

the missionary at once dropped them. "I told you so," was the triumphant response of the Arab chief to his, till then, doubting neighbor. But the disinterestedness of the priest was now made so manifest that he went home praising his charity and calling the Roman priest a true man of God.

THE SIGN OF REDEMPTION.

The *Germana Religieuse*, of Toulouse, relates that a respected merchant of that city took action on the occasion of the removal of the crucifixes from the schools, which does him infinite honor, and cannot fail to produce excellent effects by leading others to do likewise. He proposed to merchants and manufacturers to have the crucifix placed in some prominent position in their stores and factories. There are instances of this having been done in certain stores of Lille. Another good Christian thus speaks to the heads of families on the subject: "It is not only," he says, "in stores and in factories that the place of honor should be given the crucifix. It should have such a place in our homes. It should adorn, with its purifying beauty, the sanctuary of the family, of which, while being the legitimate protector, it is likewise the model." On this same subject M. Baudou, president of the Society of Saint Vincent of Paul, gives the following good counsel to the members of that body:

"Let each one," he says, "on his very next visit home see whether there is not a crucifix in his house. If he sees none exposed to veneration, let him ask if there be any in the house, and if not let him propose to provide his family with one. The offer once accepted let each one hasten to procure a crucifix and let there be on the occasion of its being placed in some position of honor in the household some little religious ceremony. Let the crucifix be adorned, no matter how slight, and on the occasion of great feasts either in Church or in the family circle, the crucifix should be made an object of special honor and veneration. If this be done," concludes M. Baudou, "there can be no doubt that much good would be done even in the midst of families hitherto indifferent."

MERITED HONOR.

We are gratified to learn that our friend, Mr. J. A. MacCabe, has been elected President of the St. Patrick's Literary Association of Ottawa. Mr. MacCabe is not only one of the ablest Irishmen in the Dominion capital, but is a gentleman whose high attainments, mental culture, and upright life entitle him to the regard of our countrymen throughout the Dominion. The St. Patrick's Literary Association has done itself signal honor by raising Mr. MacCabe to its Presidential chair.

A GOOD SOCIETY.

There exists in Westphalia, under the patronage of St. Augustine, a special organization whose object it is to promote the interests and development of the Catholic press. At a late meeting of this body it was decided to vote 600 marks a year for the benefit of any young man who with proper recommendations should declare it his purpose to devote himself to the career of a Catholic journalist. This vote was made to enable any such deserving young man to follow a course of philosophy and political economy.

SACRED HEART CONVENT.

During the past week Mother Duffy, Superior of the Sacred Heart Convent, London, took her departure for the Convent at Sault au Recollet, near Montreal. The change was a source of sorrow to her many friends and particularly to the community and pupils of the institution in this city, to all of whom she had become endeared by her many excellent qualities, not alone in the capacity of Superior, but by her kind and careful motherly attention at all times.

Kind Words.

F. McGuire, Esq., of Ottawa thus refers to the RECORD in renewing his annual subscription:—"Enclosed I send you \$2 for the ensuing year. I take pleasure in renewing the subscription, as the RECORD should be in all Catholic families."

We would feel obliged to any of our subscribers who would send us a copy of the RECORD of Oct. 13th, 1882.

EDITORIAL NOTES.

—Two Protestant gentlemen of Boston have had 50,000 copies of Bishop Ireland's address to the C. T. A. U. of A., at St. Paul, last August, printed for distribution in Massachusetts.

—A Chinese Catholic School has been opened in San Francisco. Fifty pupils, and many converts to the Church are being made among the Chinese population of that city.

—Archbishop Wood became a convert in 1826 while cashier of the Franklin Bank, Cincinnati. The following year he went to Rome, spent seven years in study and was ordained to the priesthood in 1834. He was consecrated Bishop in 1857, by Archbishop Parcell, and became Archbishop of Philadelphia, in 1875.

—According to recent statistics there are in China 41 Catholic bishops, 644 European and 552 native priests, 34 colleges, 34 convents and a Catholic population of 1,092,818. The total number of Protestants is one-fifth of the Catholic population, and the number of Protestant missionaries is only one-half of that of the European priests.

—A rumor having gained currency that the notorious Buckshot Forster was to be appointed Governor General of Canada, most of the American papers scout the idea as absurd. We should not, however, be surprised were such an appointment made by a government which has become renowned for stupendous blunders. One good result might follow were the rumor to prove true, and that is, it would open the eyes of the Quaker to the fact that the Irish people are prosperous and contented everywhere but in their own country.

—One of the sensations of the past week was the arrest of two men named Gallagher and Wilson in England, charged with being engaged in the manufacture of dynamite. A considerable quantity of this dangerous article was found on the premises occupied by them. All sorts of rumors are afloat regarding attempts contemplated to blow up almost everything and everybody in the country. The cable man is in his glory, another opportunity having been afforded him to surround a small amount of truth with a mountain of falsehoods, all calculated to create a feeling of aversion for the Irish people.

—Father Horstmann, of Philadelphia, says that there is one thing about which the Protestants are mistaken. "The Catholic Church," he adds, "does not sanction divorce for adultery. Never. That was forever settled at the Council of Trent. In case of adultery they may live apart, but that only applies to bed and board. But for man to put one woman aside and marry another, never. England was lost to the Church because she would not allow Henry VIII. to marry Anne Boleyn. Her troubles with Philip the Fair of France, Frederick Barbarossa of Germany, all had their source in the inviolable law of God and His Church—whom God has joined together, let no man put asunder." The Roman Catholic Church never forsook a woman, and never will. In a word, marriage is of God and is absolutely indissoluble.

—A writer in MacMillan's Magazine thus alludes to the Catholic priesthood:—"I do not believe that any clergy in the world are more heartily devoted to their duties as pastors and rulers of their flocks. It is easy for Englishmen to sneer at men who embrace lives of celibacy and poverty, who deny themselves family endearments, the comforts of a home, the luxuries of wealth; for the men who refuse an endowment must, to the well regulated English vicar or rector, seem simply insane. But the Irish priest, miserably paid, cheerfully shares the poverty of his flock, while the demands on his time are such as would affright the most devoted clergyman of the Anglican establishment. It must be confessed that they undergo cheerfully, manfully, and with earnest good will, the work they have, as it were, laid out for themselves."

—We are told that in the year 1500 there were 80,000,000 Catholics in Europe. As there was no considerable number of Catholics in the other parts of the world at that time, then 80,000,000 were a total of all the Catholics in the world. Now let us see the increase. In 1881 there were in Europe 149,000,000 Catholics; in the two Americas 47,200,000; in Asia 4,700,000; in Africa 1,100,000; in Australia and Polynesia 400,000; making a total of 202,000,000 Catholics in the world at the present time. Now subtract the 80,000,000 in the year 1500, and we have a net Catholic increase of 122,000,000. According to Schen's statistics of the world, there are in the world 106,000,000 Protestants since the year 1500, while the Catholic increase for the same time is 121,000,000—a difference of 15,000,000 in favor of the Catholic Church. Catholicity has therefore increased faster than Protestantism by 15,000,000 during this time.

St. Patrick's Literary Association, Ottawa.

The annual meeting of this association was held on Wednesday night, when the election of officers for the ensuing year took place. The attendance was large, the retiring president, Mr. Michael Starrs, presiding. The following is the list of the officers elected:—President, Principal MacCabe; vice-president, P. A. Egleson; record-

ing secretary, T. Latchford; assistant recording secretary, Charles Murphy; corresponding secretary, J. B. Lynch; treasurer, John Casey (Nelson street); librarian, James Higgins; marshal, Patrick Pender; managing committee—P. A. Egleson, chairman, and Messrs. Dowling, Brennan, J. Casey (Dalhousie street), J. Reynolds, T. Burns, George O'Keefe, Robert Starrs, and the officers elect.

The installation of the new officers will take place on Tuesday next.—Ottawa Citizen.

FROM OTTAWA.

On Wednesday April 4th, Sir Leonard Tilley declared that it was not the intention of the Government to remove the 10 per cent. differential duty on tea imported from the United States.

Mr. Cameron (Yamoussie), in moving for a statement showing the amounts charged in the public debt account of the Dominion expended on railways, canals, &c., in the different provinces, traced the history of Cape Breton and Prince Edward Island from the latter part of the seventeenth century, and complained that the former had not received proper consideration in the matter of railways compared with the latter. Motion carried.

On motion being made by Mr. McCarthy for a consideration of the bill respecting carriers by land,

Mr. Oimet moved in amendment that the bill be not now considered, but that, in the opinion of this House, the adoption of the bill would be unconstitutional and injurious.

After recess Mr. Tupper (Picton) moved the third reading of the bill to grant certain power to the Acadia Powder Company.

Mr. Annot moved in amendment that, in the opinion of this House, the bill is beyond the jurisdiction of the Federal Parliament.

Mr. Ives moved the adjournment of the debate in order that it might be thoroughly discussed and a precedent established.

Motion carried and debate adjourned. The following private bills were read a third time and passed:—"Act to amalgamate the Presbyterian Ministers' Widows' and Orphans' Fund in connection with the Presbyterian Church of the Lower Provinces, and the Widows' and Orphans' Fund of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, and to create a corporation to administer such funds—Mr. Richey. Act to incorporate the Board of Management of the Church and Manse Building Fund to the Presbyterian Church in Canada for Manitoba and the North-West—Mr. Ross (Lester)."

The House went into committee on the bill to incorporate the National Insurance Company, to wind up its affairs and relinquish its charter, and to provide for the dissolution of the said company.—Mr. White (Cardwell) in the chair, and reported the bill with amendments.

On motion of Mr. Cameron (Victoria), the bill to unite the Winnipeg & Hudson Bay Ry. & Steamship Co. and the Nelson Valley Railway & Transportation Company into one company under the name of "The Winnipeg & Hudson Bay Railway & Steamship Company," was read a second time and referred to the Committee on Railways and Canals.

The debate on Mr. Oimet's amendment to the motion to consider Mr. McCarthy's bill respecting carriers by land was resumed by Mr. Casgrain, who said he thought the commercial laws of the Dominion should be consolidated and steps taken to decide what matters were within provincial and what within federal jurisdiction. The debate was adjourned on motion of Sir Hector Langevin.

The House went into committee on the bill to amend the Act to repeal the duty on promissory notes, drafts and bills of exchange. The bill was reported with amendments and read a third time. Mr. McCarthy, in moving the second reading of a bill to amend the law regarding bills of lading, explained that it was similar to a law passed by the Ontario Legislature some time since, but which had been declared unconstitutional for that legislature to pass. He now, therefore, introduced it here for the purpose of making it constitutional.

The bill was read a second time. On motion of Hon. Mr. McLellan the House went into committee of the whole to consider a resolution to the effect that examinations be provided for those wishing to become masters and mates on inland waters.

The resolution was adopted in committee, and a bill founded on it introduced and read a first time.

On Thursday the Tariff debate was resumed. Messrs. Charlton and King spoke from the Opposition standpoint, while Messrs. Foster and Janison upheld the N. P. It is a subject well worthy remark that an unusually large number of new members have taken prominent part in the debates of this session. Some have made a very good impression and will, no doubt, attain positions of influence in Parliament. Before the Interprovincial trade committee some important evidence was adduced during the week. On Thursday Mr. Robert J. Stark, of the firm of Stark Bros., grain and flour merchants, Toronto, was examined. He said that 18 years ago Mr. Chisholm, of Toronto, endeavored to inaugurate the trade between Toronto and Halifax through a vessel called "Her Majesty," but the project lapsed through his failure and decease. There was much difficulty in the way of developing the trade, there being but one line of railway, which was scarcely sufficient to carry the enormous traffic which is going down there. The outlook was such that the trade could be largely developed, as they had just entered into such commerce. A greater impetus would be given to the trade if something could be done in the way of return cargoes. The matter, however, was a very important one, but complicated, owing to the connection of the intercolonial with the Grand Trunk, upon which route they were entirely dependent for communication between the Maritime Provinces and the Western section. Toronto being some 1,300 miles from Halifax they had found that the delays had been very annoying, and especially in winter as long a delay as six weeks had been known. This was one of the greatest obstacles to the trade, and in summer it frequently took thirteen days to ship the freight to its eastern destination. Western Ontario used but little of the products of the Mar-

itime Provinces, the principal article of consumption being fish; but little coal was used, and even then it did not go past Kingston. Messrs. Naim, of Toronto, five years ago, used to mine coal from the Maritime Provinces, it was very poor, as it was taken from the upper seams; but since then the coal is of better quality. The coal now being received was as good as Pennsylvania coal, and was successfully competing with it. In Ontario there were 1,400 to 1,500 four mills, turning out from 50 to 300 barrels a day (the average being 75); a great deal of which might be shipped to the Maritime Provinces, as the quantity required at home was easily supplied, the bulk at present going to Great Britain. At present they were sending such products via Boston to Annapolis, St. John and Halifax, or to places where vessels could find a harbor, but Truro, Moncton and such places they could not reach, showing that they virtually depended upon the one Canadian line to get to these places. The freight from Toronto to Halifax is 70 c. per barrel, 55c. being to Quebec and 10c. thence to Halifax. From Quebec to St. John the rate is 10 cts., or 65 cts. from Toronto to St. John. If a line of propellers were established and competition, the rates would be cheapened.

Saturday was the anniversary of the murder of Thomas Darcy McGee—one of the saddest and most brutal occurrences in our country's history. The memory of the gifted statesman will ever be cherished by Canadians, for the national life and consolidation of whose country he did so much.

ACADEMY OF THE SACRED HEART, WINDSOR.

One of the finest institutions, in an educational point of view, in the town of Windsor, is the young ladies' academy of the Sacred Heart, situated on Ouellette street. One would at first sight in viewing the enclosures, garden, buildings &c., conclude that all this is magnificent in itself; but that idea sinks into insignificance when contrasted with the beauty and grandeur of the building inside. In 1870 I visited this institution, which was then a pleasing sight; but now I see a vast difference by the expenditure laid out for its improvement ever since—in a word, order and neatness are the terms applicable to the premises. And if order is one of heaven's laws, surely that law is well observed in the Academy of the Sacred Heart. On entering the different classrooms the visitor is immediately convinced that the young ladies are well instructed in politeness, for no sooner than a stranger enters they are standing in their places. The class-rooms adapted for the various grades are large and well furnished, with a recitation room conveniently near each study room, well fitted also. On the east side there is a chapel where Mass is celebrated every morning by one of the priests belonging to St. Alphonsus church, Windsor. The music hall is very attractive to lovers of classical music. When we consider the dimensions of that large building with its departments, and observe the neatness and order in all the apartments, in everything from the dormitory to the parlor we must reflect that the life of a sister is that of work without ceasing. This location in the summer season cannot be too highly rated. It is one of the healthiest portions of Windsor and exhibits signs of industry and care by the number of fruit trees and flowers which surround the building, sending forth odoriferous perfumes which give vitality to the inmates within. Hence must it be said that such an institution is a boon to those to whom its utility is within their reach. If such a boon is conferred on those who come hundreds of miles to receive a polished education therein, how much greater interest is it to the citizens of Windsor, in whose midst it is situated, giving their daughters every facility to attend at any of the virtuous and intellectual training so essentially necessary for the young ladies of every country.

Windsor, April 6, 1883.

A GREAT IMPROVEMENT.

By the kindness of Rev. Father Feeney, we were permitted yesterday to examine the recent improvements of St. Augustine's Church, whereby the vestry and sanctuary have been vastly improved and made worthy of any of the finest churches. The vestry has been painted in oil, wall and ceiling, and handsomely stenciled and the woodwork grained. With the steam radiator, the room is now very complete and comfortable. On entering the church the change in the sanctuary at once strikes the eye, and is pleasant to behold. The main altar is supported by pillars in imitation of granite, enclosing ornamental stucco work of gilt on a blue ground, and making a handsome border to the walls and panelled ceiling of the alcove itself. The walls are tinted a freestone color, and the ceiling is divided into a number of panels separated by walnut moldings picked out in the finest gold, and resting at the base on granite brackets. Each panel is bordered with a handsome buff stenciling, which contrasts well with the sky blue which forms the main panel and is relieved by innumerable stars and dots of gold. The panels all converge to a handsome centre piece, the centre having a representation of the dove descending, the white of the plumage showing very clear against a vermilion ground with gilt rays. The rail at the front of the sanctuary is nicely finished in walnut and the panelling in white and gold. The work is admirably done and reflects great credit on the Walker Bros., who did it all. The church is soon to be furnished with proper pews, it being expected that they will be in by July 1st. The congregation of St. Augustine's will in a year or two have a church fully furnished and ornamented in a manner fully keeping with the architecture of the building. The new altar, of which we were shown a plan, will be a magnificent piece of work, and will be handsomely set off when in place, by the recent decoration.—Dundas Banner.

When gratitude has become a matter of reason, there are numerous ways of expressing from its bonds.

True bravery is shown by performing without witness what one might be capable of doing before all the world.

ALL IS LOST: DEATH-BED SCENE OF HENRY VIII.

"The last day of Henry Tudor had now passed, and the night of the dying agony commenced. It was a condition of fearful bodily suffering to the king, broken by intervals of remorse and prayer. Had human pride vanished? Had mercy returned to the royal breast? Was the king at peace with the world? No! another act of vengeance was to be consummated. For a year or so before the king's death the warrants for execution were signed by commission in consequence of the monarch's state of health. But in this special case the royal tyrant expressed his determination and pleasure to sign the Duke of Norfolk's death-warrant with his own hand."

Dean Hook justly remarks that nothing more terrible than this scene can be imagined: "At ten of the clock, when the cold sweat of death covered his face, when in deadly agony from head to foot, the awfully prostrated monarch was making a faint effort to sign the fatal document. The action manifested the mastery of ruthless spirit and evidenced the domination of a final impotence. In the very arms of death he would destroy the living; on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the Enemy of Man-kind. Yet even that thirst for the blood of an illustrious subject whose age he had left nearly childless might not have been the last of the crimes of this unforgiving prince. A few hours more elapsed (two o'clock in the morning), and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The end now came. The final contest was brief, and in a pulse's thro, the spirit of the long-dreaded King Henry was wafted to the presence of that Omnipotent Tribunal where so many of his iniquitous judgments deserved to be reversed. A death-bed has been described as the altar of forgiveness, where charity and tears mingle as the spirit of prayer communes. These attributes were absent from the dying couch of Henry Tudor, whose last, despairing words, chronicled by Anthony Browne, 'All is lost!' expressed an awful consciousness of the retribution due to a merciless, unselfish, and remorseless career."

Some forty minutes after the king's death, before the domestics could even partially recover from the dreadful scene they had witnessed, Lord Hertford and Sir William Paget held a conversation outside the apartment where the body of the dead monarch lay, still warm and horribly convulsed in feature, the very sight of which made Sir Anthony Browne fall to the ground in a swoon. Yet Hertford and his friend Paget were made of sterner stuff. The subdued parley between the whisperers was the first scene to a delirious perjury in relation to the late king's "last testament." Paget hesitated, and glancing at the door, half open, for a few moments looked thoughtfully at all that remained of his royal master and told Hertford that his observation were ill-timed. The sudden appearance of Archbishop Cranmer upon the scene gave more confidence to Paget. A terrible storm raged at the moment (three o'clock in the morning). A look from one to the other was understood. Still they feared one another; nevertheless the first step had been taken. They had resolved to violate Henry's "most sacred will," and to keep his death a secret for three days, till the conspirators had arranged their plans.

Mr. Froude remarks that Lord Hertford "did not dare to make public the last conversation he had with the king the day before his death." This sentence contains a withering verdict, and is an exposure of the author's sentiments as to Hertford's actions at this time, not the less valuable from its fortuitous candor. Another question remains still unexplained: Did Lord Hertford and Archbishop Cranmer read for the premeditated boy-king, Edward VI., at an hour of his painful regal agony, and, having even a syllable from his father's last will and testament? Or what explanation did they give him as to the special command to have him educated in the ancient Catholic Church of England? Did they impart to the young king his father's injunctions for Masses for his father's soul's health and the due maintenance of the olden religion? Do the Protestant eulogists of Archbishop Cranmer approve of the unparalleled deception in this regard of himself and his confederates in the Council? Do they approve the worst kind of perjury—the violation of solemn oaths sworn at the bedside of a dying man?

It is worthy of remark that during his lifetime King Henry had drawn up no less than eighty-six "last testaments." "The king had," writes his devoted courtier, Sir Anthony Browne, "a great horror of death, and when some gloomy feelings visited his highness he generally began to think of altering his will and bequeathing more money for Masses for his soul after death."

And now, in memoriam, here is a striking incident, new, perhaps, to many of your readers:—The royal remains, being carried to Windsor to be buried, stood all night among the dilapidated walls of the Convent of St. On, and there the leaden coffin being cleft by the shaking of the carriage along a bad road in heavy weather, it was placed upon a stand, and after a while the attendants discovered that the pavement of the chapel was quite wet from a stream of blood proceeding from the coffin. In the morning came plumbers to solder the coffin, which had burst, when suddenly the men discovered two dogs licking up the king's blood. The narrator—one of the royal household—says:—"If you ask me how I know this, I answer, William Greville, who could scarcely drive away the dogs, was my informant." The plumbers, who were greatly affrighted, corroborated the above statement.

The dismantled convent alluded to had been the prison of Queen Catherine (Howard), whose execution took place just five years before the corpse of her ruthless husband reached its temporary resting-place. The reader will remember the denunciation of Father Peto at Greenwich Royal Chapel (1533), in the presence of the haughty monarch and his then idolized Anne Boleyn, when the fearless friar compared the king to Achan, and told him to his face that "the dogs would in like manner lick his blood." Some Protestant

writers question the above relation. But it, however, coincidence or the verification of prophecy, the fact stands, and needs no further reference from me.

The Rev. Mr. Dixon, whom I have just quoted, describes Somerset's government as that of a usurper, and the period one of the most disastrous in English history.

"The doings of unbridled fanatics and unscrupulous selfseekers made the late tyranny seem in comparison a time of law and order; and men who groined beneath the Beymours and the Daileys were presently crying out for the church and the laws of Henry VIII. The magnificent architectural decorations were destroyed, the frescoes white-washed, and in the roof loft the royal arms took the place of the crucifix."—S. Hubert Burke, in Catholic World.

DECAY OF PROTESTANTISM.

Catholic Telegraph.

We gave last week copious extracts, consisting of candid and startling acknowledgments made by no less a person than one Rev. F. C. Ewer, himself a Protestant minister, and rector of a Protestant Episcopal church in New York City, several years ago, at which time he created a sensation by the publication of a series of sermons, issued afterwards, in pamphlet form, to prove what seemed to come, very strangely, from a Protestant, and a minister, the disastrous failure of Protestantism as a religious system.

Our readers, who may have met with these reasons of Rev. Mr. Ewer, for the first time, can not fail to have been struck with their force and effect. As we promised to continue these extracts, we now proceed to do so. The next consideration of the causes of the failure of Protestantism, Rev. Mr. Ewer openly and pertinently ascribes to the popular shibboleth of "the open bible," on which the Rev. lecturer said:—

"The two basic ideas of Protestantism are—first, the Bible, and the Bible only for Christians; secondly, each man practically his own infallible interpreter of it." Now, the consequence of this is, that Protestantism has not fostered humility, but arrogance. It has not cast over the individual mind the wholesome shadow of a distrust in its own ignorance, or partial views, or unexamined prejudices; but it has spread broadcast the rampant spirit of practical individual infallibility. And so these men, nursed in that school, absorbing the spirit from the very atmosphere about them, are perfectly satisfied, unalarmed, and at peace, each in his own partial or complete infidelity. Then, again, they see how these two ideas have led to the thousand conflicting sects of Protestantism, the splitting up of denominations on little petty points which their common sense tells them are unimportant; and so they gladly escape the maze in disgust, and, with a self-complacent down looking upon the whole field of battling Protestant sects, settle down themselves into the mere religion of being good men. It is all very well, it is praiseworthy, this being a good man; but isn't Christianity. And so far as these men are concerned, Jesus Christ was incarnate, died, rose, established His Church and endowed it with His life-giving Sacraments in vain. So far as these men are concerned, God inspired the Bible in vain; for they reject it. They will take parts in the Bible, and say they are true; but it is because those parts appeal to their minds as true. That is to say, Protestantism has wrecked the community on the rocks of individualism, and left each man to be a Bible to himself. Some people say, 'any good man is a Christian.' But there were good men, and true and honest, before Christ came, millions of them. Ancient civilizations could not exist without an enormous heaven of such elements. But the phrase 'any good man is a Christian,' and the phrase 'a true Christian is a good man,' are by no means identical. A good man is not necessarily a Christian."

Leaving Mr. Ewer, and his cogent reasons which will speak for themselves, let us pass to inherent, circumstantial evidences of the decline of all living faith among a large mass of the Protestants of our land. This is shown by their indifference to and neglect of what their forefathers deemed essentials. Let us look at the facts furnished in the City of New York, in the matter of the Baptism of Infants. From the statistics of last year, we obtain the following facts:

"Dr. Talbot has the largest Presbyterian congregation in the country, for it numbers no less than 2,737 members, and yet only 34 children were last year brought to him for baptism. Dr. Cuyler counts 1,792 parishioners, but baptized only 29 infants during the course of the year. In the Gleason Avenue Church, numbers were brought to the baptismal font. Mr. Rositor, of the North Church, reports 660 members, but only 11 baptisms. Dr. Robertson's magnificent Memorial Church counts 633 parishioners, but had only 10 baptisms. In the first Presbyterian Church on Fifth Avenue, with a membership of 410 souls, but two children were baptized. The wealthy Rutgers Street Church had only one baptism, though it counts a membership of 330. Dr. Van Dyke, with 571 parishioners, and Dr. Crosby with 336 had not a single baptism to report. The three largest and wealthiest Presbyterian churches of Buffalo, with a respective membership of 496, 411, and 325 souls, could each boast but one baptism during the past year."

Another alarming proof of the decline of Protestantism is, that in Germany, where it originated, it has degenerated into downright unbelief, skepticism and blasphemy. So much is this the case that the Christian Advocate is credited with the following remarks, which we find in the Christian Standard. The Advocate said:—

"The sending of boys and young men to Germany for education is a hazardous experiment. There is a fall of doubt, materialism, Sabbath desecration, dueling, and beer. The German papers report the settlement at Berlin of a feud between the students of the universities of Konigsberg and Heidelberg. Duels were fought without seconds by three delegates from each university. Delegates from all the German universities watched the proceedings. Konigsberg was declared victor, having drawn blood fourteen times. Into such an atmosphere the student goes. If his moral and religious principles are established, he may escape contamination; but we end as we began, by declaring the experiment hazardous."