

## THE LOWEST STAGE.

I do most solemnly promise and swear that I will not employ a Roman Catholic in any capacity, if I can procure the services of a Protestant; that I will not aid in building or in maintaining, by my resources any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in power to retard and break down the power of the Pope.

The above is an extract from the oath taken by the members of the P. P. A. We were therefore more than astonished to hear that many employees of the civil service, both in the Post Office and Custom House, are not only members of the organization, but most actively engaged in promoting its extension. Furthermore, it has come to our knowledge that Protestants who refuse to join the ranks of the conspirators are subjected to many taunts and no little persecution and threatenings. We do not know any class of people whose conduct is so execrable as public servants who join the P. P. A. The money of Catholics helps to buy their bread and butter; and yet they take a solemn oath to prevent Catholics earning a livelihood, if they can employ any one else, be Turk, Jew or Atheist! The crime committed by these men has a meanness and hypocrisy attached to it which would bring the blood to the cheek of the ordinary criminal confined in our county jail. They will meet Catholics on the street with a smiling face; they will associate with them; they will do business with them, and take their money; and yet in their heart of hearts they hold towards them sentiments which are as un-Christian as they are causeless. We are sure Sir John Carling and the Postmaster General will be surprised to find that persons they have placed in the civil service have proved so recalcitrant to justice, to truth, to humanity; and it is time, we think, that some inquiry be made in regard to the matter. Money from the public purse should not be devoted to the payment of salaries of conspirators, whose business it is to create dissension between man and man.

## DIVORCE STATISTICS.

Statistical statements regarding the frequency of divorce in different countries are given in the last number of the *Political Science Quarterly* from the pen of Walter F. Wilcox, under the title "Marriage and Divorce." The year for which these figures are for the most part given is 1886, for the reason that authentic reports were not available whereby all the countries named could be compared at a more recent date.

According to these figures there were in England and Wales 3,79 divorces to the thousand marriages; in Italy, 3.75; in Australia, 11.14; in Canada, 4.881; in the German Empire, 25.97; in France, 32.51; in Switzerland, 64.49. In the United States the number is much higher than in any other Christian country, the rate being 88.71. Japan, however, has the highest rate, the number of divorces being 608.45 to the thousand marriages. Ireland has the smallest rate, .28, which is equal to 1 in 3,571.

Of course it will be readily understood that the most powerful factor in preventing divorces is the Catholic law of the indissolubility of marriage. Some Protestant Churches have indeed pronounced against divorces; but such pronouncements do not exercise much influence in preventing divorces among Protestants, because their Churches are not able to control Protestant opinion, and because every Protestant claims the right to follow his individual opinion in religion. It is true that they profess to be guided by scripture; but we all know that a private individual not subject to authority is very apt to form his opinions to suit his fancy, and as a matter of fact this is what the Protestants have been doing all along, and this why there are so many sects. The truth is that it is the influence and example of the Catholic Church which has kept the marriage contract to be regarded even as sacred as is the case now. There is scarcely room to doubt that if the teaching of the Catholic Church could be set aside divorces would become at once much more frequent.

France is the only Catholic country which has a bad record in the large number of divorces. But the divorces are not among the Catholics. It is well known that the French Protestants, Jews and Infidels, frequently obtain divorces, and this is what makes the French figures so large.

The figures for Ireland are very small, the reason being of course its intense Catholicity. The divorces there are almost exclusively confined

to the Protestant portion of the population; and the same holds good in regard to the other countries above named, except Japan, which is heathen.

The rate for Canada is not nearly as high as that for the United States; nevertheless they show a progress toward the relaxation of the marriage tie which is sufficiently alarming, and unless there be a halt called the evil will continue to grow till Canada will have as many divorces as our neighbors to the south of us.

The evil will probably grow in the United States, as it has been growing year after year, and it now is alarming thoughtful men. How is it to be remedied? It appears to us that there is only one satisfactory mode, and that is to admit the Catholic doctrine; but in this Dominion, with Protestantism predominating, it is scarcely to be expected that the Catholic doctrine of the sacred character of marriage will prevail. It is unfortunate for the country that such is the case. Divorce breaks up the peace of families and destroys especially the happiness of the woman and the children. The Catholic Church in maintaining that marriage is a religious rite, and that by the law of God it is indissoluble, protects the woman; and we cannot help regretting to see this evil growing. Probably the most feasible means of arresting it would be legislation prohibiting divorce; but if such legislation could not be passed in Parliament, it should at least be made more difficult to obtain.

## MEDDLERS.

The *Mail* is quite astonished on having ascertained that the discussion of the educational affairs of Quebec in Ontario is very distasteful to the people there and calculated to thwart reforms, and wonders why such discussion should be prohibited, whereas we can freely speak of the matters of other countries. Well, we are certainly free enough under our laws to speak of the affairs of other countries, and there is no prohibition to speak of those of Quebec either; still there is a boundary of moderation and discretion. We might say of Russia or of Germany, or even of the United States, that unless they mend and make their laws to suit our notions we will send over our brave volunteers to whip them into submission, or our braves who are not volunteers. The talk would probably be simply laughed at, but it is just as probable that we might get into very serious trouble, especially if we carried the matter a little too far. Now Quebec is not as powerful as the States we have named, and it becomes a serious matter when it is made next to evident that her neighboring Province is actually hostile to her, and that there are some traitors within her own boundaries who declare that they are ready to help the invader. Does the *Mail* see the point? Well we have read over and over again in its columns just such threats against Quebec as we have mentioned. We do not think that Ontario, as a whole, is hostile to Quebec, her "beloved sister," but we know that there is a considerable faction here which is hostile, and that is the point Quebec is a sister Province, and should be spoken of and treated in sisterly fashion.

## DR. DOUGLAS ONCE MORE.

It appears that Dr. Douglas, of Montreal, is not to be repressed, and that the Ontario Methodist Conferences like his style. Last Saturday he assisted at Conference in Owen Sound and delivered a characteristic address. He did not abuse Sir John Thompson on account of his religion this time, but he has a new crotchet: "Why is there not a representative Methodist in the Ontario Cabinet as well as a representative Catholic?" He says: "Doubtless unintentionally, but none the less really does Mr. Mowat fling an insult into the face of the Methodist Church of Canada." We have not the objection to a Methodist which Dr. Douglas has shown to a Catholic; yet we may say there is a reason for Catholic representation which does not exist for special Methodist representation. The differences between Protestant denominations are not of a kind to require special representation, and all political questions between Protestants can be readily settled by a committee of Protestants indiscriminately chosen. We have no objection to offer therefore to one or several Methodists in the Cabinet, and we are sure the question was never seriously thought of. But there are serious differences in belief and opinion between Catholics and Protestants, especially on the Education ques-

tion, and we need a Catholic to be sure that our interests and rights will be protected. By numbers we are entitled to at least one; but Dr. Douglas cunningly makes it appear that Methodists more than double the Catholics of Ontario. This is not the case. He gives the "Catholics 300,000," and the "Methodists 600,000 or 700,000." Of course round numbers are never exact, but in this case they are rounded with an evident purpose. By the census Catholics number 358,300, and Methodists 653,942. If the doctor had wished to be honest in his round numbers he might have put "Catholics at 300,000 or 400,000," or, better still, "Catholics at about 350,000 and Methodists at about 650,000." But we do not expect honesty from the doctor, so we let him pass with what we have said.

## THE P. P. A. DISCOUNTENANCED.

The following article from the *Huntsville Forester* speaks well for the intelligence and liberality of the people of that vicinity:

"Rev. Jas. Madill, at one time, years ago, owner and driver of the stage between Huntsville and Park's Falls, now a resident of Toronto, and pastor of a church near the city, drawing a salary of \$1000 annually, was in town one day last week. He looked as though he enjoyed life. His mission here was in the interest of the P. P. A. (Protestant Protective Association), but to the credit of Huntsville, enough ignorance and bigotry could not be found in the place to start such an organization. The Rev. Jas. could be better employed than hunting up recruits for the P. P. A.—an organization that is a menace to any free country."

Doubtless this ex-stage driver expected an easy conquest for the P. P. A. Surely his old friends would flock to the standard and protect themselves from the twenty-five or thirty Catholics of the village! He could whip them into line with all the ease and facility with which he drove his horses in days gone by! But not only does he fail to organize a branch of this obnoxious society, but he is told in plain language that his pet organization is composed of both bigoted and ignorant men; that it is a menace to the liberties of the country, and that he should mind his own business.

Huntsville is a prosperous village in Muskoka, on the North Pacific Junction line of the Grand Trunk, between Gravenhurst and North Bay, and is beautifully situated in the midst of a fairly good country. There are some very fine residences, a number of stores and good hotels, besides a very extensive tannery which gives employment to a large number of people in the village. The population is about 1,000 or 1,200. There are about a dozen Catholic families (some in the country), whose spiritual wants are supplied by Rev. Father Maguire, of Bracebridge. As yet they are without a church, but it is the intention to build one at an early date. Huntsville and vicinity is a favorite resort for tourists.

We congratulate the pastor and congregation on the fact that their Protestant friends have thus evinced in a most practical manner their intention to live at peace with their Catholic neighbors and to discourage any effort that tends otherwise.

## A GENTLEMAN.

"Kit," the brilliant writer of the ladies' department in the *Toronto Mail*, last week gave us the following tid-bit, which will be read with pleasure and interest:

"What is a gentleman?" asks somebody. A gentleman is like a race horse, and has to be bred that way, though he may not necessarily come from palaces nor have cerulean blood in his veins. The finest gentleman I ever knew was the son of an Irish peasant who came over here and made a fortune, and kept the dear old people at home in comfort until, when his father died, and only his mother was left, he went for her and brought her to his lovely home because she wanted to be with "her boy." And there was no man nor woman too rich or grand to be presented to "my mother," and made feel what an honor it was, too. And here was where my gentleman showed the fineness of his gentility. The man was not ashamed of his people, of his old home, of his humble origin. He dared call his soul his own, and dared to honor his mother, though she had never been to a ladies' college, and didn't bother her head about finger-glasses. Self-made, well educated, he was not afraid to stand on his own feet with the dear old mother on his strong arm and face the toadies who were glad to be asked to the rich house, but who never dared to fail in respect to the dear old lady, who was honored and respected by her manly boy in her tired old age. That's the stuff gentlemen are made of.

## THE INFANTA EULALIE'S WIT.

The Spanish Infanta Eulalie, who is now on a visit to the United States, made a bonnet a few days ago which proved not only that she is highly educated, having an excellent knowledge of English, so that she can appreciate English humor, but also that she has herself a fund of humor and good nature, and that it does not offend her even when she is made herself the object of a witty hit.

A New York committee man who

had the honor of dining with the Princess showed her a picture of herself represented as riding on a fierce-looking Tammany Tiger. Below was the inscription: "The Lady and the Tiger."

She enjoyed the joke greatly and surprised all present by answering at once—

"Oh, I hope I shall not be like the young woman about whom it was written:

"There was a young lady of Nizer  
Who went out to ride on a tiger  
They came back from their ride  
With the lady inside,  
And a smile on the face of the tiger."

She had seen these lines in a paper a few days previously, and she was so impressed with their humor that she committed them to memory, and she was thus able to make her witty and prompt repartee.

## EDITORIAL NOTES.

We are informed that Margaret L. Shepherd is about to address a thirty-page pamphlet to certain dignitaries of the Catholic Church and the *Catholic Record*, and we are further advised that it is a most thrilling one. All we wish to say, Margaret, is, "Let it thrill!" It pleases you, but it will not hurt us. You are in the cause for money; and doubtless you will reap a harvest from those who like to purchase the wares you have in your basket. This is a free country, and you and the German band (the latter will please pardon us for the comparison) have a legal right to pick up as many nickels as possible. But you will please pardon us if we decline to enter into a controversy with you. With respectable Protestant friends, lay or cleric, we are always ready to have a quiet chat on theological matters, and, if we cannot agree, agree to disagree. But with escapades and criminals we wish to have nothing to do, save to pray that their feet may be directed in the path that leads to eternal life.

Our American friends are enthusiastic in attentions to Duke de Veragua and to the Infanta. It is perfectly right, but we cannot understand our democratic cousins preaching sermons on the distinguished visitors and paying them marked honor in the churches. Surely democracy is departing from its pristine rigor.

Few Catholic writers of our day have attained such prominence as Christian Reid. Her charming tales are read by thousands. She is the daughter of a Colonel Fisher who was killed while leading a charge at the battle of Manassas. After his death she devoted herself to literary work that has gained for her well-merited fame. She predeceased the opinions of some of her predecessors of Catholic fiction, that Catholic doctrine might compensate for crudity of style and poverty of diction, and proved that a novel could be Catholic and yet interesting.

A short time ago the New York papers chronicled the death of Mr. Lenez; and few who read the announcement thought of the noble life of the man. He was a noble example of a God-fearing business man. When the Metropolitan bank, of which he was manager, failed, through the dishonest operations of the firm of Grant and Ward, he chose poverty rather than evade the payment of debt for which he was legally responsible. He lost his money, but he found in comparative poverty the treasure of a contented mind—the fruit of his unimpeachable integrity. When he was a conspicuous figure in the financial coterie of New York he devoted a great part of his fortune to charitable objects.

"I am only a trustee," he used to say when remonstrated with by friends for what seemed to them to be an excess of generosity. Truly a noble saying, and one that should be on the lips of every Christian man who has money. A pitiable sight it is to see one devoting wealth to selfish aims or to gratification of passions; but the most pitiable thing is to see a man, after long and fruitful labor in the service of the world, going to meet the God who blessed his efforts without bequeathing a cent to charitable works. A will that does not mention God's poor is a proof of intense selfishness and but a poor plea for Divine mercy.

LORD RANDOLPH CHURCHILL astonished his adherents by his manly defence of the Christian Brothers, in the House of Commons. An Orange member, with the characteristic liberality that is so distinctive of our saffron-hued brethren, undertook to pilot a bill through the House that would prevent the Brothers from obtaining their lawful share of the money

voted for national education in Ireland. But he was met with an unexpected rebuff. Churchill pleaded earnestly against the bill, and paid an eloquent tribute to the devotion and zeal of the Christian Brothers. They have, he remarked, "most wonderful methods of teaching. I should say their methods of teaching are superior to ordinary schools in Ireland. They have gained—although they do not profess to go in for a very high standard of education—they have gained for many of their pupils in many parts of Ireland, scholarships and prizes in great numbers under the Intermediate Act, and, Sir, what is the fault of the Christian Brothers, who bestow undoubtedly the greatest possible educational benefit on Ireland. The fault is that they will not give up—and I declare I think it greatly to their credit, and I praise them for it—religious instruction." Irishmen will remember Lord Randolph for his kindly words. They were gall and wormwood for the Ulsterites, who imagine they have a mortgage on the nobility.

## DIOCESE OF LONDON.

LAYING OF THE CORNER-STONE OF A NEW CHURCH AT FOREST.

From the *Forest Free Press* of June 1st we learn that on Tuesday, May 30th, the Catholic people of that parish had the pleasure of seeing laid the corner-stone of the new edifice which is to take the place of the old building in which they have worshipped for many years past. The stone was laid with the usual impressive ceremonies by His Lordship the Right Rev. D. O'Connor, Bishop of London, assisted by the following priests: Rev. Jos. Bayard, of Lucan; Rev. H. G. Traher, of Mount Carmel; Rev. Kenneth McKee, Brechin, Archdiocese of Toronto; Rev. P. J. Gnan, of Wyoming, and Rev. D. A. McLane, of Forest and Parkhill. There was a large attendance of the members of the congregation, adherents of the other churches in town and visitors from Sarnia, Parkhill, Watford and other places. In the stone were placed copies of the leading Toronto and London daily papers: the *Catholic Record* and *Forest Free Press*; the various current coins of the country, and a parchment bearing an historical sketch of the parish down to the present time.

At the conclusion the Bishop stated that the Rev. Dr. Kilroy, of Stratford, who was expected to be present to give an address, was unable to attend, owing to illness. His Lordship then addressed those present briefly. He explained the nature of the ceremony just performed, and the necessity of a proper place in which to meet for the purposes of prayer and praise. It was the duty of all to pray to God in private, in the family circle and in church, and all should praise God for the many advantages He has given us as individuals and citizens. All who would come to this church to worship the God of power and glory and goodness in the spirit in which He should be worshipped would be strengthened in their faith, fear of God, and also in their charity and brotherly love to all mankind—love to their enemies as well as to those near and dear to them. He closed by giving his blessing to all present.

A collection of \$62.25 was taken up. The new building will be a handsome and commodious brick structure, and will cost about \$6,000. It is to be finished by the 1st of October, when the opening ceremonies will be held.

From the same paper we learn that a very regrettable incident occurred in connection with this event, showing that in that village reside a small number of persons identified with the P. P. A.—social pests who have become a disgrace to many communities in Ontario. The following account of the occurrence we take from the paper named:

The good name of the town of Forest was disgraced on Monday night last by the actions of some person or persons as yet unknown. It had been announced that the corner-stone of the new Catholic church here would be laid on Tuesday, and during Monday night some vandals, lacking and mutilated the stone which had been prepared for the occasion. In addition to the above outrage several hundred large hand bills were distributed around town during the night, and that our readers may learn to what extent bigotry and indecency can go, the length contained in the bill is given below, word for word, although the display of large type is impossible here. Here is the document:

"God save the Queen! Over the left, the Pope is King of kings and Lord of lords. Another stone will be added to Old Babylon, the Mother of Harlots, at Forest, Canada, on Tuesday, May 31, at 11 a. m. By the representative of the Man of Sin, who is here to deliver an eloquent oration with its verse, 2nd chapter, 2nd Thessalonians, as his text. The following letters will probably be placed under the stone: One Orange & One P. P. A. Heart, with the prayers and tears of many followers of Jesus, that posterity may know that some lived, A. D. 1893, who died to bury amidst the groanings of Spiritism, the very essence of Satanism. The very Rev. Apollonius Satanus O'Brien is expected to grace the occasion with his presence, together with error, superstition, idolatry, blasphemy, murder, treason, ignorance and sin. Bastard heretics invited. Silver dollars sin. 'Come out of her, my people,' for in one hour shall her judgment come."

The following expression of disapproval by a number of the leading citizens of the town speaks for itself:

Forest, May 30, 1893.  
We, the undersigned citizens of Forest and vicinity, and adherents of the several Protestant churches in Forest, wish to hereby express our regret that some time during Monday night last, the 29th inst., a number of hand-bills containing matter of a blasphemous and obscene character were distributed throughout the town under the cover of darkness, and that the good name of the town of Forest has been brought into disrepute in this way; and we also regret that the members of one of the Christian churches in our midst should be in this way vilified and made the objects of hatred and bigotry.

We wish to express our disapproval and de-

nunciation of the distribution in our midst of the vile and slanderous bills referred to above. We also denounce as unworthy citizens any and all persons who had anything to do, directly or indirectly, with the printing and distribution of the said handbills.

(Signed: Richard Karr, Mayor; R. A. Hill, Reeve; C. Pollock, Captain; J. H. Smith, W. H. Smith, J. D. Livingston, J. H. Smith, W. H. Bartram, G. M. Van Valkenburg, C. Wickmann, A. McFarlane, J. M. Kozlenko, J. E. Cornell, J. N. Dillon, Ralph E. Scott, John Shaw, W. P. Scott, M. D. W. G. Owens, W. C. Gaddy, N. Tripp, David Hays, J. A. Totten, M. D. D. McDougall, T. A. Reid, J. A. Pritchard, D. S. Hamilton, H. A. Petty, Wm. Scott, J. A. Edgar, W. Lochead, R. R. Dickey, W. Lemon, Geo. Webster, Chas. Anderson, W. D. Griggs, F. W. Hall, H. Barron.

## CORPUS CHRISTI IN LONDON.

On last Sunday the feast of Corpus Christi was celebrated in a most solemn manner in St. Peter's Cathedral, London. In the morning there were three Masses—the first, a low Mass, at 7 o'clock; the second, at 8:30. The last Mass, at 10:30, was a pontifical High Mass, sung by Rev. Father Noonan, Rev. Fathers Tierman and Gahan acting as deacon and sub-deacon, respectively. His Lordship Bishop O'Connor presided. He also delivered a sermon explanatory of the feast we were celebrating—Corpus Christi—the feast of the Blessed Sacrament. Let us ever remember that Jesus dwells in our churches; that He remains with us to help, bless, comfort and protect us. If we could but see the Blessed Sacrament, what adoring respect would we show! When entering the church we should salute Jesus in the Blessed Sacrament.

Christ instituted the Blessed Eucharist on the eve of His Sacred Passion, on Holy Thursday. When we remember the extraordinary display of joy manifested throughout the Christian world on the feast of Corpus Christi, it is manifest that such exultation is inconsistent during Lent when we commemorate the institution of the Blessed Sacrament. Let us give full vent to our joy and happiness in possessing this Sacrament of Love.

Immediately after the High Mass there was a solemn procession in honor of the Blessed Eucharist, in the cathedral and around the grounds.

The honor of carrying the canopy over the Blessed Sacrament belonged to four young gentlemen of the congregation—Messrs. J. Cook, F. Forestall, W. Gales and J. Garvey. During the afternoon the Blessed Sacrament was exposed for the veneration and adoration of the faithful, who, in large numbers, availed themselves of the opportunity of making reparation to Jesus for the warmth and carelessness of negligent Catholics, and for the insults of unbelievers, and of making acts of faith and love. The members of the Society of the Blessed Virgin Mary formed a guard of honor for the Blessed Eucharist during the afternoon.

In the evening at 7 o'clock there was a grand musical Vespers.

AT ST. MARY'S.  
The usual number of Masses were celebrated at St. Mary's by the pastor, Rev. M. McCormack, who also preached a sermon suitable to the occasion, at the last Mass.

## THE LATE MR. JAMES A. SADLER.

In our editorial notes we refer to the great loss which Catholic Montreal has sustained in the death of our fellow citizen, Mr. James A. Sadler. This city was his home, and here he spent the useful years of his manhood. We take the following tribute to his memory from the columns of the *New York Catholic Review*. After speaking of the mournful event, which took place in that city, the *Review* says:

It is difficult to speak with due appreciation of the high quality of his mind, which passed to his eternal reward. Death has unsealed the lips of many in this regard and made known the many beautiful deeds, the more beautiful than any that he had done, which he has carried with him into the after life. Immense were the acts of truly noble and always delicate charity, which marked each day of his busy and useful career. His right hand knew not what his left hand did. Nor was he less charitable in word than in deed. Never was he heard to pass an uncharitable judgment on any one. His piety, always unostentatious, was deep, fervent and sincere. He was a daily assistant at Mass and a frequent communicant. It may be said of him:

"His faith was as the tested gold,  
His hope assured, and his charity  
His charities past count, untold."

The phrase has been on many lips since death. "He was one of the best men I ever knew." And, if we are to take the criterion of holiness given us by the apostle—to visit those in tribulation and to joyfully bear the unsought from this world—truly was the late Mr. Sadler a model Christian.

In business circles his name was a synonym for unimpeachable integrity and the work that he has done for Catholic education by the preparation of Catholic school books, particularly in the Dominion of Canada, cannot easily be estimated. He devoted his fine business abilities to the highest ends, ever having in view the good which might be accomplished, and the aids given to the Catholic cause.

Eminent dignitaries of the Church and the clergy in various parts of the United States and Canada join in kindly tributes to his sterling worth.

Mr. Sadler's death recalled from pneumonia, after a brief illness, John W. H. Sadler, a nephew of the late Mr. Sadler, of this city, both deceased, and also a nephew by marriage of Mrs. James Sadler, the well known author. His sister-in-law, Mrs. Wm. H. Sadler, and her two children, to whom he took the place of a father, have the sympathy of a wide circle of friends in their bereavement. Each relative of the deceased feels his death to be a personal loss, and knowing so well the heart of gold which was concealed under an unobtrusive exterior. Well may each one exclaim, "As time so may my last end be," for "his death has proved he shall receive the crown of life."

At a meeting of Catholic publishers held at the office of Benizier Bros., 38 Barclay street, the following resolutions were adopted:

Whereas, by the death of James A. Sadler, Divine Providence has removed from among us a worthy and respected member of our body; be it, therefore,  
Resolved, That we, the Catholic publishers of this city, do hereby express our sympathy with the bereaved members of his family, and shall, as a mark of respect to his memory, attend his funeral.

Louis Benizier, P. O. Shea, E. Steinbach, firm of E. Puster & Co.; F. McCabe, Montreal; Joseph Schaeffer, J. E. Kennedy, Louis Eilean, Aug. Rousselle, John Kehoe, Catholic School Book Company, D. J. Sadler & Co., Diepenbeek, Louis Truog, A. Riffarth, C. Schwartz, Kirwin & Fauss, C. S. Purcell, Treasurer Stollenberg Co.; John Gellan.—*True Witness.*

## Rev. Dr. Barton Honore.

On Wednesday evening last some twenty men of the congregation of St. Stephen's Church, Cayuga, assembled at the residence of the pastor, the Rev. Dr. Barton, to offer their congratulations to him on the acquisition of his new titles of Doctor of Divinity and Missionary Apostolic, recently conferred on him by the Rev. Dr. J. A. Murphy, warmly congratulating the doctor on his new dignities, and expressing the love and gratification of his parishioners, and closing with an earnest prayer that God might spare him to the church and the people of Cayuga and surrounding country. The address was accompanied by a well filled purse.

Who knows what graces he has lost, and may be losing at this moment, from want of aspiration?