

FATHER SCULLY WITH THE NINTH.

WAS A COURAGEOUS AS WELL AS PIOUS CHAPLAIN, SO HIS SURVIVING COMRADES SAY.

Father Scully once stole the entire Ninth Regiment and kept it for over two hours, secreted from the army of the Potomac, including Colonel Cass, the Commander of the regiment, and his orderlies. This remarkable statement was made by an old comrade who went to the war with the general priest of Cambridgeport whose death last Thursday was a great sorrow to many survivors of the Fighting Ninth.

"Yes, he stole the regiment and caused Colonel Cass many misgivings for a short while and made him wonder what had become of his hand of warriors. He thought of many things, it is a sudden wholesale desertion, a hasty skirmish to beat of an unexpected attack, and many other possible contingencies, but could not satisfy his mind exactly how any of them could have happened.

"The whole thing came about like this. We reached Washington on Saturday, June 29, 1861, and were encamped in a grove near the arsenal. It was quite late at night when we finally got the tents up and turned in and we were all pretty well used up after the trip, and were prepared for a good sleep. Colonel Cass especially was quite under the weather and complained of utter exhaustion. You can imagine, therefore, how we felt when we were awakened at 5 the next morning by orderlies and commanded to file out for inspection. As company after company reported on the parade we saw no signs of Colonel Cass on his staff; no one but Father Scully on his black horse. He gave only a few orders, and we stacked our arms and forward marched—four right into line," following our beloved young chaplain, not knowing where we were headed, but all of us pretty well abashed.

"We walked about a mile and brought up at a little wooden church with a flat red roof and a tall spire that made it look like a bayonet sticking out of a cigar box. They were expecting us, too, for there was a crowd of people about the door and three or four men keeping them out of the church. Father Scully had gone there the night before and made arrangements to have the use of the structure, and so he said the Mass. It was our first Sunday in the South too, and was always remembered by the men, as well as by Colonel Cass—although his remembrances were different. He had left orders not to be disturbed and slept peacefully, while his regiment marched away to their devotions. He awoke after a time with a start and poked his head out of his tent. There was not a sound in camp, and not a soul could be seen. The sun was now high and the tents, although their flies were down had a peculiarly deserted air about them. The colonel was astounded. He called loudly for his orderly and asked him for an explanation, as if he was to blame for the whole thing. 'Where's the regiment?' thundered the colonel. His man said he did not know where the regiment had gone, but he was sure there had been no reveille. He was sent to find out, and was soon followed by the colonel. A farther told them about the incident. Scully's early morning march, and the colonel was immediately much amused at his own momentary annoyance. 'I should be with them myself,' said he."

Father Scully, during his two years in the field, had many adventures and did much good for the officers and men of the Ninth. Before battle he gathered the men together and gave them a little talk full of encouragement and exhortation. He heard their confessions and if it were possible said the rosary. His presence was the greatest consolation to the men, and many of them say to-day that to see him sitting cool and immovable on his black charger just back of the lines was all they needed to give them courage to fight without the slightest fear of the Southern bullets.

Characteristic of the great confidence his presence inspired is a story told by one of the veterans of an incident just before the battle of Gaines's mill. The Ninth was drawn up into line waiting for a signal to advance, and all the men were anxiously expecting the word. One's face was white as death and perspiration stood out in beads on his forehead, while his hands nervously shifted his musket up and down, and stood first on one foot, then on the other, keeping continually turning and twisting.

"What's the matter there in front?" coolly asked a tall Irishman in the rear. "Can you keep still? You won't be killed any quicker quiet than you will hopping around on one foot."

"Yes, I know," said the nervous one, "but (and his voice sank to a whisper) I haven't been to confession for six years."

"That's all right, my boy. See that man on the black horse—there's your man. He is Father Scully, and he'll fix you up in a minute."

The nervous soldier made his way quickly to the side of the chaplain, took off his hat and was soon talking low and earnestly. The chaplain took a stole from his pocket, adjusted it about his collar, and was seen to give the man his blessing. When the soldier came back to the ranks a marvellous change had been wrought. From a pale, nervous man with wild eyes, he had suddenly become the very essence of coolness, a model for his comrades, with fire in his eyes and a look of determination about his jaws. His career in that battle is now a matter of history—how time and time again that recruit, who had been snatched from the verge of panic, cheered the wavering men and urged them to follow him and to fight and not give up an inch.

ing out some phase of his character or his relations with the men. On the occasion after the engagement at Hanover Court House too, at the men were conducting three prisoners to the rear. Near by was a man whose nationality made him a striking figure in the regiment and had brought him, strange to say, an unusual amount of popularity. He was a Russian, and could hardly speak a word of English. Father Scully took a great fancy to him and called him, with all the other men, "Mike," because that was nothing like his name. The men, too, liked him for his immense size and strength. He was over six feet and as strong as any two of them, but he was bantered good-naturedly and soon became a pet. On the day at Hanover Court House the Russian was wounded slightly in the knee and sat with his back to a tree, scowling and cursing. As the small conveyer of prisoners came near a savage light came into his eyes. Grasping his pistol he fired at the men. The shot went wild, and before he could shoot again Father Scully was standing between him and the prisoners. The Russian looked angrily at him and then lowered his gun.

"Go on and shoot, Mike," said Father Scully quietly. But Mike did not shoot. He grumbled to himself, and said half aloud, pointing to his knee, that they had shot him.

From that day the Russian's life in camp was miserable, until finally he was missed and never seen again. One of the men who was guarding the Confederate prisoners is still alive in Boston, and he says to see Father Scully standing there before that angry Russian, cool and collected, protecting three defenseless men with his life, was enough to stir any one's blood, and the three Southerners asked permission to shake hands with him and offer their thanks.—Boston Republic.

"Sin, and Sin S'outly." Why is it that we find so fierce a hatred against the Spanish friars in the Philippines? They are denounced as immoral. Is this enough to condemn them—supposing, for the sake of argument, that the charge is just? The worse class of Protestants welcome monks, even when they are proved to be immoral, with open arms—so long as they renounce the Catholic doctrine. The ex-priests who have been the greatest firebrands were men who broke their vows and went about with dissolute women, spouting obscenities against a system which demands purity of life as an absolute essential for the religious state. Had those Spanish friars who are now being denounced so fiercely only been guilty of apostasy, would the shameless crew who assail them ever raise any outcry over their past? All experience goes to prove the very contrary. "Sin, and Sin S'outly" was the formula of the apostate monk who founded their system; and his enthusiastic followers have added the axiom, at least tacitly, by example and practice, that virtue consists in denouncing in others that sin for which you claim carte blanche yourself, by authority of Martin Luther.—Catholic Standard and Times.

MARY QUEEN OF SCOTS.

For the CATHOLIC RECORD: A paragraph which recently went the round of the Catholic press in the United States and Canada tended, unfortunately, to bolster up the great Protestant tradition concerning Queen Mary Stuart. The paragraph in question furnished an apt illustration of the truth of Cardinal Newman's telling phrase, "Ignore the ground of the Protestant view," and it was disheartening therefore to find even so usually well-informed a journal as the Washington New Century, not to mention others, reproducing it without note or comment as ordinary news of the day, in keeping with sad tradition and therefore unquestioned.

The paragraph referred to a book, recently issued by the Scottish History Society of Edinburgh entitled "Papal Negotiations with Mary Queen of Scots during her Reign in Scotland," being an abstract of certain documents in the Vatican archives edited and translated by Father Hungerford Pollen S. J. This book was cited as "furnishing the strongest evidence condemning the story of the unfortunate Queen," and while nothing was said as to the origin of this sweeping assertion it was painfully evident that of all the Catholic papers that reproduced the paragraph not one, so far as I know, thought it worth while to qualify the assertion or to consult Father Pollen's book as to "whether these things were so," the course naturally being to condemn the story where the fair fame was concerned, and to praise it where the Catholic faith. The question therefore arises, does Father Pollen's book, or rather do the documents which he edits, so unsparringly condemn the Queen? Unfortunately, the book, like most publications issued by historical societies, is not so readily accessible as those issued by the large publishing houses, and I have as yet not been able to consult it, but Andrew Lang's book on the same subject, which I have read carefully, cites it frequently and he (Lang) certainly has not drawn from Father Pollen "the strongest evidence condemnatory of the unfortunate Queen."

Lang's book is an elaborate and I believe dispassionate effort to sift the evidence for and against Mary and to probe to the bottom, so far as the material at hand enables him to do so. Yet he leaves the case pretty much as he found it, labelling his book "The Mystery of Mary Stuart," and admitting, as even with Father Pollen's work before him he is constrained to do, that admirers of the martyred queen may still continue to believe in her innocence. My own impression is that Mr. Lang's book is the strongest case that has yet been made out against Mary, and it is so for the simple reason that he has made a painstaking effort to divest himself of preconceived ideas and to approach the subject from a judicial standpoint. His wide acquaintance

with the literature of the subject and well-known historical acumen must also be taken into account. Yet the result of his painstaking examination of the case is such as any modern court of law would hang a dog on. Its effect upon me has been to strengthen my conviction of Mary's innocence and to deepen and intensify my loyalty to her memory. In estimating the Marian controversy one who brings to the task a mind untrammelled and open to conviction has, it seems to me, but to consider that the one hand the known innocence and purity of the Queen's early years, her courageous adherence to her faith in troublous times, her absolute selflessness in her relations with her friends and dependents, and, crowning all, her heroic death, and, on the other hand, to consider the seething mass of corruption in which her lot was cast in the Calvinistic Scotland of the sixteenth century. Was ever a helpless woman surrounded by so cruel, so cunning, so unprincipled a set of knaves? There is scarcely a bright spot to relieve the dark background of the picture, save Mary's own personality and the unselfish devotion of her humble retainers.

But, as to Father Pollen's book. It is, I take it, a translation of various State papers bearing on the relations of the Holy See with the court of Scotland, edited, as reviewers have testified, with great skill by a priest of the Society of Jesus. Does it condemn Mary Stuart? Judging from Mr. Lang's account of it and of that of the Quarterly Review, evidently not, though it appears to show that the Queen was gently reprimanded by the Pope for sometimes stretching Catholic principles too far in her anxiety to conciliate her Protestant subjects. In this she erred undoubtedly, but — put yourself in her place — it would be remarkable if it were otherwise. Then, too, her marriage with Bothwell drew forth the strictures of the Holy See, but we are yet to get at the real truth concerning that unhappy episode in her career. The whole affair is shrouded in the deepest mystery, but we know enough to convince us that, as in many other things, she was not a free agent. Some day the truth may be known. Meanwhile, as Andrew Lang has said, nothing is forthcoming to sap the authority of her admirers or to destroy their belief in her virtue and innocence. She remains in Catholic eyes and in the estimation of thousands of fair-minded men and women outside the Church the martyred victim of the religious upheaval of the time. Against her person as standing in the way of the complete overthrow of the ancient Catholic fabric of Scotland was directed all the force and cunning of the unprincipled wretches whose fortunes were bound up with the success of the "blessed Reformation." Her ruin, as they discerned and the event proved, meant their triumph, and they stopped at nothing to accomplish it. How well they succeeded the history of the past three hundred years has demonstrated; yet it cannot be that the blood so fearlessly poured out at Forthingay was shed in vain. Scotland, in God's own time, may yet make reparation for her apostasy, and then, if not until then, the memory of Mary Stuart will be vindicated and the loyalty of her defenders recompensed. And to this consummation Father Pollen's will, I believe, he found in the long run to have contributed.

H. F. MACKINTOSH.

Barber-Shop Literature. "Is there anything immoral in having one's hair cut or in submitting to the process of shaving?" asks the New Century. "The reasonable answer to this is No. And yet, in the mind of the average barber, there is a fixed opinion that only the evil-minded come to be barbered. As an example, look at the sort of literature the barber—very often a respectable man, even a man of family—offers you. He, by the way, is never seen reading the Police Gazette, a delectable weekly, printed on paper which blushes violently for the pictures it holds, but he always offers it to his patrons. It generally contains portraits of fat females, displaying more than ankles, engaged in drinking at some 'fashionable resort,' or equally impossible creatures on an impossible coast, labelled 'Fifth Avenue Belles Bathing at Coney Island.' The Police Gazette may be intended to give a horror of vice, and perhaps the barber intends it that way, because if sin loses its attraction, it is in the atrocious delineations of papers like the Police Gazette. Nevertheless, there are other papers, equally vulgar, offered by the barber. Why does he do it? The New Century hastens to assure us that there are clean-minded persons who occasionally have their hair cut."

WORK OF IRISH MONKS. UNPARALLELED WEALTH OF GORGEOUS AND TRULY DELIGHTFUL HANDWORK. In the Church, priests and religious, monks and nuns, are not only exhorted but in most cases are strictly bound to recite every day a large portion of the Psalter. The saints of the olden times, but especially the early Irish, sang them all but constantly day and night. Our early Irish Church, writes very Rev. R. O'Kennedy in the Ave Maria, was remarkable among all the churches of Christendom for the decorative copies of the Bible made by her hermits, her saints and scholars; and the Psalter, the Missal, and the Rule of the founder, as being the most frequently in use, were the choicest treasures. On these were lavished the unparalleled wealth of gorgeous and truly delightful handwork. Marginal letters occupied a whole page; and very frequently the words of a single verse required as many as three or four pages. In these the devout craftsmen revelled with an extravagance in form and color that to the unaccustomed eye may seem to outrage all the rules of art; but to the keen glance of the expert and the savant, the work is marvellous, guided by the strictest discipline and the most exacting traditions.

In remains illustrative of early Christian times, it may be said without the least exaggeration that Ireland is exceedingly rich. The chief objects of interest to the Christian archaeologist in Ireland are of two classes. One of them comprises various very ancient copies of the Gospels and other parts of the Scriptures; the other includes a great variety of ancient ecclesiastical art, such as shrines, bells, croziers, crosses,—the most beautiful of which are to be found in the museum of the Royal Irish Academy, Dublin.

Of the ancient Irish copies of the Sacred Writings, two are of such extraordinary antiquity that it will be necessary to give a detailed account of them. The first is a copy of the Four Gospels, one, we have just reason to believe, the companion in his hour of prayer of our loved apostle St. Patrick; the other is a manuscript containing a copy of the Psalms, which, according to O'Curry, there is no less ground for supposing to have been actually traced by the pen of St. Columbkille. I must refer the reader for this "detailed account," as well as for the description of the wonderful ornamentation, to O'Curry's famous work, "The manuscript Materials of Irish History," p. 321.

"The art of the scribe," says Miss Stokes (recently deceased at a venerable age, after a most useful life, spent, as a Protestant, in the cause of Catholic Ireland and her early saints), "was indeed carried to marvellous perfection in Ireland. Great labor was bestowed on the ornamentation of some manuscripts, especially the Sacred Writings. The Irish monks instructed their disciples in the technicalities of this art, holding the pen, preparing the ink, and indeed the whole process of writing; the results of which are of exquisite beauty."

The Appleton Letter. The Appletons have written through their president to Father Wynne announcing that a revision of those disputed articles on certain ecclesiastical subjects, which have given so much offense to a majority of our people, will be undertaken by three professors of the University at Washington. That is good news to record, and we hope the Catholic press will give it all the publicity it deserves. We hope, too, that their comments will be sensible, and not lacking in Christian dignity. There is a readiness, natural enough in the unregenerate secular editor, but which should be reprehended in the case of his religious confere, to assume the school-boy's attitude in these unexpected reversals of argumentative fence; and three men out of every four, instead of sheathing their weapons with dignity, will drop them on the ground to crow. Crowing is not a seemly way of letting off one's surplus spirit, if one is a master in Israel. It has, moreover, the painful disadvantage of making it more difficult for the next honest man who inadvertently misrepresents us to confess that he was wrong.—Providence Visitor.

THE MONTH OF THE HOLY ROSARY. October is the month in which the universal devotion of reciting the Rosary publicly and privately, originated. It was in 1208, we learn from the lives of the Saints, St. Dominic knelt in the little chapel of Notre Dame de la Prouille, at the time of a crisis in the history of the church, when the Albigensian heresy was raging, and he implored the great Mother of God to save the Church. Our Lady appeared to him and gave him the Rosary, bidding him go forth and preach the devotion.

Twice since the Saint went to heaven has the Church's cause been saved through the Rosary, first, once by the victory of Lepanto in 1571, on October 7th in the year mentioned, that day falling on the first Sunday in October. It is to commemorate this signal victory that Pius V. appointed a feast to be observed on the first Sunday of October to honor our Blessed Lady under the liturgical title of "The Solemnity of the Most Holy Rosary of the Blessed Virgin Mary." Again, in the year 1717 the Turks were defeated at Belgrade and Clement XI. hung the standards of the infidels as trophies of Mary's power in the Church of the Rosary at Rome.

The Very Rev. Dean Ling, in his book "Our Favorite Devotions," says on the subject: "The Rosary given by our Immaculate Mother to St. Dominic is a devotion containing of oral prayers and meditations combined on the fifteen principal mysteries of the life, sufferings, death and resurrection of Our Divine Lord and of the joys and glory of His Blessed Mother. The Rosary has a twofold object. First, love of God and adoration of and compassion with Our Lord in His sufferings; second, petition through Mary for grace and mercy.

"The Rosary is certainly a great devotion among the people. Encouraged by the Church, they have taken up this mode of prayer, always carry their beads with them and use them in preference to a prayer-book. Pope Leo XIII. has made the Rosary his special devotion and has year after year called the attention of the people to it. The Rosary is, therefore, the holiest of the Blessed Virgin. It is the most consoling prayer, for through the merits of Jesus Christ and the intercession of the Blessed Virgin we will obtain eternal salvation. St. Francis de Sales, in his hard apostolic labors, found time to recite the entire Rosary every day.

"St. Alphonsus Rodriguez found in the beads and the meditation made in praying their recitation all instruction in Christian perfection. In all our necessities we can recite the beads and ask God's assistance through Mary, Queen of the Holy Rosary."

Fear is a greater pain than pain itself. Oh thou of little faith, what dost thou fear? God will not let you perish while you are steadfast in resolution. Let the world be turned upside down, let it be in utter darkness, in smoke, in flames, so long as God is with us.—St. Francis de Sales.

Philadelphia Catholic Standard and Times. "CHRISTIAN UNITY IN THE AIR."

SO SAYS REV. MR. HYNDMAN, BUT IT PROVES A RATHER ELUSIVE QUANTITY.

"Thought with a scornful wonder Men see her to approach. By schisms rent asunder, By heresies distressed, Yet saints their watch are keeping. Their cry goes up 'How long? And soon the night of wronging Shall be the morn of morn'g."

Thus sang the congregation, choir and minister of the Evangel Presbyterian Church, Eighteenth and Tasker streets, on Sunday evening last, when Rev. Matthew J. Hyndman, the pastor, spoke on "Christian Unity." His text was taken from the fourth chapter of St. Paul's Epistle to the Ephesians, with special reference to the following verses: "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Part of Rev. Mr. Hyndman's discourse was in substance as follows: "The condition of the Apostles with Christ has been too often imitated in the past ages of the Church. The Apostles began to dispute among themselves as to which among them was the greatest, and this spirit has given rise to various divisions in the Christian Church. It has brought to the Church only tribulation and sorrow, and in some instances failure. There was a division of feeling as to how the Gentiles were to be treated. Paul opposed Peter and some of the other Apostles, and Paul triumphed. Then came disputes regarding the person of Christ, and the Council of Nicea settled these once for all those who accepted its authority. Then the Copts, Armenians, Ethiopians, Syro-Maronites and others left the Church until the orthodox Church was represented at two great centres, Constantinople and Rome, and then came the great schism of East and West. In the latter we have the greatest interest. Then the Reformation made a split, and there were various leaders of the Protestant Reformation who established different Churches, each of which was in a great measure national, as it was the design to include all Protestants in each country in the one denomination.

"The Presbyterian Church received its form of doctrine from John Calvin on the Continent and in Scotland from John Knox. It also has had its experiences of division. Too often we have been more aggressive in the matter of forming divisions than in building up the Kingdom. Many of the divisions made abroad have been continued on this side of the water. There are twelve Presbyterian bodies acting independent of one another in this country.

"Christian unity is a subject which should appeal to us and call forth our most earnest prayers. The Apostle Paul speaks of the Church as a body, and that body having a head—Jesus Christ. All who give allegiance to the Church are members of that body. So the Church in the early ages was represented as a man having a body, and this emblem was intended to emphasize the oneness of the Church. The divisions among Christians are an unpleasant feature and call forth the criticism of the world at large. We have to confess these divisions and to acknowledge that there is too frequently a spirit to split if and become one small band and to have no communion with others bearing the name of Christians.

"The very figure of a body reminds us, however, that there may be a unity in diversity. In our own country there are forty-five different independent States, yet united in one great nation, with the motto, E pluribus unum." So the Church, with the one hundred and forty-three different Christian denominations in the United States—a unity characterizes them all, a feature we ought to thank God for."

Here Rev. Mr. Hyndman made reference to the growing uniformity of worship among several denominations, as his hearers might have witnessed while on their journey. Then he spoke of the Methodists and others following the lead of Presbyterians in the matter of an educated ministry and that the revival is becoming a feature of others besides the Methodists, the Episcopalians even imitating it by mission services. He said that there was need of a more ardent love among the disciples of Christ, that Our Lord's prayer may be fulfilled, that "they may be all one as Thou, Father, art in Me."

"Christian unity seems to be in the air." Here reference was made to the Lambeth platform of the Church of England, whose first three articles were commended, but the fourth, holding out for a historic episcopate, condemned, as asking a surrender.

The speaker hoped for a basis of unity in which nothing will be given up that is true and nothing of "our holy religion" abandoned, and that as revelation from heaven might be given that we might learn what is essential truth and what is not. "Until that day comes let us have no unkind word for those bearing the name of Christ and let us join hands with them in all good works where we can do so."

REV. MR. HYNDMAN IN REVIEW. "Christian Unity is in the air," says Rev. Mr. Hyndman, but the principle of unity is less in sight. Of the simile of the United States is a good one as far as it goes, but Rev. Mr. Hyndman to the contrary notwithstanding, the nation is not composed of forty-five independent States, as was rather forcibly illustrated between 1861 and 1865, when unity was restored by the return of the secedors. There is one central authority; the Constitution is the Bible, and the Supreme Court its interpreter.

In the fifth chapter of Acts we find that while there was a dispute among the Apostles there was no division, and that Peter was the spokesman for the twelve. As regards the history of the divisions in the Church, it must be remembered that the Copts, Armenians and Ethiopians have taken the only method of restoring Christian unity by returning in large bodies to the Mother Church, as did many Greek schismatics, while the Syro-Maronites, with but few exceptions, were always true to Rome. A branch of this rite has a church in Philadelphia at Tenth and Ellsworth streets, where the Mass is said in the language of our Lord spoke. The orthodox Church, says Mr. Hyndman, was represented at two great centres—Constantinople and Rome. So that no matter which of these the Protestants seceded from they cut away from the Church established by Christ. Then comes confusion number two that it was the national churches, hence the claim to the title "Catholic" even in its restricted sense should be abandoned. But why complain of sub-division? Every man has as good a right to start a church as Calvin or Knox—no more, no less.

The scandal caused by schismatics and heretics is theirs alone. Unhappily the Christian unity which the Rev. Mr. Hyndman believes he has discovered in the Protestant atmosphere is not that unity which would result from uniformity of belief and practice, but, as the "Lutheran" frankly confessed in a recent issue, a unity or union based upon "indifference or indifference as to faith."

An "educated ministry" and "mission services" are not of Presbyterian, Episcopalian or Methodist origin, but had their inception with the Universal Church by Christ established centuries before the man-established sects with national boundaries.

Any scheme of Christian unity which omits to take into account what Mr. Hyndman referred to in his prayer is predestined to failure. He prayed that all may be obedient to every indication of duty. It remains, therefore, for the individual Christian prayerfully seek the bride of Christ, His Church, and not to look for masses of men to effect compromises of the truth. The Presbyterians could perhaps accept the first three articles of the Lambeth Conference though that even is doubtful, but many Episcopalians would even then dissent. Christ Himself told us to hear the Church, and left the Church established with full teaching authority. Why, then, should we look for another revelation from heaven?

St. Paul has said much on the subject of Christian unity. Among the most important texts are: "Now I beseech you, brethren, by the name of Our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I. Cor. i, 10.)

"That there should be no schism in the body." (I. Cor. xii, 25.) "Through we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. i, 8.)

"That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel. (Phil. i, 27.)

"That thou mightest charge some that they teach no other doctrine. (I. Tim. i, 3.)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. (I. Tim. iv, 1.)

"Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. (I. Tim. iv, 16.)

St. Peter in his second epistle, first and second verses, says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Every true man grows in his affections continually. Love began when he lay upon his mother's lap, and should broaden and increase until his journey's end; otherwise his life must be unsatisfactory and without influence.

CATHOLICITY IN NEW YORK.

The New York Catholic church is growing in numbers, not only on account of immigration, but because it stays by every neighborhood in which it has commenced work. On the east side of Manhattan, from the Battery to the Harlem river, its property amounts to \$13,023,000, while in the same area Protestantism, in all its forms, has nearly \$1,000,000 less investment. As a consequence, 23 per cent. of the population of Manhattan's east side are communicant members of the Protestant churches, when the proportion on the west side is twice as high and along Fifth avenue six times as high.

Throughout Greater New York the Catholic church claims 945,605 persons, and the Protestant communicant membership is 332,546. Of the entire population of New York at the time of the federal census, viz., 3,437,202 persons, the federation of churches estimates that 1,206,955 were practical or hereditary Roman Catholics; 598,012 Hebrews; the balance actual or potential Protestants, making a potential Protestant population of 1,632,235 persons.

The actual Protestant communicants of the city represent about 1,000,000 persons.—Evangelist Problem.

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