

The Catholic Record.

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CLERICAL.

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Autumn Leaves.

DR. R. D. JOYCE.

With scarlet berries laughed the rowan tree,
The mistle thrush sang in the hazel hune.
And high and wide the stately oak-tree flung
Its fretted branches, rich with acorns brown,
While from a leafy spray, a light acroson,
A brown thrush sang its song with dulcet
note.
Dulcely awakening the glad red-treat's
note,
Responsive from its thorny brake, wherose
The blackberries, like living garlands, shone.
By the borders of the widening stream,
The bog-tan dropped its head of silvery
snow,
And the last iris shone with golden glow,
And yellow snailflowers closed their drowsy
lids.
Calm autumn died.
The last flowers withered in the tracheous
air,
The little stream with mournful murmurs
rolled,
And the trees dotted their robes of bronze
and gold,
And fading blue and green, and glowing red
And all the outside lands lay damp and dead.
The thick rain would pour and swell
the fill,
To rivers, and the rivers into seas,
Till all at once should rise a southerly breeze,
Born mid the bowers of some more genial
clime,
And make a milder summer for a time!

PASTORAL LETTERS

HIS LORDSHIP THE BISHOP OF OTTAWA.

JOSEPH THOMAS D'HAHEL.

By the Mercy of God and the favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c. To the Clergy, Religious Communities and all the Faithful of this Diocese, Health and Benediction in Our Lord.

OUR DEARLY BELOVED BRETHREN,

The Church, One, Holy, Catholic, Apostolic and Roman is, you are not unaware, daily exposed to serious trials: christian piety, public morality, faith itself, the supreme good and source of all other virtues, these each day, are threatened with the greatest dangers.

It is a most painful and lamentable thing to see so many souls, redeemed by the precious blood of Jesus Christ, grasped from salvation by the whirlwind of a deluded world and precipitated into the abyss and into eternal death. Nevertheless, the greater the calamities which afflict the Church, the more the Vicar of Jesus Christ feels the necessity of watching over her safety and her integrity. The more souls are exposed to be lost, the more his zeal and charity are inflamed. Hence, does he make use of all possible means to defend the rights of the Spouse of Christ, to foresee and repel the dangers which threaten and assail her.

But as all victories in the Church have been won by the help that God Himself sent forth in due season and by the power of His omnipotent arm; Our Beloved Pontiff not only calls upon all men of good will in the ranks of the army of God, who, on the throne, or at the head of governments or simple subjects, understand that the Church alone has the solving of the difficulties that enslave modern society, but with all possible diligence he implores divine assistance by the aid of his labors and care may produce a happy result. To this effect the Pope considers that no more efficacious means could be successfully employed than to gain favor with the glorious mother of God, the Blessed Virgin Mary. It has always been, does he remind us, the chief and solemn practice of Catholics to take refuge under the shield of Mary in times of trouble and in perilous circumstances. The Catholic Church has always, and justly so, placed her hope and confidence in the Mother of God who exercises so extraordinary a power with her Divine Son. This devotion was manifested, in a most special manner, when the violence of spreading error, or intolerable corruption of morals, or the attacks of formidable adversaries, seemed to endanger the militant Church.

Hence at the approach of the solemn anniversaries that recall the innumerable and precious favors which the devotion to the Holy Rosary obtained for Christians, Leo XIII desires that this year, this devotion be the object of a very special attention in the Catholic World, in honor of the Sovereign Queen, that by her intercession, he may obtain from the Divine Son of Mary a soothing relief and an end to his sufferings with the return of wayward souls to truth and virtue. He states, that in our days, we stand as much in need of Divine help, as at the time when the great Dominic raised the standard of the Rosary of Mary for the purpose of remedying the evils of his day. He recalls remarkable victories obtained by the recitation of the Holy Rosary. Whence he infers that if we employ the same means, we may see the calamities of our sad epoch disappear. In view of this, the Sovereign Pontiff most eagerly encourages the faithful to recite the Rosary in public as well as in the family and not to discontinue this holy exercise.

He expresses the desire that particularly during this year the month of October be

entirely consecrated to the Holy Queen of the Rosary. He therefore prescribes:

1. That throughout the catholic world during this year, the feast of the Holy Rosary be solemnly celebrated by special and splendid offices.

2. That from the first day of the month of October until the second of November, in all churches where the ministry of souls is exercised, and even in the other churches and chapels dedicated to the Blessed Virgin, five decades of the Rosary, that is the beads, be recited, adding thereto the litany of the Blessed Virgin.

3. That while these prayers are being recited, the holy sacrifice of the mass be offered or the Benediction of the Blessed Sacrament be given. The Pope then approves of solemn processions being made.

To induce the faithful to recite these prayers and assist at the offices, the Vicar of Jesus Christ vouchsafes to open the treasure of the church and grants the following indulgences:

1. To all those who from October 1st to November 2nd will have assisted at the exercise of the public recitation of the Rosary with the Litany, and will have prayed in his intention, an indulgence of seven years and seven quarantines to be gained each time. The same indulgence is granted to those who being hindered by a lawful cause, from attending these public prayers, will have recited them privately in the same intention.

2. To those who during the time determined whether publicly in the sacred edifice or in their homes (on account of illness or other reasons) will have performed the pious exercises, at least ten times, and who having confessed their sins will have approached the Holy Table.

3. To all those who on the feast of the Holy Rosary or on one of the following eight days, after having likewise purified their souls by a salutary confession, and received holy communion and offered prayers to God and His Holy Mother for the wants of the Church, according to his intention, a plenary indulgence.

That you might better understand the idea of your almost word for word a great portion of the Encyclical Letter which Leo XIII has just addressed (1st September) to the Bishops of the whole world, urging them to ask the faithful confided to their care, in his name, to spend the month of October in praying Almighty God through the intercession of Mary, for the cessation of the evils which afflict the Church.

We entertain the hope, dearly beloved brethren, that no one amongst you will refuse to pray, nor to receive the sacraments of penance and Holy Eucharist, in the intention of the Great Pope who has in several circumstances, not only manifested his particular benevolence towards the diocese of Ottawa in general, but also towards its religious Communities, its clergy, its college and its professors and even towards him, who notwithstanding his unworthiness, has the charge of your souls.

Wherefore the Holy name of God being invoked, we have ordained and decreed, and we now ordain and decree as follows:

1st. The desire and order of the Pope in relation to the prayers to be recited, to the confessions and communions to be made during the month of October next are promulgated.

2. From the first of October till the second of November in all the churches and chapels where the holy sacrifice of the Mass is celebrated, the officiating priest, or any other appointed by him, shall recite in a loud and intelligible voice, each day, after mass, or in the evening at a convenient hour, at least five decades of the Rosary and the Litany of the Blessed Virgin.

3rd. The officiating priest shall recite these prayers in the morning or in the evening according as they may hope to have a more numerous attendance, after mass or in the latter part of the day.

4th. The Most Blessed Sacrament will be exposed before the recitation of these prayers, which will be followed by the Solemn Benediction with the Sacred Host exposed in the Ostensorium.

5th. Processions, in honor of the Blessed Virgin, will be made outside of the church, where it can be done without inconvenience.

6th. The Feast of the Holy Rosary will be celebrated with the greatest possible pomp.

The present Pastoral Letter shall be read at the prone of parochial churches and chapels and at chapter in religious communities on next Sunday.

Given at Ottawa, in our episcopal residence, under our hand and the seal of the Diocese and Countersign of Our Secretary, this twenty-fourth day of September, one thousand eight hundred and eighty three, being the feast of Our Lady of Mercy.

+ J. THOMAS, Bp. of Ottawa.
By Command,
J. SLOAN, Pt. Secretary.

DEARLY BELOVED BRETHREN,
Our common Father is still a prisoner in the Vatican Palace. The Pope's captivity continues to the grievous detriment of the Universal Church, and more than that, to all people, to all nations and to all tribes of the earth; civil as well as religious society has all to lose, if this state of things be not mitigated or rather completely changed.

The powers of hell and the enemies of the Church unceasingly devise means to impede the liberation of the Vicar of Jesus Christ and they succeed in maintaining unfounded prejudices, false imputations, and renewing the most audacious attacks on the Apostolic See. Secret societies work unrelentingly to undermine the foundations of the christian edifice.

Catholics, themselves, do not unfortunately lend their aid, without realizing it, to the satanical manoeuvres inspired by the enemy of all good, and skillfully conducted by the occult chiefs of the army of evil.

Leo XIII can seemingly no longer depend on a human succor, sufficiently powerful, to rescue him from the evils which oppress him. God, as he says, must rise and with his omnipotent arm disperse his enemies.

For this reason he implores the Lord to come to his assistance. But as prayer in common is more efficacious, the Holy Father, by His Encyclical Letter of the 1st September last, requests the entire Catholic family to unite in his prayer, which he offers to God through the mediation of the most Blessed Virgin Mary.

We therefore confidently hope, Dearly Beloved Brethren, that no one amongst you will neglect to assist at the public prayers prescribed during this month by the order and in the intention of the Sovereign Pontiff, and that those who will be legitimately prevented from so doing, will recite in family or in private the Beads of the Rosary with the Litany of the Blessed Virgin.

That you may be more eager in the performance of this exercise we, to-day, come to show you the efficacy and immense good derived from the recitation of the Rosary, so that, more fully understanding its benefits, you will, every day, faithfully recite it and thereby co-operate in obtaining the triumph of the Church. Mary, the Mother of Jesus, herself revealed the Rosary to St. Dominic, whilst he was combating the errors of the Albigenses, and through the preaching of this admirable devotion he was instrumental in obtaining important spiritual victories and the conversion of innumerable souls.

The Pope has the hope, that by the fervent recitation of the Rosary, the Church will, once more, win a signal victory.

The world is in a deplorable state because of the darkness, resulting from ignorance, the falsification of history, &c.; because the cold breath of egotism penetrates hearts; because man would usurp the place of God; because the devil, who has invented a counterfeit of the Church, succeeds but too well in embodying into his society men who should war against it.

The Holy Rosary will be a flow of light that shall dispel darkness, a celestial flame that will enkindle hearts, a prayer that will recall Christians to the path of humility and all the other virtues, the banner under which the soldiers of Christ will be strengthened and enabled to vindicate the cause of God and His Church.

The Rosary is a light. The complete teachings of faith are reproduced in fifteen representations. These representations are the mysteries of religion: the Incarnation, the Redemption, the Resurrection, the glorification. The Rosary reminds us of the life of Jesus and Mary, of their sufferings, their deaths and their triumphs. The Saviour and his Mother therein appear to enlighten and encourage us by their examples.

The Rosary is a flame that revives hearts, draws them closer to the hearts of Jesus and Mary, both of which are burning with love for God and for us; it unites them to these perfect hearts and excites them to these perfect hearts and to the practice of those virtues of which Jesus and Mary are the most sublime models.

The Rosary is a prayer. What then is a prayer? It is an act of faith, an act of hope, an act of love; the expression of our confidence in the Lord; the proof of humility, the recollection, the peace of soul and heart, the union of man with God. The Rosary comprises all that.

Oh! how beautiful is the prayer of the Rosary! fraught with the sweetest and tenderest sentiments of piety. The prayer with which it commences resumes the doctrines preached by the Apostles. Can darkness exist where shines the light of faith?

After the act of faith, the *Pater* taught us by Jesus Christ himself. Shall not the order willed by the Creator be restored if the Father in heaven be recognized by his children?

Then follows the *Ave Maria*, sublime salutation, begun by the Archangel Gabriel, continued by Saint Elizabeth, and completed by the Church. Mary, who extirpated ancient heresies, will cause modern errors to be dispelled.

Then lastly the *Gloria Patri*, short hymn of praise in honor of the adorable Trinity, to whom nothing can resist. Good Catholics who in no measure whatsoever desire to take part with the enemies of the Church, will during this month, range themselves in battle order under commandment of the Great Chief to mark the triumph of the Lord over Satan; they will raise the standard of the Rosary, and the Rosary will be, in their hands, a most powerful weapon.

This is the duty of all. Dearly Beloved Brethren; let us fulfil it with all the precautions necessary to touch the Sacred Heart of Jesus and to bring forth new on earth, as in heaven, the reign of God. Let each one then faithfully recite every day, either in Church if possible, or at least privately, the Beads and the Litany of the Blessed Virgin.

The present Pastoral Letter shall be read at the prone in all the churches and parochial chapels and at chapter in Religious Communities next Sunday, feast of the Holy Rosary.

Given at Ottawa, under our hand, the Seal of the Diocese and the countersign of our Secretary, this first day of October, one thousand eight hundred and eighty three.

+ J. THOMAS, Bp. of Ottawa.
By Command,
J. SLOAN, Pt. Secretary.

CATHOLIC PRESS.

Boston Republic.

For unconquerable obstinacy, impenetrable stupidity, a miraculous density of intellect that no experience can enlighten, and a cimmerian darkness of brain that no argument can illuminate, the modern specimens of the genus Orangeman can challenge with safety the lowest example of the African Hottentot or the most debasing embodiment of the Kentucky mule. For over half a century every effort of conciliation that was possible to human nature has been exerted by the Catholics of Ireland to bridge the gulf that has separated these thick-headed fanatics from their countrymen. In general, we have abstained from interference with their absurd processions and idiotic demonstrations, even when their evident object has been to hurt our most cherished religious feelings and trample on our dearest aspirations. We have blended the colors which they have flaunted, as badges of a cruel ascendancy, with the hues of our own unaltered nationality, and at a thousand nightly gatherings when they could not count units to the Catholic hundreds, the union of orange and green in standards and streamers and badges has attested our desire to sink the memories of bygone feuds in oblivion, and extend the hand of brotherhood to all who own a common motherhood. The boons we have wrested from a landlord oligarchy we have shared with them. We bore the brunt of the battle alone, yet grudged them not their portion of the spoils of a victory achieved without their aid. If the Catholic farmer can lay down his head at night without the nightmare of eviction on the morrow disturbing his repose, his Protestant co-laborer can sleep in equal security. We have welcomed tardy recruits from their ranks to our banner with a warmth that has not often been the thumshum which has not often been the thumshum which has not often been the thumshum of the tried compatriots of our own religion. We treasure the memory of Emmet and John Mitchell as reverently as that of St. Laurence O'Toole or Daniel O'Connell. We tender to Parnell, Protestant, a tribute of affection as sincere as that we bestow upon Davitt, for reconciliation has been received! How have our sacrifices been rewarded? Let the story of Orange rowdiness at Anghacloy answer. A mob of howling fiends, frenzied with whiskey and blinded with bigotry, silenced by brute force the voice of one of Ireland's most faithful and devoted representatives. A gang of drunken brawlers and unthinking fools made a pandemonium of the quiet Ulster village for a day, and placed in the hands of the common enemy, their oppressors, well as ours, an argument for stiling the accents of justice and reform that will be only too readily utilized. In the face of such an incident as this the stern question arises, how much farther shall Irish Catholics proceed in a policy of self-effacement to win the questionable adhesion of the small remnant of ignorant prejudice and blatant bigotry that desecrates the soil of Ireland? Have we not gone far enough to secure an alliance which has become unnecessary? All that is noble, all that is patriotic, all that is manly and honest and true amongst the Protestant tenantry of Ireland, has long since fallen into line under the banner of the National League. Shall we humiliate a glorious cause or impede a triumphal progress by any further appeals to the deaf ears of a demoralized crew who are as placed in the traditions of savagery as they are impervious to the promptings of reason?

London Universe.

Edward Stephens, of Liverpool, wants donations; in fact (as Mr. Micaower would say), money. He wishes, he says, "to build a mission-room for the purpose of controversial classes and special evangelistic services." A lady will give £100, but Mr. Stephens wants £2000. Of course he does. In the comedy, when Miss Conyngham gives her bank notes to the Countess Stravinsky, the adventurer exclaims, "Ah! too good, too good!—have you any more of the same sort?" The reason why Mr. Stephens requires £2000 of other people's money does not seem to us a very powerful one. He asks out of "love for the reformation and the Gospel in its simplicity." We fancy that we must have heard something like this before. But the increases our distrust as he gets warmer, as thus:

"In this way we shall be able to reclaim the benighted Romanist, Ritualist, and learn them the pure Gospel of our Lord Jesus Christ."

We are still like Mr. Briggs, "we can't see it." For we argue thus: If Liverpool (after 200 years at it) has failed utterly, notwithstanding boundless resources and the efforts of a whole army of clever men—if at this very hour the people of Liverpool are nearer to the Church of God than they have ever been since the revolution under Henry—will Mr. Stephens pervert the "Romanist," change the Ritualist, or silence the in-church by his own elegant diction? To use his own words, "the Gospel will be 'learned' them the pure Gospel." If so, never had £200, united with bad English, been so miraculous before.

Baltimore Mirror.

One of the growing misfortunes of American social life, and that wherein it differs from the ancient republics, heathen though they were, is the disposition of sons and daughters to throw off the links of obedience, the authority of counsel, and the unselfishness of love for their parents. We do not sermonize on the subject. It is in our mind a grave social subject, although we leave its moral teaching to the pulpit, from whence the best lessons come always. The bond of the household is the obedience of the wife to the husband, the love of the husband for the wife, and these qualities reflected in their children, obedience and love for father and for mother. Moneigneur Capel's views of the condition of Catholics in London leads us to understand the necessity of application for aid from this country, where the Church is much better situated. Out of a population of four millions, about two hundred thousand are Catholics. They are mainly composed of foreigners. Not more than ten thousand full-blooded Englishmen are members of the Church. Of all these a very small number only are not of the poor classes—"hewers of wood and drawers of water." The few members of the aristocracy, mainly converts, are depended upon, to a great extent, to support the institutions connected with religion. Lord Ripon, a recent convert, says "that he has good reason to know that he is a member of the Church Catholic, as he almost daily receives begging letters from all parts of the country." The middle classes, who in most countries are the mainstay of religion as well as all social institutions, are hardly perceptible in the Catholic population. It is thus apparent that the wealth as well as the social forces in England are not with the Church, but are powers to be overcome before that country can be expected to take rank as a Catholic nation.

Catholicism to a purer faith, but to infidelity. It was most unwise to misrepresent the Catholic religion, as many did, or to assail it with harsh and ignorant and vulgar criticism. It Protestantism would ever supersede it, and gain the place in the affections of mankind that Catholicism had held in the hearts of myriads for centuries, it would gain it only by the exercise of superior charity and self-denial to any that Catholicism had ever manifested.

Perhaps never was there a more touching and beautiful illustration of widowed love and devotion and loneliness than that witnessed in a western town a few weeks ago. An old man named German died about a year ago, leaving a widow old and friendless. Those who knew her pitied her deeply, observing her silent sorrow. Her only consolation was in visiting her husband's grave. She was seventy-five years old, and could only walk the distance every few days, and this she did. The cemetery keeper grew accustomed to her presence, as she sat alone by the grave. Two weeks ago, she went toward the cemetery, telling her neighbors that she was going over the river, and would hardly be back before morning. On the way she met the cemetery keeper, and she said to him: "I am going to die, and I want you to bury me with my husband." He thought it was only the raving of a childish old woman, but promised her he would, and passed on with a pleasant word. Then the faithful old heart went on her lonely way to the cemetery. It was growing toward night when she entered the gates, and the cemetery was deserted. She took her place by the grave of her husband, and there she was found in the morning, by the cemetery keeper, dead. The night had been bitterly cold, and the doctor said she had been dead only an hour when found. What she suffered during the long night, only God knows; but no doubt the suffering was lost in the sweet thought that she was lying by the grave of her husband.

Mgr. Capel's friends should have told him what kind of a person Rev. Justin D. Fulton is and saved him the mistake of noticing such a fellow's coarse insults. Mgr. Capel, of course, could not be expected to know that any self-respecting congregation in a city as large as Brooklyn would care to take its spiritual guidance from such a man, or that a large and powerful sect would choose to honor him with the title of D. D. We can hardly regret the circumstances, however, since it has drawn out such unanimous condemnation from the whole respectable press. The comments of the Springfield Republican are worth reproducing in full—"The onslaught of Rev. Dr. Fulton, of Brooklyn, on Monsignor Capel, deserves particular attention as a flagrant instance of recklessness in the pulpit. The sole reason Fulton had for it was that Capel was a Roman Catholic. Because of this he uttered the gravest charges against this stranger's integrity, and, as he acknowledges to reporters, without knowing anything about the truth of them,—without, in fact, any other authority than a letter published in a religious paper, and written by 'Father' Chiniquy, the well known ex-priest, and as irresponsible a hater of the Roman Church. Father Chiniquy's prejudice, would without question sustain him in saying that a Roman Catholic prelate was a thief, though he might be, and probably is, totally ignorant of the source of the rumors he adopts as the truth; and Fulton has no principles that would hinder him from accepting the prejudiced narrative to make a point in his sensational discourse. Indeed, when he was asked (Did you not have any scruples about uttering from the pulpit such grave charges without being positive of their truth?) he answered without hesitation, 'No, I did not.' And this person assumes to be a teacher of the gospel of Christ! For a little cheap notoriety, and only to advertise a new series of sermons on Romanism in his church, he has once more disgraced the pulpit and brought a scandal upon the sacred name of religion. Shame upon him!"

What should be done to the pitiful wretch who figures in this story? John Pollett, of Frankford, Pa., had two daughters, good, industrious girls, who work in a mill. They had an ambition to own a house; and they saved \$800 from their own little earnings. When the precious hoard was complete, they sent their father the bank to draw the money. Late that night, the two poor girls found him in a bar-room, helplessly drunk, and the money gone, lost, or stolen, he could not tell. Think of it!

There will be a grand excursion to Detroit from London on next Monday, Oct. 22nd. This will be the best excursion of the season, and our readers should not lose the opportunity of seeing that beautiful city and also the magnificent art loan exhibition.

Messrs. Raymond and Thorn, Dundas street, have opened out a magnificent display of fur goods for the winter trade. It would be well to take a look at the goods before purchasing elsewhere. They are of the richest kind and at prices that will be found very reasonable.

North Western Chronicle.

A Protestant minister whose desire for notoriety was greater than his judgment or love of truth, recently attacked Mgr. Capel in a lecture in Brooklyn and made several utterly false accusations against his integrity. The religious editor of the New York Herald, himself a Protestant minister, thus discusses the subject: "The Rev. Dr. Fulton has a perfect genius for getting into hot water and getting badly scalded, and seems never to be happier than when he has managed to get people talking about him. His pet hatred is the Catholic Church, which seems to be a red rag that makes him perfectly wild. Never very careful or accurate in his utterances, he becomes crazed with venomous spite whenever Catholicism is mentioned. His feeble intellect is at once thrown off its balance and he rages like a fanatic at the full of the moon. Mgr. Capel pays us a visit, and as a distinguished stranger and a fancied orator he is naturally received with due honors and asked to preach and lecture. The people have certainly been very polite to him and they have honored themselves by being so. But every household has its cat or snarling dog, and Dr. Fulton fills the air admirably. He has run down the front stoop and with a vicious growl snapped at the pantaloons of our guest. He is said to have made a charge of embezzlement against Mgr. Capel, and when faced in the matter he declared that rumor was his only authority. If he were a naughty child he would be spanked and sent to bed, and if he were only or merely an idiot he would be shut up in a dark closet and lose his supper, but being less and worse than either, or than both together, there is nothing for Mgr. Capel to do except to make him confess his spitefulness, and send him back to his kennel. The American people have endured him as patiently as the circumstances would allow for nearly a year, and if Mgr. Capel just shakes his cane at him he will hasten round the corner with a regular and canonical howl of agonized fear. We have no patience whatever with a man who greedily calls attention to himself by making charges which he knows he cannot substantiate, and the only authority for which is wretched hearsay."

CATHOLIC NOTES.

Rev. P. P. Cooney, C. S. C., has been called to assist the Superior General, Father Sorin, of the University of Notre Dame, Ind.

The Vatican has authorized the Catholic bishops who were expelled from Prussia to open negotiations with the Prussian government for their return to their parishes.

Rt. Rev. Conductor-Bishop Fleck confirmed seven hundred soldiers in Metz, Germany, recently. The sponsors were two Generals, two Colonels and the Mayor.

The Catholic Bishops of Scotland have sent the following names to the Holy See as candidates for the vacant Archbishopric of St. Andrews and Edinburgh: Archbishop Eyre, Monsignor Smith, Vicar-General of the Eastern Archdiocese, and the Rt. Rev. Dr. Rigg, Bishop of Dunkeld.

Just as the 400th anniversary of Luther's birth is about to be celebrated, a German writer has produced a biography of the reformer which, according to Mr. Froude, is the best work on the subject. They do not think so at Rome, for the Papal Recorder, M. Balan, announces that he is going to improve the occasion by printing two volumes of hitherto unpublished documents in the Vatican relative to "Brother Martin." M. Balan's contribution to the history of the Reformation will be looked for with some interest.—Globe.

In London and the suburbs Mass vestments are used in thirty-seven Protestant churches as against the same number last year; incense in ten, as against the same number last year; lights on the communion table in 64 as against 59 last year; and the "eastward position" in 204 as against 270 last year. The number of churches in which the two latter uses obtain is greater than it has ever been; but in 1876 incense was used in eight churches in which it has since been discontinued. Vestments are used this year in the same number of churches as in 1876, but there has been a slight fluctuation in the interval. What changes in the doctrine in various directions have occurred in the same time we do not know.—Ex.