TESTIS IN CŒLO FIDELIS

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MONSIGNOR FARELLY

Presented with a Massive Gold Chain and Maltese Cross by Bishop and Priests of the Diocese of Kingston—A Stirring and Touching Reply from "The Grand Old Priest" — His Lordship's Magnificent Donation to the Testimonial Fund.

The ceremony of the blessing o St. Michael's Church, Belleville, afforded an occasion to the priests of the Diocese of Kingston, of testifying to their esteem and admiration of the many sterling and truly distinguished qualities of Monsignor Farrelly, who, during the late absence of the Most Rev. Dr. Cleary, in the Eternal City, administered the Diocese with credit to himself and honor to our holy religion. When Bishop Cleary returned from Europe in June last, some of the priests who were present at his public reception, mentioned that it was the fifth time that Mgr. Farrelly had administered the affairs of the Diocese, and that this would be a fitting time to present him with an address, expressive of their esteem and appreciation. The idea was at once taken up by all the priests. With the address, it was resolved to present some valuable testimonial that would be

A LASTING AND PERPETUAL MEMORIAL

of their just admiration of his great administrative ability and priestly character. A committee of the priests was then appointed to prepare an address and secure a suitable testimonial. After much discussion it was resolved to purchase the best gold chain that could be obtained. To this chain, which is of old English pattern in Roman gold and manufactured by W. S. Walker, of Montreal, at a cost of two hundred dollars, is attached a beautiful and artistically wrought Maltese cross, bearing the following inscription :

Presented
to
RIGHT REVEREND MONSIGNOR FARRELLY,
on the
Termination of His Fifth Administration of the Diocese of Kingston.
† BY HIS BROTHER PRIESTS, †
October, 1888.

When His Lordship the Bishop heard that the priests of the diocese were preparing to make the presentation, he, wishing to express his high opinion of Monsignor's administrative ability, contributed fifty dollars towards the testimonial. It was at his Lordship's request that the blessing of the new church, a time when it would be in his power to preside, was made the occasion of the presentation. So in response to the invitation sent out by Rev. Father Stanton, of Smith's Falls, secretary-treasurer of the committee, the following priests of the diocese assembled on Monday evening last at the Presbytery, at Belleville —

Very Rev. Dean O'Connor, Perth ; Very Rev. Dean Gauthier, Brockville ; Rev. M Mackey, Marysville ; Rev. C. B. Murray, Cornwall ; Rev. T. Kelly, Sydney, Kingston ; Rev. J. Brennan, Picton ; Rev. M. Stanton, Smith's Falls ; Rev. M. O'Donoghue, Carleton Place ; Rev. T. J. Spratt, Wolfe Island ; Rev. T. Davis, Madoc ; Rev. E. Walsh, Trenton ; Rev. W. Walsh, Frankford ; Rev. P. Barragan, Centreville ; Rev. J. Fleming, Tweed ; Rev. J McGrath, Kingston ; Rev. T. Quinn, Madoc ; Rev. J. O'Gorman, Belleville ; and Rev. T. McCarthy, Read.

The following rev. friends of Mgr. Farrelly from the neighboring diocese of Peterboro were present :—Very Rev. J. Browne, V.G., Port Hope ; Rev. E. Murray, Cobourg ; Rev. D. Casey, Campbellford ; Rev. F. McEvay, Chancellor of the Diocese, Peterboro.

Rev. Father Murray read the address and the venerable Father Mackey presented the testimonial.

ADDRESS.

To the Right Reverend Monsignor Farrelly, Belleville :

MONSIGNOR,—The occasion that has to-day called us together, following as it does so closely the end of your fifth term as administrator of the Diocese of Kingston, is one which we cannot let pass without uniting to assure you of our appreciation and esteem.

We are not unaware that the position you have thus repeatedly held in the Diocese demands of its occupant a rare combination of personal force, untiring zeal, and unswerving devotion to duty. You brought into this important office all these eminent qualifications, and crowned them by your winning graces of manner. Yours must be now a twofold guerdon—the approbation of your course by the attendance at this presentation of our beloved Bishop, himself the first and most generous contributor to it ; and that concentration of feeling which has gathered round your name to-day the gratitude, friendship and respect of your brother priests

Your long and faithful service of seven-and-thirty years in the priesthood—all spent in this Diocese—has time and again been distinguished by marks of trust and honor from your ecclesiastical superiors. Our former and present illustrious bishops in entrusting to you the cares of this extensive Diocese, on the several occasions of their respective visits to the Chair of Peter—occasions which include events of such importance and interest, as the Vatican Council, and recently the Golden Sacerdotal Jubilee of Pope Leo XIII.—manifested an appreciation of your merits and your fitness for the charge, which your brother priests were glad to find so fully in accord with their own hopes and wishes. Hence it was with the sense of a personal pleasure that each one of us learned some eight years ago that the present glorious Pontiff had, in recognition of your signal services, elevated you to the dignity of a Domestic Prelate. Regarding you as we do, we felt then as we feel now, that the distinction paid you shed a lustre upon a diocese of which you can truly say : "QUORUM MAGNA PARS FUI," and whose splendid traditions, both in your various pastorates, and in the wider field of diocesan administration, you have held and prized with a deep and changeless love. Upon you we look as a link of that golden chain which binds us to a memorable past, and which has ever held in unbroken harmony and affection the bishops, priests and people of this grand old diocese.

We deem it a duty we owe no less to ourselves than to you, Monsignor, that on the close of the fifth term of your administration of our dear old diocese, we should join in an expression of our respect and esteem for you, appreciative of your unselfish labors in that exalted position, and indicative of the warm regard in which you are held by your brother priests, individually and collectively.

We beg, therefore, your acceptance of this address and accompanying testimonial as a token, however inadequate, of our appreciation, confidence and esteem.

God grant to you continued success in all your future labors. God grant to you many happy years, is the fervent wish and earnest prayer of your devoted friends and brother priests of the Diocese of Kingston.

Signed in behalf of the priests of the diocese :

A. MACDONELL, V.G.,	C. B. MURRAY,
J. S. O'CONNOR, V.G.,	M. J. STANTON,
C. H. GAUTHIER, V.G.,	J. H. MCDONAGH,
M. MACKEY,	M. O'DONOGHUE,
J. BRENNAN,	T. FITZPATRICK.

A TOUCHING REPLY.

Monsignor Farrelly was much affected during the reading of the address, and on rising, it was easily to be seen that the praise of his fellow-priests was dear to his heart. His voice trembled with feeling as he read the following reply :—

MY LORD, VERY REV. AND REV. FATHERS :

The kindness of my brother priests, whom you have voiced in this beautiful address and by the presentation of this charming gift, coming, as they do, not from a few, but from all, shared in and sanctioned by the Ordinary of our beloved Diocese, is to me the cause of inexpressible pleasure. I must avow it is to me a source of wonderment also, not because of your kindly sympathy, which I have often experienced, but because of my own unworthiness of so great a favor and so distinguished an honor

To be the recipient of so much kindness, and to be addressed in words of such tender and brotherly esteem, after an intercourse of over thirty-seven years, is a favor of which any priest—no matter how exalted his position—may well be proud. I hold myself, to-day, the most honored priest in Canada.

In all humility, I am constrained to ask myself : Why am I singled out for this great mark of respect, this singularly unique favor? How comes it, that I see around me on this, the most happy day of my life, the chosen representatives of my brother priests, with my superior, our worthy Bishop presiding, and thus emphasising their action? What have I done to deserve this exceptional demonstration of their affection?

Having been selected and called upon by my superiors on the several occasions to which you so indulgently refer, to administer the affairs of the Diocese, I endeavoured to perform my duty conscientiously, to see that good order and proper discipline prevailed. They did prevail. But, gentlemen, to you and to you alone is due the praise, to me is given the pleasure of thanking you. You have always held the honor of your Diocese as personal to yourselves. On those occasions you have exercised, if anything, more than ordinary vigilance to sustain the unblemished honor of our good old Diocese. My office was, truely and in the highest sense, a sinecure. My duty was the agreeable one of merely seconding your efforts.

Here, Rev. Fathers, I recognize a pleasing coincidence, which is no matter of mere chance, but which adds much to the joy that your address and testimonial bring me. The address has been read by my friend, Father Charles Murray, nephew of the late good and holy prelate, Dr. Horan, of happy memory, who first summoned me from a country mission to his Council and appointed me his Vicar-General. Father Mackey, my trusted friend of forty years and more, has made the presentation. The Lord Bishop of the Diocese, who so lately brought me from the Holy Father my highest dignity—that of Domestic Prelate to His Holiness Leo XIII., has kindly presided.

What privileges ! What honors ! What an endorsation of the labours of an humble priest ! Had I, gentlemen, at any time, sought earthly reward for my attachment to or missionary labours in our well-loved Diocese, I should, to-day, feel more than a thousand times rewarded by his generous demonstration of your esteem. Well might I say in the words of Holy Simeon—"Nunc dimittis servum tuam. My cup of joy is filled to overflowing, and my heart rejoices in this pronounced approbation of my co-labourers and Bishop.

What shall I say to your testimonial ? You have bound me with the massive chain of gold to a constant love of you, and to an undying remembrance of this auspicious day. Your gift is most beautiful It is most costly—and most gracefully do I accept it, as the most precious offering of my brother priests and of my Bishop, who has so graciously contributed to it.

"Out of the fulness of the heart," we are told, "the mouth speaketh." My heart is too full to say more. Accept, then, dear Bishop and kind confreres, my humble assurance that I shall wear this gift as long as I live. I shall ever cherish it as a precious link between the memorable past and the present. I shall always look on it as an emblem of the charity and good feeling that have hitherto united us as brethern. Ecce quam bonum et quam jucundum habitare fratres in unum ! This brotherly love has assembled you here to do me honor to-day, and will, I trust and pray, descend to those who shall come after us, to whom it shall be given to guide the destinies and perpetuate the honorable traditions of our grand old Diocese of Kingston.

JAMES FARRELLY.

A PERSONAL TRIBUTE

After the presentation His Lordship wished to add in an explicit manner his appreciation of Monsignor Farrelly. It was his delight to have his priests respect one another, and testify to that respect on suitable occasions, such as the present. He esteemed Monsignor Farrelly most highly. He did not wish to flatter him. It was his greatest pleasure to see his priests around him, and he would now testify to the piety, learning and sacerdotal spirit of the clergy of his diocese, and congratulate Monsignor on having their love and esteem.

Monsignor Farrelly entertained the clergy with his usual hospitality.

Monsignor Farrelly in his reply said that he was proud of the love and esteem of his brother priests. Well may he be, for he has erected in their hearts a monument more lasting than brass, monumentum aere perennius. During his long sacerdotal career he has been a most faithful laborer in the Lord's vineyard. He has ever been a good shepherd, watchful over his flock, instructing and leading them in all that is good. Nor has he been unmindful of priestly vocations. He has always encouraged them, wherever he has found them, and to him more than to any other after God, do not a few priests owe their sacred calling. It is this truly sacerdotal spirit which has ever governed his actions, that has attracted the regard of his fellow priests. For almost forty years he has been a priest in this diocese, and never has he injured any man. His kind and charitable heart could not say nay ! where good was to be done.

Such is Monsignor Farrelly, the faithful white-haired priest of Belleville—beloved of his people, esteemed by his brother priests, and honored by his Bishop.

"HE GIVETH SONGS IN THE NIGHT."

Songs in the night of sorrow, songs in the night of pain,
Balm to the heart of the stricken is this comforting refrain,
Soft as an angel's whisper, sweet as a mother's prayer,
Listen, O troubled, fainting one, 'tis Jesus standeth there.
"O weak and heavy-laden, sad and sore oppress,
Come to me,' He whispers, 'and I will give you rest.'

Songs in the night when Satan doth press thee hard and sore,
The song of Faith, which has conquered, will conquer evermore,
Triumphant and enduring His promise, sure and strong ;
Listen ! O tried and tempted one, to this the Victor's song
'To him that overcometh a Father I shall be,
He on my throne with me shall sit, and reign eternally."

Songs in the night of loneliness, when no earthly friend is near,
A song divine of undying love, our drooping hearts to cheer ;
Uplifting and inspiring us, to onward press and win,
To count all earthly loss as gain, if it brings us nearer Him.
"My peace I leave with you, O do not be afraid
I shall not leave you comfortless, my Spirit still shall aid.'

THE MEXICAN MESSIAH.*

WAS HE AN IRISH SAINT ?

In the Gentleman's Magazine for September there is an article by Mr. Dominick Daly, which is of curious interest to students of the history of Ireland's missionaries. It is entitled "The Mexican Messiah," and is written with the purpose of suggesting the identification of the legendary character of early Mexican history, Quetzalcoati, with our Irish St. Brendan. The suggestion is not put forward with any great confidence, but there are a certain number of facts to support the theory of identity, and, in the absence of any satisfactory explanation of the legendary personality, it may be indeed useful to indicate a line of history.

Quetzacoati is one of the most puzzling characters in history. When the Spaniards landed in Mexico they found among the people a most curious tradition, and arising out of the tradition a curious mixture of Christian-like beliefs and morality with a degrading paganism. The Christian element was altogether connected with the traditions concerning Quetzacoati. Those traditions related how, ages before, a white man came across the ocean in a boat with wings. He stayed many years among the Toltecs and taught them a new religion. While he stayed there was plenty and peace ; but he was at length driven forth by a malign influence, and he left, promising to return or to send another teacher in his stead. When the Spaniards landed their landing was for a time accepted as a fulfilmen of Quetzacoati's promise, and their power was easily established.

An examination of the teachings bequeathed by the strange visitor, and surviving through changes and corruption, for century after century, goes to show that the source whence the doctrines were derived was a Christian source. The virtues ascribed to Quetzacoati were chastity, austerity, temperance and penance. Side by side with the worshep of the god of war—the worship established by the Aztecs, who partly supplanted the race taught by Quetzacoati—there was a worship of a supreme God, the Creator and Ruler of the Universe, and the source of all good. A devil was believed in, a paradise, a hell, and, strangest of all, a purgatory, or rather a limbo. They believed in a common mother of men, and that "by her sin came into the world." They believed in a universal deluge, in the Trinity, Incarnation, and, apparently the redemption. They honored the Cross, and said that "One more glorious than the sun had died upon the Cross." They held the doctrine of original sin, and practised infant Baptism. Confession, Absolution and Penance were also practised. And, strangest of all, the doctrine of Transubstantiation and of Communion in one kind was also held. All these beliefs suggest at once a Christian origin. These Spaniards believed that St. Thomas had preached there ; because they thought at first that Mexico was a part of India, which, according to a pious tradition, that Apostle had evangelized. Some of them, owing to the corruptions which the Aztecs had introduced, held the religion to be of infernal origin. But the traditions concerning Quetzacoati prove that the religion was planted at a period later than apostolic times, and suggest at once a European origin.

Mr. Daly, after an examination of the history of the Toltecs, holds that the era of Quetzacoatl must fall somewhere between 500 A.D., and 900 A.D. He points out that the sixth, seventh, and eight centuries were periods of great missionary activity. Ireland was the most active of missionary countries at the time. Moreover, it is the most Western part of Europe; and if any European missionary crossed the Atlantic during the period ascribed to Quetzacoati, it was prima facie most likely an Irish missionary. Under the circumstances, the story of St. Brendan's voyage in the middle of the sixth century is, to say the least, curiously coincident with the Mexican tradition. The story of that voyage was once widely diffused through Christendom. Versions of it exist in old French, Romance, Dutch, German Italian, Spanish and Portuguese as well as in Irish. "In respect to epoch, personal characteristics, race, religion, direction of coming and going, the Mexican Quetzacoati," writes Mr. Daly, "might well have been the Irish Saint. Both were white men, both were advanced in years, both crossed the Atlantic from the direction of Europe, both preached Christianity and Christian practices, both returned across the Atlantic to an insular home or Holy Island." Further than the possibility of the identity, Mr. Daly does not press his theme ; but after a review of the whole subject he concludes " that we know all we are ever likely to know of the history and personality of the Mexican Messiah, and what we do know is this—that he was a Christian missionary from Europe, and is more likely to have been St. Brendan than any other European of whom we have knowledge." It would certainly add a new glory to the history of missionary Ireland if the contention could have been established ; but there is satisfaction at least in the fact that that history is such as to more thoroughly harmonise with such an assertion of renown than the history of any other Christian nation.

*The Mexican Messiah. By Dominick Daly. Gentleman's Magazine, September, 1885. London : Chatto and Windus.

BELLEVILLE'S BEAUTIFUL CHURCH.

Dedication of St. Michael's New Church at Belleville A Venerable Pastor's Devotion and Popularity.

On Sunday, October 7th the Festival of the Most Holy Rosary, the magnificent new Church of St. Michael's, Belleville, was blessed, with all the solemn rites and ceremonies of the Roman Pontifical, by His Lordship, the Most Rev. James Vincent Cleary, S.T.D., Bishop of Kingston.

About half-past ten and even earlier the good citizens of the City on the Bay began to assemble about their newly erected church, which, for ages to come, will be a monument of the zeal of the Catholics of Belleville, and of the devotion of their venerable pastor, Right Rev. Monsignor Farrelly, V.G., as it is, to-day, the pride of our illustrious Bishop, who, but little more than a year ago, solemnly laid the corner-stone, and has now dedicated the almost completed structure to the sublime worship of the only true God, under the patronage of the glorious Archangel, St. Michael.

The new church is situated a little to the south of the old one. The style is pure Gothic, 140 feet long and 65 feet wide. The centre of the nave rises 75 feet above the floor. The spire, which is placed at the south-east corner, will not be finished at present. It is to be of ornamental stone work to the very cross, which, 200 feet above the street, shall point to heaven. High over the main entrance is a large rose-window, with carved stone mullions of most beautiful design, which receiving the light of the morning sun sheds a glory throughout the whole interior. Above the altar and on either side are placed similar windows, equally beautiful, though much smaller. The clere story is one of solid masonry and supported on massive granite pillars—gifts of individual members of the congregation. The bases and capitals are of Ohio freestone, as yet undressed, but which are to be richly sculptured. The ceiling is to be finished in wood. The arches are graceful ; the moulding chaste ; the coloring of the wall tasteful ; the whole interior presenting in its simple neatness and grandeur of conception all that is to be desired. It is the fulfilment of our idea of what the House of God should be. This is truly a House of Prayer and we are led to cry out : "It is good for us to be here."

Old St. Michael's, which is at once to be removed, was built in the early days of the settlement of Canada, when Churches were few and Catholics scattered, when the pioneer priest of Belleville district was the only priest in four counties, when the diocese of Kingston included all Ontario. It was long looked upon as one of the finest Churches in the country. Many old residents felt sad, indeed, when they beheld the dismantling of its graceful spire, so long the pride of Belleville. The memory of what the old Church had been to them gave it a new sacredness in their eyes. It was built in the days of their fathers and grandfathers ; there they had been baptized ; there they had received their First Communion and were confirmed ; there they had brought their tales of woe and sin and obtained consolation and pardon ; there, too, the Libera had been sung over their dear departed friends. The memory of the past had cast a veil of sadness over their souls, as now, for the first time in their lives, the good old Catholic people of Belleville passed by its door on the way to Mass.

When they had entered the new St. Michael's and while waiting for the commencement of the ceremonies, they feasted their eyes on the many beauties that surrounded them, the sorrowful memories of the past became hushed. They felt that Belleville had, at last, a becoming House for the Incarnate God, whose delight it is to dwell with the children of men, and a Church worthy of themselves and their Holy Faith. How lovely are thy tabernacles, O Lord !

A little before twelve o'clock the procession of altar boys and visiting clergy approached the main entrance. His Lordship the Bishop of Kingston, robed in full Pontificals, assisted by Rev. Father Kelly, secretary, and the Rev. Father O'Gorman, of Belleville, proceeded to bless the new Church. After reciting the prayer according to the ritual he sprinkled with holy water the outer walls, making the circuit of the building. Returning the procession entered and proceeded up the nave to the Sanctuary, while the Litanies were being chanted. Afterwards the Bishop sang the special prayers appointed for the Blessing of Churches. He sprinkled the inner walls, and on his return to the altar concluded the ceremony with the beautiful closing prayer, of which the following is a translation :

"O God, who dost sanctify places to be dedicated to Thy name, pour out upon this house of prayer Thy grace that the assistance of Thy mercy may be felt by all, who here invoke Thy name. Through Our Lord &c."

The Very Rev. Dean Gauthier, of Brockville, assisted by Rev. W. Walsh, of Frankford, as deacon, and Rev. E. Walsh, of Trenton, as subdeacon, celebrated High Mass.

A MAGNIFICENT CHURCH.

DEDICATION OF A COSTLY CATHOLIC CHURCH EDIFICE AT GUELPH.

Guelph, Oct. 10—The Church of Our Lady Immaculate, the main part of which has been in process of construction the last four years, was dedicated to the worship of God this morning.

Among the many churches recently built or in progress few will surpass in size, and certainly none west of Montreal in the magnificence and purity of its architecture, the temple of worship which now towers aloft on the Catholic hill, with its stately gables and lofty pinnacles.

The magnificent building which now adorns the hill was resolved on, and the foundation stone was laid on July 5th, 1877, by Monsignor Conroy, the Apostolic Delegate, who visited Guelph specially to perform this work. With him were the late Archbishop Lynch, Toronto ; the late Bishop Crinnon, of Hamilton diocese ; Bishop Walsh, of London, who will preach the dedicatory sermon ; the late Bishop Jamot, of Peterboro, and a large number of priests.

Designed in the Gothic style, which obtained in Europe towards the close of the 13th century, that splendid period of ecclesiastical art, it takes generally the form of the Latin Cross, and is composed of spacious nave and chancel, boldly defined transepts, north and south aisles, baptistry and chapels with great twin bell towers, etc. Internally and externally the new church is magnificent in every detail. It has a splendid organ.

A grand level plateau will be laid around the church, following its general cruciform outlines, and the hill around will be formed into grassy terraces, with broad flights of stone steps leading up to the plateau, while trees and flowers, artistically arranged, will also add their charm.

The cost of the church, when completed, including the spires, altars, frescoing, stained glass, organ, peals of bells, church furniture, etc., will probably reach $200,000.

THE LORD'S PRAYER.

Sublimities are too often mumbled on thoughtless lips. The power of invocation is great indeed. A single prayer may address itself with solemn directness to an omnipotent God and call upon infinite potentialities. There is a power of pathos in the ordinary petitions that Christians recite daily but fail to appreciate. In the Lord's prayer great rhetoricians have found passages that run the gamut of every beauty and feeling and eloquence. An anecdote told of Booth, the tragedian, is illustrative :—

He with several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theatres and theatre going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all scruples and prejudice. After the entertainment was over, lamps lighted, and the company reseated in the drawing room, some one requested Booth as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to do this and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. And yet he had not spoken. The silence could be felt. It became absolutely painful, till at last the spell was broken as if by an electric shock, as his rich toned voice, from white lips, syllabled forth : "Our Father, who art in heaven," with a pathos and solemnity that thrilled all hearers. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, till from a remote corner of the room a subdued sob was heard, and the old gentleman, their host, stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man ; and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer ; but I have never heard it—never !" "You are right," replied Booth ; "to read that prayer as it should be read has caused me the severest study and labour for thirty years ; and I am far from being satisfied with my rendering of that wonderful production."

Thousands of Christians who thoughtlessly utter this grand prayer every day would profit by studying its passages. It is well named, "the Lord's prayer,"—Milwaukee Citizen.

RUSSIA'S CHURCH STATISTICS.

The total existing number of conventual establishments in the empire is 684 of, which 484 are monasteries and 200 convents. There are in these religious houses at present 6,813 monks and 5,769 nuns; besides these there are attached to these monasteries 4,133 lay brothers, and to the convents 14,199 lay sisters. The number of Orthodox churches is given at 43,907, exclusive of 19,484 chapels or chapels of ease and prayer houses. During the past twelve months there was erected 439 new churches and 164 prayer houses The total number of the Orthodox clergy in Russia at present is 83,466. —[Odessa despatch to the London Daily News.

A SAINT'S DETACHMENT FROM EARTHLY GOODS.

Princess Christina of Piedmont, having appointed St. Francis de Sales her almoner, presented him with a handsome diamong signet-ring, requesting him to keep it for her sake. "Madame, I will retain it with pleasure," he answered, "until the poor need it." "In that case," said the Princess, "give it only as a pledge, and I will always redeem it for you." "I fear, Madame," the holy Bishop replied, "it will have to be redeemed so often that it would appear an abuse of your benevolence." Not long after, Christina met his lordship at Turin and observed that he did not wear the diamond. Easily divining what had become of it, she sent him another, of still greater value with a message not to do with this as he had done with the first. "I cannot even promise that, your Highness," replied St. Francis. "It seems that the possession of costly articles does not become me."

AN IMPOSTER.—Information has been received here to the effect that for some time past a young man, representing himself to be the Rev. Father Birtz, of Cote St. Louis, has been imposing himself upon the thinly settled districts above Ottawa as a missionary, saying mass, attending to the spiritual wants of the settlers, and taking up a collection at the end of each service. He is said to be accompanied by a small boy, who does duty at the altar. The police are investigating the case.

THE ANTI-SLAVE CRUSADE.—The Catholics of Belgium are acting on Cardinal Lavigerie's suggestions in an energetic and business-like fashion. An exclusively Belgian organization has been formed for the protection of the African population subject to the rule of Leopold II. At Brussels a general council has been established, and in connection with this body three special committees have been appointed—one at the capital, another at Liege, and the third at Antwerp. At its first meeting the Central Committee had much difficulty in choosing a hundred volenteers for Tanganika, owing to the number of applications for the service. Nor is there any lack of funds. King Leopold himself has given a contribution of seventy-five thousand francs, and has undertaken to pay half the cost of an armed cruiser to be placed on Lake Tanganika. From the Catholics of Holland Cardinal Lavigerie has received half a milion francs for the anti-slavery campaign. His Eminence seems to be nearly as successful as was Peter the Hermit in stirring up enthusiasm.

POPE LEO'S HISTORY.

ROME IN THE MIDDLE AGES THE THEME.

An English Protestant Journal's Views of the Period Covered High Character of the Historian

It will be good news to the historical and archæological, says the London Telegraph, that the world is not to lose the benefit of the Pope's acknowledged literary gifts through the absorbing duties of his office. Leo XIII. has found time in the midst of political cares and preoccupations to pursue those studies for proficiency in which he had distinguished *himself before his* elevation to the Holy See. For years past he has been engaged in the collection of materials for the work which he contemplates, and which, with the help of the Abate Paputo, to whom he has confided the editing, is now approaching its completion.

ROME DURING THE MIDDLE AGES.

The mere mention of its subject will serve at once to convey a sense of its value and importance, and to foreshadow the high interest with which it will be received by the learned world. It is no less an undertaking than a history of the Eternal City during the Middle Ages—a continuous record of the double life which Rome has led from the early days of the Christian era until, we presume, the close of the fifteenth century. The twofold strands of incident and fortune which are intertwined to make the thread of history for the period are sufficiently indicated in the title of the forthcoming pontifical work.

It is to be styled a "Codex Diplomaticus, Ecclesiasticus et Civilis, Urbis," and will, it is to be supposed, trace down to the commencement of the modern era the wonderful career of the seven hilled city which has been, by turns or concurrently, the axis of European politics, the "cathedra" of a world-wide bishopric, and the central shrine of devotion for all those who venerate the relics of the art, the literature and the statecraft of the ancient world.

THE "CODEX DIPLOMATICUS."

Rome has in truth lived so full, so rich, so abundant a life that its records must embarrass with their copiousness. The "Codex Diplomaticus," or collection of documents—for it is in this older sense of the word "diplomatic" that the title is to be understood—will have a stirring and eventful story to set forth on its "civil" side, no less than one of profound bearing on the development of human faith and morals in its "ecclesiastical" branch. Taken in conjunction they constitute an "abstract and brief chronicle" of European civilization from its earliest beginnings down to the eve of that great religious upheaval which shook, without overthrowing, the Roman Church, and which, like one of the kindred convulsions of physical nature, transformed the spiritual face of Europe, and set the current of the belief of Christendom flowing in two channels where before there had been only one. It was inevitable that Rome should, alike politically, ecclesiastically and civilly, lose a considerable portion of its former importance after the Reformation. If these anticipations of the Pope's historical undertaking be correct, the period covered by his work will terminate half a century or more before that epoch making event.

BONIFACE VIII'S TIMES.

Politically speaking, the decline in the importance of the Eternal City had set in a good deal more than a century earlier. We must, indeed, go back close upon two centuries to find a Pope who was masterful enough to declare in the language of his great predecessors, that "God had set him over kings and kingdoms," and to make good the boast of laying France and Denmark under interdict. Yet this famous vaunt of Boniface VIII. was but a few years old when the Catholic world was rent by the great schism which drove Clement V. to Avignon, and for more than half a century divided the house of Peter against itself.

A NEW ERA.

When the rightful lines of Popes returned to Rome it was to resume a power which no longer held temporal thrones in awe. In exile they had learned to lean upon the fleshly arms of princes, and the era of pontifical statecraft and subtle diplomacy applied to international politics and succeeded to that of arrogant domination. Thenceforward there were to be no more attempts on the part of the papacy to control the secular policy of European potentates by the weapons of anathema and interdict. The course of events throughout the fifteenth century, which brings the work of Leo XIII. presumably to a close, was not favorable to any effort to reassert the pretensions of Hildebrand or of Innocent III. Minor schisms were of frequent occurrence. Three anti-popes make their appearance in little more than fifty years. Pontificates as a rule were short and troubled, and in two instances within the first decade of the century were brought to an end by abdication or dissolution.

A VOLUME OF UNEXAMPLED INTEREST.

The civil portion of Leo XIII.'s Codex will not be among its least interesting contents. Its whole idea, however, is a felicitous one, and if it has been executed as the Pope and his coadjutor might well execute it, unless reasons for reserve suggest themselves, the promised volume should be one of unexampled interest to the historian. The archives of the Vatican must contain "diplomatic" treasures of incalculable value, documents that may throw light upon political acts and characters into which contemporaries and posterity have alike failed to penetrate, and events of which the secret springs have been regarded as irrecoverably hidden beneath the dust of ages.

THE SOMBRE AGE OF THE BORGIAS.

If Leo XIII. has pursued his researches, as we gather that he has, to the period of the Borgias, into what dark chambers of sinister mystery must he have made his way ! There is no era in the history of pontifical Rome—few, perhaps, even in the annals of the imperial city, which so abounds with unsolved problems, with sombre enigmas, for which the acutest and most industrious inquirers have been unable to find a key. Many such, we doubt not, it will be in the power of the Pope to explain to the world, if he should see fit to do so. That his communications should be absolutely without restraint is hardly to be expected. Unless the great personages of fifteenth century Rome have been cruelly belied, there was much in their lives which could not be now revealed to the world without grave scandal to the Church. In cases of this kind we may expect an exercise of the editorial discretion.

HIGH CHARACTER OF LEO XIII.

Leo. XIII., however, is liberal and enlightened beyond any of his later predecessors—a scholar and a man of letters, who, except under a sense of positive duty to his position, would be unlikely to keep back anything that might contribute to the advance of historical learning, and we may look, therefore, with much hope of valuable result to the completion of his work,