

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, APRIL 27, 1883.

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FROM OTTAWA.

On Thursday, the 19th, Hon. Mr. Costigan moved that the House go into committee to-morrow to consider the following resolution:—

"That it is expedient to make more ample provision respecting the regulation and collection of tolls and dues for the use of Government works constructed to facilitate the transmission of timber and lumber down rivers and streams, to authorize the Governor-in-Council to make regulations in that behalf, to require the verification of statements respecting such matters by oath, and to impose penalties for infractions of such regulations, and to provide that timber and lumber and products thereof shall be liable for such tolls and dues, and may be followed until the same are paid." Carried.

Before the orders of the day were called, Mr. Bergin denied the truth of a statement in the Toronto Globe, to the effect that he had been anxious to avoid a vote on the Orange Bill, but had been unable to obtain a pair. He said several members wished to pair with him, but he refused.

Sir Leonard Tilley moved the House into committee to consider the following resolution:—

Resolved, That it is expedient to provide by law that a bounty of one dollar and fifty cents per ton be paid on all pig iron manufactured in Canada, on Canadian ore, between the first day of July 1883, and the thirtieth day of June, 1886, inclusive, and that a bounty of one dollar per ton be paid in like manner on the same manufactured between the first day of July, 1886, and the thirtieth day of June, 1889, inclusive.

After some discussion the resolution was reported.

After recess, on motion of Hon. Caron the House went into committee to consider the resolution respecting the pay of officers and men of the Active Militia for each day's drill of three hours, under section 45 of the bill to consolidate and amend the laws affecting the Militia of Canada.

Mr. Landry in the chair.

After some discussion, the committee rose and reported the resolutions, which were concurred in by the House.

The bill to consolidate and amend the laws affecting the Militia of Canada was reported from committee, with amendments.

Mr. Ross (Middlesex) moved that the bill be referred back to the committee of the whole House with instructions to add the following words to the clause providing that the Militia should be subject to the Queen's Regulations and Orders for the Army, which are called out:—"But nothing in said regulations and orders, so far as relating to the establishment of canteens, shall render lawful the sale of beer or malt liquors of any kind whatsoever."

After remarks from Messrs. Caron and Blake, on motion of Sir Leonard Tilley, the debate was adjourned.

The House proceeded to consider the report of the Committee on Ways and Means, and passed the item respecting the duty on books after discussion. Several other resolutions were also concurred in, all to come into effect on April 30, excepting those on agricultural implements and pig iron.

The breaking off of negotiations between the C. P. R. and Grand Trunk has given great satisfaction here. The position taken on the subject by independent journals, such as the Montreal Star, is cordially endorsed at the capital. The Star says:—

The collapse of the negotiations between the Grand Trunk and the Canadian Pacific Railway Company must be regarded as an escape by the country from a great peril. The Canadian Pacific is a child of the State, and, although its interests are not always identical with those of the country, the country has, nevertheless, an enormous vested interest in the concern. The principal plea or excuse for the enormous subsidies lavished upon the road, was the prospective deliverance from a monopoly which seriously handicapped Canadian commerce. Many people believed that even that emancipation could be purchased too dearly, and the prodigality of the Government in its concessions to the Canadian Pacific Syndicate created no little admiration and a great deal of amazement. The country has a very tangible interest in preserving the independence of the road to which it has invested so heavily. The Government never seems to have anticipated or to have provided for such a contingency as that which has recently arisen. The monopolistic policy of the Grand Trunk has been pursued to a suicidal degree. It has increased its financial obligations out of all proportion to the increase in its working and earning capacity, and does not seem to appreciate the fact that such a policy must find a limit somewhere. Grand Trunk influence has done much to cripple the Canadian Pacific in the London money market, but we regret to see the slightest disposition on the part of the Canadian Pacific directors to entertain such overtures as the Grand Trunk has seen fit to make. The country has so large a stake in the Cana-

dian Pacific that it cannot afford to allow the Grand Trunk to take advantage of its necessities, and the Canadian Pacific directors have only to take the people into their confidence, to be able to defy the Grand Trunk. The terms of the proposed agreement would utterly destroy the interest of the country in the Canadian Pacific and the country has a greater interest in preserving the independence of the road than even the stockholders. We are not antagonistic to the Grand Trunk, but we protest against the perpetration or extension of a railway monopoly of such proportions. The fact that such proposals are considered worth a moment's consideration is a weighty argument in favor of Mr. McCarthy's bill to establish a court of railway commissioners, as much in the interest of the railway companies as of the public. The Canadian Pacific has everything to gain by publicity, and we must confess we are a little puzzled in the face of Mr. George Stephen's circular, dated April 9th, to the Grand Trunk shareholders, to understand him listening to such proposals from the Grand Trunk directors.

He has, we imagine, less to fear from the pronounced antagonism of the Grand Trunk, than from the "better policy" which seems to be hinted at in the last sentence.

The Canadian Pacific has in truth a great deal to lose and nothing to gain by any combination with the Grand Trunk against the rights of the public. On Friday the bill authorizing the Grand Trunk Railway Company to continue its pooling arrangements with the North Shore Railway for fifty years, met with strong opposition in the Railway Committee today. The bill was promoted by Mr. Colby. Objection was raised to the measure on account of the very late period in the session at which it was introduced, and that without regard to notice, and also on its merits, as doing away with a competing line and increasing monopoly. It was pointed out, however, that as the Grand Trunk now practically owns the North Shore it was too late to remedy the monopoly evil. Further consideration of the bill was postponed till Tuesday next. The committee passed a bill authorizing the Northern Railway Company to issue perpetual debenture stock for the purpose of redeeming their first preference bonds, which mature 1st August, 1884, also authorizing the Northern, Northwestern and Sault Ste. Marie Railway Company, to build a line from Ravenhurst to Calder Station, and to change its name to the Northern and Pacific Railway Junction Company.

The Sub-Committee on the liquor traffic question to-day received a deputation from the Licensed Victuallers' Association and heard their views with reference to proposed legislation. To-morrow a deputation from the Dominion Temperance Alliance will appear before the Committee for a similar purpose.

It is now evident that this is to be a brisk season in immigration to Canada. A late despatch from Liverpool says:—

Owing to the unprecedented demand for passage across the Atlantic, the Allan mail steamship Company were to-day compelled to despatch three of their fleet, the "Parisian," "Austrian" and "Grecian," carrying two thousand four hundred emigrants for Canada. A large number also left on the Dominion line steamer "Ontario," making altogether nearly three thousand people leaving Liverpool in one day for the Dominion, more than double that of any day on record. Nearly half the number are bound for Manitoba, and it is estimated that they take away capital to the amount of upwards of £100,000.

The session is likely to continue for at least three weeks in May.

P. C.

THE CATHOLIC MUTUAL BENEVOLENT SOCIETY.

SERMON BY FATHER WILLIAM, O. S. F.

The following beautiful discourse was recently delivered in Chatham on the occasion of the annual communion of the members of this excellent society:—

"Fraternitatem diligite." Love the brotherhood. (1. Peter 2. ch.)

Dear Christians! if St. Peter lived in our present age, he would not hesitate to preach most earnestly, what he wrote so beautifully to the faithful of his flock: "Honor all men; love the brotherhood; fear God."

Nowadays everything goes by association. In every department, in every walk of commercial and social life, we have what are called "rings, circles, companies, corporations, associations, societies. Get up a railway—you must have a company. Start a library, an insurance office or a series of amusements, you must establish a circle or union. Carry out political ideas; parties are formed with leaders and officers. In the world many associations, especially secret ones, are in the hands of Satan, against the Church of God. God will have his society of people, the Church must have her array, and men must save themselves in our days, just as many lose themselves by association; it is not very strange to see, how even Catholics will take such a deep interest in the promotion of associations of the world and sometimes of corporations hostile to our own holy Church?

I will avail myself of this opportunity to protest against such a spirit, and in order that you may understand and appreciate the excellent workings of well regulated Catholic societies, and especially of the C. M. B. A., reflect with me on the following questions:

a. In what light should we look upon Catholic Associations?

b. Why is the C. M. B. A. so worthy of our attention and support?

I appeal to the members of this society not only personally to persevere in this

good cause; but to try, every man of you, to gather as many as you can of your friends and of those whom your influence reaches to become associates and brothers of this useful, salutary and honorable body.

There are parties who are very indifferent and others again who are hostile towards our societies. Any religious or temperance or benevolent association is a bugbear to them. Now, is this sensible or fair? Are such societies really so unworthy of our esteem and patronage?

I answer: no fair-minded man will censure organizations, which are honorable in their object, reasonable and sound in their nature and legitimate in their origin. All truly Catholic associations are of such a character. Their objects are sublime and honorable.

The different societies of our holy Church are sanctioned and established either for the purpose of promoting the glory of God, of honoring His saints, of proclaiming one's belief in the mysteries of our faith, or by united prayer and Holy Communion to be guarded against the evils of body and soul, or for the mutual encouragement by good example to perform the spiritual and bodily works of mercy. Surely such aims are dear and worthy in the eyes of every sincere Christian, and particularly to the members of our societies, who are reminded of these objects by the usual emblems, such as the cross, the heart, and the anchor.

All societies approved by the church are commendable by their very nature. Does not sound reason tell us that different plans are much easier carried out by the united efforts of many, than by the slow though hard endeavor of a single individual. How true are not the words of a German poet:—

What keeps the mill in motion?
What turns the wheels around?
The union of drops that grow
To a mass as on they flow.
Thus man is made of man
To carry out his work of plan.

Everywhere from the temple of Minerva to the workshop of the mechanic the motto prevails: In union there is strength. If the world carries out its plans by association, it is of great importance that the church should have safeguards, legions of honor, have armies in imitation of the army of St. Michael, with the motto: *Omnes in Deum—Who is like unto God.*

Our Lord says: "Where two or three are gathered together in My name, I am in their midst."

Hence in a Catholic society there is blessing from Christ; for the mutual edification by the light of good example; for practical charity without much difficulty; here primitive Christianity and true brotherhood are resuscitated and promoted. They were one heart and one soul. Irish, French, English and Scotch, Germans, Canadians and Americans, all shake hands together in universal brotherhood.

Our Catholic societies have a solid and legal origin.

Man by nature is a social being. Men associated together almost from the beginning of the world. God called the good together and made them His chosen people. They became a grand army of Jehovah, a monumental nation of unforgetting traditions and teachings. Then Christ appeared and laid the foundation of true Christian union: "Love your neighbors as yourself. As you wish others to do unto you, do you also unto them."

The religious and charitable associations that now exist are offerings of this perfect Church and are not connected like mere leaves, but like bark to the tree of the Church. They thrive under the sanction and protection of the Bishops, and are guided by the respective pastors. Dear Christians! we should therefore encourage each other to become members of our associations in order to bring the salvation of our Saviour home to our fellow-men.

But what should we think of the members themselves? There are in most societies three classes of individuals, the exemplary ones, the lukewarm and even wicked ones. The good and exemplary members are the glory of our holy religion; they are like a light burning in the light-house; they are not merely whitened sepulchres, but combine with the outward rules of the Association real inward sanctity. The sacraments of the church, the statutes of the branch and their fidelity to God gives a peculiar splendor to all their endeavors and reflects great credit upon their Holy Church. Every Catholic society is held in esteem in proportion to the excellence of its members.

The indifferent and lukewarm members are useless for the Church and society. They are distinguished from the people of the world only by outward and mechanical regulations; they are dead-heads and of no benefit to our holy religion. The meeting alone and other exercises are of no intrinsic value and effect, and of no merit for heaven without good works. And what shall I say of the bad members of Catholic associations? They should not at all be permitted in any Christian society. They are a disgrace to the Church. St. Paul says of such: "For your sake my name is despised among the Gentiles." No matter what office a member occupies in a society, if he is a bad Catholic he should be expelled from a Christian body of men. It is true nothing extraordinary is required only what God asks of them. Look at St. Joseph: He was a just man and now he is in heaven. He is the model of a member.

If a member lays claim to manhood he must be able to control himself. Yet there are some so-called men in our times who are constantly preaching to others although they cannot even govern their own feet. Such members who are addicted to drink and other vices are no men at all, though bodily they have the strength of a Goliath or Sampson. Un-

faithfulness is another sign of unmanliness. A truly Christian man will live in such a manner that he is not afraid to die.

They are something like Voltaire. For years he leads a bad life but on his death-bed he is afraid. He was not a man, but a boy even in the days of his manhood. Piety is a necessary condition of truly Christian manliness.

And now let me bring down the matter a little nearer to ourselves.

Dear members of the C. M. B. A. and beloved Christians of this parish, let me draw your attention to our own society.

I feel pleasure in being enabled to recommend this association on account of the incalculable good it is effecting in this congregation. Its basis is prudence and judgment, its conditions are strictly legal and its object is the God-like work of charity.

It would be a fatal error indeed to suppose that our Lord forbids us to have a reasonable and prudent care for the temporal welfare of the family and others. The very organization of human nature requires this.

In creating man as a social being, as members of a family and of a large society, God had the end in view that one by his particular talents and means should supply the wants of another. Fraternal and domestic charity is the fundamental law of Christianity. Our Lord says: "All things whatsoever you would that men should do to you, do you also to them." Matt. vii. 12.

This charity tells us to assist each other in all the struggles of this life.

If in a stormy sea, after the vessel has been wrecked, the crew are tossed about in a boat or on a raft, each man becomes interested, not only in his own safety, but in that of his fellow-voyagers. Thus in the sea of life, on which we are tossed about by the billows of adversity, it is but natural that we should manifest towards each other a feeling of mutual tenderness and sympathetic interest. "Love your neighbor as yourself."

And this grand principle tells every man to have a particular care of his own. "If any man have not care of his own and especially of those of his house he hath denied the faith and is worse than an infidel." 1. Tim. v. 8.

Verily, such a one denies his own natural instincts. Now the C. M. B. A. have alleviated the wants of many orphans and widows. How many would be starving to-day only for the united efforts of the branches in Canada and the United States. Many a family would have been thrown out upon the coldness of a merciless world—without the Beneficiary of \$2,000, which is immediately given to the heirs in accordance with the will of the deceased brother. How many in this congregation could easily do what the members of this society have been doing within the past few years and thereby provide a substantial sum to their families? Death may surprise you and what will then become of your wife and children? Just a little economy will enable you to save the \$15 per year, by which you help your fellow-men and especially your own.

These temporal pursuits, however, do not prevent our members from accomplishing their spiritual duties. On the contrary their constitution strictly enforces the fulfillment of their religious obligations.

It is the sacred duty of every member to attend divine services, to support the church and school and to receive the Holy Sacraments under the pain of excommunication.

Was it not highly edifying to see the members approach the Holy Communion table in a body this morning in honor of St. Joseph, their patron and model? And do they not in somewhat follow his example?

St. Joseph's arms were the carriage in which the infant Jesus rode over the desert and from the land of Egypt. St. Joseph's cottage roof was his shelter for those thirty years of secluded life in the history of Christ.

Now our Lord tells us that one standard of final reward shall be the care that we have taken of Him in the persons of the faithful. "Come ye blessed of my Father, for you have done to the least of these my brethren, you have done unto Me."

If a king were to miss his way and enter your abode, would you not make every effort to receive him and divide your supplies with him? You do the same by belonging to the C. M. B. A.

Faith and Charity go together hand and hand by helping others and laying up for your family and providing for them after your death.

In conclusion, let me remind the members of this parish, that the C. M. B. A. is not a mere cold and speculative insurance company, but a charitable and a thoroughly Catholic organization.

"The just man liveth by faith." Rom. i. 17. St. Augustine says: "Bear aloft in your hand the lantern of faith, supplied with the light of Christian charity." The material sum is not the only estate transmitted by a deceased brother to his heirs but there is still more valuable inheritance left through a will carefully made. Need I tell you that the estate, the inheritance to which I allude, is example? The example of a true Catholic is what every member is bound to be by the very statutes of the society. May every member remain true to the constitution of his society and his church and gain many more members for the society, and may every one of you die as happy as St. Joseph. "Well done good and faithful servants enter thou into the joy of thy Lord." Amen.

THOUGHTS THAT DUN.—Rejected communications.

CATHOLIC PRESS.

Catholic Review.

It has been estimated that over 2,000 divorces are annually granted in the New England States. Here in New York we have had over our share. According to a statement made by an official of the County Clerk's office, it appears that there were 276 divorces granted last year by the Supreme Court of New York County. Ninety per cent. of those divorced were of American origin; Germans came next. There were a few French people and no Irish. These were but a few, and these Germans, professing the Catholic religion.

The tendency of the times, especially among our Protestant friends, is to overlook the fact that Christianity is an objective religion. Realizing more and more independent discussions of modern thought reveal its weakness, that Protestantism, as a well-settled, well-defined, distinctive system, at unity with itself and in harmony with universal truth, is impossible, there is a powerful tendency to make religion purely subjective. In other words, the tendency is to discard the supernatural and to fall back upon mere natural religion.

Western Watchman.

A LEADING Ritualist of New York says his mind "is not made up on the question of a ritual confession; but if it does not good it cannot do harm." The law should be invoked to suppress these Rip Van Winkle father confessors.

The attempt of the Episcopalians to revive the seven sacraments, after their slumber of three hundred years, recalls the story of the Seven Sleepers.

Now that the Council of Convocation has had its run, we hope some one will dramatize a play with the title: "Rip Van Winkle with a Mitre on."

A METHODIST preacher, Monday last, said St. Patrick was not a Roman Catholic Bishop, but an itinerant Methodist preacher. Well, he had no wife. And who ever heard of an itinerant Methodist preacher without a wife. He was in the habit of making the sign of the Cross three hundred times a day and three hundred times a night; and there is not an itinerant Methodist preacher in Christendom who knows how to make the sign of the cross. He believed in the Mystery of the Trinity which no itinerant Methodist preacher dares to talk about. Lastly; he wrought miracles, which no itinerant Methodist preacher has ever done. Patrick never delivered a political harangue in his life; and who ever saw a Methodist preacher who was not a partisan politician.

Methodist preachers have ever done. Patrick never delivered a political harangue in his life; and who ever saw a Methodist preacher who was not a partisan politician. The church governed the Irish church in peace and unity, leaving to everyone the large liberty consistent with the common weal. Who ever saw a Methodist who was not a meddler and did not signalize his entrance into every new neighborhood by getting up some narrow-minded little coterie of lousy-bodies to regulate other people. Finally Patrick minded his own business, which no Methodist preacher knows how to do.

Boston Pilot.

THE "German Barber," in the New York Sun, happily hits the nail on the head when he compares England's outcry against American dynamite sympathizers with the remonstrances of a man like the neighbors object to his beating his wife: "Der drouble is not here alretty, it's on your side of der big spinning wheel. Dond gomblain of der echo; you will not here it if you shoop der orithinal noise."

MR. DION BOUCICAULT was called before the curtain at the Star Theatre, New York, last week, at the end of the second act of "The Shogun." The applause was hearty and prolonged. Mr. Boucicault took advantage of the opportunity to make the following speech:—"You have accounts in your newspapers every morning," he said, after thanking the audience for the kindly reception of what he called his old play, "If the darker recesses of life in Ireland—views darkened by the English press. Well, we here try to give you more cheerful pictures of that green island which so many of us love; and I beg that as you read the English news from Ireland to-morrow you will concede to it quite as much of fiction as you have seen on this stage to-night."

THE Pall Mall Gazette uses almost the words of the Pilot in commenting on the true threat of the London Times: "The day of remedial legislation for Ireland is over." "One more thing, then," says the Gazette, "is also certain—namely, that if the day of remedial legislation for Ireland is over, the replies by dynamite will not slacken. Everybody has seen this in the case of Russia. When dynamite first was set to work, in that country, the English press warned the Czar to meet the plotters by granting legislative reforms. He was urged not to suffer himself to be scared into the ways of reaction, but to apply himself steadily to removing grievances. English writers who were so profuse in such counsels, ought now to follow their own principles in their own difficulties. . . . As for the proposal which is just reported that the European Powers should establish a force of detective police to cope with secret organizations of all kinds, including Anarchists, Nihilists and Fenians, that will not help us—for this reason, if for no other, that the United States will certainly have nothing to say to any such project."

THE admirable Lenten sermons of Dr. Dix, Rector of Trinity Church, New York City, have made a deep impression on many of those who heard such emphatic words of Catholic instruction and warn-

ing. "Women," says Dr. Dix, "are responsible for the decay of the home life in America. The ideal of an honest, earnest, modest, simple womanhood," is being superseded by a poor substitute made of "vulgarity, heartlessness, froth and chaff." "All about us we see wrecks of homes, the shadows of ghosts of homes. Slowly are dying out the home life, the home influence, the home training, the home religion." And here is Mr. Dix's enumeration of the sins which bring about this prevailing and terrible state of things:

1. The lack of serious views of life, and the habit of turning the thoughts exclusively to enjoyment.

2. The degradation of the idea of matrimony, as shown by entering into that estate for low and unworthy motives.

3. The deliberate determination of some married women to defeat the objects for which marriage was instituted; to have no real home; to avoid first the pains and next the cares and duties of matrimony.

4. The habit, where a home exists, of neglecting it by spending most of the time away from it, running up and down in pursuit of excitement, and turning their children over to the care of servants.

5. The growing indifference to the chief of all social abominations, divorce, and the toleration of lax notions.

London Universe.

MR. GLADSTONE is said to be a "grand old man." Mr. Gladstone ought to be also a proud old man. Though the British public have long ceased to believe in saints, and all the belongings of saints, an exception seems to have been made in case of Mr. Gladstone—indeed, more than an exception, for, although he is not yet gone to his account, his admirers have positively canonized him, and a Gladstone worship has virtually been set up. One of these admirers has gone in for the purchase of the chair Mr. Gladstone used to occupy when he went to church at Cannes, and the cherry-tree felled by the hand of "the grand old man" during the recess, has been presented to the members of the Liberal Club, who have decided to convert it into as many relics as possible whereby to make money and to hold up their idol for general admiration.

OLD CATHOLICISM, which is on the wane in Germany, is losing ground in Switzerland, too, from day to day. Some years ago, when the new-fangled sect was in its prime, the Cantonal Parliament of Berne decided to establish an Old Catholic faculty in connection with the university of that town. The faculty was a parasite plant from the first, and now it seems as if it were gradually vanishing into thin air. This, at least, is to be inferred from the following statement, which we translate from the Gazette de Lausanne: "M. Hunsauld, Old Catholic professor of theology in the University of Berne, has tendered his resignation. The faculty now consists only of one professor and one student." Hitherto, that faculty has cost 300,000 francs, or about £12,000 of our money, and has produced no more than two Old Catholic divines—that is to say, the education of each of these two worthies has cost the Canton 300,000 francs, rather a stiff figure for such a microscopic result. The Cantonal Parliament has now been requested by the Government to pass a bill, dissolving the Old Catholic faculty and calling on the one surviving professor to betake himself, with his interesting young charge, to fresh fields and pastures new.

NEW PUBLICATIONS.

We have received from the popular publishing house of Benziger Bros., New York, copies of most useful and entertaining books lately published by them, namely: "The Christian Father," "The Christian Mother" and "A sure way to a happy marriage." The two former are published in neat paper binding at 25 cents each, in marquette at 35 cents and cloth at 50 cents, while the latter may be obtained at 29 cts., 40 cts. and 50 cts. in the same styles of binding. These books have received most deserved praise from the clergy of this country, calculated as they are to be of great benefit. The Archbishop of Toronto says of one of them: "I had to stop the reading from time to time to utter a strong prayer to our good God that every mother could have a copy of the book."

We have, ourselves, sold many of these books in the dearest style of binding, and from experience we can justly say that those who purchased and read them expressed a wish somewhat similar to that uttered by his Grace of Toronto. Now that they can be obtained at the lowest possible price of production we hope to see the sales largely augmented.

What is it that enables the Christian exultingly to cry, "O death where is thy sting?"—that sheds light athwart the gloom that enfolds the grave, and tells us that what seems death is only a transition, that life shall continue for evermore, and that the communion of saints is unbroken, that an army ever marching on, though part of its rank are out of sight? It is the supplementary teaching of the Catholic Church. She unites for us the broken thread of doctrine, makes the indistinct clear, the vague definite; and, by her doctrine consoled, we clasp the hands of our dead, not in eternal adieu, but to meet again.—Oswald Keatinge, D. C. L.

STEARNS of Christian Archeology we hope the future historian of the American Church will not fail to note her strong resemblance to the primitive church in the zeal and simplicity of her clergy. He will illustrate the statement by adding that on the 23rd February, 1883, Bishop Ryan of St. Louis rode on horse back into the town of Nazareth in this State.