The Catholic Record.

LONDON, SATURDAY, DEC. 6, 1902.

HIGH GRADE LECTURES.

Iu some of the great centres across the border lectures are given every winter on educational, historical and philosophical topics. They are, we the Laity:
We meet this morning in this newly understand, growing in favor, and it painfully up to date are inclined to Mother-Church. merely patronize them. But they are posing for effect, or are so debilitated by feeding on the trash of the novel and newspaper as to be unable to follow and profit by a philosophical disquisition. They would be more at ease at a minstrel entertainment or listening to a budget of cheap witticisms and slang that sometimes masquerades as a lecture in places we wot of. They have been talked down to so often that they are degraded and feeble in intellect, thanks for the devoted Bishops and although ready at all times to vent ignorant criticism upon anyone or anything they cannot understand. And we have a horde of such people. But perhaps they are not altogether to blame. on the name of the Lord." In the Mass What we read in Dr. Brownson's of Thanksgiving to-day adequate praise

"One great defect of our whole kindergarten up is that too great pains cre are taken to make everything interesting and pleasant and to eliminate all that savors of labor on the student's part. If the first books given to chileffort to understand them, and the same rule followed all through, the

of education:

the intellect, we are contented with the gossip of the streets, to accept any solution of a problem differing in faith and discipline, but an from a newspaper and to be awed by the essays of materialistic scientists. For such, lecturers are an invaluable boon. They will be over their heads, but this is what they need. What they and all of us require is a mental stimulus. Not the things one can see at a glance, but those which demand effort to be understood should be provided for us. Why then should we not have a course of lectures in every city of Canada? They that they retain most of the doctrines of Christianity, but as organisms, diswould meet with favor from the masses of the population. We say this without hesitation. There are some pessimistic enough to imagine that the lecturer would be confronted by empty benches. But not we. We have confidence enough to believe that the high grade lecture will find attentive hearers. Surely we are not to be sat-isfied forever with the dancing class and everlasting euchre party! We may not vie with the Catholies of other may not vie with the Catholics of other lands, but we refuse to admit that we are so sordid minded and intellectually de-

graded as to take no interest in what pertains to Catholic history and philosophy. They, says Bishop Spalding, who realize how much of the spiritual activity of the present age is found outside the Church cannot but see that the Catholic religion must more and more cease to be a power in the world unless Catholies themselves become morally and intellectually more alive. In the presence of the vast movement of the modern world we Catholics seem to have grown timid, as though we feared lest human opinion should prevail against truth, man against God: and this lack of knowledge, which comes of little knowledge and less faith, makes us weak and despondent. Whatever is an aid to human progress is favourable to the Christian religion, to the worship of God in spirit and in truth.

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SYSTEM.

Empty Pews not Surprising.
Says the Freeman's Journal: "The batch of sermons published in the Monday issues of the New York papers affords the psychological student a rare opportunity for the study of the vagaries of the human intellect, and of the itching strenuosity of the preachers to say something odd, whimsical, fantasti-cal, in a word, bizarre. They supply the papers with just the kind of sensational stuff they like to insert in their budget of strange things. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evildoers to repentance, would find no place in these papers. It would be too in these papers. It would be too commonplace. What they want is those oratorical, colored-light pyrotechnics wherein the pulpiteer exploits his facility of curious phrase and makes their exposition of Christianity contemptible in the eyes of the serious and thoughtful, and an object of ridicule to the thoughtless and worldly-minded. It is not surprising that the chief complaint of Protestantism is empty pews."

ARCHBISHOP RYAN'S SERMON.

Israel, and the Holy Sacrifice of the New Law offered upon this altar every day and several times in the day, as a propitia-tion to God for the sins of men — the renewal of the cry of Calvary, "Father, priests who have, by word and example, led so many souls to God and to peace. "What shall we render to the Lord for all that He has given to us? We shall

Life may be said also of Canadian systems and gratitude are offered to our God for all these favors. The wonderful for all these favors. The wonderful progress of religion in this diocese, evi-"One great defect of our whole course of teaching, we read, from the fifty years, its Catholic churches ined from 71 to 268; its priests from 144, with other institutions in propor tion, suggests the subject on which I desire to address you this morning, were such as would require an namely, the establishment and per manence of the Catholic Church in spite of the most formidable obrule followed all through, the mind would be more exercised and thereby strengthened to judge."

And because we have not been taught that labour is, as in all things else, necessary for the development of the intellect, we are contented is more and distinct, that it was not a ism, one and distinct, that it was not a collection of ecclesiastical organizations institution known as the Christian Church; that alone it had stood the brunt of Jewish hatred and pagan persecution, that it was not like the religon of Confucius, a mere collection ethical doctrines, but a living institution, the prophesied Kingdom of God earth with its one headship, its judicial and executive powers. Only within the last few centuries was conceived the idea of a sectarian Christianity. Of course the various bodies outside of the Church are Christian in this sense, tinetifrom the old Church, they cannot

be confounded with Christianity.

The subject of the propagation and permanence of the Christian Church as an argument in favor of its divine origin is opportune now, when the fundamental truth of Christianity is often questioned. Other arguments there are of great and convincing cogency of Christ. Alas! in our day there are too many who question the foundation of such proofs. But no rational being can question causality as a basis for argumentation. No man can so that an effect must not have causea dequate to that effect. Now, my contention is, that the propagation and permanence of the Christian Church are effects which can have no other cause than the divine origin of that Church. To a keen observer in Judea, who had not the key to the Christian system, it might have appeared that Christianity was to be build gith its Evander. be buried with its Founder. I can well imagine a Jewish skeptic of that day, thus soliquizing: "What a mar-velous man was this young Rabbi: velous man was this young Kason.

How far above all our prophets and teachers is personal excellence and sublime doctrine! How holy His life, how wonderful and awful His death! Was He the incarnate deity He claimed Was He the incarnate deity He claimed to be, and on account of which claim we stoned Him and finally crucified Him? If Deity ever became incarnate, could it be enshrined more appropriately than in this man? At times I have felt as if I could be His follower, and every all composition with Indairs. and sever all connection with Judaism—take up the cross and follow Him. But I now feel relieved of this neces-I feel He was only a man, one indeed above all the children of men on this earth, but still only human and this earth, but still only human and erring in judgment. He spoke of the great kingdom He was to found, the prophesied fifth kingdom spoken of by Daniel the prophet. He told His apostles to go forth and teach all pations. He sent them as an army to He sent them as an army to conquer the forces of the triple alliance of intellectual error, moral dealliance of intellectual error, moral depravity and social rebellion against God. But He has shown His weakness and unwisdom in the selection of men destined for this gigantic purpose. He has chosen the wrong men. Did He dare hope that these fools would overcome the wise, and these weaklings the strong, and these nobodies the rulers of the world? At their head, in the of the world? At their head, in the van of His army, is the veriest coward, who with an oath, did thrice deny Him."

absorption was opposed the new ratio standing in the Pantheon, that exalted on a throne, in the midst of the temple, all these gods should fall prostrate before Him, like Dagon before supreme dominion. They proclaimed take the chalice of salvation and call that God alone is great, and the gods, of the Gentiles were but deified passions, fictions or demons. They pro-claimed that there was but or e supreme being, and that Christ was that being,

incarnate.
Thus Christianity showed itself from lieve that two and two make five, I can not for a moment admit the possibility of his being right, and in this sense while sparing the man, I am thoroughly intolerant of his opinion. Now the certainty of the faith inspired by the Christian Church was as deep and strong, though of a different order, as the certainty of arithmetical truth, and, therefore, as intolerant. Thus whilst paganism seemed broad and liberal it it was not rational, and Christianity seemed to be what in modern term would be called sectarian and intolerant. If men have only religious speculations mingled with doubts, they can afford to be, indeed are bound to be, most lib-eral and tolerant of all kinds of opin-ion; but men who are absolutely certain of anything, religious, philosophical or political, will be regarded as exclusive, n proportion to the depth of their con-

Another and perhaps a greater obstacle to the progress of Christianity was the unrelenting war it proclaimed against all the darling passions of the human heart. To the love of wealth it opposed a poverty of spirit which to the p oud Roman must have appeared irrational and abject. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven" must have sounded as supreme folly amidst the Bishop, Right Rev. Amadeus Rappe, sounded as supreme folly amidst the Bishop, Right Rev. Amadeus Rappe, splendors of the great metropolis of the world. Again, the vice of impurity whose statue stands as a sentinel before the citadel of truth. You heard the world. Again, the vice of inputity was almost universal and triumphant; in fact, they deified it and called it Venus. In the very shadow of her temples was preached by Christianity tempies was preached by Christianity the doctrines of the most consummate purity, not only "Thou shalt not commit adultery," not only "Fornicators shall not enter the kingdom of heaven," but even a desire would stain the soul with the very guilt of adultery! Whilst the Romans bent Whilst the Romans bent their knees and swung their censors before deified impurity, they heard the wonderful proclamation of the new truth, of the new religion, "If a man looketh after a woman to lust after her, he hath already committed adultery in his leurt." Polygamy and the succes ive polygamy of divorce, which is not less criminal than simultaneous poly-gamy, were general and practiced without shame, by the highest rulers of the

Christianity condemned both with unsparing severity, as she condemns them to-day. Again, there was the passion of deep hatred and consequent vengeance. Of this passion they also made a god and worshipped it under the name of Mars the Avenger. Human name of Mars the Avenger, dignity seemed to demand vengeance for real or supposed wrong. To silently forgive was to silently degrade one's manhood, but here under the very shadow of the temple of the Avenger was heard the proclamation of this strange god of the Christians, "Forstrange god of the Christians, 'For-give your enemies, do good to them that hate you, bless them that curse you, pray for them that persecute and cal-umniate you.' And what this inearnate Deity proclaimed He first practiced in that wondrous scene on the mount of crucifixion, when He not only mount of crucifixion, when He not only forgave His enemies, and did good to them that thated Him, and blessed them that cursed Him, but prayed to His Heavenly Father for those who persecuted and calumniated and crucified Him. "Father, forgive them for they know not what they do," was one of the most profound and the most sublime protests against the worship of Mars

RCHBISHOP RYAN'S SERMON.

If, dear brethren, in spite of had to overcome was the state and individual pride of these pagan days. In the part of the first apostles they did the dectrine of perfect equality of men sermon of His Grace, the Most Rev.
P. J. Ryan, of Philadelphia, at the Golden Jubilee of St. John's Cathedral, Cleveland.

"Thanks be to God for His unspeak-die gift." (2 Corinthians, 9, 15.)

Venerable Fathers of the Episcopate of the new religion.

"The part of the first apostles they did the doctrine of perfect equality of the doctrine of perfect eq Thanks be to God for His unspearable gift." (2 Corinthians, 9, 15.)

Venerable Fathers of the Episcopate
and the Clergy and dear Brethren of
the Laity:

We meet this morning in this newly
decorated Cathedral to lift up our
decorated Cathedral to lift up our

This becomes triquestionable. The
first obstatele was the exclusiveness of
the new religion.

There was a kind of catholicity in
pagan Rome. It absorbed the various
gods of the various nations which she
ad conquered. It adopted these gods
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degrade imperial power. It is true
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the three classes—first, those who are
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the times "thou art a man" lest he might
believe himself a god—such all-level decorated Cathedral to lift up our had conquered. It adopted these gods as if the lecture which had, as we thought, gone out forever has regained its old-time popularity. Opinions may differ as to the value of these lectures. The people who are these lectures. The people who are these lectures. The people who are the people who are the second of the people who are the peo resisted deserved condemnation. Only God Himself can know these blessings in their entirety. How many hearts breaking in sin and sorrow have found comfort here, in the silent, invisible intercourse of the human soul with its great Original, the prayers that ascended and the graces that descended like the angels in the vision of sleeping Israel, and the Hely Sacrifice of the New Israel, and the H as the position in sight of the Supreme different deities, such a shrine might have been granted, and it is said was sub-equently offered. But the position of the apostles was virtually this one: of all the gods, they demanded not that Christ should occupy a niche amidst the thousand deities around Him. that there were some great souls "naturally Christian," like Plato, who tried to know themselves, and who felt the limitations of their natures : but they were rare, and deep pride, in the Ark of the Convenant, humbled and mutilated, and thus acknowledging His acteristic of paganism. The new acteristic of paganism. The new teacher cried out to this proud gener-ation: "Learn of Me for I am meek and humble of heart, and you shall find rest to your souls." Let the pride of intellect and heart bow down in subjection before me for I am king of both. Though My kingdom is not of Thus Christianity showed itself from the beginning, as intolerant of all human systems of religion. Truth is essentially intolerant of error. A man possessing truth may be tolerant and considerate towards men who are in inculpable error, but as truth and falsehood must be in direct opposition there can be no rational comprosition, there can be no rational comprosition. Though My kingdom is not of this world, it is still a kingdom and I may a king, as I answered Pontius Pilate. My dominion extends into regions beyond the sway of all earthly monarchs. They influence only the outward acts of men. But I am king in the sanetuary of the heart, where earthly monarchs dare not extend the world, it is still a kingdom is not of this world, it is still a kingdom is not of this world, it is still a kingdom and I may a king, as I answered Pontius Pilate. My dominion extends into regions beyond the sway of all earthly monarchs. They influence only the sanetuary of the heart, where earthly monarchs dare not extend the sanetuary of the heart, where earthly monarchs dare not extend the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarchs are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the sanetuary of the heart, where earthly monarch are not extend to the falsehood must be in direct opposition, there can be no rational compromise between them. Arithmetical and
mathematical truth can know no compromise. Though I should not persetente the man who may foolishly believe that two and two make five, I can
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lieve that two and two make five that the two makes five humble pride of intellect, Christianity revealed mysteries which demanded the tribute of our understanding-the loyal tribute of intellect itself to the supreme sovereignty of God. Such were some of the obstacles which Christianity had to encounter, and such the means by which they were overcome. I have already described the character of the men commissioned to effect the wonderful revolution, and speaking, they seemed totally inade-quate for this gigantic work. What, however, were the results? The history of the world for nearly two thousand years gives reply to this question. The blessings, spiritual and temporal, of the Christian religion, perpetuated by that wondrous organ-

> And now it only remains for us to consider how we shall individually become shares in the graces and blessings of our holy religion. Remember then that as "faith cometh by hearing" so that as "faith cometh by hearing" so it is perpetuated and increased by hearing. In this Cathedral is the chair of truth and authority. From it your fathers and many of yourselves heard earnest eloquence of his successor, Bishop Gilmour, whose rugged, fear-less honesty challenged the admiration of his strongest opponents and whose name remains in benediction amongst yeu. And as their appropriate successor, you have one who, I can testify from intimate knowledge, inherits the good qualities of both his predecessors. You have also a laborious and devoted priesthood, poor in the things of this world, but rich in spiritual treasures they will share with you. Hear, love and obey them. Remember, they teach you no individual theories, but the truth as believed in the universal Church. For as a cann ball falling on the ground touches only at one point, yet the whole weight of the ball is found at that point, so each priest teaching only what the whole believes, has a weight far greater than that of individual opinion. You should also, dear brethren, do all in your power to transmit the unspeakable gift of the Christian religion to your children—first by your personal example, for this is the silent, eloquent power which can effect much more than your commands to them. And as your Bishops and priests have so frequently and earnestly insisted on, you should see to their Christian edu-

cation and this in the daily school Trust the old Church in her teachings and spirit. She has the accumu-lated wisdom of the ages. She knows the human heart for she has studied it in every race. She knows its every fibre, and we believe that she is il-lumined by the spirit of God to under-stand it. When she warned the world of the dangers of divorce and the facility of granting it in secular courts, after the state had taken matrimony out of her legislation, the world smiled at her fears and her warnings. Now the world sees and confesses that she is We must remember that there are two kinds of divorces-the matri monial one and the educational one. "What God has joined let no man separate" is true of both. Until quite re-

will prove fatal to the country. It is taught at all. I venture to say that what is true of Catholic parents is true also the Sunday school, though it may be useful to supplement home. will forget each lesson before the next is taught. And yet the child's morality and eternal welfare are in question, his temporal as well as his religious well-being. Believe me, no matter what theories are advanced to account for the increase of crime-and it is confessedly increasing in the country—the time will come when men will see and confess that as the old Church was right as to matrimonial divorce, so she is also right in regard to educational divorce. You should also endeavor to communicate this "unspeakable gift' to your non-Catholic brothren. You should live on terms of friendship with them. Remember they are those "other sheep" which the Lord has, which are not indeed of this fold, yet His sheep to be brought into it. Re-member also the remarkable fact that when Christ, offered for all time and for all nations an example of perfect fraternal charity, He presented not an orthodox Jewish priest or levite, but an heretical Samaritan, as if to show us that beautiful, all-embracing charity should know no distinction. Let us unite with all in works of beneficence, and as Peter and John going the gate of the Temple which was called beautiful, saw the man, healed him and sent him in bounding and rejoicing and praising God, so be it our mission to send the spiritually infirm through the "beautiful gate" charity into the temple of

REMARKABLE INCIDENT

the living God.

WHICH LED TO MANY CONVERSIONS TO THE FAITH.

The following example of super-natural intervention in the conversion of a family, is one of the most remarkable incidents recorded in the annals of American Church History. We shall give it in the historian's own words:

About 1779 a Lutheran of Germa origin, Livingston by name, remove with his family to a place in Jefferson county, about fifteen miles from Middleway, still called Wizard's Clip. after this his house was haunted by a strange visitant, that burnt his barns, killed his cattle, broke his furniture and cut his clothing all to pieces in a most curious and remarkable manner. He naturally sought means to rid himthe Catholic Church, are the self of this annoyance, and not a few volunteered to deliver the house. The first who came, however, were soon put whirled around for some time, to their great dismay. A book of common prayer, used by another party in conjuring it, was unceremoniously thrust with as little success; but at last Livingston had a dream, in which he saw a Catholic church, and heard a voice telling him that the priest was the man who would relieve him. His wife then persuaded him to send for the Roy. Many the control of t persuaded him to send for the Rev. Mr. Cabill, who seemed rather unwilling to go, but at last yielded, and sprinkled the house with holy water, upon the noise and annoyance ceased. Liv-ingston soon after visited a Catholic church at Shepherdstown, and recognizing in the officiating priest the person whom he saw in his dream, be-lieved and resolved to become a Cath-

The Rev. Mr. Cahill subsequently said Mass at his house, but Mr. Livingson and his family were instructed by voice which explained at length the acraments of Penance and the Holy Sacraments of Penance and the Holy Encharist, prayed with them, and fre-quently exhorted them to prayer and penitential works. These facts were notorious, and the family were known to be almost ignorant of English and without Catholic books. The Rev. Mr. Cahill, Prince Gallitzin, and his tutor, the Rev. Mr. Brozius, Father Pellentz Bishop Carroll all investigated these occurrences, which were renewed during seventeen years, accompanied even by apparitions, and all considered them really supernatural, generally ascribing them to a suffering soul in To show his gratitude to Almighty

God, Mr. Livingston gave a lot of ground for the benefit of the church. The conversions did not cease with hi own family; many of his neighbors were also brought to a knowledge of the true faith, and in one winter no less than fourteen were converted. The Catho lics were by the same means maintained in a more strict observance of the duties which religion enjoins, and warned of the least neglect. Strange as these incidents may seems to many, no facts are better substantiated, and a full account was drawn up by the Rev. Demetrius A. Gallitzin, who in 1797 went from Conewago to Liv ington's, and spent three months in examining into "My view in coming to Virginia," says he, "and remaining there three months, was to investigate those extramost protosts against the worship of Mars the Avenger.

Another obstacle which the new faith

"What God has joined let no man septoral months, was to investigate those extraordinary facts of which I had heard cently religion had always been taught so much, and which I could not prevail

with the secular branches of education. The attempt to separate them converted to a full belief of them. No lawyer in a court of justice ever did rictly than I did all the witnesses could procure. I spent several days in penning down the whole account.'

The very name of Cliptown, pre-served to this day, is a proof of the facts which give rise to the name.

Most of these details are derived from a narrative preserved in the family

A SLANDER NAILED.

New York Freeman's Journal.

An indictment against Catholicity, ot for the first time made, on data aken from prison records, that a majority, or a very large proportion, of the inmates of our jails are Irish and, there-fore. Cathelic, is replied to by a police sergeant in a letter to a Chicago paper,

in which he says:
"For many years the writer was desk sergeant at one of the principal police stations in this city (Chicago), and had every opportunity of learning and observing the ruses and falshoods resorted to by prisoners in concealing their ages, nationality and occupation. To the questions 'What is your age?'' What is your age?'' What is your nationality?' 'Married or your nationality?' 'Married or gele?' 'What is your occupation?' asked the desk sergeant many a lying answer is returned. Many and many a time the prisoner gives a wrong name. Wrong or right his answer forms part of the record. The court sheets from which the information regarding the prisoner is derived and the commitment papers to the Bridewell made out are only copies of the arrest book kept by the desk sergeant. To give Irish names is common trick of people arrested. I could recount hundreds of cases where arrested persons gave an Irish origin, and yet they were as foreign to every-

hing Irish as wool in a goat's house. The anti-Catholic "statisticians." course, knows this quite well. They know that the jail record names—the "Murphys," "Flanagans," etc.—are no proof of nationality. Still they pursue their trade of slander without shame or scruple.

IGNORANT AND ILL-MANNERED.

"The dinner to Mgr. Falconio, Apostolic Delegate to Canada, was a wellconceived tribute to a gentleman who has commended himself to all with whom he has come in contact. His graceful words, complimentary of Canada and its people, are undoubtedly sincere, and Canadians of all classes will regret that a gentleman who has fitted himself so happily into our life has had other duties delegated to him. That being the case, it must be considered as important that this mutually pleasant gathering was somewhat marred by an injudicious transposition in the toast list. In this country of free opinion no individual need explain why he prefers to drink one man's health rather than another's. It is a natter of choice with him. But the custom of honoring the head of the nation first among the toasts at a public banquet is so nearly universal that it must have occasioned surprise, among some of the guests at least, to find that it was to flight by the conduct of a stone, which danced out from the hearth and could be no argument that it was merely a private affair. A dinner to which the Premier of the Pro-vince of Ontario and the Mayor of Toronto were invited, and at which the barassing position, and one which true hospitality would have forbidden."— The Globe (Toronto), Nov. 20.

The one surprised and embarassed guest on the occasion referred to was the Mayor of Toronto, who know enough to keep his mouth shut.

On Thursday, Nov. 13th, leading citizens of New York gave a farewell banquet in honor of the retiring French Ambassador, M. Cambon. Some of the most distinguished public men of the United States were invited guests. In the chair was that experienced presiding officer, Senator Chauncey Depow, and the first toast proposed was "The President of France," the second, "The President of the United States." No-body present felt that he was "in an

embarrassing position and one which true hospitality would have forbidden." Boors were not bidden to the feast.
On Sunday, Nov. 23, in New York, took place the public dedication of the new Russian Orthodox Church of St. Nicholas. According to report, "several prominent Episcopal clergyman were present by invitation," besides the Russian Ambassador at Washington. and his suite; and after the benediction "long life was proclaimed to the Imperial House of Russia, the Presi-dent of the United States, etc."

There is no mention of any vul-gar protest on the part of the Episcopal clergyman present who were gentleman all. The pro-Boor Mayor of Toronto was conspicuously abseut, likewise the editor of The Globe and our own "trooly-loil" Citizen man.—St. Patrick's Church Calendar, Dec. 02.

Most people go through life with closed eyes and minds. They do not notice what goes on about them; they have no curiosity about trees, birds, stars, the mechanism of locomotives, the art of sailing, the wonders of electricity, the endless variety and move-ment of things in the world in which they live. They do not learn as they go on in life, because they have not formed a habit of learning.—" Success."

To say little and perform much is the characteristic of a great mind.