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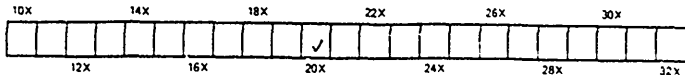
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WHAT WOULD YOU DO, ALANNA?

Dear Madam:—I have been thinking of you very much lately, and wondering what you would do if you were in my place.

What would you do, Alanna, if the cold was so bad, if the snow was so deep, and if the wind was so cold?

What would you do, Alanna, if every cold, cold stone that crushed against your baby's heart was crushing against your own?

What would you do, Alanna? Oh, Alanna, Alanna, what would you do, if you were in my place?

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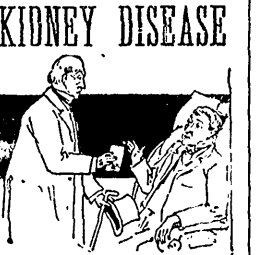
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THE CATHOLIC REGISTER, THURSDAY, DECEMBER 7, 1899.

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THURSDAY, DECEMBER 7, 1899.

Dr. De Costa's Faith.

The impressive letter, which, thanks to the thoughtful kindness of our much respected brother in journalism, Rev. Dr. Lambert, we are able to publish to-day, appropriately finds place in our columns beside the concluding portion of Mr. Mallock's "Nineteenth Century" article. Each in itself gives startling evidence of the crumbling away of Protestantism. But each is in a way incomplete without the other, and the value to religion would be but negative if their testimony stopped short at mere proof of the "intellectual bankruptcy" of the so-called "Reformation" with its sham appeal to science and historical criticism. From the vantage ground of the scholar, Mr. Mallock beholds "the intellectual prospects of Christianity never more reassuring than they are now represented by the prospects of the Church of Rome;" but Dr. De Costa points the way onward from the limitations of intellect to the freedom of faith, and his opening words declare: "With profound gratitude, I acknowledge the great goodness of God, who mercifully lightened my path, giving grace to overcome the deep prejudice implanted by false education, and has now led me, not without trial, yet with a Shepherd's gentle hand to the fold of the Catholic Church. Faith is the Gift of God, and, whatever agents may be employed, primarily, it is God the Holy Ghost, Sanctifier of the Faithful, who must be our Guide."

Mr. Mallock's Article.

In this issue of THE REGISTER we give the concluding portion of Mr. W. H. Mallock's article in the December number of THE NINETEENTH CENTURY, under the heading, "The Intellectual Future of Catholicism."

The discussion of the Anglican position, which our readers have been able to follow in these columns during the past half decade, has produced nothing approaching the importance of this scholarly review of the present state of religion. Mr. Mallock is not a Catholic. Neither is he an unbeliever. He may, perhaps, best be described as one of the intellectual leaders of the English people who have found the English Church wholly barren and unspiritual. Nor is Mr. Mallock the last by whom the Protestant Church of England will be found out. To-day he acknowledges himself a pilgrim journeying in quest of a religion wherever the light of Science may lead him. Rev. Dr. DeCosta of New York, who has taken refuge in the Catholic Church, and whose letter appears on our front page, tells him whether the light of science must eventually lead him, provided he follow it aright.

Science, of course, Catholics, who allow the term to carry its proper meaning, say, is simply another word for Truth. God is its author; and God's Church welcomes the investigation of all followers of science who believe, as Mr. Mallock believes, in intimate agreement between the true conclusions of science and religion. There is, however, in Mr. Mallock's mental attitude a peculiarity which no Catholic reader of his article can fail to notice. Although he declares that "it is the Christian religion as embraced in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest," he winds up a paragraph further down the page with these words,

which seem to be uttered less in a spirit of hope although taken by themselves they are far from expressing a tendency to despair. "The question which now comforts us is not, as it was once, whether theology can find room for science, but whether science can find room for theology."

The Catholic mind can find room for such a question in one form only. Many theories that have been, and still are, dignified with the title "scientific," will never lead to truth; and for dignified unbelief in the greatness and goodness of the Eternal God, Catholic theology can never find room. Neither does she ask so-called "science" of that description to avoid collision with her. But the question raised by Mr. Mallock dissolves altogether, if once the Catholic attitude towards science is adopted. For when we take our stand on the eternal truth, we cannot but realize that scientific investigation must only result in ascertaining more and more knowledge of the wondrous works of God the Creator of all things.

This is what Catholic theology teaches to the child in the pages of the catechism as much as to the advanced scientist. Mr. Mallock, according to the rigid rules of criticism, may have considered himself unable to state the Catholic position towards science as a Catholic theologian would state it. But at the same time he sees the true direction, to which the results of scientific investigation point. "Protestantism," he declares, "is being reduced by the solvent touch of science; and year by year, as scientific knowledge increases, and as the consciousness of what it means becomes clearer and more diffused, the intellectual bankruptcy of Protestantism becomes more and more evident. The position of Rome, on the other hand, is being affected in a precisely opposite way. In exact proportion as Protestantism exhibits its inability to vindicate for itself, either in theory or in practice, any teaching authority which is really an authority at all, the perfection of the Roman system, theoretically and practically alike, becomes in this particular respect more and more striking and obvious."

Observe that in this paragraph he refers to the "perfection of the Roman system theoretically and practically alike." So that there is really no occasion to lay further stress upon the weakness of the previous proposition, whether science can find room for theology. He moreover fully admits that Catholic theology stands practically alone in the world. Well may Mr. Mallock say with Newman, addressing this the mistress of sciences, "Lead Kindly Light!"

Advent and its Message.

At the beginning of Advent when all are thinking of the near approaching Feast of the Saviour's birth, action should go hand in hand with devout thought. And of a certainty those who can afford to do so should vie with each other in deeds of charity. In a city like Toronto, there can be no excuse for the omission of charitable actions from all preparations for the great festival of Christmas. The Catholic charities of this city have a claim upon all, but assuredly upon Catholics in an especial manner. They appeal to every natural and supernatural virtue. Almsgiving is an institution worthy of our holy Church at the dawn of the twentieth century. It is one among a number that are eminently worthy of support in this blessed season.

Quoting Lord Chatham.

Last week we reminded Principal Grant, of Kingston, that Lord Chatham's position on the American war was exactly that which any consistent friend of peace in South Africa should assume to-day. The London Speaker now quotes, most effectively, the following passages from the speech made by Lord Chatham in the British Parliament in 1777 against the American war: "What is it you wish to do? Do you wish to conquer a map? You have nothing in the colony but the populations of the mines and the unwarlike and corrupt crowds of a few cities. If you conquer the people who are the main part of the Colonies and who give them all their patriotism and all their political life, I say if you conquer them, what then? You cannot make them respect you; you cannot make them wear your cloth. We shall lose dignity in such a trade? I tell you we shall lose far more dignity

from the demands that the Continent cannot fail to make, and that we, also, cannot fail to grant. Already we are at the mercy of the German Chancellor, and the pretensions of neighbouring and jealous nations will increase daily. Already we have yielded in a matter which nothing but the excitement of the moment could belittle, and I fear that if we conquer, we conquer under the cannon of the Continent, under a masked battery ready to open."

Mr. Bryce on the War.

Mr. James Bryce is another of the eminent Englishmen who condemn the war in the Transvaal in an introductory chapter to the third edition of his book on South Africa he writes: "From the middle of July the British Government had been strengthening its garrison in South Africa, and the despatch of one body of troops after another had been proclaimed with much emphasis in the English newspapers. Early in October it was announced that the Reserve would be called out and a powerful force despatched. The Transvaal had meantime been so preparing for war, so that the sending of British troops might well, after the beginning of September, be justified as a necessary precaution, since the forces then in South Africa were inferior in number to those the Boers could muster. But when the latter knew that an overwhelming force would soon confront them and draw around them a net of steel wherewith they could not escape, they resolved to seize the only advantage they possessed, the advantage of time, and to smite before their enemy was ready. It was, therefore, only in a technical or formal sense that they can be said to have begun the war; for a weak State which sees its enemy approach with a power that will soon be irresistible has only two alternatives, to submit or to attack at once. In such a quarrel, the responsibility does not necessarily rest with those who strike first. It rests with those whose action has made bloodshed inevitable."

The grandson of the wife of Robert Louis Stevenson, the famous novelist, has been received into the Church.

Dr. St. George Mivart is a little sorry for his attack on the Pope and the Catholics of France, and writing to the London Times, he says that on April 7th last a committee of Catholics was instituted in Paris to support justice for all men, and especially to oppose Antisemitism and injustice towards Captain Dreyfus. The Abbe Pichot is the leading spirit of this association, and the Abbe Marinet and the Abbe Rufan belong to the committee.

Mr. Gladstone rests in Westminster Abbey, not that he himself wished, but that the nation demanded it. Lord Salisbury evidently intends that his bones shall be laid in the family plot at Hatfield, where his wife's remains were quietly interred last week. A noble love of simplicity characterized equally the two statesmen, who for so many years led the opposing divisions of British public opinion.

The Marquis of Ripon has no love for Mr. Chamberlain, and speaking at Bolton last week in reference to the inadequate preparations for the war, he said: "I believed the Government had been deceived by those who told them that if they were only President Kruger would in the end give in. In the final settlement they should hold Lord Salisbury to the declaration that his policy was one of equality among the European races. There were those who wanted the supremacy of one race, but one Ireland was quite enough."

Mr. Chamberlain in his already famous speech of last week at Leicester, expressed great gratitude because the worst of the cartoons against the Royal family, published in continental papers did not originate in Germany, with which he claimed a British alliance, while he declared war upon France. But Mr. Chamberlain must be willingly blind to the severity of the German cartoons. "Kaiserdeutsch," the German "Punch," in its latest issue pays its respects jointly to Mr. Chamberlain and the Prince of Wales. It represents John Bull as a tavern drunk with a splitting headache, produced by the drink which Chamberlain has served him. It also shows Chamberlain employed in making the war thermometer indicate "victory" when the mercury is away down to the zero of "defeat." The resourceful Joseph is putting a lighted match to the mercury to make it lie to the shivering British public. The Prince of Wales is mercilessly cartooned above this legend: "In Germany, when the sword is drawn the Princesses are to the front. They dare not 'bleat' as

has been said. The Queen is, of course, too old. But what of the Prince of Wales? He bleats as a horse. What occupies him? Can he be sport, or leading, or card-playing? What can be the reason that at such a juncture he 'bleats' as a horse? Why is it that Mr. Chamberlain craves to the German people while he threatens the French, when he has the same cause or excuse for anger against both?"

Lord Methuen, whose advance to the relief of Kimberley has greatly popularized his name, has been written up by one of our Toronto papers, with the result that his nationality is left under a cloud. He may be, it is said, of Scotch or Welsh blood, but the founder of the family was Lord Chancellor of Ireland from 1697 to 1701. The family really is English, as is shown by a letter written by the Secretary of State for Ireland, when John Methuen, a member of the English bar, then acting as British envoy at Lisbon, was appointed to the post of Chancellorship. The letter of recommendation stated: "It will not be judged fit, I suppose, to take any of the Irish lawyers, both as to the country and the factions they are divided into, and one to be sent from hence (England) should not be merely chosen for his abilities at the bar." It is, therefore, clear that John Methuen was appointed to the Irish Chancellorship in the days when "no Irish need apply" was the maxim of government, because he was an Englishman.

Circular Letter.

The following was read last Sunday in all the churches of Toronto: St. MICHAEL'S PALACE, TORONTO, Dec. 1, 1899. Rev. and Dear Father:—Please be good enough to announce the following to your congregation: As many are in arrears for their plots in St. Michael's cemetery, we respectfully feel themselves compelled to charge interest on further arrears, and all such parties will therefore take notice of this. Signed on behalf of the Cemetery Committee, FRANCIS F. ROLANDER, Secretary Treasurer.

Gen. Collins Candidate for Mayoralty.

General Patrick Collins has been nominated for mayor at the Democratic convention in Boston, the first ballot, he having 187 votes to 103 for John B. Murphy. The bitterness which has characterized the contest was carried to the end by the refusal of the Murphy faction to make the nomination unanimous. General Collins, who was consul general to London under Cleveland's second administration, is one of the most prominent sons of Ireland in the east. The Republicans will probably nominate Thomas W. Murphy, who has twice filled the mayor's chair. Although two weeks before the election the indications are that Collins will carry the city by at least 5,000 majority.

Patrick A. Collins of Massachusetts has been in many respects the most representative Irish American in politics in recent years. When the Democratic party came into power in 1884 his appointment to a cabinet position was strongly urged. He presided at the St. Louis convention in 1893 where Cleveland was again nominated and made a powerful address. He was afterwards appointed consul-general to London, a position he filled with honor. He has a high reputation as an orator.

He is the foremost Democratic legislator in New England and has introduced many of the strongly marked characteristics of his race, combined with those of the true American citizen. His ability, both at the bar and in public life, has attracted the attention of all classes of citizens throughout the United States. His eloquence on the platform has been admired and praised by those and people at home and abroad. As a lawyer, he has distinguished himself by his successful management of many important cases which have resulted in important legislation. The story of his life is wonderful. He was born near Furney, County Cork, Ireland, March 12, 1844; the same year by the way, in which his compatriot, John Boyle O'Reilly and John E. Fitzpatrick were born. His parents were Bartholomew and Mary Laney Collins. Patrick was the youngest of a large family, and his father died when he was an infant.

In 1849 his mother immigrated to America, first settling in Boston, afterwards in Chelsea. Young Collins attended the public school of the latter place, but at the early age of twelve years obtained employment as an errand boy in the office of a Boston lawyer. His subsequent career is widely known.

Chamberlain Out for Annexation in Africa.

LONDON, Nov. 29.—Addressing a meeting of 7,000 people in Leicester last evening, Mr. Joseph Chamberlain devoted the greater part of a long speech to a justification of the Government's policy in South Africa, and to a refutation of the arguments of the Earl of Kimberley. Sir Henry Campbell-Bannerman said: "According to Sir Henry Campbell-Bannerman," said Mr. Chamberlain, "we ought to have knuckled back to our holes when Mr. Kruger refused to listen to our peaceful representations. That would have lost us South Africa, weakened our hold upon India, and as a result the contempt of mankind."

He reiterated that the war was inevitable, "although doubtless Mr. Kruger would have preferred to wait until England was involved with some other power."

Referring to the conditions under which the Gladstone Government granted the convention of 1898, he declared that the grant was made because

Mr. Gladstone feared a general attack upon the real position, however, it was because the Gladstone Government believed the annexation of the Transvaal in 1877 covered under a misapprehension by Lord Beaconsfield that a majority of the Boers desired annexation. It was afterwards proved that this was not their desire, and the annexation was cancelled.

Referring to the basis and conditions of settlement after the war, Mr. Chamberlain said: "I do not like to divide the skin too far. I have no doubt that I must insist that the Boers, by their own action, have created a clean sheet upon which we can write what we please; and I feel convinced that our legal forefathers in Cape Colony and Natal would regard no settlement as desirable which did not provide beyond a shadow of a doubt, for the supremacy of the British flag—the only guarantee of a just peace and the only security for the just treatment of all the races of South Africa."

Mr. Chamberlain's speech is vividly commented upon by the newspapers this morning. The Times says: "Though there is no longer any necessity for vindicating the policy of the Imperial Government in South Africa on the part of Mr. Chamberlain's straight forward speech at Leicester is useful and impressive from more than one point of view. Mr. Chamberlain rightly gauges the feeling and opinion of his countrymen when he says that whatever the cost may be this attack upon our Imperial policy had to be resisted and repelled. We must make it certain in future that the British flag shall wave unchallenged in South Africa."

Cardinal in a Collision.

Cardinal Gibbons was in a railroad collision during his recent visit to the West. On the return trip the Illinois Central train, to which the Cardinal's car was attached, was run into by a passenger train at the Louisville and St. Louis railway at a place called Pleasure Ridge Park, Ky., about eight miles below Louisville. The collision was terrific, one of the cars being crushed, and both engines were wrecked, a postal car was telegraphed and a number of trainmen were badly hurt. The train which was drawing the private car in which the cardinal and party were travelling was running at the rate of about thirty miles an hour. The south bound train had just left a station and had not gained a speed of more than ten miles an hour, and this it is thought accounts for the fact that the collision was so destructive. Nearly all the passengers were severely shaken up and considerably frightened. Cardinal Gibbons' private car was on the rear of the train. The collision occurred early in the morning, and the cardinal and his party had just taken breakfast at the hotel. When the crash came, the table was thrown to one side, dishes were sent flying in different directions and broken, and lamp globes were smashed. Several members of the party were severely jolted about the car, but no serious injuries were done. The cardinal was able to keep in his chair, this being due to the fact, probably, that he occupied a large and comfortable cushioned chair. After a delay of five hours the party were able to proceed North.

Fredrickton Professors Assert Themselves.

The following, which we clip from the St. John Daily Telegraph of November 24, has reference to the matter recently treated by The Antigonish Casket, under the heading "University Incompetence," and copied into THE REGISTER.

The trust stand taken by the faculty of the University has won the day for them. After being overruled by the University senate in their decision to suspend certain students for breaches of discipline committed at the opening of the college year, three of the faculty—Prof. Stockley, Dixon and Raymond—have announced their resignations. This apparently was a little more than the senate had bargained for, as this morning the senate met and passed the following resolution:

"Whereas, at the last meeting of the senate convened to consider an appeal by certain students from a sentence of suspension pronounced by the faculty upon certain students, the resolution was passed in settlement of the appeal, by one of which it was determined that such sentence should be varied so that the suspension of the 10 sophomores and one junior should terminate on the 15th November, and that the suspension of the five seniors should terminate on the 1st December next; and

"Whereas, in accordance with the direction of the senate, the sophomores and juniors were reinstated on the 15th inst.; and

"Whereas, since the above action was taken by the senate Professors Stockley, Dixon and Raymond have tendered their resignations, to take effect not later than the 15th December next, and this meeting of the senate has been specially called to take action upon such resignations, and all matters incidental thereto, and

"Whereas, circumstances have since arisen which seem to render it expedient that the punishment originally imposed by the senate upon the five senior students should be dealt with by that body, it is, therefore, hereby

"Resolved, that the previous action of the senate in reference to the faculty to be dealt with in such a manner as under existing circumstances may seem proper; and

"Resolved, that the professors above named be at liberty to withdraw their resignations with the permission of the president."

Two members of the senate, Dr. McCullough and M. J. D. Haxon, opposed the above resolution, and on the 1st inst. in the afternoon the faculty met and accepted the resolution of the senate and the professors who took as a result a stand withdraw their resignations.

Archdiocese of Toronto

The following is a summary of the ecclesiastical collections in Toronto diocese for 1899

Table with columns for location and amount. Includes Adhala (\$105.00), Alliston (\$47.70), Barrie (\$42.40), Brantford (\$44.85), Brock (\$85.60), Caledon (\$41.60), Collingwood (\$47.85), Dixie (\$13.76), Fifth Line of Etobicoke (\$2.50), Fort Erie (\$7.93), George's Toronto (\$20.00), Lambton (\$5.25), Merrilton (\$22.00), Millard (\$31.00), New Germany (\$17.14), Newark (\$65.49), Niagara (\$92.80), Oshawa (\$15.00), Penzance (\$80.85), Perth (\$65.00), Pickering (\$30.00), Port Colborne (\$47.00), Port Credit (\$10.30), Richmond Hill (\$19.94), Scarborough (\$25.90), Stayner (\$25.00), Streetsville (\$4.00), St. Catharines (\$10.00), St. Mary's (\$20.00), Thornhill (\$10.00), Toronto (\$81.50), Our Lady of Lourdes (\$41.70), St. Basil's (\$9.75), St. Helen's (\$184.00), St. Mary's (\$118.25), St. Patrick's (\$47.45), St. Paul's (\$100.00), St. Peter's (\$37.00), Sacred Heart (\$10.00), Uxbridge (\$40.00), Warminster (\$9.00), Toronto Junction (Holy Rosary) (\$21.85), Weston (\$6.15)

Missions in the West.

MONTREAL, Nov. 30.—His Grace, Mgr. Languevin, Archbishop of St. Boniface, delivered an interesting lecture on the Manitoba Indians before a good-sized audience in the lecture hall of Laval University last evening.

His Grace spoke of the habits and manners of the Indians in his province. Many of them who have become Christians are very superstitious, as for the pagans, they still adore the sun to which they have erected temples, and in whose honor they hold a special dance in the month of July. Thunder is also one of their gods, besides a certain indefinite deity who has the greatest influence over all the actions. Aurora borealis is for them the dancing of souls, and they believe in two heavens—one for Indians, the other for white men. They are very fond of amusements and know a large number of legends. They are not so converted, but once changed they are good believers. Speaking of the good work done by the missionaries in the West, he said that in 1886 the Catholic priests prevented the rebellion from having further result. The missionaries were mostly of French origin, and they received assistance from their mother country. They worked under hard conditions, and their zeal and devotedness were boundless. "In return," continued His Grace, "we only request the liberty to do good, to teach their language, to disseminate the Catholic religion, whose rights are imperishable in this world, and also the right to remember the past, to love France, as for the future it is always the fatherland, the country where the sap of Catholicism flows with full vim. We have passed through dark hours, but a great calmness took place at the voice of the Holy Spirit, and we have faith in the future, hoping always to realize the motto, 'Gest Dei per Francos.'"

Why He Declined the Honor.

Sir Algernon West, who was private secretary to Mr. Gladstone, has just brought out a volume of recollections. One of the most amusing anecdotes he tells shows the queer character of his own uncle, Lord Oxford, who in 1824 was invited to become president of the Bible Society. His letter declining the honor was in the following terms:

"Sir,—I am surprised and annoyed by the contents of your letter. Surprised, because my well-known character should have exempted me from such an application; and annoyed, because it compels me to have even this communication with you."

"I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and to your Society. Notwithstanding which you think me a fit person to be your President. God forgive your hypocrisy. "I would rather live in the land of sinners than with such saints."

The Late A. K. Devine.

The sad and untimely death of Mr. Andrew K. Devine, formerly of Ottawa, will cause many to reflect on life's uncertainties. He came to Ottawa some seventeen years ago an active young man with high hopes to accept a position in the Post-Office Department which he continued to hold up to July of this year when his health compelled his retirement. Possessing more than ordinary intelligence, he made many friends and was one of the best players of the old Capital lacrosse team and one of the leading spirits in the Council of sport at the Capital for several years. He died last week at the residence of his brother, Rev. Father Devine, at Ottawa, Ont., and was buried in the family plot at Restrow. Peace to his ashes—United Canada.

THE MOTHERLAND

Latest Mail from ENGLAND IRELAND and SCOTLAND

IRELAND

At the Franciscan Capuchin Church, Charlotte Quay, has been witnessed a simple yet touching ceremony, when the silver jubilee of the Very Rev. Father Bernard was celebrated...

As the Rev. Fr. Bernard is supposed to be nearly 70 years of age, and that he has always had the advantage of a sedentary life...

The anniversary of the death of the late Rev. Fr. Bernard was held at the Court House, when the Bishop was assisted by Mr. Peter Ryan...

and the difficulty of finding a single person of Christian faith in which he could administer to the people...

We regret to have to chronicle the death of Rev. Michael Kelly, one of the most devoted and successful of our Irish-born clergymen...

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In a cup of "SALADA" CEYLON TEA

It will tell you that you are destined to drink Salada the rest of your long and happy life.



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F. J. HOLD L'AN AND SAVINGS COMPANY.

Notice is hereby given that a dividend at the rate of 6 per cent. per annum upon the capital stock of the company has been declared for the half year ending December 31, 1899...

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There is satisfaction in any suit you may get from us. Those Scotch Tweed Suits we have been talking about lately at 12.00 are exceptionally good value. Many satisfied customers attest their popularity.

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117 King St., West, Toronto.

SITUATIONS

In the business field are constantly opening up those who are qualified to fill them.

TEACHER WANTED.

Holding a 2nd class certificate for School Teaching No. 4, 1898, wishes to commence Jan. 2, 1900. Apply writing only to JOHN O'BRIEN, Secretary, P. O. Box 100.

TEACHER WANTED

For R. C. Spanish School Section No. 6, Toronto, O. A. for the year 1900. Apply to Mr. J. J. O'Brien, 100 St. George Street, Toronto.

During the course of Missions in which, for several months, the Irish Fathers of the Society of Jesus have been engaged in South Africa...

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DRAMATIC HISTORY OF A HERO

The following article from a New York paper a fortnight ago, also shows what the American notion of hero worship may 'sluke' to:

A DISGRACE TO AMERICA

The steamer attacks upon Admiral Dewey are properly and nobly resented by him. They are typically ungrateful, and, to the shame of the country, he is not, they are typically ungrateful.

On his return the nation showers over him as with this nation can show her as much and as modestly as he served his country he endures his country's ungrateful adulation.

Could anything be more respectable or proper? Could the Admiral do better than deed to his wife whatever property he may possess? Does he not as a husband set an example as good as that which he gave us at Manila as a sailor?

In England a Lord Nelson can recommend to his country's affection a woman of desolate life without forfeiting any of his glory or of his country's love.

But here our great sailor marries admirably and asks only to be let alone. What happens?

Why, pray, did not he look to see in his private and quiet? The American people had confidence enough in me to trust me with a command of a fleet of ships with which I fought the battle of Manila, and why do they now do this? Resolute to trust me with a ship's boat?

I am tempted to express my feelings in stronger language, but it is best not to. Perhaps I should have been employed in the States. I have nothing to be ashamed of. I have nothing to explain.

It was never my intention to let this home leave the Dewey family. I had a great deal of business to do, and the people gave me this home, and I got to be free within its walls? I have no political ambitions. All I ask is to be permitted to live in peace and quiet.

The flood of testimony that the people at large love and admire the hero of Manila as much as ever, the expressions of indignation at the attacks upon him and sympathy with him, the letters, coming from all parts of the land, from the big cities and little villages, are very gratifying to those near to him.

The following is a translation from our local newspaper, "The Orange Standard," of an article in the "Standard" of the United States, in which the most notable action on earth is described as follows:

The marriage of Admiral Dewey to a woman of desolate life is a disgrace to America. The people of the United States are entitled to know the truth about this matter.

"TO GO TO THE DEVIL."

A Comprehensive Passport at the Time of the French Revolution. To the December Century, Thomas V. Murray contributes certain bits of look-into-Providence since he says the paper is entitled "A Provincial Christmas Postscript. In it he relates the anecdote of the post-Mistral.

The most notable instance of this homesick trait that I have come across is a story that Mistral told me about his grandfather, who was a soldier in the army of France, and in war time at that, that he might keep the Christmas festival with his own people in the big farmhouse, his own stands near Malhague. It was back in the revolutionary times, and he was a grandfather then, but a mettlesome young soldier of two and twenty was serving with the Army of the Pyrenees down on the borders of Spain.

December 12, 1793. "My, Perrin, captain of Military Transport, gave leave to the citizen François Mistral, a brave Republican soldier, twenty-two years old, five feet six in his high, clean-shaven hair and eyebrows, ordinary nose, mouth the same, round chin, medium forehead, oval face, to go back into his province, to go all over the Republic, and if he wants to, to go to the devil.

"With an order, that in his pocket," said Mistral, "you can follow my grandfather that the leagues behind him, and how joyfully he reached Malhague on the lovely Christmas eve; and how there was danger of his being taken by the gendarmes, but that when he got there the next day it was another story! News of his coming had flown about the town, and the mayor set him free.

"In the name of the law, citizen," the mayor demanded, "why hast thou fled?" "Now my grandfather was a bit of a wag, and so, with never a word about his famous pass, he answered, 'Well, you see, I took a fancy to come and spend my Christmas here in Malhague.'

"And then away went my grandfather between a brace of gendarmes, who brought him in no time before the district judge, a savage old fellow in a red cap, with a beard up to his eyes, who placed him in the stocks. 'Citizen, how is it that thou hast deserted thy flag?' 'Now, my grandfather, who was a sensible man, knew that a joke might be carried too far; therefore he whipped out his order, and presented it, and so in a moment he was ever his right again.'

TWO VENERABLE BISHOPS.

Conferred in the Sun Day, Science Teacher. It is not often that the Catholic Church has had two such high-ranking prelates who were consecrated on the same day for our country. In the year 1899, the first of these prelates was the late Bishop of Halifax, who was consecrated in May, 1890, but two previous prelates filled the see of John, which was created in September 1842. The first of these prelates was Right Rev. William Bellin, the second, Right Rev. Thomas L. Connolly, who became subsequently the fourth bishop and the second archbishop of Halifax. It was he who consecrated the two new bishops.

For his coadjutor, and the consecration which took place in the Cathedral of the Immaculate Conception, St. John, was the most imposing ecclesiastical function ever witnessed in that city. For his coadjutor, Bishop Sweeney gets out of his office, Rev. J. C. Conway, pastor of St. Dunstan's church, Verdun, while Bishop Rogers' coadjutor will be his present Vicar General, Very Rev. Thomas J. Barr, who is rector of the Sacred Heart church, of Bathurst Town. The Rt. Rev. John de la Roche, C. S. C., pastor of St. John's, has 11 parishes, served by 45 priests. The Catholic population of the Canadian diocese is 55,000 souls; its church has number 62, and its priests 52. Bishop-elect Barr is a man of about 55 years, and he has served in the diocese since one of the ablest divines in New Brunswick. Bishop-elect Conway is but 37, and he studied his classics under the Fathers of the Holy Cross, at Miramouche, N.B., and made his theology at Quebec. Bishop Rogers is a young man, in the point of years, but in the point of the Canadian hierarchy, his nearest competitor that distinction being Rt. Rev. Mgr. Clut, O.M.I., coadjutor of Mgr. Ground, of Athabasca-Mackenzie, and familiarly known, because he has been present at every public circle further than any of his colleagues, as bishop of the North Pole.

Mgr. Clut was mitted seven years to a day later than Bishop Sweeney and Rogers. AS SEEN BY OTHERS. Lewis Carroll, author of "Alice in Wonderland," was with less of a relish given him in a little girl who knew him only as a learned mathematician.

"Have you ever read 'Through the Looking Glass'?" he asked her, expecting an outburst of delight. "Oh, how often!" she replied. "It is even more stupid than 'Alice in Wonderland.' Don't you think so?"

Worleworth could not conceal his chagrin when he heard that his neighbor, the Rev. Mr. Rogers, was to be consecrated. "I don't think it is a very good thing," he said, "that you should be consecrated, but I don't think it is a very good thing that you should be consecrated."

While making the journey to Washington on the National road, just after his nomination as candidate for the presidency, he was travelling one stormy night, wrapped up in a huge cloak, on the back part of the stage coach, when two passengers entered. They were Kentuckians, like himself. He fell asleep, and when he awoke found them discussing his chances in the coming campaign.

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