

He was a man of thought and resource. A French lady in distress asked his advice. He suggested her giving French lessons, as her language was pure. But she declared that she had never studied the French grammar so as to be able to teach the language. He at once said: "Would you be willing to give lessons for conversing in French?" and on her consenting, obtained pupils enough to form a class, and thus introduced a new and attractive method.

Toussaint rendered great service in reconciling families in the little variances arising from zeal, or fancied slights, or hasty words. He acted with such prudence, judgment, and Christian charity, that he never failed to restore old friendship. In family troubles, when no one could apparently be trusted, Toussaint was always prompt, silent and sure. He travelled often some great distances to trace some wayward child, plead, argue, prevail, and return with joy restored to a grieving household. When there were fairs for any religious or charitable purpose Toussaint was always ready, but never thrust himself forward.

His charity went further. During the yellow fever he discovered a white man entirely abandoned. He was an utter stranger, but Toussaint took him home, and by his care and purse saved his life. On another occasion he found a priest in a garret, with ship fever and destitute. He took him to his house, and, making his case known, attended him until he recovered. Being childless, he was constantly bringing up boys until they were old enough to earn a living.

In time he purchased a pleasant house on Franklin Street, where white and coloured friends called to enjoy his company. Some of his savings were invested in stocks of insurance companies, swept away by the great fire of 1835, but when friends wished to get up a subscription for him he prevented it.

His faithful wife preceded him to the grave, and at last he became unable to totter to St. Peter's to his daily Mass. He gradually sank, and his last days were attended by Sisters of Charity and by the Rev. William Quinn, who respected him highly. He was buried from St. Peter's, and the church was filled with Protestants and Catholics, with white and coloured, the wealthiest and the poorest. The Requiem Mass was as grand as if given for a prince. Father Quinn said: "There were few left among the clergy superior to him in devotion and zeal for Church and for the glory of God; among laymen, none."

A "Memoir of Pierre Toussaint, born a slave in St. Domingo," was written by Mrs. H. Lee, author of "Three Experiments in Living," etc., and appeared at Boston in 1854. It ran through several editions.—*American Catholic News.*

A COMMON FALLACY.

THE other day while engaged in conversation with an apparently well educated and intelligent young man, he surprised me by asking to know on what grounds the Catholic Church based her assumption that all those who are not in exterior communion with the Catholic Church are certain to be damned. I say, he surprised me, because I was well aware of the erroneous, and even absurd notion which the vast bulk of uneducated Protestants entertain on this point; and though I was not ignorant that even many apparently clever and well informed Protestants labour under a similar mistaken notion, I had not expected to hear it from my present interlocutor.

Of course I hasten to disabuse his mind of any such false idea, and explained to him the true teaching of the Catholic Church on the point. And that teaching, dear reader, I venture to lay before you in order that under the name of *conversion* you may employ it "to put to silence the ignorance of foolish—i.e. uninformed or falsely informed men."

Accordingly the Church teaches—and her teaching assuredly on this point cannot be carped at as intolerant or shackling, the liberty of the individual,—a favourite cant expression of Protestants,—that as regards the eternal salvation of men outside Her pale, we have three sorts of men to consider.

The first are those who are convinced that the sect to which they now belong is not the Church of Christ, but that the Catholic Church,—the Holy Roman Catholic Church, alone presents those marks of a genuine, divinely ordained, and guided Church which stamps Her and Her alone as the only true Church of Christ on earth.

These men in refusing to enter the Catholic Church and become her faithful, obedient children, are classed among those who will assuredly be damned for not being in her fold. And will anyone with a claim to right reason condemn this teaching? Is it not a wrong thing, and therefore a punishable thing, to judge and act in direct opposition to one's conscience and convictions? And is not this precisely what such men do? Therefore, they will be damned, not because the Catholic Church says so, but because their own perverse will, refusing to bend to the judgements of their intellect and the pleadings of their conscience, of necessity lead to damnation!

The second class of men, strange to say, whom the Church declares to be in peril of eternal ruin, are actually the men who enter within Her doors and to all outward appearance are Catholics, but who really do not believe in the Catholic Church as the true Church. They still, as the saying is, believe in the Church of their fathers, but from

false motives, for example, for the sake of pleasing their Catholic consort, or gaining a lucrative post they join the Catholic Church.

Here again, we have them sinning against their conscience, and right reason must support the teaching of our holy Faith on the matter. And, what an excellent opportunity is here presented for disposing of the ridiculous assertions of even non-Catholic ministers, who would make their hearers believe that Rome, eager to swallow all she can get, sublimely ignores the internal assent of her children to her doctrines and practices, and promises salvation indiscriminately, with or without internal assent. Far from that being the case, to such converts as these, Rome will cry out: "Hold! Stay where you are under the circumstances; salvation is possible to you where you now are; but come to us, and salvation is impossible. What to a Catholic is food and salvation is, to you, laboring under your present belief and opinion, only poison and eternal ruin!"

The third class of men which the Church considers in this matter of present belief and future salvation, is composed of that majority of non-Catholics who live in doubt as to which is the true Church of Christ.

As regards such men, her teaching is, as with the other two classes above mentioned, in perfect accord with right reason; a fact which any one blessed with however small a commodity of this same precious article of right reason will unhesitatingly admit.

Such men are bound, under peril of eternal loss, to examine and search for the truth. They are bound to pray, likewise, prayer being the most necessary, most efficacious of all means established by God to win from Him the grace of enlightenment for the intellect and firmness and courage for the will.

Such then, is the answer to be given to that senseless and, alas, too widespread fallacy formulated and strengthened, as I verily believe in many cases by the ignorance and bad will of non-Catholic ministers themselves.

J. M. J.

DEATH OF CARDINAL HAYNARD.

His Eminence Cardinal Haynard died on July 4th at the Archbishop's seat, Kalocsa. The deaths of three Hungarian Archbishops within six months have left the most important sees of the kingdom all vacant together. No new appointments have yet been made for the Archbishoprics of Grau and Agram, and now the Archbishopric of Kalocsa is also vacant. Cardinal Louis Haynard, who was the son of a lawyer in a remote Hungarian province, was one of the most distinguished prelates of the Church. Not only as a churchman but as a writer, statesman, diplomatist, orator, and savant he stood in the front rank of his countrymen. Only three years ago he acted for the tenth time as President of the Magyar Assembly in the Austro-Hungarian Delegations, discharging duties which are usually assigned to a layman with the greatest ability and firmness. He was at that date a very handsome man, tall, dignified, and most courtly in manner. He was the confidant of the Tisza ministry in all its troubles, its adviser as to ecclesiastical legislation, and its intermediary in every delicate negotiation either with the Court at Vienna or with that of Rome. About a year ago he was struck down by paralysis, and lost the faculty of reading and writing. Soon after this his reason became clouded, and during the last ten months he was slowly dying. He was born in 1816, and became Bishop of Siebenburgen in 1852. He preserved good relations with the Austrian Government during the Hungarian revolution, but in 1862 he entered into conflict with it about Transylvanian affairs, and, having resigned his see, went into an exile which lasted six years. The Holy Father, approving of his policy, created him Archbishop of Carthage. In 1868, after the establishment of dualism, he returned to Hungary and was soon afterwards made Archbishop of Kalocsa. He will always be remembered in Hungary as one of the most munificent of prelates, for not only did he give largely out of his own revenues for charitable and educational purposes, but he founded the Haynard fund for promoting scholarship, science, and art under Church patronage. The fund has altogether expended about five millions of florins in endowments for the Hungarian Academy, the Academy of Music, the National Museum, and other institutions. To the National Museum the Cardinal some years ago presented a valuable library with a herbarium, which he had been 40 years collecting, and which is accounted one of the richest in Europe. The deceased Cardinal was the first to raise his voice against anti-Semitism. Charming anecdotes are told of him. Once, for instance, on a tour through his Hungarian diocese he was received with music by a large crowd of Transylvanian peasants. The Archbishop asked if there were many Catholics in the place, as he was so well received. "Not one of us is a Catholic," was the answer. The people told him they had not seen a priest or heard a sermon for so long that they were going to ask him to preach to them. They had no church, but said they would stand on the grass, and that he could lean against a tree. The Bishop delivered a sermon, which charmed them. When they crowded round to kiss his hands he asked what he could give them as a parting gift. They cried, "Stay with us, and be our pastor. We will build you a church." The Cardinal leaves five million florins in legacies to charitable institutions.—R. I. P.