

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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EDITORIAL NOTES.

The Tory Board of Guardians of Queen's County are a peculiar lot of people. While Mr. Balfour is flying from pillar to post, using every effort to raise money for the purpose of keeping many of the Irish people from starving, the Board telegraphs to the world the declaration of their belief that Mr. Balfour is the best Chief Secretary Ireland ever had. It would not take much thinking to arrive at the conclusion that starvation is not a proof of good and paternal administration.

The following story is told by Deputy Mermex in a book recently published in Paris. The priest who is the subject of it is certainly far more worthy of a public statue being erected in his memory than either Giordano Bruno or Galibaldi:

"During the war in 1870 the inhabitants of a village of the Ardennes received a Prussian battalion with discharges of firearms and killed two or three of the enemy's soldiers. They then blockaded themselves in the church. The Prussian commandant demanded fifty prisoners to be handed over to him for execution in reprisal for the loss of his men. The victims were drawn by lot, and amongst them was one brave peasant with five sons. Seeing this the curé said, 'My children, God forbids suicide, but He does not forbid sacrifices, and He offered His own life, which was comparatively useless, in exchange for that of the father of a family. He was shot.'

An anonymous weekly contributor to the *Mail*, the leading Orange organ, who signs his letters "Flancur," contends that, because one of the Irish members of Parliament has been guilty of an offence against morals, therefore the Irish people should not be entrusted with Home Rule. When treating Irish and Catholic affairs the views of the Orange editors of the *Mail* are about as broad as the edge of a razor.

Commissioner Morgan, of the United States Indian Department, has handed in his resignation. To his maladministration of the Department is attributed much of the trouble which has arisen with the Sioux and other tribes now at war with the United States. Not the least mischievous act of Mr. Morgan was the hostility he showed to Catholic Indian schools, which were acknowledged to be the best conducted in the West. He pretended that the only way to civilize the Indians was to give them a purely secular education. Both the Indians and the people of the United States are now reaping the fruits of Mr. Morgan's evil policy.

The total vote in favor of the admission of women as delegates to the General Conference of the Methodist Episcopal Church, as far as heard from, reaches 182,281, while the vote on the other side amounts to 109,033, showing a majority of 73,248. This vote has no further effect than as a recommendation to the General Conference, but it leads to the inference that the conference will act upon the recommendation, and that in the near future women will participate in legislating for the Church. We do not at all cast any doubt upon either the ability or piety of women as compared with men; but we may freely remark that only Apostles and ancients (*Presbyters, priests*), are mentioned in Acts xv. as having assembled to consider what legislation was necessary for the Church at that primitive period of its existence. Yet we have always heard Methodists claim that they alone follow Apostolic usage.

SOME of the Protestant papers are glowing over the fact that in Rome now freethought and atheism are free to exhibit themselves in public, and they quote gleefully the *Manchester Courier* of England, which states that shocking caricatures of the Deity are exhibited in the shop windows, and that blasphemy and indecency have grown to an extent which rivals the condition of affairs which prevailed in France before the French Revolution of 1793. It is too true that under the present infidel régime absolute license is given to every open manifestation of blasphemy, but it was not under the sway of the Pope, and even now if the Roman people had their way, who have recently, at the Municipal elections, shown that they are truly Catholic at heart, these irreverent exhibitions would soon come to an end. The same anti-Catholic press which derives such pleasure from the existing state of affairs applauded the robbery of the Church, and the shipment of Godless education by the

deplorable state of the city is attributable. But we are not without hope that the power of religion to suppress these scandals will re-assert itself ere long.

DIOCESE OF HAMILTON.

On New Year's day early and late Masses were celebrated in all the city churches. A solemn High Mass at the cathedral the Bishop assisted, preached and wished all a happy New Year. In thanking Almighty God for His blessings on the diocese, he read a statement showing that during the past year and a half there had been erected in the diocese nine new schools, six churches, or chapels, three convents, three parochial residences, one new hospital and one enlarged orphan asylum. There were also added to the diocese five priests, five ecclesiastical students, three Christian Brothers, eleven Sisters of St. Joseph and four Loretto nuns. Two thousand three hundred and seventy two persons received the sacrament of confirmation. During the week the Bishop paid his New Year's visit to Loretto Convent, St. Joseph's Orphan Asylum and St. Joseph's Hospital. On the 5th inst. His Lordship went to Berlin to dedicate next day the new church and bless the new school at Waterloo.

St. Louis' Church, the handsome building that has been erected in Waterloo on what was known as Kump's mill on Allan street, was dedicated with divine service on Tuesday last, the feast of Epiphany, with all the pomp and circumstances befitting an occasion so important to the Catholics of Waterloo. A number of clergy were present and assisted in a eulogistic way of it and an immense congregation filled the edifice in every part; in fact, many were not able to gain admittance.

At 10:30 o'clock the solemn and interesting ceremony of dedication was performed by His Lordship Bishop Dowling, after which the church was formally opened and High Mass celebrated. Among the clergy present were: Father McEvey, rector of St. Mary's cathedral, Hamilton; Father Staven, priest of Galt; Rev. Dr. Koepfer, Superior C. R., Rev. Dr. Speitz C. R., President of St. Jerome's College, Rev. J. Sweitzer, C. R., Rev. Dr. Stiefen, C. R., and Rev. H. Aymanns, C. R., Berlin. Dr. D. Mesger and Mr. A. Poulin, ecclesiastical students, were also present.

Dr. Koepfer sang the High Mass and Bishop Dowling preached. The other clergy who assisted in the Mass were: Father Sweitzer, deacon; Dr. Stiefen, sub-deacon; F. Litzkemer, master of ceremonies. The acolytes and censer-bearers were all students of the college. The musical portion of the services was very creditably supplied by the Berlin choir.

THE BISHOP'S SERMON.
The text selected by the bishop was "And when they found the Old Jews they fell down and adored Him; and when they had opened their treasures they presented unto Him gifts; gold and frankincense and myrra."

The Bishop explained the mystic meaning of the offerings whereby Christ was recognized as King, as High Priest and Victim for the sins of the world, and dwelling particularly on the necessity of the virtues symbolized by the offerings: charity, incense, prayer and myrra, good works. His Lordship concluded a most instructive discourse by expressing the pleasure it gave him to dedicate the new church, praising pastor, people and Protestant neighbors for their zeal and generosity.

The church is of white brick, 71 x 40, with tower and basement; the style Gothic. The windows are of colored rolled cathedral glass, the effect being very pleasing. A gallery and choir loft runs across the entire end over the entrance. The church is furnished with fine pews of oak, finished in oil and varnished, the ends being carved and ornamental. There are three aisles, a main and two side, nicely laid with cocoa matting. The altar is of ash, and when finished will present a very fine appearance. On this occasion it was handsomely decorated with natural and other flowers. The platform and altar steps inside the Communion railing are carpeted with a nice pattern of Brussels, which was much admired. The church is heated by a hot air furnace. In the basement there are two commodious school rooms, ten feet clear between floor and ceiling; the windows are large, and the rooms are furnished with the most approved seats, blackboards, and other modern appliances. The school will accommodate one hundred children and will be conducted by two Sisters from the Milwaukee Order of teachers. Few people even in this town had any idea previous to the day of opening of the neat and comfortable appointments and the chaste interior appearance of this fine edifice. The church occupies a very commanding position, and its well proportioned tower, which may be seen from any part of the town, adds much to the beauty of its exterior. Considering that the Catholics of Waterloo are few in number the erection of such a church speaks volumes for the energy of the building committee and the zeal of the Rev. Dr. Speitz, who so ably assisted them in the good work, and is not only a credit to the Catholics of Waterloo but also to the architect, Mr. Moogk, and the contractors.

After the services in the church the chairman of the building committee, Mr. W. H. Riddell, entertained His Lordship Bishop Dowling, the reverend clergy and the members of the building committee, at his residence "Edea Villa."

The plate collection amounted to \$109. We are sure we voice the feelings, not

only of the Catholics of Waterloo, but of the community at large, when we state that the appointment of the Rev. Dr. Speitz as administrator of St. Louis' Church is hailed with the greatest satisfaction. In the evening the Bishop assisted at Vespers at Berlin, preached and gave the Apostolic benediction.

SUNDAY, JANUARY 11.
To-day was the anniversary of the Bishop's translation to Hamilton and prayers were offered for him in all the churches. His Lordship took occasion to-day to pay his New Year's visit to St. Patrick's, where he assisted at solemn High Mass, celebrated by Father O'Leary. His Lordship preached the sermon of the day to one of the largest congregations ever assembled at St. Patrick's. He was accompanied by Fathers Craven, Donnelly and McEvey.

THE IRISH SITUATION.

A LETTER FROM GLADSTONE.
Mr. Gladstone has written to Mr. Farnell, Liberal candidate for Harlepool, to succeed the late Thomas Richardson. Mr. Gladstone says the Irish Parliamentary party has vindicated itself by putting an end to the leadership of Parnell and has left us prepared to pursue unequal laws and the odious system of coercion adopted by the Government as a permanent law. The Liberal gains of seats constantly repeated during the last four years mean much more than mere success. They mean that the party has declared that a union has for the first time been effected between the British and Irish, and shows that the people stoned to also the controversial or opponents seek to indefinitely postpone at the cost of the national reputation and of imperial treasure and amid unextinguishable discord. The people of Ireland have put their trust in the people of Great Britain to deliver them from the administration. It rests on each constituency as the occasion offers for us to show our sister nation that her confidence is not reposed in vain. The views of the Liberal party on general legislation were expressed at a recent meeting of the Federation. They show that the party longs for the time when the Irish question will be settled and when a fairer opportunity will be afforded to other questions. Still the time will come, and we ought to supply a sample of our practical intention by a bill clearing away obstacles hindering qualified voters from coming to register and limiting on the register every single citizen to a single vote.

MR. HAZARD'S SCHEMEO.
The London correspondent of the *Toronto Globe* cables as follows: Just as Americans are buttoning up their pockets the Tories and Unionists here may sneeringly deride the idea that there was going to be distress in Ireland, has all at once started a personal and scriptural for its relief, the aristocratic classes, headed by the Queen, are tumbling over each other in their eagerness to figure in the lists. So obviously partisan is the movement that no Liberal has contributed a penny. Of course this great fund will be administered strictly as a Tory charity, its distribution being every way in the hands of officials, constables, agents and others, who know how to put it where it will do the most political good. It is impossible to measure the effect this step may have just at this time.

DEPARTURE OF MR. DILLON.
Mr. Dillon left New York, for Paris, on the 9th. Before embarking he said: "Difficulties have arisen in the negotiations between Mr. Parnell and Mr. O'Brien, and I have been called upon to commit myself to a definite opinion on the points in debate. I find it impossible at this distance to pass upon these points. I am utterly in the dark on a number of vital questions, and have therefore decided to go to France with Mr. O'Brien's full approval, and also with that of my colleagues." Mr. Dillon said there was but one hope of saving the Home Rule movement, and that was under an arrangement by which the Irish party could be reunited.

LIVING UPON TURNIPS.
The state of destitution into which the poor people of some portions of Ireland are plunged can be judged by the fact that out of 10,000 representatives of over one hundred families living in the Cloyne district waited upon the Cork Board of Guardians and earnestly begged for assistance. They stated that for some time past they had been starving, and had been living almost entirely upon turnips.

PARNELL AT LIMERICK.
Mr. Parnell left Limerick on the 10th. Before starting he made an address to a large crowd of people who stood on the platform of the railway station. He said he would do nothing to impede the success of the movement to secure Irish independence, but, on the contrary, would do everything possible to further the Irish cause. He declared he would stand by the position he had assumed in the committee room of the House of Commons when he announced that he was willing to sacrifice himself provided he saw the Irish cause safe.

ARCHBISHOP LEWIS'S STANE.
The Most Rev. Mansel Lytton, Archbishop of Armagh and Primate of All Ireland, replying to an address of welcome on his return from Rome, declared that the Bishops and priests of Ireland would have nothing to do with any compromise in regard to Mr. Parnell's retirement until he married Mrs. O'Shea, and he defied Mr. Parnell and his followers to carry on the agitation against the clergy. ANOTHER CONFERENCE AT WATERLOO. On the 9th Messrs. McCarthy, Sexton

and Condon had a long conference with Mr. O'Brien. It lasted until 4 o'clock in the morning and was very animated. Previous to leaving Boulogne Mr. McCarthy, in spite of repeated requests, refused to make any statement to the newspaper representatives present on the leading stage. Both Mr. McCarthy and Mr. Sexton, however, express the hope that all will soon be settled.

FATHER CRAFT NOT KILLED.

Last week it was announced in these columns that Rev. Francis A. Craft, the devoted Indian missionary, had been mortally wounded in the fight at Wounded Knee Creek. The information received at that time only gave the mortal wounds dealt by Lieut. General James R. O'Brien, of New York, received the following letter from the secretary of war, in reply to a despatch asking for information:

"Enclosed please find a copy of a despatch from General Brooks in regard to Father Craft. I am very thankful to learn that he was not dangerously wounded." General Brooks' telegram says:

Post Ridge Agency, Jan. 1, 1891.
To the Secretary of War, Washington, D. C.: Father Craft is wounded, but doing well. JOHN J. BROOKE, Brigadier-General Commanding.

This news will be received with the greatest pleasure by Father Craft's many friends. Letters have been received from him here in which he expresses all of the Indian troubles to the blundering incapacity, selfishness and dishonesty of Indian department. The Indians were disappointed, cheated, starved, deprived of the enjoyment of their customs, mocked and discouraged by agents who kept them in misery in order that they and not the Indians might be benefited. The *Irish American*, in commenting on these letters, says: "The way in which the Indian administration has treated the Indians is one of the outrages on public opinion and public decency that will be remembered at the polls. Beginning with the appointment of the agents, Morgan and Donahoe, to run the machine, the closing of the Catholic schools and the robbery of the agents' masses of last week. The blood of the savages will not cry in vain for revenge on the politicians."

A KIND LETTER.

We return sincere thanks to Mr. Hanley, ex-Warden of Hastings County, for the following very complimentary reference to the *Catholic Record*:
Revd., Jan. 2d, 1891.
Publisher *Catholic Record*, London:
DEAR SIR—Enclosed please find price of subscription for four subscribers, whose names I append.

As a Catholic I cannot but wish the staff of the *Record* a happy New Year with many prosperous returns. If I may be permitted to express another wish in regard to your paper, it is that before the year we have entered upon the *Catholic Record* will be as welcome a visitor in every Catholic home in Ontario as it is now in mine. I trust its editors may long be spared to defend Catholic interests with the tact and ability they have displayed on the late Tynler scandal. I regard you as old friend—a Catholic newspaper that I have read from childhood and that formed part of my early education. But it seems no longer capable of taking a common sense view of any question affecting Irish Catholic interests, the pecuniary interests of its proprietor being the end and aim of its existence. Its columns for the past few years furnish conclusive proof of the wisdom of your course in excluding Canadian politics only so far as they affect the interests of our Church and people and make us thankful that we have one Catholic journal, at least, that we can put in the hands of our children to teach them their duties to God and their neighbors, and hand to our Protestant friends without fear of unnecessarily wounding their susceptibilities.

I will give you one of many instances that have come to my notice of the advantage your happy faculty of couching your most forcible arguments in moderate language is to Catholic interests. In the heat of the anti-Jesuit campaign a Protestant gentleman, who, like many of his class, is fond of arguing according to his information, got worked up by the *Mail* and *Globe* into a high state of excitement on that question. Seeing that he wished to discuss the matter with me I said to him, "I am too busy to-day to argue these points, but here is a copy of last week's *Record*. You can read it at your leisure and you will find our view of the case fairly presented." In a week he returned, thanking me for the paper I had lent him, and asking the favor of an occasional number in the future. He admitted that the number had completely changed his views on the Jesuit question, and he complimented you highly on your ability and moderate tone contrasted with his religious papers. To-day certain knowledge that gentleman did good work amongst his friends afterwards, and I have no hesitation in declaring my conviction that your articles on this question did more than anything else to cause the revulsion of feeling that has taken place. Thankful that we have such an advocate, and trusting that you will find our view of the case fairly presented, I remain, sincerely yours,
J. C. HANLEY.

Rev. Father West, of St. Peter's, Goderich, at the solicitation of a number of the temperance people, gave an address on Sunday evening last, at the Temperance Hall, to a crowded house, upon the virtues of temperance and the vices of intemperance.
An English lady, Mrs. Lyne Stephens, proposed to defray the cost of erecting a magnificent new Church in Cambridge, England. The cost will be \$500,000.

CATHOLIC PRESS.

New York Catholic Review.
As a specimen of the humbug printed in the *Tablet* on occasions, take some extracts from a letter sent to the journal by an Irish canon: "The Irish people are a lot, at all events just now fit, I think, to govern themselves. A most every qualification needed to fit a people to rule themselves is wanting. Wanting, not exactly through fault of theirs, through other causes. The thinking world admits that for centuries past the Irish have been badly governed, and to-day England has them as she has made them. To-day in Ireland respect for law, authority, the rights of others is almost nil. Order is maintained by force, not by conscience" sake, but for "fear's." A people of this kind is not fit to be self-governing. A purification of the national character is wanting to fit the Irish for self-government. Hard things to say, somebody will think, but what say you, if you are a Catholic? No one admires more than I do the many good qualities of the Irish people. But, on the other hand, I cannot close my eyes to their many bad ones, and many they are. You will ask what do I propose, because things cannot remain as they are. I propose of simple things the simplest. Let England govern "fairly" as her governors "John" and the Home Ruler's government dies within an hour. Ireland is wanting in almost every element of temporal prosperity. Coal, iron, copper, tin, silver, etc.—all these are wanting. Her soil, what does it produce? Little, save grass. The humidity of the climate prohibits the cultivation of all the rich earth-growing crops. My eye is set on the wealth of the world, provided always that 'Deus' will deal with 'Lazarus' fairly." The *Tablet* loves to print such foolish things. It does not print the sentiment as its own, yet it fully believes in it. Ireland as a pasture country for English donkeys to graze on, waiting in every element of temporal prosperity save tax-collecting, an excellent place for spiritual solitude, silence, and desolation, unfit for more serious government than fattening sheep and heaves for English tables—these are the prospects of Irish prosperity upon which the *Tablet* loves to dwell. Was it not Spenser who submitted a plan similar to the Irish canon's some centuries back? Irishmen will not object perhaps to the canon's simile of Dives and Lazarus, provided it be carried out in the next world as mentioned in Scripture. But the *Tablet* must know by this time, that, fit or unfit for government, the Irish will no longer tolerate English government. It is not vengeance they desire, least of all such vengeance as was wreaked on Dives; neither do they thirst for Home Rule extravagantly; nor do they desire to share John Bull's degradation under laws whose application has brought such misery to the English poor; in their poetic souls they desire, and they will have it, just retribution on the head of England. They shall make their own law, elects themselves to the highest standard, develop the modest resources of their own country and race with success; and so face the stubborn, occasionally stupid, English mind to admit the facts in the case; and are that Irish nature is no exception to the nature of man, and that Englishmen never governed any better than they have governed the Irish nation. The Irish canon has been as long at the table of Dives as the canon of Lazarus well. We suggest to him now that he make such preparation as will enable him to know Dives less and Lazarus better, for a moment of judgment is arrival, and he does seem to be far from Abraham's bosom, far enough to require sharp running to get there in time.

Boston York.
Little City, a hamlet in the old Connecticut river town of Healdam, says a press despatch, has a good school, but its boys have been shut for two years. Little City has no children. The young men go away, the young women become old maids, and the schoolhouse has no scholars. Why wouldn't Little City be an excellent place of refuge for Dr. Miner, Mrs. Shepard, the Local Women of American Liberty, and the other blessed cranks who would have Boston in their hands over to the "Jesuits"? There they would behold the American infant in an ideal condition of infrequency, safe from the machinations of Rome, and as ready as his limited personality allowed to absorb Swinton and Myers' history all day long. But then there would not be any children of other people to quarrel about, and we fear those devoted champions of the public school would feel sadly lonesome if driven to the awful resort of minding their own business.

We quote from the beautiful Christmas number of the *Ave Maria* the appended touching story, for its special interest to readers of the *Pilot*: "A friend of the late John Boyle O'Reilly has given us in growing words an account of a pathetic incident during their common captivity on board the prison ship. It was Christmas eve; still, except among the prisoners, no heart seemed to be stirred by the approach of the Nativity. The night wore on in silence, but at the first stroke of twelve a tuneful voice came from one in chains, and floated out into the night. It was John Boyle O'Reilly singing the *Ave Maria*, and his comrades were quick to sing out from the prisoners' throats in a great, swelling harmony; and more than one of the crew, instead of interfering, was seen to wipe away a furtive tear. The hymn was sung to its close, and the captives were strengthened in soul by their brave welcoming of the holy Christmas morning."
Sixty years ago a Catholic bookseller in Boston, having duly closed his store on Christmas Day, was called upon by kindly non-Catholic neighbors to know if any member of the family were dead, and if they might be of service. About the

same time a Catholic printer had been refused leave of absence to attend Mass on Christmas, on the ground that it would be a dangerous example for the other boys. Everybody worked on Christmas Day as usual. The shadow of the anti-Christmas law of 1650 was still dark in New England: "Whoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way, upon any such occasion as aforesaid, every such person so offending shall pay for such offence, five shillings, as a fine to the county." There was no religious celebration worth mentioning, except in the few obscure Catholic churches, which were one and all about as poor as the stables of Bethlehem. But the light which broadened out over the world from the humble birthplace of the Divine Child radiated also from the poor Catholic churches of New England. To-day more than half the population of the chief city of New England is Catholic, and non-Catholics of every kind vie with them in a splendid celebration of Christmas.

London University.
The Irish nation has sanctioned the deposition of Mr. Parnell—not unparliamentarily, but that will come when the phases of the recent wrangle are grasped, and the people have had time to re-assert themselves to the painful truth that he whom they had been taught to love and trust was not equal to their hopes. Young Mr. Redmond asks who can say that Mr. Parnell was ever anything but true to the cause of Irish national independence. Al! that is precisely the pity of it. Does Mr. Redmond imagine that such leniency would have been granted to Mr. Parnell but that there was a deep loyalty to him on that account? Otherwise, he would have been accorded no leniency the instant his conduct was found to be anything but true to Ireland but to a certain point, and since the issue of his manifesto he has done as much harm to Ireland, perhaps unintentionally and in the heat of passion, as its most bitter enemy. His conduct since has been of a piece with his wildness then; and the most merciful explanation of it was can discover is that there is a trace of the mad strain of the Coningtons in his blood.

FORTNIGHTLY REVIEW.
Professor Huxley, who has "had his attention drawn" to Cardinal Manning's recent manifesto on the labor question, in which His Eminence stated that "every man has a right to bread or to work," writes to a correspondent in these words: "My opinion of the dictum of Cardinal Manning is that it is a mischievous error." The brutality of the remark is characteristic of his heartless and cynical scepticism. Natural rights and natural sympathy are seemingly terms that have no place in the cold and forbidding gospel Professor Huxley would apply to society. In this world, Mr. Huxley appears to be of opinion, the race is to the swift and the battle to the strong, therefore the poor should starve, and the weakest go to the wall.

Ave Maria.
When the people of "Starry England" were Catholic they were distinguished for their love and veneration of the Mother of God. A convincing proof of this still exists in the inscriptions found on old church bells throughout that country. In Wiltshire twenty-four out of a total of fifty seven bells bear inscriptions referring to Our Lady. Thirty-two of the Lancashire bells are also inscribed with sentences in honor of the Blessed Virgin. The frequency with which the "Hail Mary" is met with on these relics of medieval England has caused them to be known as the *Ave Maria* Bells. All children of Mary will join with us in praying for the advent of the day when once again England may deservedly be styled the "Dorothy of Mary"; and the bells of the Angelus, the Sanctus, and the "passing soul," may deliver their timely messages to a believing people.

Pittsburg Catholic.
One too frequently, these days, hears the cry: "What does it matter to what Church a man belongs, if his heart is right?" The religious teachings of over eighteen hundred years are fostered away by the indifference of the day into the above vain sentiment. It proceeds on the mistaken idea that, in religion, sentiment is everything and dogma unnecessary. Hence it is now becoming quite popular to deny and belittle dogma altogether, as out of fashion and unneeded to the enlightened spirit of the age. An appeal is made to the heart, alone, and it is assumed that if this organ is "right," that is all the religion man requires. But the heart cannot set or move unless it has been instructed by the intellect; and the intellect must be enlightened by faith. Reason and faith must work together. The intellect, as comes from religion alone, as well as the heart, must pay its homage to God, the author of the moral law. This city of indifference is only the latest and most dangerous form of infidelity. Its design is to extirpate religion altogether; and it but assumes this specious disguise of a sentimental sort of religion in order that all actual religious worth of the name may be undetermined in the hearts of men. Beware, therefore, of those who use the cry about the efficacy of the "heart being right."

THE WALKERVILLE BAZAAR.

With grateful heart the Rev. R. Baubart begs to offer his most sincere acknowledgments for the kind letters and remittances he has received from well-wishers to himself and the cause he has espoused, and also to those who will yet do their best Christian endeavors to assist him in his Walkerville bazaar, to be held from the 27th to the 30th inst.