MOST REV CORNELIUS O'BRIEN ARCHBISHOP OF HALIFAX, N. S.

"Aminta, a Modern Life Drama," is the last work published by Archbishop O'Brien. The heroine and hero, Aminta and Coroman, are both at the opening of the poem Agnostics, or something of the kind, and both find earthly goods to be Like Dead Sea fruits that tempt the eye. But turn to asses on the ups.

But turn to sakes on the lips.

Aminta lives with her father in a mausion by the ses, in the neighborhood of which she is rescued from the violence of Gonzalez, an outlawed lover, by Coroman, who had just been revolving in his own mind the question of suicide. An in timesy springs up between Aminta and Coroman, which the young lady's father disapprove of. Coroman, however, rows every evening to the wall of Aminta's residence and holds conversation with her through the telephone. After this has gone on for a time, Coroman, for some unexplained reason, summarily departs from Metiz Aminta is in despair, but after some time, in a great measure through the influence of a friend named Mathilda, becomes a Catholic Coroman, through the influence of a friend named Mathilda, becomes a Catholic Coroman, after several years of "roaming with a hungry heart," meets at Rome with Gonzalez, now a monk; Mathilda, a nun, and Aminta and another lady friend named Rosina, both Catholics; and finally decides to join the Church himself. All are now comparatively happy and the noew now comparatively happy and the poem ends, leaving us to understand that the fates of Aminta and Coroman are to be united. There are many eloquent pasesges in the poem, which want of space forbids me to quote; but in order to give some idea of the Archbishop's verse, the following lines are submitted:

To God we gladly leave death's hour,
His every counsel is the best;
Yet might we make this one request,
To fade with grass and leaf ared flower;
On some October day to die
When suu-decade earth smiles to the sky,
And then be laid in sunlit bower.

No gloomy cypress round our grave; But when our obscure course is run We'd sleep where brightest suines the sun. And dews the pansles soonest lave; A cross—the pledge of life-sought prize— These simple words—He shall arise— This, this the boon I fain would crave.

Though called a drama, "Aminta" is in the strict sense of the word didactic, dealing for the most part with grave philosophical and theological questions. This being the case, it is hardly to be expected that the poem will be very generally read. Didactic poetry belongs to a much earlier sga than ours. Who now reads Young's "Night Thoughts?" How many read even Dryden's "Hind and Panther?" Johnson's "Vanity of Human Wishes," the last great didactic poem, has not many readers: and Pope's "Essay on Man," probably the finest didactic poem in the language, is read for the beauty of Though called a drama, "Aminta" is Fanther? Johnson's "Vanity of Human Wishes," the last great didactic poem, has not many readers: and Pope's "Essay on Man," probably the finest didactic poem in the language, is read for the beauty of its verse, "its brilliant rhetoric and exquisite descriptions," and not for its sente reconstructions. This is not claimed by the Catholic Church. She claims to be no more than a dispenser of certain special graces which are to be conveyed to those for whom the priest hood are the ministers by an express function of our Lord. These ordinances of grace are few, although of great important to the catholic Church. in the language, is read for the beauty of its verse, "its brilliant rhetoric and exquisite descriptions," and not for its quisite descriptions," and not for its great importance, and even of them some acute reasoning. In "Aminta" Archibishop O'Brien shows that he is capable of a priest, as, for instance, baptism and loving felicitations on silvery wings; and quisite descriptions," and not for its acute reasoning. In "Aminta" Archibishop O'Brien shows that he is capable of conducting a long and profound argument in verse; but the peom gives one the impression of a vigorous intellect striving, with comparative success, no doubt, but still with perceptible effort under the constraint of the self imposed shackles of rhyme and mater and not of the self-imposed shackles of rhyme and mater and not of the self-imposed than the ministrations of the Christian priesthood.

great importance, and even of them some a sweet wishes. And so it proved.

St. Mary's, Windsor, wafted there her loving felicitations on silvery wings; and well she may, for how many grateful that sacred spot! There we find recorded seven years of devodedness, whose results were never attained before.

As I ponder over those happy days, the

the public plaintors and through the preparation of the state of an orator—is always a powerful and impressive speaker. For instance, it is generally admitted that, at the Imperial Federation meeting held in Hailtax, in June, 1888, (if the writer is not mataker) his speech was the best of the evening and probably the best of the system of the evening and probably the best of the evening and only and the evening and probably the best of the evening and only and the evening and probably the best of the evening and probably th the public platform and through the press. With even slight preparation,

The Archbishop's views upon public questions are peculiarly his own. He differs from most of the Canadian supporters of Home Lule in being a warm advocate of Imperial Federation, and from ost Canadian friends of Imperial Feder ation is being a thorough-going Home Ruler. He is an ardent believer in the future of Canada, and particularly of his native island. In politics he looks more to men than to parties, but has wisely refrained from avowed support of any leader. Being first of all an ecclesiastic, he realizes clearly the injury which religion always sustains from being brought down without necessity into the arena of down without necessity into the areas of politics; and although not averse to controversy and, feeling a lively interest in the political questions of the day, he postpones his natural inclinations to the good of religion, and keeps his archiepiscopal robes unsullied by the dust of party conditate.

It is to be hoped that, from what has been sald, the reader will be able to form a fair, even if imperfect, estimate of Arch blahop O'Brien's record and character. It has been seen that he is highly endowed with the gifts of industry, business capa city, scholarship and literary ability; that city, scholarship and literary ability; that he is, in the best sense of the term, many-sided, combining, as already indicated, in a most unusual degree, the qualities of a man of books with those of a man of action. If there is a striking characteristic which has not hear brought out as clearly and spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come. action. If there is a striking characteristic which has not been brought out as clearly and spiritually and really sacrifi as could be wished, is it that he is a man who thinks much and deeply, and above mation on Calvary. All the

prelate, may in this case be granted, is the express wish of the members of Arch-bishop O'Brien's spiritual flock.—L. G. Power in The Week

ASTOUNDING ADMISSIONS.

MEMBER OF THE CATHOLIC TRUTH SOCIETY SCORES A POINT.

Rev Alfred Young, of the Paulist Fathers, New York, who recently joined the American Catholic Truth Society, remarking at the time that he would "try to hit a nail wherever he saw it," is doing yeomen duty in the cause of truth. The following excellent letter from him appeared in the Christian Union of November 20th, and drew forth the subjoined re-20th, and drew forth the subjoined remarkable editorial confession from Rev. Lyman Abbott.

"The Better Way " REINFORCED BY A ROMAN CATHOLIC DIVINE.

To the Editors of the Christian Union:

dispensation of divine grace—an exclusive possession of the reservoir of grace."
This is not claimed by the Catholic Church.

under the constraint of the self imposed shackles of rhyme and metre, and not of an ardent poetic soul sparing into the chill, if lofty, regions of philosophy and divinity.

Too much attention has been devoted to His Grace's books to allow much to be said in this sketch of his utterances from the public platform and through the public platform and through the control of the christ by which we are brought into a singular and extraordinary union with Him as the incarnate God both in life and the carry that the carry it was the incarnate God both in life and the carry that the carry is the christ that they are the means ordained by Christ by which we are brought into a singular and extraordinary union with

3rd Error,—"The Catholic Church teaches and practices adoration of the Virgin Mavy, which is idolatry." Un-doubtedly it would be idolatry to adore doubtedly it would be idolatry to adore
the Virgin Mary; but, again, this is no
doctrine or practice of the Oatholic
Church. No such term as adoration of
Mary can be found in any Roman Catholic book ever written, neither was it
ever heard from any Roman Catholic
mouth. Why should you use it?
Neither are we guilty of idolatry of the
Virgin Mary. Never was it heard that Virgin Mary. Never was it heard that any Catholic ever paid divine honor to her, and that alone is idolatry. No need

to "combat" us for holding that error.

4th Error.—"Roman Catholics hold
the Mass to be a freshly repeated sacrifice for sin." If there be cause to represent this as an error to your readers, it could only be in the sense that we hold the Mass to be another sacrifice than that one which Christ offered upon the cross once for the sins of the world. Then it would be an error. But such once more, is not the Catholic doctrine. In the Mass we daily "show forth the death of the Lord till He come." As He

press of His manifestations. This is what we shall see with still further evidence when we enter on the detail of the facts submitted to our investigation."

Assuredly no more important or interesting question can be studied by the American public than that partially exposed here by Dr. Boissarie.—Mgr. Bernard O'Reilly.

all, independently, upon a great variety of subjects.

I am enough a believer in the doc'rine of heredity to fancy that I can see in His infinite merits from officered and in His infinite merits from officered a

lam enough a believer in the doc'rine of heredity to fancy that I can see in His Grace the perfervidum ingensum Scotolorum. In the intense and brilliant Irish talent, with a possible tendency to exaggeration and unreality—which is to be found nowhere more abandantly than in the county of Cork, combined with and tempered by the independence, perseverence and sommon sense which characterize the people of Wexford county.

The subject of this sketch is still in the prime of life, and if his activity is allowed to continue will do a vast amount of useful at a dimportant work during the years that are to come. That he may be spared to accomplish this, and that the prayer—ad multos annos—for a long life, used in the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world, in the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world of the memorial sacrifice is in the power of Hood's Sarsaparilla over all diseases that the content when the service at the Church consecration of a problem of the world in the inflict merits trom difference of divine love. The difference of time and place, or the absence of pain, blood-sheding, and mortal death, of local the efficacy or merit of that death, of local the efficacy or merit of the assuch that the proper condition is universally known, and yet there are difference of the and when the efficacy or merit of that death, of local the efficacy or merit of any human set of love, whether importance of pain, blood, and whether the effica He shows His precious wounds in memory of His passion and death. Well, what that enduring "memorial sacrifice" is in heaven the Mass is on earth Think of this identity of all these sacrificial acts, and

our doctrine will be, at least, clear to you even if not accepted.

Sincere Protestants who love and respect us as Christian brethren will there-fore have no need, in the interests of a true Christianity, to combat these errors as

being ours.

If you had shown the proof of your article to any Catholic priest to see if the statement was at least verbally correct not one could have passed it. You love justice and hate what is false. Therefore I am sure you will gladly accept these few world of friendly help to set your readers right in what, if left to go uncorrected, would be a grave in jury to us and a serious would to truth.

ALFRED Young C S. P.
House of the Paulists, West Fifty Ninth Street, N. Y.

[If our correspondent will re-examine with care the editorial to which he refers,

To the Editors of the Christian Union:

The kind and friendly tone of the editorial article entitled "The Better Way," in your issue of October 30, shows that, in presenting a summary of certain doctrinal errors which you take for granted are held and taught by the Roman Catholic Church, you evidently meant to be fair, and honestly supposed that in so writing you were stating the truth. I respectfully beg to say that, while I agree with you that the doctrines as formulated in that article are errors. I unhesitatingly deny that they can be justly laid to our charge.

Their statement as being doctrines of the Catholic Church is, therefore, misleading, and would give your readers faise notions about our bellef. I hardly think you would be pleased in feeling that they may have been led to believe what is not true about our bellef. I hardly think you would not intentionally misrepresent our doctrines. Therefore I take it for granted syou will permit me to specify and explain these "errors."

Ist error. — "The Roman Catholic Church claims to have a monopoly of the dispensation of divine grace—an exclusive we possession of the reservoir of grace."

The kind and friendly tone of the editorial to which he refers, he will see that it professed to give, not an accurate statement of Roman Catholic doctrines, but a statement of those doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of those doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of those doctrines at hey are generally interpreted by Protestant minister in attacking ductrines, but a statement of Roman Catholic Church is, therefore the position of aur editorial by a further argument, sloue it shows that the Protestant minister in attacking Roman im ordinarily interpreted by Protestant minister in attacking Roman im ordinarily interpreted by Protestant minister in attacking Roman im ordina she offered it to her Spouse. Gentleness to she offered it to her Soouse. Gentleness to all, which is heightened in its sincerity by a firmness of will; that close discernment of the difference in characters; exquisite fineness of feeling—all these combine in Mother Rosary, her to whom homege has been paid. It was but fit that on that anniversary the Past

words of a former pupil, spoken of a friend and teacher, come to me, and I friend and teacher, come to me, and I re echo them: "I have never ceased to congratulate myself that it was given me to be the pupil of Mother Rosary and Sr. Louise, both of whom are so lovingly cherished by all wherever they are known. Dear Mother Rossry, how gradous she was—so sweet a mother and yet so dignified a woman! The office of Superior seemed created for her, and its title sat upon her like a queenly garment."

with effection and gratitude.
"honor done to her whom to would honor." Let us say with Rev Archbishop Tache, in his "May the wishes and congres Manitoh; he pleasing to yothe golden link be sedied to chain which, twenty five your loved friend and States of the grant of the precious are ago, united agents to Jesus. sperior to Jesus L. A. M. 18, 1890.

Cleveland, December Nerve Pr

in Cure. Polson's Nervi ine ine
Ner at Cure.

And and spasms. Ne' diarrhæa, cholera, line cures headac mer complaint.
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out the germs of
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articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct. filling of such orders Besides, there will be only one express or freight

there will be only one express or freight charge.

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Any business matters, outside of buying and selling goods, extrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your olders to

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MONTHLY DRAWINGS FOR THE YEAR 1891 Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

Seventh Monthly Drawing, Jan. 14th, 1891. LIST OF PRIZES

3134 PRIZES WORTH - \$52,740.00

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1 2,500 2,500.00
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CHAPANORE, N.C., July 20, 1888.

SIR:—For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root PHIs with the result that to-day I am a new man, completely cured. I would not be am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., WM. JACKSON.

After 25 Years. PRINCETON, Ind., Aug. 24, 1888,

W. H. COMSTOCR:

PRINCETON, Ind., Aug. 24, 1888,

DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How? he replied, "By the use of Br. Morse's Endian Root Pills." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson.

Disease of the Kidneys.

QUARER GAP, Stokes Co., N.C., July 5. 1888. OCARER GAF, Stokes Co., N.C., stay of W. H. COMSTOCK:

DEAR SIR: — Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her rhat she could
not walk a step. I bought a box of your pills and
commenced giving her two giveney night; before
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Pills saved her life.

Yours, &c., L. W. FERGUSON.

W. H. COMSTOCK,

MORRISTOWN, N.Y. BROCKVILLE, ONT.

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