THE CATHOLIG RECORD

SEPTEMBER 7, 1901.

through the medium of an unchanging language, that the danger of misinterpretation is reduced to a minimum ; and it is chiefly because Latin, a dead language, remains unchanged that in the liturgy of the Church the Latin language is used. It is well known that the living vernacular languages are subject to constant changes of organization which has its centre in meaning ; and this is one of the reasons on account of which it was deemed necossary by nearly all the Protestant churches to issue a few years ago a new or revised version of the whole English Protestant Bible. If the Liturgy of the Catholic Church were in English it would be frequently necessary to change it, and the result would inevitably be verbal disputes which would be the fruitful parent of squabbles, dissensions, and sects, such as are now disturbing the Church of England to its very foundation.

We have treated this subject somewhat at length because of its great importance ; but there is still much to be said upon it, which we shall leave to our next issue, only remarking here that the Church takes great pains to have the holy sacrifice of the Mass well understood by the people by means of sermons, catechetical instructions, etc. And the fact that the Mass is ing known to be very generally well understood by Catholics is a sufficient answer to "Would-be Reformer's" statements to the effect that Catholics are in the dark on this point. In fact,

every Catholic child before being admitted to first Communion is required Catholics of the city of Rome. to be fairly well instructed with regard to it.

THE NAME "CATHOLIC."

Origin of the Title, "The Holy Catho lie Church."

No Pope, no General or National Council, no Father or Doctor of the Church, not one of her approved creeds, rituals, or liturgies has ever used the term "Roman Catholic" as the official title of our religion. genuine official title is "the Holy Catholic Church," or "the One, Holy, Catholic, and Apostolic Church," or briefly, "the Catholic Church." We claim the title "Catholic" as ours ex. clusively. No other creed or sect claims this exclusive right. At most, they would share the title with us. Fifteen hundred years ago St. Augustine-who was certainly a "Roman Catholic" and in full communion with the Holy See-made light of all such claims to partnership in the title "Catholic" in his book, "Da Vera Religione." "We must," he writes, Religione. "hold the Christian Religion and the Communion of that Church which is Catholic, and is not only called so by her own children, but by all her ene-For heretics and schismatics, whether they will or no, when they speak not to their own people, but to strangers, call Catholics, Cathelies For they cannot be understood only. if they give them not that name which all the world gives them." The same great Saint concludes as follows the statement of his reasons for remaining in the Catholic Church : "Lastly, the very name of Catholic holds me, of which this Church alone has, not withwithout reason, so kept the possession that though all heretics desire to be called Catholics, yet if a stranger asks

to designate members of the papal that the eminent French musical critic, M. Castl Blaze, in his work entitled "Mollere, Musicien," published in 1852, absolutely denies that Rouget de l'Isle wrote the music on "The Mar-Church, refused to employ the com-pound word "Roman Catholic," which he regarded as a solecism in language. l'Isle wrote the music on "The Mar-seillaise." He asserts that it is a Ger-This noted Unionist and rationalistic historian cannot be suspected of any man canticle, imported into France by Jullien, the elder, who played it in leaning toward our faith. But in all his learned and voluminous writings 1782 at the concerts of Mme. De Monhe habitually applies the term "Cathtessor. By altering the tempi church olic Church" to that great religious airs and secular airs are often interchanged, but it is a curious thing that in the City of the Seven Hills. The the great battle and revolutionary great Encyclor o lie Dictionary states that the word "Catholic" is by general of France should really have een composed in Germany.-London usage applied to those in communicn with the See of Rome-or, as its Pro-testant compilers put it, "the Roman Globe. THE STYLE OF NEWMAN. Catholic branch of the Christian Church." Webster's great standard dictionary defines the term "Catholic,"

The English prose of the Nineteenth Century has no better representative, according to the London News, than Cardinal Newman, whose well known story "Callista " has just been repubwhen standing by itself, as meaning "Roman Catholic." Briefly the word 'Catholic" means just what practically universal usage has decided that it shall mean. And that meaning is inlished by Messrs. Burns & Oates.

John Henry Newman was born in the first year of the late century. Newman's influence upon thought and separably associated with what is offically known among us as "the Roman Catholic Church." It is too letters is due not to his slow converlate now for any small creed or section sion, not to his dialectical skill, not to thereof to attempt to alter the long fixed the saintliness of his personal characand settled meaning of venerable ter, but to the ease, force and majesty of his incomparable style. "Callista," a tale of Christians and Pagans in the words that are still in every day use. Such attempts have been made. from the days of Horace and Aulus Third Century, was written just fifty Gellius down to our time they have not years ago. It has never been so popumet with any conspicuous measure of ar as Kingsley's "Hypatia," tho In the languages of Continental

it is far better written, and contains exquisite verses. But it is perhaps the least known of all Dr. Newman's Europe no term is known correspondto the official designation of writings, except his life of Cicero. It has not the ironic humor, nor the scath-ing satire, which make "Loss and Roman Catholic" by which we are known in English speaking countries. In French, Italian, German, Spanish, Gain " attractive to the least theologi-Portuguese, Datch and other European cally disposed. For if Newman thought like a divine, he delivered himself like a man of this world. The letters of "Catholicus," directed languages the title "Catholic" is applied to, and only to the Church of Rome. Were the word "Roman" added it would be understood to mean the against the projects for universal edu The cation put forward by Lord Brougham same statement holds good in the East. In his "Visit to the Russian Church," and Sir Robert Peel, are full of a pungent irony which even Pascal would nothave disdained. Rev. W. Palmer (Anglican) tells how,

to his great annoyance, the "Ortho Newman says, in one of his letters, dox" Russians persisted in calling the adherents of the Church of Rome "Caththat he had only one master in style, and that was Cicero. The remark has olics" pure and simple. The Russian Orthodox American Messenger-as in puzzled some worthy people who think of Cicero only in connection with the "De Senectute," or the "De Oratore," or the "Verrines." But Newman was, its issues of Jan. 1 13, 1898-does like. wise. And the following paragraph appeared in the Catholic Times a few years ago from a correspondent resi-dent in Cairo (Egypt): "In the East no one is called a Catholic if not in of course, referring to those marvellous letters which after nearly two thousand years remain unsurpassed examples of amiliar correspondence. As a writer communion with Rome. If a man Newman was nothing if not colloquial. called himself 'an Anglican Catholic He wrote as scholars and gentlemen here he would be at once considered a talk, with just that added touch of Roman Catholic' from England. All

literary charm which makes the differ Churches united with Rome are called ence between a picture and a photo-Catholics, such as the Catholic Copts, graph. Sometimes, no doubt, he rises Greek Catholics, Syrian Catholics and to sublime heights, and leaves the ground far below him. His descrip-Latin Catholics. Those in schism are called Orthodox. The Anglicans are tion of the human conscience in his letter to the Duke of Norfolk on the No creed outside the "Roman obedi-

Vatican Decrees is a noble example of ence" claims the exclusive right to the true eloquence, such as Cicero would word "Catholic." When they apply have reserved for a treatise or an orait to themselves at all it supposes the acceptance of a "branch" theory or tion. And other instances could easily be given. But as a general rule New other form of Church polity which is man was colloquial, if anything too opposed to the words of the New Testa-ment and contradicted by all ecclesiascolleguial. It is a mistake to suppose that he was an accurate and even comtical history and tradition. Moreover poser. He is often irregular, some the official title of none of them in times slipshod, not always grammatical. "the Catholic Church." It is (as in

Another disciple of what has been called the Oriel school, Dean Church, comes much nearer to being a faultless writer of English than Newman. It be hard to find a sentence of would Church's which ingenuity could improve. It would not be difficuet to find many of Newman's which a schoolboy could correct. But Church, with all his taste and elegance and unerring sense of literary propriety, never reached the level, or anything like the level, Newman at his best, Newman was a poet and a musician. There is a tendency perhaps to overrate his poetry be-cause he wrote hymns, and the hymno-

Milton said that to write a great poem a man's life must be a poem, and no one could have such style as Newman's who had not qualities higher than any style. Humor, imagination, playful fancy, mystic piety, all have oves their share in Newman's writing.

ENGLISH PEERS PROTEST.

The following protest against the Royal Declaration Bill, which has been read three times in the House of Lords has been handed in to be entered on the journals of the Upper Chamber : 1 Because, whatever reasons may

be alleged for retaining unrepealed upon the Statute Book the provisions of the Act of King William III., and Queen Mary, it is impolitic and un wise to re-enact similar provisions by a

new statute at the present time. 2 Because the declaration contained in the bill is superfluous, the provisions of the Act of Settlement affording ade quate security for the Protestant suc ession of the Crown.

3 Because enactments which are superfluous, and consequently useless, have a tendency to become, and often do become, mischievous and danger ous

4 Because precautionary tests, im posed on the sovereign, though capable of defence when the sovereign personally directed the working of the Executive Government, are out of place and unnecessary now that the Executive Acts of the sovereign are performed only on the advice, or with the assent of responsible ministers.

Because the bill, besides remov ing certain objectionable words from the king's declaration, affects other alterations in it, which renders the de claration proposed to be made in future a substantially different one from that hitherto in use, as will appear from the following considerations :

a In the declaration as hitherto made the sovereign repudiates the adoration as well as the invocation of the Virgin Mary, two perfectly dis-tinct and separate points of doctrine. Oaly one of these is mentioned in the declaration contained in the bill. The repudiation of the Pope's supremacy and dispensing power contained in the existing declaration is also omitted, and a test is thereby imposed different from that heretofore in use, and therefore, technically, a new one.

b The bill contains an addition to the declaration in the shape of a pro-fession of faith, to be made by the sovereign, altogether novel and incapable of definition.

6 Because in order to render the bill inoffensive to members of the Roman Catholic Church-the professed object of the bill-the declaration to be made hereafter by the sovereign should bear an affirmative rather than a negative character.

STANMORE. LLANDAFF. HERCES OF CHRIST.

ublims Self-Sacrifice of Men Who Served Beneath The Cross.

Those who profess belief in the "reigion of humanity" ought to look more impartially into the deeds done by those who follow Christ. Mere human itarianism can point to no record so noble as that which proudly might be exhibited by those w serve beneath the cross. A recent Paris correspondent gives the following :

During the Franco-Prussian war when virulent smallpox enhanced the horrors surrounding the wounded and patient in the most repugnant form of and support of the Catholic faith. All the disease. "I would not do that," is in the hands of God ; we do not

CURIST THE CONSOLER. ligion.

It consists, not in rights or creeds, What sweeter title for the gentle Saviour than that of Consoler how t expresses all that the Sacred Heart Pardon, patience, kindness, sympathy, friendship, all are found in the Consoler. The heart sore with sin finds that sin is not pleasure but pain, which like a thorn, penetrates deeper, and forces out all happiness. It cries for consolation in its affliction, and finds none until it reaches the cross and Christ pours into it by His grace the consola When sorrow lation of pardon. When sorrow touches the heart, how it bows under the burden which often seems too great to bear. Where will sorrow find it consolation if not in the Master's Heart, which sorrow filled to overflowing with its bitterness, misery overty, neglect, sickness and death All these cross the path of life, and man is made to feel that life is a burden and that misfortune is a curse Ah, but to the worst afflicted come the consolation of Christ telling us that life is but the field on which the battle for eternity is fought and that auman misery is not a misfortune, but

means of reaching glory. To the poor, Christ comes as the poorest among the children of men, and consoles them with the vision of the manger and the poverty of Nazareth. To the afflicted He comes as the man of sorrows and He implores them to tell Him if there be any sorrows like to His sorrow.

What would men do if we had not Christ as consoler ? Sin comes into our lives and we remember the prodigal, and we kneel at the feet of Christ and His sweet consolation of pardon heals our wounded souls. Affliction casts its shadow over us, the light seems to disappear and darkness only eems our lot. We look up and Christ is near us, pointing to His cross to tell us that affliction was chosen by Him in order that He might know how to sympathize with and console all who weep and are sorely tried. Ah, consolation is the balm which heals the heart in all its sorrows! It brings back the sunshine, it restores hope it strengthens faith and makes all

> CATHOLICITY IN THE TRANS VAAL.

We quote the following interesting account of Transvaal from the religious weekly of Bayonne :

"Thanks to the constant efforts of the Oblate Fathers, the Catholic religion is finding its way among the Boers. There are now fifty Fathers among them, under the jurisdiction of the resident prefect apostolic in Johannes burg. The brothers have a boys school and French and Irish religious are at the head of the large city hospital, by consent of the Boer government. Other Sisters instruct the Catholics and Protestants, Boers Africander Europeans, Americans, strangers and natives esteem and venerate the Catholic Sisters who prove themselves above all human praise. Boers who

do not send their children to the Sisters refrain from fear of their pastors, under penalty of excommunication. The ignorant Boer would deem himsel lost if rejected from his temple.

"I asked one of the veterans of the mission, Father Bauldry, his opinion of the issue of the war. He replied " Above all things, we are mission

aries ; the salvation of souls alone occupies us, and political opinions apart from that are of little consern to us. Our only ambition

and the best description of English re-

but mainly in having the Bible read in church, in the family and in private. Now I am far indeed from undervalue. ing that mere knowledge of Scripture which is imparted to the population thus promiscuously. At least in England, it has to a certain point made up for great and grievous losses in Christianity. The reiteration again and again, in fixed course in the public service, of the words of inspired teachers under both Covenants, and that in grave majestic English, has in matter of fact been to our people a vast penefit. It has attuned their minds to religious thoughts ; it has given them high moral standard ; it has served them in associating religion with com positions which, even humanly considered, are among the most sublime and beautiful ever written ; especially, it has impressed upon them the series of Divine Providences in behalf of man from his creation to his end, and above all, the words, deeds, and sacred sufferings of Him in whom all the Providence of God centre

So far the indiscriminate reading of Scripture has been of service ; still, much more is necessary than the beneits which I have enumerated, to the idea of a religion ; whereas our national form professes to be little more than thus reading the Bible and living a It is not a religion of correct life. persons and things, of acts of faith and of direct devotion ; but of sacred scenes and pious sentiments. It has been comparatively careless of creed and catechism; and has in consequence shown little sense of the need of consistency in the matter of its teaching. Its doctrines are not so much facts, as stereotyped aspects of facts, and it is afraid, so to say, of walking around them. It induces its followers to be content with this meagre view of rerealed truth : or, rather, it is suspicious and protests, or is frightened, as if it saw a figure in a picture move out of its frame, when our Lord, the Blessed Virgin, or the Holy Apostles, are spoken of as real beings, and really such as Scripture implies them to be. I am not denying that the assent which it inculcates and elicits is genuine as uffering a stepping stone to union egards its contracted range of docwith God, and this secures happiness trine, but it is at best notional. What Scriptare especially illustrates from its first page to its last is God's Providand is nearly the only doctrine held with a real assent by the mass of religious Englishmen. Hence the Bible is so great a solace and refuge to them in trouble. I repeat, I am not speaking of particular schools and parties in England, whether of the High Church or the Low, but of the mass so piously minded and well living people in all ranks of the community-Grammar of Assent, (edition of 1892) Page 55.

THE GREATNESS OF A CHRIS TIAN.

Behold, my dearest friends, how reat we are if we are Christians The sublime character of child of God is displayed in our whole conduct ; we are princess of the blood royal of our Lord Jesus Christ ; and the greatness of our extraction should be manifest in all our acts and all our inclinations. Everything should be grand in us; and such will indeed be the case, if everything in us is directed toward God, our very dear Father and Lord.

We should love God with our whole soul ; that is, all the powers of our soul should tend toward God alone. Our will should be fixed in God alone ; we should wish but God alone, and what He wishes, and nothing else. Our will should have no existence, but in the will of God. Reflect carefully on the alsease. I would not do that, cried the soldier, "for a hundred franks an hour!" To this the Brother infirmarian replied: "No more lose in the end, the Catholic religion one soul, but she out source in the source of the so this subject and you will there find will gain much by the struggle; the English know us, and the Boers have and the struggle is the struggle in the struggle is the struggle in the struggle is th agination and all our other faculties should work for God alone. — Ven Libermann (Fr. Grunenwald's Translaalso learned to know us. Unfounded prejudices have begun to be removed tion)

BICOTS ng inilluse vio. in the Church nifica. e is a ch desome. urch of pute in single art fell denied nity as s death which stianity, and salious but

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lated as follows :

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them where the Catholics meet, none of heretics dare point out his own of heretics dare point out his own house or church." A similar test was recommended by St. Cyril, who was Bishop of Jerusalem early in the fourth century. He tells the stranger in a strange city to "ask which is the Catholich Church, because," he adds, of heretics dare pol side legal When Catholics employ nous word "Roman" in necessary. When Catholics employ the superfluous word "Roman" in reference to themselves they do so either in accordance with official requirements, or merely to emphasize he Roman headship of the Church. People outside our Fold sometimes use this title belongs to our Holy Mother. the term "Roman" in this connection The term was used by these two Saints by way of denial that the Church in as a test to exclude those who were not in communion with the Holy See. In communion with the Pope is the one and only universal Church. Apart, the same sense it was used by St. therefore, from legal requirements, By "Christian is my name. Catholics should ever call their Church said he, "Catholic is my surname. By by her unique and long-consecrated title, "the Catholic Church," and the former I am called ; by the latter] am distinguished. By the name of title, "the Catholic Church," and Catholic our society is distinguished should avoid bestowing upon her a designation which is not our creation, from all heretics."

now, as it was then, the distinguishing

mark of our Church, and not a vague

general term which is intended to in-

and which is nowhere recognized in It is the same to day as it was in the far off times of Augustine and Cyril and Pacian. The title "Catholic" is Tablet.

simply English Protestants."

the Coronation Oath) "the Protestant

Religion as by Law Established ;" or

Free Church of Scotland ;" or "The

Protestant Episcopal Church ;" or "The

Methodist Episcopal Church ;" or "The

Methodist Protestant Church;" or "The

Freewill Baptists ;" and so on. In the

ordinary and long-fixed usage of the

words, the overwhelming body of Christian people understand by the designation "Catholic Church" the

Church of Rome and no other. The

word "Roman" is not used as an

identifying prefix, and therefore, out-

rmalities, its use is un-

"The Church of Scotland ;" or

"THE MARSEILLAISE."

The news that "The Marseillase cludes hopeless salmagundi of non-coalescent and mutually repellent was played by a German military band at Berlin when M. Fournier, the Christian creeds. The well known lines winner of the motor-car race, arrived at the winning post adds a present in-terest to Mr. Karl Blind's article on the of Horace have been metrically transstrange origin of "The Marseillaise" Yes, words long faded may again revive, And words may fade now blooming and alive, If usage wills it so, to whom belongs The will, the law, the government of things. strange origin of "The Marsenhaise" in the July number of the Nineteenth Century. The ordinary legend is that Rouget de l'Isle wrote both words and music of the famous chant at Stras-Aulus Gellius puts the same idea in the following words : "Custom is the bourg, but it appears that the melody mistress of everything, and, in a most was really composed in Germany, and was the tune of the "Credo" of an old especial manner, regulates the use of words." And custom is quite agreed that the word "Catholic" is the pecu-Mass. The Mass in question was written in 1776 by Holtzmann, the kapellmeister of the Palatinate, and liar designation of the Church which has for its visible head on earth the the original was discovered by Mr. Pope or Bishop who sits upon the chair Hamma in the musical library of the of St. Peter in Rome. The very street town's church at Meersburg. From arab finds only one meaning in the the Palatinate, where Holtzmann comwords of a stranger who inquires for posed the air, it is not a far cry to Althe Catholic church, the Catholic sace ; and from Alsace the music easily priest, the Catholic sisterhood. Standgot into other parts of France. It apard English writers-we need only pears, then, that Rouget de l'Isle only wrote the words of "The Marseillaise" and set them to the old Mass tune, inard English writers-we heed only instance Lord Macaulay, Edmund Burk, James Martineau, Lecky-agree in using the word "Catholic" to designate the Church which is in comin using the word "Catholic" to designate the Church which is in com-munion with Rome. Lecky, when taken to task some years ago in Dublin for having used the word "Catholics" very short of the old Mass tune, in-purpose of martial effect in a battle song. Mr. G. A. Sala, about eight years ago, wrote in a London paper would not be obscure.

cause ne wrote nymns, and the nymno-logical standard is deplorably low. But that he was a genuine poet no competent critic will deny. His prose was sometimes poetical, which may be regarded as a fault by the hypercritiof God.'

cal and austere. His poetry was never prosaic. There have been authors, prosaic. There have been authors, like Tennyson in verse and Macaulay in prose, who had a perfect sense of rhythm, although they did not know one tune from another. But a born musician, such as Newman was, must have some quality which makes itself felt in all the work of his mind. There

are passages of Newman's prose which fall with the peculiar cadence of music upon the cultivated ear. "These strange sounds, coming we

know not whence, meaning we know not what" are Newman's own words in reference to music. He connected it of profound respect. During the war, with immortality, with the secret behind the veil. He would probably have agreed with Tennyson that music egan where language ended. Newman was a passionate scholar, an especial lover of Horace and Virgil. No one, he used to say, could appreciate Horace before he was fifty. Worldly wisdom is learned by experience, if at all. But Virgil is for all ages, as for all countries and times. A truly orig-inal poet he was not. He was the pupil and interpreter of Greek masters, like all the Romans of the Augustane age. But he was much more. He pulled out stops in the organ of the Latin tongue which no one else had used, and produced sounds never heard till then. Newman speaks of " those words and phrases, those pa-thetic half-lines, giving utterance, like the voice of Nature herself, to that pain and wearness, yet hope of better things, which are the inheritance of her children in every elime." Schelar poet and musician Newman was in everything that he wrote. But, or

infirmarian replied: "No more would I, nor for a million ; but I would do it with pleasure for the love After the battle of Champigny, sixty

from their minds; we are congenial to them. With the help of God, the true and complete doctrine will rapidly penetrate among this plain of the Brothers dug deep pits in the frozen earth, and there reverently buried 685 soldiers and officers by torchlight. Midnight had not passed, people, and we older ones will when notice was given that the armto see many Boers become Catholics." istice was nearly at an end. The pits

were filled in, and even then not con tent, the Brothers placed above this great and sorrowful grave a large cross of wood; then, kneeling down then said the Da Profundis. "We LIGION.

they said the De Profundis. "We have seen nothing like this before," said a Prussian officer. "Except the Gray Sisters," said another in a tone especially so made in our own coun-Theology, as such always is nosome one sprang to help a Brother who some one sprang to help a Brother who was wounded, but was met by the words : "It is nothing; help those that are in greater need." Then when asked his name, he answered : "Why do you ask? I am here to fulfil a dury for which Llook to God tional, as being scientific : religion, as being personal, should be real; but, except within a small range of subjects, it commonly is not real in England. As to Catholic populations, such as those of mediaeval Europe, or the Spain of this day, or quasi-Catholic as fulfil a duty, for which I look to God alone to reward me, not to the praises those of Russia, among them assent to of my fellow creatures." From Paris alone, 500 Christian Brothers were religious objects is real not notional. To them the Supreme Being, our Lord, the Blessed Virgin, angels and saints, employed as ambulance-bearers in the bloody conflict. Many and many a French soldier must have echoed the cry of a wounded young lieutenant who heaven and hell, are as present as if they were objects of sight; but such a faith does not suit the taste of modern saw them coming to his aid : "Ah! here are the good Brothers ! They brought me up, and now they come to help me on the field of battle." Wrote the venerable superior, Ferre Phillippi: " The soldiers love our Brothers, our Brothers love them ; many of them have been brought up in our schools, and will gladly find themselves cared religion of Leighton, Beveridge, Wesfor by their schoolmasters." ley, Thomas Scott, or Cecil a mere sen-

Conversion. A European despatch announces that Mrs. Carlbaugh, sister in law of Chief Justice Melville Faller, of the United States Supreme Court, has been re-ceived into the church by the Papal Nunico at Brussels. Itiment ; nor do I so term the high Anglicanism of the present genera-tion. But these are only denomina-tions, parties, schools, compared with the national religion of England in ligion." is both the recognized title Nunico at Brussels.

A Contrast.

The Boston fireman who climbed a pole covered with "live" wires and rescued a boy from death at the risk of liv his own life, when asked about it, said: "It was nothing. I only did my duty. I cannot talk, as it is NEWMAN ON THE UNREALITY OF MOST NON-CATHOLIC REagainst the rules of the department." How lucky that it is not against the rules of the army or navy department for "heroes" to talk about their ex-I have been speaking of secular ploits; else Hobson and Funston and knowledge; but religion may be made many others might die of suppressed a subject of notional assent also, and is conversation!-Boston Pilot.

Himself a Victim.

The Rev. Henry G. Coyne, curate of the Church of the Holy Cross, Harri-son, N. J., who has been heroically de-voting himself to the vicitms of the email-pox epidemic in Harrisons and East Newark, was found on August 23 to be himself infected with the muchdreaded disease. The medical head of the Harrison board of health gave this verdict, and Father Coyne at once asked to be taken to the Hudson County they were objects of sight; but such a they were objects of sight; but such a faith does not suit the taste of modern England. There is in the literary world just now an affectation of calling world just now an affectation of calling the provide the second seco religion a "sentiment;" and it must years of age. religion a "continent;" and it must years of age. We nope the brave be confessed that usually it is nothing young priest may recover. It takes more with our own people, educated or nothing from the grandeur and merit rude. Objects are barely necessary to of his heroic devotion to duty to say it. I do not say so of old Calvinism or that it is a matter of course among the Evangelical religion : I do not call the priests of the Catholic Church. "That when commended for their steadfasttiment; nor do I so term the high ness in small pox hospital or yellow fever district. If ever stricken human-