

Dropping A Seed.

BY I. L. CUSHAM.

The land was still; the skies were gray with weeping; Into the soft brown earth the seed she cast. Oh, soon, she cried, will come the time of reaping. The golden time when flocks and tears are past. There came a whisper through the autumn haze. "Yea, thou shalt find it after many days." Hour after hour she marks the fitful gleaming Of sunlight stealing through the cloudy lift. Hour after hour she lingers, idly dreaming, To see the rain fall, and the dead leaves drift. Oh, for some small green sign of life! she prays. Have I not watched and waited many days? At early morning, chilled and sad, she hearkens To stormy winds that through the poplars blow. Far over hill and plain the heaven darkens, Her field is covered with a shroud of snow. Ah, Lord! the signs, are these Thy loving ways? He answers: "Spake I not of many days? The snowdrop blooms, the purple violet glitters On banks of moss that take the sparkling showers; Half cheered, half doubting yet, she strays and listens To fancies singing to the shy young flowers A little longer still his love delays. The promised blessing—after many days. O happy world! she cries, the sun is shining! Above the soil I see the springing green, I could not trust his word without repining. I could not wait in peace for things unseen: Forgive me, Lord, my soul is full of praise; My doubting heart prolonged the many days.

HIS HOLINESS POPE LEO XIII.

ON THE PROPAGATION OF THE FAITH.

The following Encyclical Letter has been addressed by the Sovereign Pontiff Leo XIII., to the patriarchs, primates, archbishops, and bishops of the Catholic world being in favor and communion with the Apostolic See.

VENERABLE BRETHREN.—Health and Apostolic benediction.—The Holy City of God, which is the Church, being limited by no territorial boundaries, has this quality bestowed upon it by its founder, that it should every day more and more "enlarge the place of its tent and stretch out the skins of its tabernacle." This growth of the Christian nations, though it is mainly accomplished by the influence and aid of the Holy Spirit, is, however, externally effected by the co-operation of man, and in a human manner, for it is in accordance with the wisdom of God that all things should be ordained and arranged in that way which is most suited to the nature of each. Not alike, however, is the class of men or of means by whose assistance this increase of new citizens is made in the earthly Zion. The first portion of them consists of those who preach the Word of God; this Christ taught by His example and His discourses; this the Apostle Paul insisted on in these words, "How shall they believe Him of whom they have not heard, and

HOW SHALL THEY HEAR WITHOUT A PREACHER?

Faith, then, cometh by hearing, and hearing by the word of Christ." This duty belongs to those who have been rightly ordained to the sacred ministry. However, no little help and zeal are brought to them by those who are accustomed to supply them with resources in external needs, or who by their prayers to God obtain for them celestial helps. Wherefore these women are praised in the Gospel who "ministered out of their substance," and St. Paul bears testimony that it is the will of God that they who preach the Gospel should live by the Gospel. In like manner we know that Christ commanded His disciples and hearers to "pray to the Lord of the harvest that He would send forth laborers into His harvest," and that His first disciples, the apostles preceding them, were accustomed to pray to God thus: "Grant unto Thy servants that with all confidence they may speak Thy word." These two duties, which consist in giving and in praying, inasmuch as they are most useful for the extension of the boundaries of the heavenly kingdom, have this peculiarity—that they can be easily discharged by

MEN OF EVERY CONDITION OF LIFE.

For who is there whose resources are so restricted as not to admit of his giving a trifling dole, or who is there whose time is so occupied as not to admit of his saying a prayer for the preachers of the holy Gospel? These duties were discharged at all times by apostolic men—notably by the Roman Pontiffs, on whom it is chiefly incumbent to be solicitous for the propagation of the Christian faith, although the necessity for providing such aids was not always equally urgent, but rather varied with the vicissitudes of periods and of places. As in our own days, many arduous enterprises have been undertaken with great thought and energy. We have seen associations everywhere springing into existence, some of which were established for the very purpose of carrying religion into distant regions. Foremost amongst them was that pious association founded about sixty years ago at Lyons, in France, which took the name of the "Propagation of the Faith." Its primary object was to send help to some American missions: soon, like the grain of mustard seed, it spread into a mighty tree, whose branches are rich with blossom, and which now extends its active beneficence to missions over the entire surface of the earth.

THIS MAGNIFICENT INSTITUTE WAS

speedily approved of by the pastors of the Church, and was honored by abundant testimonies of its work. The Roman Pontiffs, Pius VII., Leo XII., Pius VIII., earnestly commended it, and enriched it with many indulgences. It was even still more affectionately commended by Gregory XVI., who, in the Encyclical of Aug. 15, 1840, exhorted the episcopacy to use their most strenuous exertions in their various dioceses to secure an increase of strength for this most salutary institute. Nor was the tract marked out by his predecessors departed from by Pius IX. of glorious memory, who omitted no opportunity of assisting the society, and of advancing its prosperity. Indeed, by his authority ample Pontifical indulgences and privileges were conferred upon its members, the piety of Christians was stirred up in its behalf, and the most distinguished of its associates, whose special merits had been made manifest, were rewarded with remarkable honors; and, in fine, certain external advantages which had been conferred on the association were

encouraged and enlarged. About the same time the emulation of Christian devotion effected the coalition of two kindred societies, of which one was called "of

THE SACRED INFANCY OF JESUS CHRIST," and the other "of the schools of the East." The purpose of the former was to rescue and train in Christian morality those miserable little children, abandoned either through cruelty or through poverty by their parents, particularly in those regions of China where this barbarous practice so largely prevails. The charity of the members lovingly takes up these children, and takes care that, cleansed in the font of Christian regeneration, they shall be admitted, with God's help, to grow up as a hope for the Church, or that at least an opportunity shall be afforded to them of sharing everlasting happiness. The other society of which we have spoken is solicitous about adults, and strives with all energy to instruct them with sound teaching, and to keep them from the dangers of that fallacious knowledge to which, on account of their indiscriminating eagerness for learning, they are very often inclined. Now, each of these societies renders powerful aid to that older one which bears the name of "The Propagation of the Faith," and by a friendly alliance secures for it, in order to fulfil its objects, the prayers and the contributions of Christian peoples; for all of them have this in view, that

AS MANY AS POSSIBLE STRANGERS TO THE CHURCH

should, by the diffusion of evangelical light, come to the knowledge of God, worship Him, and Him whom He sent, Jesus Christ. It was, therefore, with merited commendations that, as we have observed, Our predecessor Pius IX. honored these institutes and endowed them liberally with holy indulgences. Therefore, as these three associations have flourished under the emphatic favor of Sovereign Pontiffs, and as each has never ceased to pursue its operations with harmonious zeal, they have succeeded in producing abundant fruits of salvation, have given no inconsiderable aid to Our Congregation de propaganda fide in its work of sustaining missions, and have given such proofs of vigor as to justify hopes that they will produce an even more abundant crop in the future. But the numerous and bitter storms which have been excited against the Church in countries already enlightened with the light of the Gospel have wrought much damage on these works, which have been instituted for the civilization of barbarous nations. Many causes have combined to lessen the number and the liberality of members. And, in truth, since pernicious opinions, by which the eagerness for mere temporal happiness is intensified, and the hope of heavenly goods is set at naught, are so readily scattered abroad,

WHAT IS TO BE EXPECTED FROM THOSE

who only use their intellects for devising and their bodies for enjoying earthly pleasures? Can persons of this sort pour out prayer by which God, by His all-conquering grace, may lead the people sitting in darkness to the Divine light of the Gospel? Are they likely to render help to priests who are toiling and struggling for the faith? It was almost inevitable that the dispositions of even pious men should have become more restricted in the exercise of benevolence, partly because with the abundance of iniquity the charity of many grows cold, and partly because straitened domestic circumstances, and public uneasiness (increased by the fears of a darker future) have made many tenacious of what they have, and more sparing in what they give. On the other hand, a manifold and serious condition of need presses on the Apostolic missions, since the supply of sacred toilers is daily diminishing. Nor are there at hand those who are ready to succeed in number or in zeal to those who are being

CARRIED AWAY BY DEATH, BROKEN DOWN

BY OLD AGE, OR WORN OUT WITH FATIGUE. For we see religious congregations, out of which many came forth for the sacred missions, dissolved by iniquitous legislation—clerics torn from the altar, and coerced to undergo the task of military service, and the goods of the clergy, secular and regular, proscribed and alienated. Meanwhile, as access is found to spots hitherto deemed impervious, and as the knowledge of places and countries grows wider, fresh expeditions of soldiers of Christ are sought for, and new stations are erected; therefore there is demand for many who will devote themselves to these missions, and bring opportune succor. We pass over the difficulties and the obstacles that arise from contradictions and crosses of various sorts. For oftentimes deceitful men, planters of error, feign themselves to be apostles of Christ, and, well provided with human appliances, assume the office of Catholic priests, or steal in the place of priests that are wanting, or, having erected a chair of adverse teaching, put obstacles in the way, considering that they have accomplished sufficient, if to those who have heard the Word of God otherwise explained by other teachers they make the way of salvation doubtful. Would that they did not profit by these artifices? It is undoubtedly deplorable that those who

ABHOR, AND DO NOT WANT TO KNOW THESE

men, and who long for the pure light of truth, have no teacher by whom they can be instructed in sound doctrine, and invited into the bosom of the church. Truly, the little ones ask for bread, and there is no one to break it to them. The fields are rich with the harvest, and it is abundant, but the laborers are few, and likely to be fewer day by day. Such being the case, we deem it our duty, venerable brethren, to stimulate the zeal and charity of Christians, that both by prayers and by gifts they hasten to assist the work of the holy missions and of the propagation of the faith. The excellence of these works is clear, inasmuch as they show the good at which they aim and the rewards and fruits that are their result. For this holy work tends directly to the glory of the Divine name and to enlarging the kingdom of Christ upon the earth; it is unspeakably beneficial to those who have been called from the mire of sin and the shadow of death, and who, besides that they have been made capable of eternal life, have been brought from uncivilized life and from savage ways to the refinement of a better existence. It is also very useful and profitable to those who have had any share in it, since it procures for them spiritual riches, gives them the material

for merit, and constitutes, as it were, God as their debtor for their beneficence. We therefore exhort you, venerable brethren, called as you are to be participants in our solicitude, that you strive earnestly and constantly to help with us the apostolic missions, having firm confidence in God and not allowing yourselves to be deterred by difficulties. There is at stake the salvation of souls,

FOR WHOSE SAKES OUR REDEEMER LAID DOWN HIS LIFE,

and constitutes us priests for the work of the saints. Hence, keeping always in view the condition and the care of that flock which God has committed to each, let us endeavor by every means in our power to supply to the missions those helps which we have recorded to have been given in the first ages of the church—namely, the preaching of the Gospel and the prayers, as well as the alms, of pious persons. If you are aware of any who are zealous for the divine glory, and willing and fit for undertaking missionary enterprise, encourage them, that having implored and discovered the divine will, they pay no heed to flesh and blood, but rather that they hasten to obey the voice of the Holy Spirit. Do not cease to urge upon other priests, on the religious orders of men and women, and, finally, on all the faithful committed to your charge, that by constant prayer they beseech the heavenly aid for the sowers of the Divine word. Let them ask the assistance of the Virgin Mother of God, who is able to crush all the monsters of error; her most chaste spouse, whom several missions have already taken as their patron and protector, and whom the Apostolic See lately gave as its patron to the church; the princes and whole body of the apostles, by whom THE TIDINGS OF THE GOSPEL WERE FIRST

SOUNDED THROUGHOUT THE WORLD;

and lastly, those other men, eminent for sanctity, who gave their strength to this work, or shed their blood for its advancement. With suppliant prayer let there be alms-deeds, whose efficacy consists in this—that it constitutes as helpers of those Apostolic men those who are separated from them by long distances, and distracted by other cares, and makes them sharers in their labors as well as in their merits. Just now pecuniary pressure is felt in many homes, but let no one despond; the gift which is asked for this work need not be a serious burthen to any one, although out of many gifts collected together sufficiently large assistance can be secured. In accordance with the advice which you will give, venerable brethren, let each one consider that his liberality will not be a loss, but a gain, because he who gives to the poor lends to the Lord, and that on that account the act of alms-giving is the most profitable of acts. In truth, if on the authority of Jesus Christ Himself, he loses not his reward who

GIVES ONLY A DROP OF COLD WATER

to one of the least of His little ones, the largest reward will assuredly be in store for him who, by even a slender gift devoted to the sacred missions, and by prayers offered in their behalf, exercises at the same time so many and such various works of charity, and becomes what the holy fathers have declared to be the most divine of all divine things, a helper of God in the salvation of his neighbors. We have a firm confidence, venerable brethren, that all who glory in the Catholic name, pondering these things in their minds, and stirred on by your exhortations, will cordially co-operate in this work, which is so dear to our heart, and that they will not allow their zeal for the enlargement of the Kingdom of Christ to be conquered by the artifices or suggestions of those who are struggling to propagate the dominion of the Prince of Darkness. Meanwhile, imploring God's mercy for the enterprises of Christian nations, we affectionately bestow on you, venerable brethren, and on the clergy and people entrusted to your vigilant care, the apostolic benediction as a testimony of our special good will.

Given at Rome, at St. Peter's, 3 Dec., 1880, in the third year of Our Pontificate.

LEO P. P., XIII.

THE BISHOP OF ROSS AT HOME.

On Tuesday night the Most Rev. Dr. Fitzgerald, Lord Bishop of Ross, was entertained at a public banquet by his affectionate spiritual subjects in commemoration of his return from Rome. The company numbered many of the prominent public men of the country, as well as the chief persons, lay and clerical, in the diocese. The banquet hall was exquisitely decorated. Many ladies graced the gallery, and the Rev. Peter Hill, C. A., Skibbereen, presided; and amongst the others present were Colonel Colthurst, M. P.

The Chairman, in a speech of great eloquence, proposed the toast of the distinguished guest of the evening, the Venerable Bishop of Ross, whom he described as the centre of religion in his own diocese, and who, next to the Pope, commanded the religious and filial devotion of his spiritual subjects. They all felt the highest interest in his lordship's visit to Rome, and rejoiced at the news that he had successfully pleaded at Rome that his countrymen were only battling for right and justice (cheers).

The toast was honored with every demonstration of affection, and was followed by the presentation to the Bishop of an address of congratulation from the Catholics of Skibbereen.

The Most Rev. Dr. Fitzgerald, who was cheered with great enthusiasm, in reply, said: I am, indeed, pleased by you this evening under grave and grateful obligations, and I only speak to you from my inmost heart when I say that any words of mine would inadequately express to you the lasting fullness of my gratitude. Whilst there are many things spoken of in the eloquent and too flattering address which our respected chairman has just read to you, rightful prominence has been given to the visit to the Eternal City, which, with the illustrious Metropolitan of Munster and his distinguished Suffragans of Limerick, Cloyne and Kerry, it has been recently my privilege to pay (cheers). The visit which each bishop, in virtue of his oath of consecration, is bound to pay to the tombs of the apostles, is full of interest for his flock at any time. But at this particularly anxious period the importance attaching to it cannot possibly

be overrated (cheers). At a moment, when in COUNTRIES CALLING THEMSELVES CATHOLIC,

persecution of the most merciless kind is being waged against the authority of the Church and the rights of the Holy See—at a moment when the Governments of Europe would seem pledged to a conspiracy of hate and oppression against the oldest and best of sovereigns, nothing is assuredly more reasonable than that any bishop—and for a stronger reason any number of bishops—going from Ireland would bring comfort and consolation to the paternal and tender heart of the exalted and wearied Pontiff. What is there, some unacquainted with the true state of the question may be disposed to ask, that has brought about this attitude of hostility on the part of the secular arm throughout the world to the influence and jurisdiction of the Catholic Church? There is, gentlemen, as you who are Catholics know so well, a fixedness and unalterable assurance of the truth, an inflexibility and independence in the teaching of the church that must, from the very nature of the case, be displeasing, if not hateful, to the temporal power. Where human authority is always more or less restless and aspiring, and cannot endure that the supremacy it looks for should be restrained and limited by another power that is in its origin higher and holier than itself.

IF THE RULERS OF THE WORLD WERE AS WISE

as those around them say they are, they would know that they have everything to gain and nothing to lose by permitting the Catholic Church to work out, uninterfered with, her mission of peace and salvation. Like our Blessed Lord, who, we read in the Gospel, when He spoke, spoke as one having power (Matt. vii. 29), so the Church of God, commissioned as she is to continue this preaching, is invested with the sacredness and independence that attached to His mission and to His authority (cheers). Whatever may be said by the thousands of publicists and pamphleteers that are flooding the book-stalls of Europe at this moment with their false and destructive theories regarding religion and government; whatever statesmen may write and sovereigns who, the truth remains, one and incontestable, viz., that no throne or authority will last that does not rest upon religious basis, and that basis can be best supplied by the protecting principles of the Catholic Church. "If I wished," said the unbelieving Frederick, "to destroy a country, I would cause it immediately to be governed by the philosophers," a lesson which, if they are not too deaf to hear, has its meaning and usefulness for those who

AT THIS MOMENT IN FRANCE AND ITALY

are ruthlessly uprooting, in the name of liberty, the very foundations upon which it rests (cheers). At such a moment it was, as you so rightly interpret it, no small consolation to the great Pontiff who now directs the destinies of the Church to receive from us, Irish Bishops, the assurance of the unbroken attachment of our flocks to his throne and person. The monetary offerings which we laid at his feet were but the expression of a fidelity and loyalty to the Holy See which have, in a singular way, been the distinguishing features at all times of the faith of the Irish people. He accepted of them with a gracious and grateful condescension, and assured us of the comfort which he derived at this trying time from this last pledge of the devotedness of his Irish children. We were able to say, too, that not only was the faith so strong amongst our people as at any previous time, but that the wondrous achievements, prompted by that holy faith, were just as many and abundant in the building of churches and in the erection and furnishing of schools, and the spread of religious houses. The zeal of the clergy and the spirit of sacrifice shown by the people are, perhaps, without a parallel in the religious history of any country. Of all this Leo XIII. has been already aware, and expressed his gratitude and joy that in an age

WHEN FAITH HAS GROWN WEAK ELSEWHERE

it still continues so youthful and vigorous in suffering Ireland. He undertook to say that from our knowledge of our country and people that state of things would be always so, and that the healthful and happy relations that ever existed between generous and confiding people and a devoted and zealous priesthood would never be broken (cheers); and then it was that the great and saintly Pontiff said to us, in a way such as we never heard before, "May those relations always continue, and whilst you will always sympathize with and labor for those committed to your charge, keep them safe and guard them unharmed against the errors of the time" (cheers). Having said so much on the nature and circumstances of my visit to the Eternal City, about which, during my absence, you felt so much interested, and which you now make still more precious for me because of the warm and affectionate welcome you have extended to me on my return, I shall next feel bound to say something in grateful acknowledgment of the too kind and, indeed, too flattering terms in which you speak of my name. I assure you, gentlemen, in everything I have done, and in whatever I have proposed to do, I have had continuously your support and co-operation; and the evidence supplied me by your munificent entertainment and almost too eulogistic address tells me that you are satisfied with the way in which I have discharged my portion of our joint obligation to do good, and serves only as another reason why I should strive the better to advance the precious and heavy interests of the Holy See which have given me the guardianship and care (cheers). For the Church and country we shall in the future equally, as up to this, be found working unitedly—working with earnestness and vigor for the advancement of all those interests which affect both (cheers).

TO RAISE THE CONDITION OF OUR PEOPLE;

to give the honest and industrious man who lives on and by the land the security which up to this a land system unsound in principle and in policy has steadily refused him—to elevate the conditions of the laborer—to encourage and give an impetus to our trade by giving business to the shopkeeper and orders to the merchant; to make the land that is waste profitable, and to make the land that is only half reclaimed and not half tilled fertile and productive. To do all this is the work upon which you have now your hearts set—is a

national striving of which the whole world approves, and is a manly, just, and right aspiration, to which my energies and blessing will be ever fully and unhesitatingly given (cheering). The question is now placed prominently before the world and all just reasonable men anxious for its satisfactory and speedy settlement. The Bishop spoke of the painful contrast between Ireland and the sunny lands he had just visited, because the people were secure in the fruits of their sweat and industry. The present state of things in Ireland would not and could not continue, and the wonder among the nations at this moment was that it continued so long (great cheers). While all this was true, they must go on within the lines marked out by

HIM WHOSE HEART BEAT FOR IRELAND,

and who was pledged in reciprocity to the interests of her people. The Pope was anxious that they should be in the right, and, believe him, by being in the right, by keeping within the lines pointed out by the Holy Father, by committing no crime—(cheers)—by doing nothing against the person or property of any man, but by holding their own against all-comers—(cheers)—they would obtain the justice which had been so long denied them (loud cheering). For himself he might say he had no fear of the result (cheers). But a great deal—in fact everything—depended upon the manner in which they would continue to place their case and urge their claims before the nations (cheers). They had no idea of the way they were watched by enemies, and especially by the infidel Socialist papers of the Continent, which seized upon everything that could blacken the Irish people, because they were the most Catholic people on the face of God's earth. But the Irish should give no pretence for the propaganda of the infidels against them. They would be above the suspicions of crime—(cheers)—and while working out their just and lawful aspirations, and with every respect for their worthy county members, working with all the vigour at their command—(cheers)—they would to the last carry out the advice of the illustrious O'Connell—that he who committed a crime gave strength to the enemy.

His Lordship concluded amidst enthusiastic cheering.

AN AMERICAN APOSTLE.

WHO HAS NEITHER BAG NOR SCRIP AFTER CROSSING DOVER CHANNEL.

It seems that the gifted Van Meter who "makes Rome howl" and who has shaken the Vatican to its foundation, is trying to find the sinews of war in the neighborhood of Pittsburgh. More than this, we learn from inquiries addressed to us from Wisconsin that an agent of his is trying to collect for him in that prosperous State.

Now, fools and their money are easily parted. We are not surprised, therefore, to hear that in both places the Van Meter boom was temporarily prosperous. But in Pittsburgh the evangelist was suddenly brought to grief, and by the time these lines reach Wisconsin, we have no doubt his financial success will be marred in that quarter.

We supply for the edification of our Protestant brethren two extracts, one of these is from an estimable secular paper, the Pittsburgh Leader.

"LOST" AT SEA.

Some months ago, when the Rev. W. C. Van Meter came to this city and announced that he was a minister from Rome, and authorized to collect funds to help along the cause of Protestantism in Catholic Italy, the Leader called attention to the fact that several prominent religious papers of the east had warned the public to beware of the reverend gentleman, intimating that he was much more likely to look out for the interests of Van Meter than the cause of suffering Protestants in Rome. At least one prominent clergyman in this city—a U. P.—coincided with the views expressed by the eastern journals and warned the Christian public of Pittsburgh and Allegheny to be shy of the Rev. Van Meter. Notwithstanding all this, however, the visitor succeeded in ingratiating himself into the confidence of our church people to such an extent that, so a contemporary informs us to day, he was successful in gathering at least five thousand dollars in this community "for his mission field." Having completed his "work" here, the Rev. Van Meter disappeared from view; and the next we hear of him is to-day, when the same contemporary informs us, a letter just received by a friend in Washington county from the reverend gentleman now in Rome, brings the rather startling information that he (Van Meter) was "robbed" while on board the steamer crossing the English channel. Mr. Van Meter explains that during the voyage the vessel encountered very heavy sea, and it was "while suffering from sea-sickness and during the confusion" that he lost the money.

THIS ALL SOUNDS

very well, but the question will arise: What was Rev. Van Meter doing with the five thousand dollars in money on his person? Would any sane man travel with that much money in his pocket, when for comparatively a trifle he could have it converted into a draft on some bank located at or near his destination, so that, in case of robbery he could stop payment to others and eventually get his money? And if he was robbed on shipboard, isn't it fair to presume that the vessel would be thoroughly searched and the money recovered before the captain would allow any passengers to disembark? These are questions that we leave for the good gentlemen and ladies who made up this purse of five thousand dollars for the "mission field" in Italy to ponder over. Our contemporary that first records the "robbery" remarks that "from considerable inquiry among ministers and others in the community it is learned that Rev. Van Meter had, and no doubt still will have, the utmost confidence of those who knew him." We fear that the "ministers and others" referred to above were those who, in spite of the warning given them, introduced Mr. Van Meter into their churches and endorsed his appeal. It is natural that they should still insist that they have every confidence in the gentleman from Rome. The paper from which we make this quotation certainly did not interview all the prominent ministers in this locality, or it would not

have made the remark it does. Let our contemporary interview Dr. Kerr, of the United Presbyterian, for instance, and see what he has to say about Brother Van Meter.

A similar lack of confidence in Mr. Van Meter is shown by the Protestant journal, the Independent, which is quite frank in dealing with this wretched humbug. It says—

We find it stated in the Watchman that the Rev. W. C. Van Meter writes home from Rome as follows:

"To day I have arrived from America, after the most stormy and dangerous voyage I ever made. The most distressing part was crossing the Channel. We were crowded in the saloon. I lay dead sick. During the sickness and confusion my pocket was picked. The money I was bringing for the work was gone! Also the name of the bank in London on which the draft was drawn. I immediately did what I could to detect the thief; but the officers assured me that the search would be fruitless. I knew not what to do. First I thought of recrossing to London, and asking those who had visited Rome and who knew the work to help. But, knowing how greatly I was needed here and that my Heavenly Father knows all about it, I said: 'I will leave all with Him and follow where he leads.'"

This is an extraordinary story. Mr. Van Meter is a free lance, collecting and expending his own money, responsible to no body, fighting "Popery" on his own hook, and making his occasional pilgrimages to America to collect the funds he wants by personal appeals. To such a man not a cent should ever be given except by those who know him thoroughly and will take the risk. This has been said again and again of Mr. Van Meter by our religious papers, though there has never been, so far as we know, any direct imputation on his honesty or his capacity. But the above account will go far to discredit him with those to whom he now appeals to make up his loss. Such an accident could never have occurred in the case of a man representing a responsible organization. Why was it impossible to find out on what bank the draft was drawn? The treasurer of a society would have known. Mr. Van Meter must have known when and how he got the draft and might have telegraphed home to somebody to find out on whom it was drawn, and have payment stopped, instead of supinely sitting still and giving it up as lost. He had better find that money, or never show himself on another begging tour. Still, we presume, he will come again, and find plenty to believe him, for we recall Spencer's Malengin:

"As at his back a great wyde net he bore,

With which he seldom fished at the brook;

But used to ashe for foolies on the dry shore,

Of which he in fair weather wont to take great store."

THE OLDEST CHURCH IN MONTREAL.

Bonsecour's Church has the reputation of being the oldest church on the Island of Montreal, having been completed when the Church of Notre Dame was yet in the course of erection. Marguerite Bourgeois, who founded it in the year 1658, intended it for a nunnery, but met with difficulties, though she established one in Notre Dame street shortly afterward. Scur de Bourgeois, in order to obtain letters patent for the church she was building, made two journeys to France, the first of which, in 1659, was fruitless, but the second, in 1671, was successful. Among the personages Madame Bourgeois met with during this visit was Baron de Fanchamp, one of the first proprietors of the island. This nobleman had in his possession a small image of the Virgin, said to be endowed with miraculous virtue, which had been revered by the family for at least a century. This image he was desirous of having removed to Montreal, and a chapel erected for its reception. It was at once concluded that the image should be transferred to Montreal to Bonsecour's Church, where, to the great joy of the inhabitants, on the 29th of June, 1673, the principal stones were laid with much solemnity, and on August the 15th, 1675, Mass was celebrated for the first time in the new church. Nearly eighty years afterwards it was consumed by fire, and remained in a state of ruin seventeen years, when its rebuilding was undertaken, and on June 30, 1773, it was again opened for public worship. Many years ago it was bought from the Sisters of the Congregation by the fabric of the parish, to whom it still belongs. It is completely hemmed in by warehouses—even a strip of ground only eight or ten feet in width, extending along its side, being occupied by small stores.

ANOTHER CURE BY KNOCK MORTAR.

Petrolia, Pa., Dec. 18.—Mrs. Timothy Keighron, the wife of a prominent resident of this city, had for years been afflicted with distressing convulsions. They were periodical in their appearance, attacking Mrs. Keighron regularly on the 4th, 10th, 16th, and 20th of each month. They almost seized her in the night, suddenly and without any warning symptoms. They were characterized by hours of writhing torture to the afflicted lady. In July last Father McCarthy, of whose church Mrs. Keighron is a member, received a package of mortar from Knock, Ireland. He gave a portion of it to Mrs. Keighron, with instructions to pulverize it and drink it in holy water. She did so. It is stated that from that time there has been no return of the fits. The family believe the cure to be permanent, and attribute it entirely to the miraculous powers of the mortar.

Having suffered for some time past with bilious Headache as a result of constipation of the Bowels, I was induced to try Burdock's Blood Bitters, which proved very efficacious, removing both headache and constipation. I strongly recommended it to all similarly afflicted.

S. R. ROGERS.

Cedarville, Gray County, Ont.

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