

INTERESTING MISCELLANY.

A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study or write after it. So here goes," and he flung the book into the river. He was Richter, the great German philosopher—Angelus.

During a trial the other day the judge rebuked a stupid witness for speaking disrespectfully of public men; whereat the witness, in great alarm, exclaimed: "I beg your honor's pardon, and I won't never again say anything in a scornful or disrespectful manner."

DAUGHTERS.

Above all things, mothers, whatever their station in life may be, should bring up their daughters with a due sense of the importance of domestic economy, on which the happiness of the household so much depends. Thrift and care are never out of place, and the due exercise of these qualities tends not only to promote the comfort and welfare of the household but creates among its members a feeling of independence and self-reliance which will be of the utmost benefit to them in all their dealing with the outer world.

MOST BEAUTIFUL BUILDING IN THE WORLD.

The most beautiful building in the world is a tomb in a city in India. It is called the Taj Mahal, and was built by the emperor in memory of his favorite wife. It is seven hundred feet in length, and cost \$1,000,000, no less than twenty thousand men employed in the work, most of them without pay. The material is marble, of every variety; and quantities of precious stones are used for decoration. When dying, the emperor made his husband promise never to marry again, and to build her a tomb "more beautiful than the world has ever seen." That promise was faithfully kept, and though the Taj was built over two centuries ago, no other structure has ever equaled it in loveliness. The emperor and his royal husband are buried in the crypt beneath.

DIRTIER CHURCHES WANTED.

"The Ideal Church of the Future" was the topic for discussion by the Congregational Club after its dinner in New York last week. There, a large company present to hear the speaking, Editor W. H. Mable of the Christian at Work thought that the professionalism that had crept into the churches would give place in the church of the future to a spirit broad enough to take in all lines. New scientific truth would be spiritualized instead of combated, as in the past. "When I was in a magnificent cathedral at Antwerp last summer," he said, "I remarked what a pity it was that it was so dirty." "I wish," said my friend, "that our churches in America were dirtier. That dirt is from the feet of the poor and the working people." "My friend was right," continued Mr. Mable. "We need dirtier churches, more shabby churches, more for the masses attending."

A PIOUS CUSTOM.

Night after night I had heard, precisely at 8 o'clock, a funeral sort of bell, and, asking what it was for, was told that it was a barrier the older folks put up regularly at that hour for the souls of departed still exist. At the first stroke of this bell all fall on their knees and pray not only for their own loved and lost ones but "for all poor souls in misery."

A HINT TO THOSE WHO SHOP.

Once upon a time a woman, after prying and examining half the goods in a certain store, pompously ordered a spoon of cotton to be put to her house. It was agreed that she should be made an example of, a warning to her kind. She was surprised, and her neighbors were intensely interested. Soon after she arrived home a common dry goods store, four horses, proceeded slowly to her door. On the way were a number of stalwart laborers. They were holding on vigorously to some object which she could not see. It was a most puzzling affair. The neighbors stared. After a deal of whiff cracking and other ceremonies the cart was backed against the curb. There, reposing calm, and up in the centre of the cart floor, was the identical spoon of thread which she had ordered. With the aid of a plank it was finally rolled, barrel fashion, to the pavement. After a mortal struggle it was up-ended on the purchaser's doorstep. The fact that the purchaser came out a little later and kicked her property into the gutter detracted nothing from the value of the lesson or the amusement of the neighbors.

MAXIMS FOR SUCCESS.

The President of the London Chamber of Commerce gives twelve maxims for success, which he says he has tried through twenty-five years of business experience:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to be overcome.
6. Treat failures as stepping stones to further effort.
7. Never put your hand out farther than you can draw it back.
8. At times bide! Always prudent.
9. "Amen say." What do they say? Let them say.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve by all means in your power, "a sound mind in a sound body."

PLEASED STATISTICS.

The statistics of the New York archdiocese for 1890 are as follows: Catholic population, 800,000; churches with resident priests, 152; without, 44; total, 196.

The chapel number 64; stations without churches, regularly visited, 48. Priests: Secular, 323; not affiliated, 27; regular, 146; total, 496. Brothers, including novices and postulants, 391. Religious women, including novices and postulants, 2,268. Seminarians, 2, with 262 students. Colleges, 4, with 1,167 students. Academies for boys, 18, with 1,116 students. Academies for girls, 32, with 2,405 students. Orphanage school, 7, with 1,710 students. Industrial and reform schools, 10, with 3,247 pupils. New York city has 50 parochial schools attended by 15,367 boys, and 50 schools attended by 15,772 girls. The country districts of the diocese have 30 schools attended by 3,721 boys, and 30 schools attended by 4,023 girls. Homes for destitute and wayward children, 10, with 19,250 inmates; hospitals, 6, with 1,167 inmates; homes for the aged, 3 with 806 inmates; insane asylums, 1, with 56 inmates. There are 44 conferences of the Society of St. Vincent de Paul with 1,200 members.

THE PRIEST WITH STANLEY.

Wisconsin's recent dispatch mentions a Pure Schynne, a Catholic missionary, as one of the whites now with Stanley and his party. The priest is a Rhinelander, says the San Francisco Monitor, a native of Wallhausen, near Kreuznach, and a student of Treves and Bonn. Obtained in 1880 he joined the Algerian mission in 1882, and in 1885 was sent out with a missionary expedition to the Upper Congo, to determine suitable sites for mission stations. He founded one among the Bayanzi, at Banganga, at the mouth of the Kasai river, and in 1887 returned to Algiers. In his recently published book, "Two Years on the Congo," he describes how on March 24, 1887, he met Stanley, together with Tippu, at Matadi, on the Lower Congo. Stanley was starting up the stream for the Aruwimi and Lake Albert Nyanza. On July 17, 1888, Father Schynne started on more for Zanzibar, and thence, via Salsani, after a journey of two and a half months, reached the station of Kipalapala, near Tabora, for which he was destined. The threatening attitude of the fanatic Arabs of Tabora, however, made it impracticable for the mission to be withdrawn, and Father Schynne, with numerous negro children who were being educated in the station, retired by Ujiji and Usumbara to the south of Victoria Nyanza. It would seem that a curious fate thus led him to Africa, at Usumbara; and he thus traveled under the protection of the great explorer to Mowapa. Probably the roads to the Nyanza are blocked by hostile forces.

THE DOMINICAN MONKS.

The celebration of the Feast of St. Dominic was the incentive of the following tribute to the order by a writer in the London Daily News:

"O! grand and noble were the monks of old! Thought to day upon their memory has been heaped every vice and foul calumny that wickedness could invent, and how and then, and in a hostile press, there crop up facts and incidents of their history that reveal some of the grandeur and nobility. The advocates of liberty, the ministers of charity, the patrons of learning, the friends of the poor; these were the men who, 'mid a rude and barbarous people, were the very source and promoters of religion, civilization, art, science and literature."

"Living examples of the gospel, they preached, they taught with hand and rod, rearing magnificent temples, executing beautiful paintings, illuminating the scriptures, contributing to the knowledge of mankind by their scientific discoveries, teaching to all the magnificent destiny of man, his rights and his duties, and handing down to future ages all that was best in their own and in those past. And it is against these that we have the libelers of to-day; the 'Reformation' historians, the 'free-thought' chroniclers, pouring forth their poisoned darts in the vain attempt to hold the monks up to scorn and ridicule, as idle, idolatrous and ignorant. Time will do for the memory of the monks what it has done for many a more great cause, and many a deed shall wake in praise that long has slept in blame."

THE APPEARANCE OF AN ANGEL.

One of the most striking sights in Rome is the Uffizi Gallery, which flings its majestic shadow over the turbid Tiber. Angel-voiced strains in the distance city just where Rome's finest bridge, the classic St. Peter's, crosses the Tiber. This historic fortification was not always thus named. Built by the Pagan Emperor Adrian to be his gorgeous mausoleum, it was covered with the most precious marble that Rome's conquered world could supply; and long after the glory of the Caesars had departed it bore the Pagan appellation of "Adrian's Mole."

In the year 593, when Gregory the Great was gloriously reigning, the city was swept by a merciless scourge for which the people had no name. The epidemic corresponded in every particular to our present influenza, only in a victims were seized with amazing rapidity, and they died in an incredibly short time. The entire city was filled with mourning and dread; and it seemed as if the exterminating angel would not leave a single human being within its walls.

In the midst of the desolation the Great Pope Gregory ordered universal public prayers and penitential austerities, with the hope of staying the smiting arm of God; and, placing himself at the head of the supplicating people, they marched in prayerful procession through the city, imploring the great God to have mercy and to spare. Then, whilst going with a teacher, he saw a vision. He saw St. Michael the Archangel sheathing a sword, as if to give assurance that the destroying hour had past. The scourge immediately ceased; and, in gratitude for the gracious mercy, the Pope and the people broke forth into a soulful Te Deum of thanksgiving.

The grateful Gregory, then, recalling the face and figure of the angel, had him moulded into exquisite marble; and, in memory of the wondrous event, placed the statue upon the pinnacle of Adrian's

Mole—which from that day to this has borne the name of the Castle of St. Angelo—Orthodox Uolcan.

A THANKFUL HEART.

The following pathetic incident happened some winter ago in the city of London, and is vouched for in every particular:

It was the Christmas season, and in a miserable apartment, within sound of the bells of St. Paul's Cathedral, a boy lay dying for want of food—in other words, starving. There was merit all over the great city, and in most parts of it there was plenty, or at least comfort. Women clad in rich furs thronged the streets on holiday thoughts intent, and children had already grown weary of their Christmas toys and longed for fresh ones. The weather was bitterly cold. The wind crept into the crevices of unguarded houses and chilled the blood of pedestrians. It crept, too, into the cellar where the child was. He was not dying a comfortable death, nor even a clean one. There was a hole in the wall, and a damp clay pit, which the slugs of tide-water never left, and where foul insects crawled. The father had long been in a drunken state. The mother had struggled on. She had known better days (she could not well know worse), and because of the memory of those days a little spark of hope gleamed through the sullen darkness of her life.

She had taught her child to be thankful for God's mercies. And there he lay, dying, and in his little breast a grateful heart was feebly beating. But he was so ill! Was there any way to keep out the piercing wind? The mother tore a board from the wall and placed it against the bottom of the door.

"On," whispered the child, "I don't feel so very cold now! Mother, what poor boys do who have no board! I'm so thankful for it!"

Then he smiled, and the grateful little heart ceased to beat. Who doubts but that it was taken to the Sacred Heart of him who, like the child, had not where to lay his head?

ON THAT CHILL WINTER NIGHT, WHEN SOULS WERE PASSING UPWARD.

Upward pure, white throne, This child's soul the countless myriads making. Was lifted to "thine own."

FATHER AYWARD vs FREEDOM.

To the Editor of the St. Thomas Times: Sir—"Freedom" may well be proud of the consolation and pleasure I derived from your article on "Free Trade and Protection." Without, however, expressing myself "pro or con" on the question, he feels obliged to assume the Rev. Father is as bitterly opposed to freedom of trade as he is to freedom of religion." By these words he seeks to bid the real Protestant, I felt, viz, that article showed the true spirit and saying of the writer, and confirmed my assertions and falsehoods. I have shown, and which so far he has failed to deny. How can he assume I am opposed to free trade? No words of mine warrant such a supposition except to the bright imagination of his own preposterous self. That I am opposed to freedom of religion is another error, or rather conclusion, he arrives at without stating one reason—for reason he has not.

Nothing in my letters allows him to say so. He knows from authentic history that liberty of conscience and freedom of religion has always been granted by Catholic and Protestant alike. This fact I have already demonstrated to the satisfaction of every reader. Selfishness is not a characteristic of the Catholic priesthood; no body of men can be said to practice self-denial and humility better than they do. At there are exceptions to every rule, "Freedom" classes me among the exceptions, and in my own imagination he concludes again, I imagine and without cause, that those who differ from him and who repudiate the claims and pretensions of the Catholic Church are "ferocious bigots." Again I ask what foundation he has for thinking that my vanity is so great? So far in my letters I have not appeared to my own taste or that of my readers to make them imagine anything. The schools of Quebec are not for training the imagination, but schools that give and reasonable solid education, teaching facts not assertions of imagination. He is wrong, therefore, in leading some people to believe that I suppose myself to be the sole repository of truth and wisdom, etc. As to term "freedom bigots," this is a strong that small number of men, equally unpoplar with the bulk of Protestants as well as Catholics—for their object is obviously hatred of fellowmen under the name of Equal Rights for all.

"Freedom" has written several letters now, each one containing statements long ago refuted; besides these he has repeated the question and never given argument or reason. Thus in his last letter he says: "He does not strive to convince by argument and reason, but manifests the position of savage revenge. He would fain make believe that what he asserts should be accepted as gospel truth." In his preceding letter he says: "He is more concerned in confusing argument than in arriving at truth." In his third letter he says: "The more Father Ayward attempts to support his contention the more he fails to prove that the Catholic Church is the true friend of education, etc." These and many other statements he makes. I might retort, and merely say that what he asserts he never proves. Since in all justice I may deny without proving my denial. However, I have said him plainly that every day's reading of his letters is a wearying and a wearying of the same assertions repeated. He again calls to mind the "Revolution of the Edict of Nantes," a revolution which the Catholic Church had no more to do with than "Freedom" himself. Why, he asks, were the Huguenots? History will tell him, if he reads impartially, that these Protestants of France were ejected from their country because they were on account of their treachery and their attempts to raise rebellion. To protect himself and his kingdom, Louis XIV, without the consent or the consultation of any bishop or priest, ordered their expulsion.

mon. This he will find in any of the histories of France. The Pope, it is true, had a medal struck, but not as "Freedom" says, to commemorate the massacre of St. Bartholomew, as an act of persecution, but as an act of thanksgiving for the supposed delivery of the King from his assassins. It was three months afterwards he learned the real truth of the massacre.

He tells us he has no desire to resort to epistols in his letters, yet a few lines further down he pens the most insulting words he can use, and makes the most menacing accusations, which in his heart he knows to be false. His statement of the History of England, and King John, obtained by the barons of England, and their subsequent excommunication by Innocent III, is, I must say, an absurdity. For proof see "History of the Popes" by Innocent III, et de Los Otemporarios, 3 vols., Paris, 1838. (See also Lingard's History of England—John.) From these historians any one can see that the act of Innocent III was an exceptional one, prompted by reasons extremely to be regretted; that his Bull had no practical result; and that both his predecessors and his successors in the papal chair sanctioned, at least did not condemn, the political franchise contained in that famous instrument.

1. The Charter drawn up by the barons in 1215 was not a new document, but Cardinal Stephen Langton, Archbishop of Canterbury, found in the archives of London and brought to the notice of the barons one that had been issued by Henry I. shortly after his accession to the throne in 1100. (Harter, vol. 3, pp. 324-25).

2. In annulling the Charter, Innocent promised the barons that he would induce the King to consent to whatever might be just or reasonable, to take care that the Crown should be content with its just rights, and the clergy and people should enjoy their ancient liberties. (Lingard, 3rd vol., p. 32, quotes Rymers.) Thus it was not on the basis of the liberties that makes him Innocent's enemy. These liberties were of long standing in England, and sanctioned by Rome itself.

3. Was the Charter annulled by Innocent or did even the Bishops accept his decision? They did not. They maintained that the rigorous measures adopted by Innocent "had been obtained on false suggestions, and for objects not within the jurisdiction of the Pontiff." He had no right to interfere in temporal concerns; the control of ecclesiastical matters had been entrusted by Christ to Peter and Peter's successors. (Lingard, vol. 3, page 62.) These and other reasons go to show that Innocent III never excommunicated the barons for obtaining what was granted on hundred years before, but on account of their threatening the King—inviting Louis, the eldest son of the King of France, to occupy the throne. And Freedom is equally absurd in citing this act of Innocent's as he is in citing the massacre of St. Bartholomew, or even the Bruno execution. The readers of the Times expected a grand exposure of Bruno's case in his last letter, but alas! only a repetition of what he said some time ago. "Freedom" cannot see anything in Bruno's writings that makes him odious to Protestants as well as Catholics. It needs but this assertion to convince me that I was willing not to antagonize a Protestant, but an out and out Infidel. He must be one, for he approves the doctrine, seemed to still make headway and they all gave their opinion that it was simply a matter of time, and that I got one of the boxes of "Morse's Pills" and have taken three boxes of them up to the present writing. I can again do my own work and feel better than ever.

No Female Should be without Them.

W. H. COMSTOCK, Esq., Buffalo, Fairchild Co., Ohio. Sir—For the past 25 years I have been suffering from a disease which the doctors said would result in prophy. Tried doctor after doctor, but to no purpose. The disease seemed to still make headway and they all gave their opinion that it was simply a matter of time, and that I got one of the boxes of "Morse's Pills" and have taken three boxes of them up to the present writing. I can again do my own work and feel better than ever.

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