

## A CONFERENCE BY PERE HYACINTHE.

The eloquent ex-Carmelite friar, Pere Hyacinthe Loyson, has been giving a series of Conferences every Sunday afternoon in the Cirque d'Hiver, at Paris, during the months of May and June. On the 16th of June I was fortunately able to be present at one of these gatherings, the subject of which was "Dogmatic Christianity."

I purchased the ticket the day before at a Protestant book-shop. The Conference was announced to commence at half-past two, and persons intending to be present were requested to be in their seats a quarter of an hour previous, "to maintain good order," and prevent confusion. But scarcely any one heeded this request, for when I arrived at a quarter-past two there were hardly fifty people present. This Cirque is a very large amphitheatre, and must hold a vast number of persons—I should imagine not less than 8,000—and the area being filled with chairs, like the stalls of a theatre, considerably increased the accommodation. Above these chairs a platform was erected, on which there were also seats, occupied by both ladies and gentlemen, probably friends of the orator.

The whole appearance of the place, and of the audience, was thoroughly secular; indeed, one felt a sort of shock on entering it on a Sunday afternoon just after returning from morning service, it was so thoroughly suggestive of the theatre. On showing my ticket, a gaily-dressed woman at once came forward and pointed me to my seat, expecting the usual gratuity customery in Paris on such occasions. Men were shouting pamphlets and sermons of the Father for sale. These were eagerly bought up, especially a letter *On my Marriage*, and a discourse on Ultramontaniam. As to the audience, the sexes seemed to me about equal. There were a great many English and Americans present, as well as a sprinkling of Germans. My neighbor, a Frenchman, was inclined to be very communicative. He earnestly recommended for my perusal a book he held in his hand, *L'Hygiène de l'Âme*, translated from the German of Feuchtersleben. He told me that Pere Hyacinthe was a Protestant that did not know what he wanted; that he knew nothing either of philosophy or theology, and consequently had but few disciples; at the same time he seemed to admire his eloquence.

The large Cirque was considerably more than half full when, not very punctually, Pere Hyacinthe made his appearance before the green table on the platform, and was greeted with loud applause. He is stouter than the photograph I have seen represent him, is somewhat bald, and wears spectacles. His voice is clear and melodious, but he speaks so rapidly that I found a great difficulty in following him. He began by saying that as many persons wished to consult him they must communicate with the porter, who would tell them his residence, and when they could have an interview.

The object of the Conference seemed to be to show what amount of dogma must necessarily be held by Christians to distinguish the Catholic from the Roman, the true from the additions created by superstition. A liberal and reformed Catholicism must, he said, take as its motto that of St. Augustine: *In necessariis unitas; in dubiis libertas; in omnibus caritas*. In the modern Roman Church, on the contrary, he said, charity was nowhere. This brought down immense applause. On the Divinity of our Lord, Pere Hyacinthe uttered no uncertain sound. On this point, he said, Christianity was essentially dogmatic. His description of Our Lord brought before the High Priest, His reply to the question "Who art thou?" His declaration that He was the Son of God, was marvellously eloquent. Christ, he said, was either a legendary person, who had no real existence, or an imposter, who declared himself to be what he was not. History proved He was not the former.

The Nicene Creed he mentioned as a grand hymn or confession of dogmatic faith, which we do not say but sing, and which is common alike to the most magnificent cathedrals and to the smallest village chapels. The question to be answered is, Shall we have dogma? The reply is, Yes. And the second question is, What is authorized dogma? The answer is the same as that

given by Bossuet—That which has the perpetual, unanimous consent of all churches. The ultra-Protestant does not hold this; he only requires to be face-to-face with Holy Scripture; each Protestant being his own Pope. The results to which this latter doctrine led were well exposed by the orator, but when he went on to say that the Pope by the promulgation of the late Vatican decrees had made himself the first of Protestants he was greeted with cheer upon cheer. He preferred, he said, ultra-Protestantism than that all should be prostrated before the Pope; their conscience submitted to the man who might be John XII. or a Borgia. It is the consent of the universal Church which is requisite to declare a dogma; Not of a portion of it only—not of the Roman alone: it is not submission of one Church to another, but union between all churches. The great Oriental Church must not be left out, nor the English and American Church with its long succession of bishops. 'How charmed I was,' said the Pere, 'when on a visit to Lincoln I recognized among the portraits of that ancient see that of a French Carthusian who once occupied the episcopal throne!' He was interested, too, by perceiving how these celibate bishops of former time were united in the same chair with the married prelates of later days, Protestant and Catholic at the same time. In these three forms of the Church there are differences which are more apparent than real: they celebrate the same communion, with the same symbols, they sing the same hymns and creed. The three churches make one, all acknowledging the same councils. There can be no society without laws. Progress consists in explanations ever newly applied to old forms. It should be our work to apply and explain (*appliquer et expliquer*). Science and its discoveries may be almost said to have made new heavens and a new earth; we know this earth as our fathers did not know it. The mighty movement began in the sixteenth century; new social ideas have arisen; there has been a constant development towards liberty. Personal government has given way before popular rule, before liberty, equality, fraternity. 'I shall never forget,' said the orator, 'the words of my old master, M. Baudry, at the seminary of St. Sulpice: "*Il ne faut rien détruire mais tout transformer*.'" (We must destroy nothing, but transform everything.) 'If Socialism has become too powerful,' said Bunsen, 'it is because the Church is not up to her mission.' The influence of Jesuitism has too much prevailed in the Church, especially in theology. In some old Egyptian sepulchres we may see a mummy; in its blackened hand it holds a grain of corn; in that grain there is the principle of life. Catholic theology is similar to the mummy; dogma to the grain of corn: it looks dead, but it is alive; take it out of the sepulchre, bring it to the light of day, place it in the soil, and it will grow into rich luxuriance, spreading abroad like the cedars of Lebanon.

This peroration was extremely eloquent, and the orator sat down amid loud and continued applause. The Conference had lasted about an hour and twenty minutes, and was listened to with the deepest attention by the large assembly. My sketch of it is most imperfect, as I constantly lost the thread of the argument from the very rapid utterance of the speaker. I heard it remarked as I was coming out that this was by far the most eloquent Conference of the series. They will all be published, and probably translated into English. J. F. C.

**BELLS.**—The invention of bells is attributed to Polonius Bishop, of Nola, Campania, about the year 400. They were first introduced into churches as a defence against thunder and lightning; they were first put up in Croyland, Abbey, Lincolnshire, in 945. In the eleventh century, and later, it was the custom to baptize them in the churches before they were used. The curfew bell was established in 1078. It was rung at eight in the evening, when people were obliged to put out their fires and candles. The custom was abolished in 1100. Bellmen were appointed in London in 1556, to ring the bells at night, and cry out, "Take care of your fire and candle; be charitable to the poor, and pray for the dead."

People seem to think that love toward God must be totally different in kind from the love which we feel for our fellow-creatures, nay, as though it might exist without any feeling at all. If we believed that it ought to be the same feeling which is expressed by a living friendship upon earth, higher and purer but not less real and warm, and if we tried our hearts to see whether it is in use by the same tests, there would be less self-deception on this point; and we should more easily be convinced that we must be wholly destitute of that of which we can show no lively token. J. C. Hare.

—Content can be purchased by a virtuous life.

## Children's Department.

## LITTLE THINGS.

As much as ye have done it unto one of the least of these my brethren ye have done it unto me.—Matt. 25, 40.

It was only a smile of welcome,  
Or a whispered word of cheer;  
But it smoothed the path for the tired feet,  
And lightened the load of care.

It was only a loving visit,  
Perhaps but a loaf of bread;  
"But ye visited me," will the Master say,  
"Twas you Lord whom ye clothed and fed."

It was only a tender message  
To a heart bowed down with woe;  
But from that one seed by the wayside dropped,  
Shall a harvest of blessings grow.

It was only a few words spoken  
We thought they were weak and poor;  
But they told of Christ and His wondrous love,  
As the guilt of the world He bore.

And the Lord from His height of glory  
Hath listened our words to hear;  
For us, is a book of remembrance kept,  
And our names are engraven there.

It may not be ours to render  
The service our hearts would crave;  
He may not give us words, that shall win a soul,  
Or a life from destruction save.

But often along the wayside  
As we journey life's rugged road;  
We shall find some hearts that have need of help,  
Who are fainting beneath their load.

And though small is the help we can offer  
If it only be offered in love;  
It will carry a blessing to earth's sad ones,  
And be known and remembered above.

And the dear Lord when He cometh,  
Will bring us a great reward;  
"Thou hast faithfully done the few things I gave,  
Enter in the joy of thy Lord."

—Phonetic Journal.

## MARRIED

At St. Luke's Cathedral, Hx. N. S., on August 7th, 1878, by the Rev. John Abbott, Rector, John A. Stevens, to Mary Louisa G., daughter of James Spike.

Aug. 5th, at St. Matthias Church, Toronto, by the Rev. Richard Harrison, M.A., Incumbent, assisted by the Rev. John Carry, B.D., Lewis, youngest son of the Rev. Lewis Tomlinson, Vicar of Melplash, Dorset, England, to Anna Mary, eldest daughter of Wm. Peacocke, Esq., late of Limerick, Ireland.

## DEATH.

At Windsor, N. S., on the night of the 28th inst., James Drury, (ninth) son of Lieut. Col. James Peyniz, aged 81 years.

On 1st Aug. at the residence of her son-in-law, R. H. Kirkpatrick, Esq., Goderich, Sophia, relict of the late James Cummings, Esq., of Chippawa, in the 78th year of her age.