affairs of of life. Now I our seasons of r and their impor working out our questioned. Our Saviour Jesus C our redemption, our profit and gain out! And so hol an instinct that has set apart the coming and the crucifixion as the to pause and come are making vation.

Today we are to as loyal Chris the coming of our Advent is the vo cry in the way straight His pat repentance is s sought for in We cannot, thro Paul puts it in cast of the work on the armor o walk honestly a rioting or drunk bering or impur contentment." It to arise, make o and put on the putting of the Advent does not it means nothing in its spirit if y course and refus spired voice cry and demanding meaning can th the besotted dru in his abnomin meaning can it l who goes on w What meaning o tempered and th the clamor of th hear the voice meaning can th state of mortal s ately resolve o spirit of Advent should make th career of sin, th the fervent mo

People are ac Advent services special interest season; but wh through around th through around th real religion in directly to the s ments are the sin; religious produce this res value. Give pr enter into the s by going to ch sacraments. Y season consecrat to the service Jesus Christ, a and thus he res to the Babe of mas joy can be spent? "Bret hour for us to a

Political

The Reverend Arthur, pastor of St. John's Church, spoke at dinner of the He told the str ner, and, after might triumph his prayer wh use of beating us Briggs for ended his a phrase: "Let in the coming triumph over is the use of Give us Colo Suppose a Cat nominal ad cal address in office, would against clerics?—Catho

When from o an inherited rest or medical then no medic cold in the relief; speedily Minard's Friend.

C. M. R. A.

The Grand Council.

During the sitting of the ninth convention of the Catholic Mutual Benefit Association in September last, at St. John's, N. B., the Grand Council officers had their photographs taken by Messrs. S. Climo & Sons, Princess street, and the pictures are on exhibition at the store of Messrs. T. O'Brien & Co., German street. The group consists of Messrs. O. K. Fraser, Brockville, Ont.; M. F. Jackson, St. P. P. Stanstead, Que.; S. R. Brown, London, Ont.; W. J. McKee, M. P. P., Windsor, Ont.; E. J. Reilly, Thorold, Ont.; A. J. J. Bohan, Kingston, Ont.; Rev. M. J. Tierney, London, Ont.; D. Hebert, Trois Rivières, Que.; T. P. Coffey, Guelph, Ont.; Judge Rouleau, Calgary, N. W. T.; D. J. O'Connor, Stratford, Ont.; E. Ryan, M. D., Kingston, Ont.; F. R. Latchford, Ottawa; Landry, Dorchester, and P. J. O'Keefe and J. L. Carleton, of this city. Messrs. Climo have done their work very well, and the photographs are attracting considerable attention.—St. John Globe.

At the regular meeting of Sacred Heart Branch, No. 165, Cardinal, held on Tuesday, the 6th inst., the following resolutions were moved and passed unanimously: Moved by Bro. J. A. O'Brien and seconded by Bro. Edward Boyer that:

Resolved that we, the members of Sacred Heart Branch, No. 165, of Cardinal, at this our first meeting since the sad event, desire to make public expression to the profound sorrow and grief in the loss of one who has been so long and intimately associated with us not only as a member of the association, but one who has also endeared himself to us as a friend.

Resolved that we, the members of Sacred Heart Branch, No. 165, of Cardinal, at this our first meeting since the sad event, desire to make public expression to the profound sorrow and grief in the loss of one who has been so long and intimately associated with us not only as a member of the association, but one who has also endeared himself to us as a friend.

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of England, Methodist and Presbyterian alternately. These churches are so situated that they nearly surround the boyhood home of the departed.

The funeral procession was led by members of the C. M. B. A. of which association there were large delegations from all the surrounding towns, including Grand Pré, St. O. K. Fraser of Brockville and other prominent men from Ogdensburg and surrounding towns. Following the C. M. B. A. came the base ball and lacrosse clubs, after which a number of citizens fell into line; then followed the longest line of horses and carriages ever witnessed in this place. The procession halted at the Catholic church, where the funeral service was chanted by the Rev. Dean Masterman of Prescott, assisted by Rev. Father Brennan, after which they followed the casket that contained all that was mortal of a kind and noble spirit, to the vault a mile below the village. Kind words were spoken of the deceased from every pulpit in the village that memorable day.

Sympathy from every quarter was expressed for the loving widow and little children, and for their father, mother, sisters and brothers. All of our full-grown and a large number of our children have some kind act to keep them in remembrance of him. For one day our whole people were one.

We draw the curtain across and say Farewell until we meet beyond this vale of tears. What a meeting that will be, where greed and selfishness will be no more!

The subject of this sketch is John H. Leacy, who was born in Oswego, N. Y., in 1838, and was the son of Martin Leacy, Esq., of the Edwardsburgh Starch Works. In 1860 the family removed to Cardinal, the father leaving the Edwardsburgh Starch Works to assume a position at the Edwardsburgh Starch Works. He held the place of foreman and other responsible positions with the latter company ever since. John H. Leacy was married to a daughter of the late John McLaughlin, brewer of Prescott, and leaves the widow and three children to mourn his loss, besides father and mother, three brothers and several sisters. The Leacy family were very prominently identified with the progress of Cardinal, three of the sons being successful business men of the village. Patrick Leacy carries on a flourishing hardware business, James Leacy a dry goods store. Since his death, besides doing a successful grocery trade, was postmaster and ticket agent for the G. T. R., and also agent for the Bell Telephone Co. He was also closely identified with municipal affairs, being reeve of Cardinal in 1891. The fourth brother, William Leacy, is a mail clerk on the C. P. R., and member of the capital Lacrosse Club; the eldest son, John, has been very active in promoting athletics, besides being put in spirited in every other respect. The sisters are: Mrs. H. J. McGinn, of Iroquois, Mrs. Kelly of Cardinal, and two unmarried.

It is the lot of few men to die, and highly esteemed as he was well known in his taking off in the prime of life is the more deplorable on this account.

MRS. PATRICK MAHONEY, HAMILTON. On Tuesday, Nov. 13, Margaret Wolfe, beloved wife of Patrick Mahoney, died at her residence, Hughson street. Her death was all that a Catholic might wish for. Deceased was fifty-nine years of age. She was of a highly respectable family, being eldest daughter of the late Joseph Wolfe, of the Andry Mines, near Skibbereen, county Cork, Ireland. She and one sister resided in this country; while she has three sisters and two brothers, with their families, still in Ireland. She leaves four daughters and seven sons to mourn her loss; six of the latter acted as pall-bearers and laid all that was earthly of the faithful and affectionate mother in her last resting place. The funeral took place on Friday from her late residence to St. Mary's church, where a solemn Requiem Mass was celebrated by the Rev. Father O'Leary, after which it proceeded to Holy Sepulchre cemetery, largely attended by relatives and friends.

Her sons returned to their respective homes—in Philadelphia and their parts East.

MARION HENNESSY, HAMILTON. On Saturday morning, Nov. 17th, the reaper death stole into our midst, and ruthlessly cut down Marion Hennessy, of the twenty-first year of her age. She was one of the rarest, sweetest flowers that ever bloomed in our midst. Her death was a great loss to her kind friends, who were in the habit of not ward of the symptoms of the dread disease, and consumption claimed its victim. Her life was an exceptionally lonely one, death having deprived her of nearly all her kind friends, who were in the habit of not ward of the symptoms of the dread disease, and consumption claimed its victim.

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land at his first election Mr. McCourt leaves a young widow and two young children. Funeral took place from St. Peter's church, Washington. Rev. Father O'Brien, rector was celebrant. R. I. P.

HIGH-CHURCH DILEMMA.

A correspondent of the Outlook, a non-Catholic paper, calls it to account for stating three times within six months that "High Church-men, if they were logical, would go over to Rome, and for ascribing their continuance in a false position to lack of courage or to an arbitrary arrest of motive on a perfectly obvious course."

"We should all admit," continues the complaining correspondent, "that the Papal supremacy is the crux of the Roman question. No one rejecting this could be a Romanist, and every one admitting it must be one. The Romanist holds that the Pope is by Divine appointment, the supreme ruler, under God, of the Church. The High Churchman holds that the collective episcopate is, by Divine appointment, the supreme ruler, under God, of the Church. What is there in the High Churchman's creed inconsistent with this tenet of it; and how does his creed, outside of this tenet of it, logically require him to acknowledge Papal supremacy?"

The Outlook begins its reply by stating that, "No obloquy, in our judgment, attaches to one for belonging to a communion which includes in its historic membership such saints as Fenelon, Madam Guyon, Thomas à Kempis, F. W. Faber, and Cardinal Newman."

It proceeds, then, to prove the correctness of its charge of lack of logical consistency in High Churchmen, and we think it makes out a very clear case although it errs in assigning three possible sources of authority in religion.

It asks, "What is the ultimate source of authority in religion? To this there are three answers: The Church, the Bible, and the conscience of the individual."

This is evidently an incorrect division, for conscience is not a guide to the truth nor a teacher of general principles, and whichever of the other two assigned sources one may adopt, the action of conscience must be included, so long as man is a responsible agent. A man is ever and always bound by his conscience, whether he accepts the Church or the Bible as his ultimate authority or rejects both. Conscience is something a man is not free to have or not have, and he is never under any circumstances free to disregard its practical dictates. To disobey it is always sinful. The Church or the Bible may instruct and enlighten the conscience, but it cannot give it or take it away. Conscience does not tell a man whether the Church or the Bible is the ultimate authority to which he should yield; it tells him only that when he has discovered the divinely-appointed authority he should obey it.

But this lapse on the part of the Outlook does not effect the force of its argument as against High Churchmen. By their position they are limited to a choice between the Church as the divinely-appointed authority or the Bible interpreted by private individual judgment as the appointed authority. The former is the Catholic rule of faith, the latter the Protestant. Each of these excludes the other. Both cannot be true, and between them there is no middle way in the new dispensation. The inconsistency of High Churchmen is in the fact that they do not unreservedly accept either. When confronting the Protestant polemic they appeal to Church authority, and when confronting the Catholic polemic they appeal to the Bible and private judgment. To be logical they should commit themselves fully to one or the other theory of authority and reject fully the other, for both cannot be true. Their present position is the undignified one of theological straddling—a condition not conducive to repose of body or mind.

In the words of the Outlook "one cannot have two final and authoritative interpreters. He must either submit the decisions of the Church to the judgment of his own conscience (reason?) or the decisions of his own conscience (reason?) to the judgment of the Church. Every man must sooner or later decide whether for him the final word of spiritual authority is without or within him, is the Church or his own conscience (reason). If to him the Church is the final authority, his principle is essentially the principle of the Church of Rome; if he is logical, he will follow it to Rome. If to him the final authority is the voice of his own conscience (reason), his principle is that of Luther, and if he is logical he will follow Luther."

The logic of all this is sound enough, although the Outlook's persistent use of the word conscience instead of reason is misleading. Whichever system of authority a man may follow, he must equally listen to the voice of conscience. The Outlook's persistent misuse of this word gives the false impression that in accepting the Catholic principle of authority one must disregard the dictates of his conscience. Nothing could be more misleading than this. We do not think the Outlook intended to give grounds for such an inference, but it does so nevertheless when it confounds conscience with reason; and it at the same time gives an incorrect impression of the Protestant principle of private judgment. Luther never claimed conscience to be the interpreter of the Bible. He made his individual reason, his private judgment, as against the judgment of the Church, the interpreter. He did not make the mistake of attributing to conscience a function alien to its nature.

The Outlook deals with the attempted amalgamation of the principle of authority and that of private judgment in the following conclusive manner:

"Our correspondent endeavors to find that much desired but impossible 'middle way' by affirming that the authority is vested in the Historic Episcopate, not in the Pope. But if it is vested in the Historic Episcopate, then that body has the final authority itself to determine what is the function and office of the Bishop of Rome. And to separate oneself from the episcopate or to accept a separation made by others in the past, because it has not decided according to reason and Scriptures, is to assume upon a vital point the Protestant right of private judgment. The Bishops of England, by assuming to decide against the voice of the Bishops of the Church at large, that the Bishop of Rome has no special authority, do in fact decide that the final authority is not in the total episcopate. If Christ created an organization on earth, provided for its perpetuation and made it His vicegerent, its voice on the question of the function of one of its officers is final. To suppose that he has created three such bodies, that they are all three authoritative and that they contradict each other upon vital points, is subversive of all authority of any description in matters of religious faith and practice."

This is a luminous exposition of the inconsistency of the efforts of High Churchmen to seek authority in the episcopate while excluding the head of the episcopate, the successor of St. Peter. If they appeal to the authority of the episcopate they find themselves looked upon as schismatics by the episcopate at large, and if they reject the authority of the episcopate they must land on the Protestant principle of private judgment. It is to escape from this dilemma that so many High Churchmen are coming into the Roman Catholic Church. They are driven to her by the logic of the situation and the grace of God. Many others, however, who equally appreciate the dilemma are held back by old associations and temporal interests, while still others give up in despair and go back to what is called evangelical Protestantism.

The Outlook concludes its masterly article by condensing its argument into a syllogism. "The syllogism which leads the High Churchman logically to Rome is very simple, and from its conclusion there is no escape. It may be stated thus: 'The Church is the final authority in matters of faith and practice. The Church has declared that authority to be vested in the Pope. Therefore the Pope is the final authority in matters of faith and practice.' 'One must deny either the major or the minor premise or accept the conclusion. If he denies the major premise, he is a Protestant. If he denies the minor premise, he denies the final authority of the historic episcopate, since, beyond all question, the Roman episcopate is in the line of the historic episcopate.' 'The Episcopal Church has come to the parting of the ways. It is where John Henry Newman was half a century ago. It cannot permanently remain in that self-contradictory attitude.'—Philadelphia Catholic Times.

LIFE BECAME A BURDEN.

The Wonderful Narrative of a Patient Sufferer—The Effects of La Grippe Developed into Inflammation of the Lungs and Chronic Bronchitis—After Four Years of Suffering Health is Almost Miraculously Restored.

From LeMonde Montreal. Mrs. Sarah Cloutier, who resides at No. 405 Montcalm street, Montreal, has passed through a constant ravaging illness, a widespread publication of which is worthy of a special mention. She is now in the enjoyment of perfect health, and her recovery is a source of joy to all who know her. She is now in the enjoyment of perfect health, and her recovery is a source of joy to all who know her.

MARKET REPORTS.

London, November 29.—Wheat, 5 1/2 to 5 7/8 per bushel. Oats 28 to 29 1/2 per bushel. Peas 45 to 50 per bushel. Barley 35 to 40 1/2 per bushel. Rye 20 to 25 per bushel. Beef, 10 to 12 1/2 per cwt. Lamb, 10 to 12 1/2 per cwt. Pork, 10 to 12 1/2 per cwt. Butter, 10 to 12 1/2 per cwt. Eggs, 10 to 12 1/2 per doz. Turkeys, 10 to 12 1/2 per doz. Geese, 10 to 12 1/2 per doz. Chickens, 10 to 12 1/2 per doz. Fresh eggs, 10 to 12 1/2 per doz. Apples, 10 to 12 1/2 per bushel. Oranges, 10 to 12 1/2 per bushel. Lemons, 10 to 12 1/2 per bushel. Raisins, 10 to 12 1/2 per bushel. Currants, 10 to 12 1/2 per bushel. Dates, 10 to 12 1/2 per bushel. Figs, 10 to 12 1/2 per bushel. Prunes, 10 to 12 1/2 per bushel. Walnuts, 10 to 12 1/2 per bushel. Almonds, 10 to 12 1/2 per bushel. Pistachios, 10 to 12 1/2 per bushel. Cashews, 10 to 12 1/2 per bushel. Macadamia nuts, 10 to 12 1/2 per bushel. Brazil nuts, 10 to 12 1/2 per bushel. Pecan nuts, 10 to 12 1/2 per bushel. Chestnuts, 10 to 12 1/2 per bushel. Hazelnuts, 10 to 12 1/2 per bushel. Pineapples, 10 to 12 1/2 per bushel. Watermelons, 10 to 12 1/2 per bushel. Melons, 10 to 12 1/2 per bushel. Cucumbers, 10 to 12 1/2 per bushel. Tomatoes, 10 to 12 1/2 per bushel. Potatoes, 10 to 12 1/2 per bushel. Onions, 10 to 12 1/2 per bushel. Carrots, 10 to 12 1/2 per bushel. Turnips, 10 to 12 1/2 per bushel. Cabbages, 10 to 12 1/2 per bushel. Lettuce, 10 to 12 1/2 per bushel. Spinach, 10 to 12 1/2 per bushel. Broccoli, 10 to 12 1/2 per bushel. Cauliflower, 10 to 12 1/2 per bushel. Asparagus, 10 to 12 1/2 per bushel. Beans, 10 to 12 1/2 per bushel. Peas, 10 to 12 1/2 per bushel. Lentils, 10 to 12 1/2 per bushel. Chickpeas, 10 to 12 1/2 per bushel. Mung beans, 10 to 12 1/2 per bushel. Soybeans, 10 to 12 1/2 per bushel. Corn, 10 to 12 1/2 per bushel. Sorghum, 10 to 12 1/2 per bushel. Millet, 10 to 12 1/2 per bushel. Buckwheat, 10 to 12 1/2 per bushel. Rye, 10 to 12 1/2 per bushel. Oats, 10 to 12 1/2 per bushel. Barley, 10 to 12 1/2 per bushel. 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