

FATHER LAMBERT'S CASE.

A Policy that Should Always be Followed When Troubles Arise.

Essential to the stability and well-being of the Catholic Church is the obedience accorded both by the clergy and laymen to ecclesiastical authority in not only its infallible expositions of doctrinal teachings, but also in its rulings in essential regulations and discipline.

In the nature of things points of controversy will come up from time to time, and Rome recognizes and makes provision for such controversies by making, revising and amending canonical rules for the full guidance of prelates, pastors and people. It is safe to say, too, that they who yield obedience while differences are in abeyance, who do not hold themselves aloof from the Church, or give scandal by covert and overt acts the question of differences comes to be decided either by the local metropolitan synod or by Rome.

In the case of Father Lambert, deposed pastor of Waterloo, N.Y., the well-known author of "Notes on England," shows that methods founded on conciliation, patience and Christian charity will always redound to the glory of the Church and the interests of the individual.

The facts in the case of Father Lambert, who has been charged with giving expression to utterances contrary to canonical teachings, are these: Ordained originally for the Alton See, and for some time pastor of Cairo, he left that city with reluctant consent of Bishop Junker, to join the Paulists. After a year in that community he was compelled by ill-health to withdraw from it in 1863, about the time when Bishop McQuaid was consecrated. Some time ago Father Lambert complained to the Propaganda of certain restrictions imposed on him on account of his having criticized certain articles written by the bishop but published without his name.

After due time Father Lambert was notified that he had no justifiable grounds on which to make complaint, as he was not formally adopted into the Rochester See with the consent of the Propaganda, and canonically speaking, was still a priest of the Alton diocese. In giving him this notification Bishop McQuaid also debarred him from further exercising priestly functions in the Rochester diocese. Father Lambert immediately submitted to the episcopal jurisdiction, but at the same time entered an appeal, and gave to the Propaganda as grounds: First, that in 1859, when he was ordained, it was not the general custom to require the oath of the mission, and he had taken no such oath; hence, no oath, no need of dispensation. Secondly, that the Propaganda adopted a regulation in 1873, while he had been adopted into the diocese of Rochester in 1863, four years before the quoted regulation.

Throughout the whole proceedings no word of bitterness on one side nor any display of harshness on the other was indulged in. Bishop and priest leave the final decision to Rome, confident that the case will there be fully considered and adjudicated on according to its merits.

A remarkable contrast is afforded in this instance to the scandal given, and the intemperate expressions of feeling indulged in, during the McGlynn controversy. Father Lambert's position and talents made him more conspicuous than the late pastor of St. Stephens; but happily for himself and the community personal feeling was subordinated in his mind to his duty who would be a disseminator of error, or a violent assailant of those who differed with him.

CATHOLIC INDIAN FAITH.

A True Incident of Harder Life in New Mexico.

The power of Church is grandly shown in the following incident, which took place during a term of Court I attended in Albuquerque, New Mexico: A young Pueblo Indian had killed a member of his tribe, and was on trial for the crime. The mother of the murdered boy was called to testify for the Government. As she stood upon the witness stand it would be difficult to imagine a more weird and unearthly appearance. She must have measured nearly six feet in height, but extreme age had bent her head and shoulders, and the long, bare, lank arms and oars hands told of many a year of weary toil. Her face was haggard and cadaverous, and the scanty gray hair struggled carelessly over her brow and almost hid the vivid gleams that fitfully darted from her deep set black eyes. The house was full of the usual crowd of spectators, and a motley group of Indians, dressed in tawdry finery, lounged stolidly around the door.

Don Jose Sena, the interpreter, rendered her evidence into American for the Court and jury. On being sworn, and she understood the obligation well, she refused to testify, although repeatedly urged to do so. When asked for her reason for refusing, she said that the Padre had instructed her to forgive all her enemies; that she forgave the prisoner and could not swear against him. On being assured that it was not a violation of her obligations as a Christian, and being ordered to testify by the Judge, she proceeded very reluctantly to do so. When she had concluded she arose, and raising her long bony hands above her head, she exclaimed in a voice which was tremulous with emotion, "You, you killed my boy, but God says I must forgive you, and I do, I obey His will." As she stepped down from the stand, a dead silence reigned through the Court, and I could not help thinking that the good Padre, who sat among his Indian children, must have felt that his teaching had borne good fruit in the heart of that poor, bereaved Indian mother.

Within a day or two of the above touching event, a white mother stood in the same place testifying against the alleged slayer of her son. On the conclusion of her evidence she arose and horrified the people by launching a torrent of blasphemous curses at the unfortunate prisoner, who bent his head and bore the storm in silence.

COURTING IN AUSTRALIA.

"Our black," said Mrs. J. R. Reid, a native of New South Wales, "are different in type from the African. Their hair stands up wavy and bushy, like that of the Circassian women in your dime museums. In the bush they wear no cloths, but when they come in town the authorities compel them to be clad. The women object most strenuously to oblige. If you give a woman a gown she will seldom put one on in a sleeve, letting the garment hang from her shoulders and displaying one side of her bosom. The blacks find an abundance of food, and there is thus no incentive for them to accept civilization and learn to work. The country swarms with kangaroos, wild rabbits, and animals similar to

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the kangaroo—rabbits and birds. Then the blacks make a large part of their diet of snakes and worms. Worms they eat raw just as they dig them from the earth. They eat snakes of all kinds. The blacks are not profane, a couple seldom having three children. The women, of course, are brutally abused by the males and kept in the most degraded state of servitude. When a black wants a wife he falls upon some young woman, chokes her so that she cannot cry out, and runs with her into the bush. There he must stay with her three or four months. He cannot return to his own tribe until the expiration of this period. When he does take her back, if she utters no complaint of hunger against him, that is, if she does not show that he has utterly failed to supply her with sufficient worms, kangaroo meat and snakes—he can marry her. But for a year he must stay out of the way of his tribe, for if they catch him they will kill him and take the young woman back. The sign of the married state adopted by the woman is the pulling out of one front tooth. When the male becomes a Benedict he indicates the joyful fact by cutting off the little finger of his right hand at the first joint. They live in low, skin-covered huts, and I think are in every respect beneath the North American Indian in intelligence."—Chicago Herald.

to-day the to-morrow are coming in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically—for the mind affects the body—and for such a trifle. When a thing is beyond repair, waste no useless regrets over it and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense.

MISSIONARIES OUGHT NOT TO MARRY.

The total expenditure of the Church Missionary Society, divided among its missionaries, averaged something like \$6,000 apiece. In the Universities Mission the average was only \$1,200. The average cost of the total maintenance of a missionary by the first is about \$2,500; by the second about \$440. The fundamental difference between the systems of the two societies is described by Taylor as this: "The missionaries of the Church Missionary Society, as a rule, marry young; they are offered liberal salaries, pensions and provision for their wives and children. The distinguished feature of the Universities Mission is that their missionaries are celibates." He therefore comes to the conclusion that celibacy is necessary in the great majority of cases, estimating that if the Church Missionary Society followed the rules and financial methods of the other, it would set free for additional effort more than \$1,000,000 a year.—New York Sun.

ONE OF THE "CONVERTED PRIESTS."

The following appeared in a recent number of the Springfield (Mass.) Republican: Rev. Francis R. Scully, who went from the Roman Catholic priesthood to the Baptist ministry several years ago, has been pronounced by the Pittsburgh (Pa.) Baptist Association "unfit by reason of immorality and untruthfulness to be a minister or member of the Baptist Church." Mr. Scully has been a sad specimen of the convert.

HINTS TO AID HEALTH.

THE FOLLOWING FORMULA SHOULD BE BORN IN MIND BY ALL WHO REGARD HEALTH AND EASY NERVES AS THE GREATEST BLESSING ON EARTH: I. Full, rich diet—Heat of blood, nervousness, and mental worry. II. Restricted, but nutritious diet—Coolness of system, calm nerves, and happiness. Ergo I.—In health and all its consequences. II.—Health, with its thousand blessings. Mistake was wise; he did as I told him, and I was as happy as ever a physician could be. For three came quiet to his eye, red blood to his veins, and in two months he was jogging along at his work as steadily as if he had never been ill. The winter (1887-88) was a hard one, but my patient bore it well. He is away somewhere this year, but not at a gay noisy place.

THE POPE BECAME ABASHED.

For cool assurance under all circumstances the Yankee holds pre-eminence. Mgr. Capel tells the story of a meeting between Pius IX. and a leading Westerner. A special audience had been arranged for an American of prominence. Mgr. Capel himself was in attendance on the Pope. The unfettered Oshkoshian was ushered in with due ceremony. Not at all dismayed by the surrounding grandeur, he walked right up to the successor of St. Peter, and seizing His Holiness by the hand, exclaimed:—"I am glad to meet you, Pope, because I have heard so much about you." It was the Pontiff's turn to be abashed.

A CHRONIC CASE OF TOTAL DEPRIVITY.

Dexter, Me., is reported by a correspondent of the Piscataquis Observer, as having a chronic case of total depravity. The patient is somebody who makes a business of writing anonymous letters of a scurrilous nature, the latest victim being a respected clergyman of the place. Several others have received similar epistles. The best remedy for a disease of this kind might be a pair of handcuffs taken externally. Sometimes it seems almost a mistake that the whipping post was abolished.

PEOPLE FRET TOO MUCH ABOUT TRIFLES.

Women find a sea of trouble in their house-keeping. Some one says they often put a much worry and anxiety into a loaf of bread, a pile of cake, into the weekly washing and ironing as should suffice for much weightier matters. Suppose these things go wrong

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A SEVERE TRIAL.

Francis S. Smith, of Emsdale, Muskoka, writes, "I was troubled with vomiting for two years, and I have vomited as often as five times a day. One Bottle of Burdock Blood Bitters cured me."

CLIFF DWELLERS.

Jacob S. Hirsch writes as follows, from Denver, to the Commercial Gazette: One of the most attractive portions of Colorado, if not in the entire West, is that part of the State in which are found the cliff dwellings of a long extinct race. Previous to 1875 much information had already been given to the public in relation to the ruins of Southwestern Colorado by a party of antiquarians who paid them a short visit in 1874, and many similar remains have been described by early explorers in New Mexico and Arizona, but nothing like a complete survey has ever been made. The district in which these ruins are located covers an area of nearly six thousand square miles, chiefly in Colorado, but which includes narrow belts in the adjacent Territories of New Mexico, Utah and Arizona. It lies wholly on the Pacific Slope, and belongs almost to the drainage system of the Rio San Juan, a tributary to the Colorado of the West.

The ruins of this region, like most others of the extreme West and South, are the remnants in a great measure of stone structures. To what extent wood and adobe were used can hardly be determined.

It is evident, however, that a great portion of the villages and dwellings of the lowlands which comprise this district have been of material other than stone, frequently doubtless, of rubble and adobe combined. As to situation, they may be classed very properly under three heads—lowland or agricultural settlements; cave dwellings; and cliff houses and fortresses. It seems evident, from the extraordinary form of these structures, that they were not designed for the ordinary uses of dwelling or defense. It has been observed that, among all the ancient tribes of North America, the grandest and most elaborate works of art were the offspring of their superstitions, and it does not seem at all improbable that the great towers that may be noticed at this point had a religious origin.

In the inhabited pueblos of to-day there are underground rooms, frequently circular, used as council chambers, as well as for the performance of the mysterious rites of their religion. Similar chambers occur in all the ruined cities of New Mexico, but having single walls of no great height or thickness. Old sages say that in Mexico the sacred inclosures were used for defensive purposes, and it certainly seems probable that the curious structures served as temples and fortifications, and that these apartments between the walls were the receptacles of sacred or valuable property.

The cliff houses conform in shape to the floor of the niche or shelf on which they are built. They are firm, neat masonry, and the manner in which they are attached to the cliffs is simply marvelous. Their construction has cost a great deal of labor, the rock and mortar of which they are built having been brought hundreds of feet up the most precipitous places. They have a much more modern look than the valley and cave remains, and are probably in general more recent, belonging rather to the class than to the earlier parts of a long period of occupation. Their position, however, has secured them, in a great measure, from the hand of the invader as well as the ordinary effects of age.

A brief description of the one found in Mantos Canon will serve as a characterization of all, for it is considered the "noblest Roman of them all." Perched seven hundred feet above the valley, on a little ledge only just large enough to hold it, stands a two-story house made of finely-cut sandstone, each block about fourteen by six inches, accurately fitted and set in mortar, even harder than stone itself. The floor is the ledge of rock and the roof the overhanging cliff. There are three rooms on the ground floor, each one six by nine feet, with partition walls of faced stone. Traces of a floor which once separated the upper from the lower story still remain. Each of the six stories is six feet in height, and all the rooms are neatly plastered and painted what now looks a dull brick-red color, with a white band along the floor. The windows are square apertures, with no signs of glazing, commanding a view of the whole valley for many miles.

The second illustration shows a fortified watch-tower, indicating that these strange, cliff-dwelling people were prepared to resist assault. Typical cliff-dwellings are found Espanola, the southern terminus of the New Mexican extension of the Denver and Rio Grande Railroad, and in the Animas Valley, twenty-five miles south of Durango, where the recent outbreak occurred.

The pottery of the ancient tribes of the San Juan Valley is undoubtedly superior in many respects to the town-building tribes of to-day. It is especially superior in composition and surface finish. In form and ornamentation it does not compare well with the highly artistic works of the Moquols and Zuals. There is a great similarity, however, in every respect, and the differences do not seem greater than could be expected in the manufactures of the same people at periods separated by a few generations, or even of related tribes of the same time surrounded by different physical features or by different neighbors. The study of the fragmentary were found about these ruins is very interesting, and the immense quantity is a constant matter of wonder. The material used in the manufacture of pottery was generally a fine clay (in which the country abounds), tempered with sand and pulverized shells. The modeling was done almost exclusively with the hand; no wheel had been used, and no implement whatever except for surface creating or indenting. The pottery of the ancient tribes who shall be able to thoroughly investigate the historical records that he buried in the masses of ruins, the unexplored caves, and the still mysterious buried places of the Northwest. But it is quite improbable that any certain light will ever be thrown on the origin of this curious race which has just been described, or its history.

GROOMING A HORSE.

The curry comb is a source of pleasure to the horse, or an instrument of torture, according as it is handled. It may be made to gently flatter the skin of the horse, removing impurities and opening the pores, or in a less skillful hand it may scrape and irritate the surface, bruise prominent points, and leave the tortured animal so sore that it will frown after the touch of one of its hands. Every person who has one of a horse should learn to acquire a deft, rapid, light touch which does thorough work, and skillfully that the horse enjoys it, as a man in a barber's chair enjoys a clean shave from a skillful workman, while he dreads a scraping from a bungler. Unlike most men when under a barber's hands, a horse greatly likes to be talked to during the operation, and equally unlike, never talks back. But kind pleasant words to the horse, and an occasional caressing pat with one hand while the other wields the curry comb, puts the horse at its ease and establishes pleasant relations with its master.—[American Agriculturist.]

An austere-looking lady walked into a furrier's recently, and said to the yellow-headed clerk: "I would like to get a muff,"

"What fur?" demanded the clerk. "To keep my hands warm, you stammering idiot," exclaimed the lady.

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THE STEAMERS OF THE LIVERPOOL MAEL LINE, sailing from Liverpool on THURSDAYS, and from Halifax on SATURDAYS, calling at Lough Foyle to receive on board and land Mail and Passengers to and from Iceland and Scotland, are intended to be despatched FROM HALIFAX: Parisian... Saturday, Dec. 29 Sardinian... Saturday, Jan. 12 At TWO o'clock P.M., or on the arrival of the Intercolonial Railway Train from the West. FROM PORTLAND TO LIVERPOOL VIA HALIFAX: Parisian... Thursday, Dec. 27 Sardinian... Thursday, Jan. 10 At ONE o'clock P.M., or on the arrival of the Grand Trunk Railway Train from the West.

Rates of Passage from Montreal via Halifax Cabin, \$38.75; \$73.75 and \$88.75 (according to accommodation.) Intermediate, \$35.50. Steerage, \$25.00. Rates of Passage from Montreal via Portland Cabin, \$37.50; \$72.50 and \$87.50 (according to accommodation.) Intermediate, \$35.50. Steerage, \$25.00. NEWFOUNDLAND LINE.—The steamers of the Halifax Mail Line from Halifax to Liverpool, via St. John's, N.E., are intended to be despatched from Halifax: Caspian... Monday, Jan. 7 Nova Scotian... Monday, Jan. 28 Rates of passage between Halifax and St. John's—Cabin, \$20; Intermediate \$15.00; Steerage, \$8.00.

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