

his yearning for position and advancement, and his honest avowal of the same. Mrs. Benton with her loving heart, and clear head; Marion with her father's powerful will unsubdued, and with the unconquered stirrings of her ambitious nature, astute mind and desire to be always first; Alice Leighton, with humble, quiet ways of seeking information from all; and dear, motherly Mrs. Leighton, with her large blue sock which she was always knitting, and her kindly interest in all. It was a pleasant group, now and then enlivened by the happy face of good Father Sheridan, who by his solid good sense would often give the castles in the air built by the young people a very sensible shaking in a kindly way. It was proposed by Dr. Nelson, at one of these gatherings, that each should bring, on a certain evening, without consultation with each other, the male and female character in modern history which most interested them individually. Each was to give his or her ballot with the names fairly written.

Mr. Benton's selection was St. Francis de Sales and Helena, mother of Constantine; Mrs. Benton's was St. Francis Xavier and St. Monica. Marion selected Napoleon Buonaparte and Joan d'Arc; Dr. Nelson, St. Francis de Sales and Katherine of Arragon; Mrs. Leighton brought Sir Thomas More and Madame Guion; Horatio Leighton, Charlemagne and Mary Queen of Scots, while Alice Leighton selected Washington and Sour Rosalie, the tale of whose wonderful life Dr. Nelson had just given her to read. Marion laughed at this choice, and in her heart really thought it very silly; she was quite confounded when Father Sheridan, who came in during the balloting, said Alice had made his choice among the female characters, and Mrs. Benton among the males. Out of these differing tastes came discussions, which added many items to the general stock of information. Mrs. Benton acknowledged to herself that during the whole of their married life she had never before so enjoyed the society and companionship of her husband. His old proud ways were seldom noticeable, he seemed like a new creature, and restored to the society of men, he found his sweetest joys in his dear and intimate union of soul with the partner of his joys and sorrows. His health was still feeble, the manly robustness of form, and quick haughty step for which he had been distinguished, were changed for a premature stoop and a slow measured tread. But Mrs. Benton would not allow herself to look forward to the probabilities, but dwell in the happy present with her husband, planning for their children's good.

Through the flame of love ever burning in the breast of the mother, a correspondence was established between Harold and his father, at first formal and stiff, but gradually it had become a medium for the affectionate counsels of the father, and the respectful affection of the son.

FATHER GARSIDE'S DEATH.

A DUBLIN paper says: "The Catholic community in London has sustained a severe loss by the death of the Rev. Charles Brierley Garside, one of those eloquent preachers and writers who, following the logical course of events and the example of Dr. Newman and Dr. Manning, boldly made, over a quarter of a century ago, the journey 'from Oxford to Rome.' He was the son of Dr. Garside, a surgeon, of Manchester, where he was born in 1818. From the grammar-school of his native city he proceeded at the age of twenty to Brasenose College, Oxford. He distinguished himself at the University both as a classical scholar and as a student of theology, winning the prize for the Latin and English essay, and becoming the Hulme Divinity Exhibitioner in the same year. In 1841 he took his B.A. degree with classical honors, and he proceeded in the usual course to the degree of M.A. Having entered the ministry of the Established Church, he obtained the curacy of Tetbury, in Gloucestershire, but soon afterwards he removed to the metropolis, which was destined to be the scene of the remainder of his life work. After officiating at Christchurch, Albany street, Regent's Park, he was transferred in 1847 to the famous Margaret-street Chapel, then one of the principal centres of high-church teaching and ritual. Mr. Garside found, however, that his position was logically untenable, and having renounced the 'English religion,' he was received into the bosom of the Catholic Church on the 21st June, 1850. He now went through the regular course of study for the priesthood, and was ordained priest at Rome by Cardinal Patrizi in 1854, having shortly before graduated as bachelor of theology in the Collegio Romano. On his return to England he was appointed domestic chaplain to Bertram, the last Catholic Earl of Shrewsbury. He was assisting the priest at St. Mary's, Chelsea, from 1857 to 1861, since which date he was attached to the church in Clarendon-square, Somerstown. His death occurred at Posillipo, in the immediate vicinity of Naples, on the 21st of the present month, the cause being bronchitis, supervening upon a severe attack of typhoid fever. Father Garside was greatly beloved by a wide circle of friends, the greater number of whom he had been instrumental in bringing within the fold of the Church. Although he had a slight impediment in his speech he was a clear and impressive preacher, and his voice was frequently heard not only at Somerstown, but in all the principal Catholic pulpits in London. His contributions to theological literature exhibit masculine thought, profound erudition and remarkable purity of style. Among them are 'The Barter of Faith for Opinion,' 'Discourses on some Parables of the New Testament,' 'The Prophet of Carmel,' and, lastly, 'The Sacrifice of the Eucharist and other Doctrines of the Catholic Church Explained and Vindicated.'

Field-Marshal Von Moltke, the man who is silent in seven languages, recently delivered an elaborate oration at the banquet of the Lincei at Rome. Signor Sella paid an elaborate compliment to the veteran warrior, and coupled his name with German science. In response Von Moltke arose, drew a scrap of paper from his pocket, adjusted his spectacles, and simply read one sentence in Italian: "Gentlemen, I ask you to drink to the health of his Majesty the King of Italy."

DISTINGUISHED CONVERTS SINCE THE REFORMATION.

MARSHAL TURENNE, of France (1611-1675), born a Calvinist.

John Walker, author of a pronouncing dictionary.

Werner, a great German dramatist, who became not only a convert, but a priest.

Mother Seton (Mrs. Elizabeth Seton, 1774), was born in New York, and was a daughter of Dr. Richard Bayley. She joined the Catholic Church in 1805, and founded the well-known and widely esteemed house of the Sisters of Charity at St. Joseph's, Emmittsburg, Maryland, the Mother House of that Order in the United States. This was in the year 1809. She died in 1821. Her grandson is Monsignor Seton, D.D.

Cardinal Duperron, born at St. Lo, France, in 1556, and a Calvinist, was converted in 1575, and died in 1618.

Frederick William Faber (1814-1863), was born in Yorkshire, and was ordained a minister of the Established Church of England in 1836, and joined the Catholic Church in the year 1845. He was one of the large number of English converts, disciples of Drs. Newman and Pusey, who entered the Church in that and the few following years. In the year 1848 he joined the Oratory of St. Philip de Neri, and became Superior of the London Oratory at Brompton, where he remained till the time of his death, 1863. His works are beautiful, numerous, and very popular. The chief of them are "All for Jesus," "Growth of Holiness," "Spiritual Conferences," "Bethlehem," "The Blessed Sacrament," "Creator and Creature," and "The Precious Blood." He was also an exquisite poet, and his hymns are sung all over the English speaking world. He was a most holy priest and religious.

Adelaide Anne Proctor (1827-1864). Miss Proctor was born in London. She was the daughter of Bryan Proctor, better known as Barry Cornwall. She wrote a number of beautiful poems, known and admired wherever the English language is spoken, and from the time of her conversion devoted herself to works of charity.

Hon. and Rev. George Spencer (Father Ignatius), born in 1799, and joined the Catholic Church in 1830. He was the pioneer of the great movement into the Catholic Church that has taken place of late years in England, his conversion taking place in 1830. He was the brother of Earl Althorp and uncle of Earl Spencer, resigned an income of £3,000 a year to become a poor missionary. He was an intimate friend of Father Mathew, the great Apostle of Temperance. He died in 1864.

Augustus Welby Pugin, the restorer of Gothic Architecture in modern times, and the designer of the Palace of Westminster, where the English Houses of Parliament assemble, died in 1852.

The Lord Abbot of Mount St. Bernard's Cistercian Abbey of Lulworth, England, the Right Rev. Bernard Palmer, was converted to the Catholic faith in 1806, consecrated in 1849 the first Abbot in England since the Reformation. He died in 1852.

Hon. and Rev. Charles Reginald Pakenham (Father Paul), born in 1821, son of the Earl of Longford, nephew of the Duke of Wellington. He entered the Catholic Church in 1850, and became a Passionist Father and devoted himself to missionary work in Dublin, dying in 1857.

THE NEXT POPE.

WE (New York 'Tablet') take the following from our able contemporary, the 'Irish Democrat,' at the same time reminding our readers that its chief interest consists in the sketches it gives of certain cardinals. As to who will be the next Pope, that is known only to the Holy Spirit, whose is the choice. In such sketches we are surprised not to find any mention of Cardinal Bonaparte:

"In view of the advanced age of the Holy Father, people speak of his probable successor.

"It is supposed by some persons that the next Pope will be a member of one of the religious orders. Gregory XVI. was a Camaldolese monk, and made an excellent pope, and the convent-training and probation are judged good things for those who have to rule their brethren. If a Dominican be chosen, there is Cardinal Guidi, a Bolognese, Bishop of Frascati, now residing frequently in the Irish Dominican convent of St. Clemente.

"Cardinal Guidi is very learned, has great judgment, and lives a most holy life. If an Augustinian Cardinal be required, there is Martinelli, aged 46, two years younger than Guidi, and equally noted for piety, learning, and irreproachable conduct.

"Cardinal Bilio, of the clerks regular of the Congregation of St. Paul, and aged 46 years, has been often spoken of as likely to be made Pope. He is the author of the famous Syllabus.

"Borromeo, a cardinal-deacon, of the age of 46, belongs to the noble house which had for its noblest member St. Charles Borromeo, of Milan. Cardinal Edoardo Borromeo walks worthily after the pattern set him by St. Charles Borromeo. He was almost isolated from his own family for a time, because he opposed their revolutionary tendencies and so-called liberalism. Borromeo was one of the private chamberlains at the Vatican, and served the offices of Maestro di Camera and Maggiordomo.

"The cardinal, however, who is most frequently mentioned as the successor of Pius IX. is Sisto Riario Sforza, a Neapolitan, who, at the age of 35, was made by Gregory XVI. Archbishop of Naples, and, when 36 years old, was created by the same Pontiff a priest cardinal, with the title of St. Sabino. He was the last cardinal created by Gregory, who, it is said, predicted he would one day occupy the Pontifical throne. The first cardinal ever created by Gregory was Lambruschini, his Secretary of State, who, in the conclave held on Gregory's death, had at one scrutiny more votes than Mastai Ferretti. Riario Sforza was at one time one of the four principal chamberlains to Pope Gregory, and is of high rank, being by birth a duke. He possesses a princely fortune, which he spends in doing good. His influence in Naples is immense, and he can do almost what he will with