somewhat a differ. arriage, inasmuch who pretends that g but a religious tedly a sacrament nich Christians are old of the Church. pect that at least frivolity in its ad-, once the door is the administration restraint is soon renot, therefore, very read such paraving, which we clip er. The headlines al character of the

R BAPTISM. Wore Hunting Boots the Water with i that a large crowd

persons assembled at South Amboy, he immersion of Mr. eophyte. whose nest described. It will ne was "dressed in lean shaven." The currence goes on to

presently appeared hip boots. Indidate by the arm ntil they had gone rds from the shore. ation began singing ering a prayer, the

e shore waiting for

his bodily and imwater. Mathis was unable to He soon recovered, assisted to a carriage home.

worth while to teleall parts of the councertainly something ny." nons has also become

mon. We presume ear of some humorous nistration of the only nent which Protestantrd's supper." In fact ow relate incidents in with which could not sement, notwithstanda very serious side to

V. WM. CASEY, OF HESTER.

uary there died at St. Rochester, New York, y. Father Casey had st of Palmyra, in the , for over forty years, e only when ill-health nfit for a continuance uggled bravely, howars, unwilling to sever ion which he had held but advancing years ad to be taken into ne was forced to re-y's hospital, where he past couple of years— t attended to with less by the good Sisters n. Up to within a few eath he was unable to

oly Sacrifice at the pital. Casey was born Ireland, on the 820; and received at All Hallows college, aised to the priesthood

me to this country in and only parish durlife being Palmyra. to the outlying mis and Macedon. d by his brother, Dr. ester, New York, and Sheehan, who still reve place - Limerick priest was most highly is Bishop and brother

diocese of Rochester. st notable trait in his scrupulous performluty pertaining to his During the years of During the years of lmyra as parish priest r his fervent devotion ne in temporalities, but in spiritual matters. he ever had a special very dear to his heart to bring them up faithast members of holy in maturity and ad they would prove a

th in which they were took place on Friday, om the residence of his

asey, 25 Sophia street,

the the statedord, where the science of the control The streeting of the course of

The local Methodist ministers in their weekly meeting Monday resolved that it is best for the Church not to legislate against sin, but to leave that to the individual conscience of members. This sort of action, whatever it happens to means seems a rather odd performance for ministers, any way one looks at it. While it is left to Protestants to interpret the Scriptures, their "rule of faith" for themselves, it is probably consistent that they should be permitted also to decide what is sinful and what is not, but where does the Church come in and what becomes of the mission of the ministry? If the only service which dominies are empowered to render, is to exhort their flocks to righteousness without being authorized to define of what righteous ness consists, it is not surprising, in the light of the Methodist ministers' resolution, that the meeting houses are empty and the preachers' profession uncomfortably overcrowded.

To anyone who has carefully observed the

preachers' profession uncomfortably overcrowded.

To anyone who has carefully observed the
trend of Protestant religious activity, the
spirit actuating such decisions as the one in
question, does not present much of a difficulty. The refueal of even good Church
members to accept the counsel of their
nominal teachers as of more weight than attaches to an individual opinion emanating
from any other source, has left the preachers
no option, but to place themselves on this low
plane in the economy of "institutional "religion. They are obliged to frankly acknowledge that they have no "call" to their special
work in the Church, or find themselves
mcontinently deserted by the people who are
supposed to need their ministrations. Hence
they wisely conclude that it is best to concede that the right of private interpretation
extends to matters disiplinary as well as

who had been educated by the Jesuits; tory of Councils," vol. ii., page 112. Now we submit that these Bishops at Sardica twenty two years after Nice, knew better the meaning of the Nicene canon 6 than Dr. McAllister knows fifteen hundred and fifty years after. This canon 6 was fresh in the memories of the Fathers of Sardica, and yet they saw in it nothing inconsistent with their recognition of the supremacy of the Bishop of Rome.

We therefore conclude than in canon 6 of Nice there is no denial of Papal supremacy, and that consequently that canon can contradict no formal definition of the supremacy by any subsequent Council.

TO WHAT RELIGIOUS NEGATION LEADS.

The local Methodist ministers in their weekly meeting Monday resolved that it is best for the Church not to legislate against sin, but to leave that to the individual conscience of members. This sort of action, whatever it happens to means seems a rather odd performance for ministers, any way one dashed aside all the ties which hold society together, when medical succor was not to be purchased by gold, when the strongest natural affections had yielded to the love oilife, even then the Jesuit was found by the pallet which physician and nurse, father and mother, had deserted, bending, over infected lips to catch the faint accents of confession, and holding up to the last before the expiring penitent the image of the expiring Redeemer.'

"He believed, and they all believed, that if to morrow the occasion arose, if pestilence

deemer.

"He believed, and they all believed, that if to morrow the occasion arose, if pestilence again breathed its deadly breath upon this land, that heroic devotion, that sacred courage which extracted that encomium from Lord Macauley would be found again animating the Jesuits of the present day. And let him emphasize this of the Jesuits whom he had known so long—that whilst they had always been the best and most emphatic representatives of the creed they professed whilst they bore far on high the standard of the faith they professed, they never inculcated any disparagement or any ill will towards any individual because he differed in religious belief from them. That was his experience and he proclaimed it, notwithstanding the flippant criticisms of traditional prejudice, and it was their experience, and in this country it was a salutary and delightful experience.

this country it was a saintary at congression of the congression of th

ever done for God unless the instrument is fashioned to the likeness of the Sacred Heart."—Ave Maria.

THE ORANGEMEN IN TORONTO.

The city of Toronto is dominated by the Orange lodges. The Orangemen have not a majority of the population enrolled on their books, but they hold the balance of power. As a consequence the Catholic minority are almost wholly excluded from the honors or emoluments of cflice. The Canadian Orangeman brought his bigotry with him from Ulster. Until the present year Belfast, which is the centre of Orangesmin Ireland, rigorously excluded Catholics from all civic honors. Toronto, which is to Canada what Belfast is to Ireland, has followed the same policy.

Our able contemporary, the Toronto Catholic Register, has taken pains to collect and publish a tabulated statement showing the total number of persons employed by the city in the several departments and the salaries or tees which they receive. The exhibit is not creditable to Toronto, which claims to be an enlightened and progressive American city. It discloses the fact that while the Catholics mumber about one sixth of the population they fill only one-hundredth of the offices, and also that while they pay more than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxes they draw less than one tenth of the taxe

PHARISAISM.

The clergy of one of the Eastern cities protested against a public dinner for poor children on Christmas day. We commend their action. As the Providence Visitor remarks, "turkey dinners free in some public place are helpful neither to good morals nor good citizenship." Labelling paupers is an encouragement to mendicity. If those who are moved betimes to dispense turkeys and old clothes to poor children would only provide the parents with work, and see that they received living wages, there would be no need of "public spreads," which, as the Visitor says, are demoralizing. Much of what we call philanthropy is probably pharisaism, at least there is something suspicious in the tendency to do good deeds in the market place and to exploit them in the newspapers. There may be more genuine good heartedness in helping a man to earn \$1 than in giving the worth of \$2 to his children. There is certainly more sense in it.—Ave Maria.

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