

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIV.

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The Cry of the Soul.

IN THE MORNING.
When the pure air comes unbreathed,
And the fresh fields lie untrod,
When the lark's song rises upward,
And the wet dewdrops deck the sod;
In the time of earnest praying,
In the hushed and holy morn,
Hear those voices softly pleading,
Hear those low words interceding,
From the green graves in measure living,
Evermore in sad tones crying:
"Have pity? you at least have pity—you my friends!"

IN THE NOON-TIME.
When the hot sun most all shers
And the tree-tops seem to shiver,
When the bee sleeps on the lily,
And the hare pants by the fire,
When the stream-breeze softly cools you,
And the grateful shade invites;
While the hot skies far are glowing,
Think of pain no respite knowing,
And those prisoned fires appalling,
And those piteous wails all healing:
"Have pity? you at least have pity—you my friends!"

IN THE EVENING.
When the long day's carols are ended,
And the home group soon shall meet,
While the slumbering child is sleeping,
And comes rest for worried feet;
In the time of sad remembrance,
Give a prayer to old friends,
Some regret some feeling tender,
To past days and dearer friends;
Let your heart with mournful greeting
Reach the sad refrain repeating,
"Have pity? you at least have pity—you my friends!"

IN THE NIGHT-TIME.
When the stars are set in ether,
And the white moon in a cloud,
When the children's hands are folded,
And the golden heads are bowed,
Tell them of that fearful burning,
Of those souls in tortures dire;
Let their stilled hearts adore,
Reach Christ's name in sweet imploring,
By those souls to greet the never,
By the memories of past days,
And the kind words of old friends;
By the love in life you bore the,
And the tears in death you shed for them,
By their words and looks to live,
Oh! hear those plaintive voices crying:
"Have pity? you at least have pity—you my friends!"

CATHOLIC PRESS.

N. Y. Catholic Review.

How little of the old-time Christian home-life there is left in large cities—abroad and of which we sometimes read in the tales of travellers, who have visited countries in which religion moulded the civilization of the people and in which the struggle for existence is not so keen and so perennial as it is with us! In that beautiful home-life, the father is acquainted with the children, the mother rules a queen, the sons and the daughters reverence their parents; there are family feasts that are observed every year; prayers are said in common at least every night; peace prevails. The happiness that fills the house overflows in deeds of mercy to the neighbor and attracts friends from near and far. The nearest and dearest of friends—the one first sought in trouble and never slighted in joy—is the Lord Jesus. From Him the home-life gets its sunshine. He is its center, the motive of the actions of its members, and its hidden charm.

Everybody has heard of Martin, the young cavalry soldier, who, one winter's day at the gate of the city of Amiens, met a beggar trembling with cold, and, having no possessions but his accoutrements and his clothes, drew his sword, cut his cloak in two, and gave one half to the mendicant and kept the other for himself. But not everybody has read the sequel. That night, a vision came to the charitable soldier, who was then under instructions for baptism but who had not yet received the sacrament. He saw in his sleep Jesus Christ, dressed in the half of his cloak that he had given to the shivering beggar, and he heard the Lord say to a legion of angels who surrounded Him: "Martin, yet a catechumen, has clothed Me with this garment." Men, brethren, the season of frost and snow and hail and ice is upon us. The poor are cold. And the Master still regards as done to Himself whatsoever is done in His name to the least of men. The members of the St. Vincent de Paul Society are almoners of Christ. They know the needy and the destitute know them. They have many calls for clothing, food, fuel and money that they cannot answer. They will distribute the offerings of others wisely and promptly and to the best advantage. Give, that to you may be given!

Baltimore Mirror.

Some of the Irish clergymen attending the so-called Methodist Ecumenical Conference, at Washington, gathered at the Foundry Church, on Wednesday night, and made addresses. Dr. Nicholas spoke kindly of the Irish character, referring to the Protestant North and Catholic South, and then said: "Both sections were under the same government and the same laws, but while the North was marked by advance and progress the South showed a deplorable lack of enterprise. The trouble, he concluded, could not be one of government, but was one of morals. The speaker then argued that the Roman Church fostered a spirit of asceticism not calculated to produce progress." That the government had much to do with it no one who has read history can doubt, but it becomes a follower of John Wesley to sneer at the fact that the Catholic Church cares infinitely more about the salvation of a man's soul than his temporal welfare. But let us see, from the evidence of another clergyman of the Methodist Church, who spoke at the same meeting, what the morals of Belfast—as representative of Irish Protestant worldly progress—really are. Rev. Crawford Johnson deplored "the lack of Sabbath observance" and "the evils of intemperance." "There," he said,

"were eight hundred public houses in Belfast and only eighty churches. Eight hundred openings to hell to eighty to heaven. It had been asked, are there any white heathens?" said the speaker, and replied, "You could find them in Belfast. In that city there were 50,000 nominal Protestants who never attended church."

Ave Maria.
In a letter recently read in the churches of the Westminster Archdiocese, Cardinal Manning makes an appeal to parents to preserve their children from the temptation of intoxicating drink. The first habits formed in childhood ordinarily rule the whole afterlife, says the Cardinal, and it is chiefly and primarily on the parents that these early habits depend. "There are families in which the happiness of parents is wrecked by the intemperance of a son, and sometimes even of a daughter. Who sowed the first seed of this bitter harvest—the parents or the children? Certainly not the children, who for so many years were passive in the hands of their parents. Who gave them the first taste of intoxicating drink, out of which has sprung the feverish thirst and the governing passion of intemperance? If the fathers and mothers of this generation had been trained up without so much as the taste of intoxicating drink, the homes of to-day would be happy in temperance, parental authority, and filial affection. If the children of to-day are trained up in temperance, such will be the homes and parents of the next generation."

Catholic Columbian.

The piety that does not make a person more even-tempered in his own mind and kinder to those about him, is not twenty-four carats fine.

Who is there who has not a friend in Purgatory? If you have no relative in the Church Suffering, make friends there by good works offered to God for their relief; for they will aid those who aid them.

"Impressive memorial services to honor the dead," where there is nothing but choral singing and a sermon, must prove cold and unsatisfying to the hearts of friends hungering for prayers for the departed ones. Where is the use of "honoring" the dead if we cannot benefit them? Such honors are empty and valueless.

In their efforts to appear free from bigotry and intolerance, may Catholics actually retard by their language and conduct the labor of the conversion of souls. Such persons are well meaning, and act from the best intentions; but through a defective knowledge of our holy religion and what it commands, they entertain erroneous notions concerning their relations with non-Catholics. We should not minimize the faith that we profess, but cling to it as our proudest heritage. If we do ought to make our separated brethren believe that their form of worship is as good as ours, our responsibility will be great indeed. Let us beware of giving false impressions as to what we believe.

Ave Maria.

A correspondent of the *Weekly Register* tells of a novel scene recently witnessed in the two Catholic churches of Barra, in the diocese of Argyll and Isles. After a vigorous Gaelic discourse on Temperance, the pastor of each church called on the adult male members present to take the total abstinence pledge for twelve months. With scarcely an exception, the men, approached the altar and in turn solemnly repeated the pledge. A similar scene was witnessed in the same churches about a year ago; and although the men are fishermen, who are exposed to much temptation when freed from the restraint of home influences, the number of defections among them is said to be insignificant. We congratulate the zealous pastors of Barra, Fathers Chisholm and McDonald.

Boston Republic.

foundations of our revered faith and of the word of God." Abolish the whole creed, gentlemen. It means nothing. It has no divine authority; it is the work of human minds. The new one that is asked for will simply represent the present judgment of the people who cling to Presbyterians. It will not be binding upon the conscience of anybody. The only creed that lives and lasts is that to which Catholics subscribe. It is based upon eternal truth; it is of divine origin; it is everlasting.

Boston Pilot.

The Cork election should be the death-blow of faction in Ireland. It should not be the signal for proscription against any section or party. Nothing could be more foolish, from a national standpoint than the talk of driving the defeated out of public life forever, unless it be the counter-throw of preferring English rule to union with the successful party. There is no glory in abusing victory, and no dishonor in accepting the consequences of defeat; but there is much danger of alienating English and American sympathies by a continued exhibition of rancor and discord. The best friends of Home Rule hope and pray for a permanent cessation of strife. The most plausible argument against Irish independence is the occurrence of such incidents as attended the Cork canvass. Of course it is not a fair argument, for the right or any people to self-government does not depend upon the conduct of a political campaign, else there would be small claim to independence in other countries than Ireland. Moreover, it is only fair to remember that the riotous deeds in Cork and elsewhere could have been, and should have been, prevented by the authorities, with whom lay the duty and the power of keeping order. For their own ends they chose to let rowdiness have its way, that the English cables might send sensational stories of Irish misconduct across the water. We trust that the last of those stories has been chronicled. It is not in the power of the Irish leaders to prevent breaches of the peace, but it is in their power to exercise forbearance and magnanimity in the hour of victory, thus proving themselves worthy of the trust placed in them by the Irish people.

The Rev. Brevard Sinclair, Presbyterian minister, preached last Sunday in the Old South Presbyterian Church, Newburyport, Mass., a Catholic sermon on the sanctity of marriage, and he called the national sin of New England," saying:

"The Roman Catholic is the one Church in New England which is a practical foe to this hell-born sin which has fastened its fangs and death venom at the heart of marriage. Whatever the people of other Churches may profess, the Roman Catholic population practices the doctrine which recognizes marriage to be a sacrament, and that 'What God hath joined together' no man may put asunder with impunity. . . . New England is lifting up her hands today with pretended horror at the thought of Catholicism. We are told that the Roman Catholics are going to possess New England. Through your sin they are! And they ought to be! It seems to me a travesty on the real condition of things that the Young People's Society of Christian Endeavor originated in New England. Why, there are fewer young people outside of the British commonwealth than in any other part of the country. And it will soon come to pass that the places you have filled, both secular and sacred, will be occupied by 'the sons of the stranger.'"

We cannot, and thank God, we need not, give more of this memorable discourse—for the sin it scathed is unknown among Catholics. It was eloquent with holy wrath, like the warnings of the olden prophets. But the sincere and earnest man who uttered it forgot he was attacking an effect instead of a cause. When Protestantism denied the sacrament of marriage, it opened the door for divorce and worse. When Protestantism set up its corner-stone the right of private judgment it limited the right of the minister to denounce the sins of his flock. Mr. Sinclair is, doubtless, being roundly denounced in many a New England home to-day for an unwarranted invasion of domestic privacy.

CARELESS CLERGYMEN.

Their Miserable Position.

The *Star* has an article upon the embarrassing position in which clergymen find themselves, which, though severe, has a great deal of truth in it. The *Star* says that where a clergyman does not believe in the creed that he preaches the effect of his remaining in a false position is injury to the minister himself far greater than to the Church he pretends to serve. He suffers both morally and intellectually. He becomes a hypocrite from the necessity of concealing his real views in his fulness, and a trimmer in his attempts to reconcile the conflict between his own opinions and the doctrines which he was commissioned to defend. He is forever seeming to be what he is not. He dare not follow out his reasoning to a logical conclusion, and therefore stuns himself intellectually. He is a miserable creature who sacrifices his conscience for the sake of keeping his place, who tries to get satisfaction by adroit efforts to make his opinions appear consonant with the contradictory doctrines of his Church, so that he may give them expression without incurring dangerous criticism. He

may try to deceive himself into believing that he is serving God, but really he is in the service of the Father of Lies.

Many wretched ministers are in that position. They are unbelievers preaching belief. The creed which they recite with their congregations they reject in their hearts, or they accept it only with an interpretation which contradicts its statements. They take their texts from the Bible as inspiration from Heaven, yet they deny the fact of the revelation and criticize the Scriptures as the work of fallible men. They listen to expressions of faith which they do not themselves share, and give assurances to pious souls which afford no comfort to their own hearts. They bend to Church authority, which they despise as based on a childish superstition. They profess to be full of enthusiasm when they are not chilled with skepticism. They dare not think on questions of theology, for with the thought would come more complete denial. Such men are unfaithful servants of the Church, dishonest and full of duplicity. They can only save themselves from increasing moral degradation and intellectual decline by following the example of Mr. MacQuarrie and going where they can be true to themselves and to those whom they preach.—*Buffalo Commercial*.

ARCHBISHOP WALSH.

A Sermon on Charity in St. Peter's Cathedral.

Archbishop Walsh, of Toronto, preached a charity sermon in St. Peter's Cathedral, London, on Sunday night, Nov. 15, in aid of the poor who are in charge of the Children of Mary. The church was crowded, and His Grace's remarks were listened to with the deepest attention. A liberal collection was one of the fruits of his earnest and affectionate sermon. His text was from the 22nd chapter of Matthew, where Christ answers the lawyer's question, and commands His disciples to love God with all their hearts and to love thy neighbor as thyself. The preacher showed how the Lord Jesus, in all His gospel and preaching, upheld the quality and the duty of love. The love of God first, love for our fellow-man next; and that comprised our whole duty; on those two short commandments hung all the law and the prophets. In the Old Testament love is also commanded, but it was not made so prominent as Christ made it. Our Lord came here when Pagan civilization was at its height, when the mighty Roman empire was in the zenith of its power and glory; but in that splendor of civilization there was no place for the poor. Place and honors were for the rich and powerful, the strong, the daring and the talented. There was not an orphan asylum in all Rome. Christ found the world all gone wrong; He came to set it right. From infinite height He came to infinite depth. He took on Himself poverty and sorrow for love of mankind, and He labored to raise up the poor and fallen, and to help the oppressed. When John's disciples were sent to question Him, He answers them not with a mighty miracle, but by showing them what He had done for the people amongst whom He dwelt. He came to this earth poor and humble, and at His birth there was no room for Him in the inns. No room on this earth for the Lord of the universe, and hardly room in the human heart for Him to enter! He preached the gospel of truth and justice and freedom, and provided for the carrying on of the work by endowing His disciples with all power and sending them forth to carry into all parts of the world the gospel that He had brought, and for His part He had commissioned and founded His Holy Church, endowing her with immortality and His Holy Spirit. His commands showed us our duty. His Grace said it was not socialism to say that the poor had a right to our help. How many fell grievously wounded by the wayside! how many sufferers from physical disability, the misfortunes and evil chances of this world! And we pass by without a word or glance of pity, or a moment's pause to reach out a helping hand. In most forcible words His Grace pointed out the duty and privilege of helping our less fortunate fellows; that when the day of doom comes, and the earth groans in the throes of its final dissolution, and the signs in the moon and the stars broken the end of all earthly things, your final destiny, your eternal doom, shall depend on how you have carried out Christ's command to love God's poor. He has said it when He said "Even as ye have done it unto one of the least of these, My disciples, ye have done it unto Me." Christ did not leave the carrying out of His commandments to individual unaided energies. He instituted His Church and laid His commands on her. This institution of Christ, the One, Catholic, Apostolic, Roman Church, had walked with Jesus on the shores of Galilee, had looked into His face, seen His acts, heard His parables and teachings, and had taken from His own divine lips the commission to minister to all the world. The Archbishop eloquently portrayed the Church's love for her poor children and her antiquity, beside which all other religious systems were but things

of yesterday which would wither to-morrow; and her charity, like Christ's love was constant, tender and all-comprehensive. The musical service was very fine.—*Free Press, Nov. 16.*

AN INTERESTING CEREMONY.

The Sacred Heart Academy, in this city, is now an ornament to the section in which it stands. With modest building and surroundings the community commenced their good work at Mount Hope about thirty years ago; but the school became so popular that more room was required, and the Dundas street property, comprising nearly a whole block, was purchased. On this property was already erected the fine private residence of the late L. Lawrance, one of the early settlers who was successful in business and erected a home which at that time was considered a palatial residence. From time to time the necessities of the school demanded the enlargement, and about ten years ago these enlargements presented a magnificent structure to the view of all who passed the way. Although commodious as the school was, there still remained a want: the chapel in the building was too small, and the heartfelt desire of the good nuns was that our Blessed Redeemer would some day abide in a place more worthy His august presence. Some beautiful memories belonged to the dear little chapel in the building. It was there that many a Religious pronounced the words that consecrated her to the life-long service of the Eternal Father; it was there that the mortal remains of holy nuns were placed previous to interment when the angel messenger came to summon them to the everlasting abode of bliss when their sands of life were fully and freely and lovingly expended in the cloister's work; it was there that innocent hearts had from year to year placed their petitions for mercy, for pardon, for favors at the feet of the Adorable Lamb ever present in the tabernacle of the altar; and no doubt many a tear was shed when the hallowed spot had to be transformed to other purposes.

But what a beautiful change! A new chapel of large proportions was erected at a cost of many thousands, and the visitor now beholds a place of worship for nuns and children which equals in every aspect that of any other convent in the Dominion.

The crowning work of all, however, was the event which took place on last Monday. It was the consecration of a beautiful altar, the gift of Mrs. Catharine Donohoe, of 37 West Fifty-third street, New York, in memory of her deceased son and daughter, Charles and Catharine. It was made from Vermont marble by Mr. Robert Reid, of Montreal. The altar, together with its furnishings and the carpet of the sanctuary—all the gift of Mrs. Donohoe—cost \$5,000.

At 9 o'clock the ceremony of blessing was commenced by His Lordship the Bishop of London, assisted by Rev. Fathers Tierman, of London, and Campbell, of Orillia. Father Kennedy, acted as master of ceremonies. His Grace the Archbishop of Toronto occupied a place in the sanctuary, as also Rev. B. Badar, and Rev. Father Gahan, of the cathedral; Rev. W. Flannery, St. Thomas; Rev. P. Molphy, Ingersoll.

At the conclusion of the ceremony of consecration His Grace preached a most touching and powerful discourse, in which he explained the meaning of the consecration which had just taken place. He referred to the care which the Church takes in consecrating everything devoted to her use, and particularly in this case in consecrating an altar. This act was a most impressive one, as upon that altar is offered the most sublime sacrifice of the Mass. The relics of the saints who had consecrated their lives to God are imbedded in the altar, as they have offered up the sacrifice of their lives to God. His Grace also said that the human soul was the temple of God, consecrated by many unctions. Hence the necessity of keeping that soul always as pure as the spotless marble out of which the altar is carved. He paid a most beautiful tribute to the donor, who was present at the ceremony. She had offered up this valuable gift as a living monument to her dead children. No more beautiful one could be erected than that upon which our dear Lord would each day be offered for the living and the dead. He hoped the chapel would long remain to dispense divine grace in the city of London, where the faithful would find comfort, and where those who had consecrated their lives to God could each day place their burdens before Him who has so often said "Come to Me all you who are weary, and I will give you rest."

The chapel was beautifully adorned with natural flowers, the gift of Mrs. Donohoe. A large number of invited guests and old pupils of the academy filled the chapel.

The Religions of the Sacred Heart have abundant cause to feel proud of their chapel and its new altar. The work they are performing in our midst is truly God's work, and most assuredly will He continue to bless with abundant success all their undertakings.

SAYINGS OF CARDINAL NEWMAN.

What a Cardinal ought to be.

On August 15, 1870, a deputation, amongst whom were Lord Ripon, Lord O'Hagan, and Sir Charles Clifford, presented an address of congratulation which was read by the Duke of Norfolk. Cardinal Newman, in accepting the address, said:

MY LORDS, GENTLEMEN AND MY DEAR FRIENDS—Next to my promotion, by the wonderful condescension of the Holy Father, to a seat in the Sacred College, I cannot receive a greater honor than on the occasion of it be congratulated as I now have been, by gentlemen who are not only of the highest social and personal importance, viewed by themselves, but who come to me as, in some sort, representatives of the Catholics of these islands—nay, of the wide British Empire. Nor do you come to me merely on occasion of my elevation, but with the purpose, or at least with the effect, of co-operating with His Holiness in his act of grace towards me, and to make it less out of keeping in the imagination of the outer world with the course and circumstances of my life hitherto, and the associations attendant upon it. In this respect I conceive your address to have a meaning and an impressiveness of its own, distinct from those other congratulations more private than those which I have received, and most welcome, that have been made; and it is thus that I explain to myself the strength of your language about me as it occurs in the course of it. For, used though I be in perfect sincerity and simple affection, I never will believe that such a glowing panegyric as you have bestowed upon me was written for my own sake only, and not rather intended as an expression of the mind of English-speaking Catholics, and as a support thereby to me in my new dignity, which is really as necessary for me, as satisfying to myself as it occurs in the course of it. 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The Lonely Rose.

Tea heaven far away.
Went the white rose when she died;
So I heard the white rose say.

ELEGANT TOM.

To speak of Tom Dillar in any other way than by his pseudonym of Elegant would be like speaking of Harold Harfoot, Edwin the Fair, the Black Prince, or Louis the Debonnaire, without their distinguishing adjectives.

Tom did not know that his friend, Pete Van Slicer, was paying attention to Fanny Ormolu; and, even if he had, he could never have imagined that old Ormolu was making use of the young stockbroker to ruin his friend.

The ruin of Thomas Dillar, Esq., was complete. Wall street never witnessed a more decided cleaning out than in the case of my elegant friend.

They say that old Ormolu was so exasperated and indignant at Tom's refusal that he swore he would have satisfaction for the insult; and he was as good as his word.

Now, Tom was no spendthrift, nor a gambler; but then he was the merest child in business matters, and had no idea about money transactions beyond drawing his dividends every six months, and contriving to make his income just meet his expenditure.

Pete then carelessly remarked that Bob So-and-so had made nearly double that sum a few days before, by a corner in Harlow, and that he could put Tom in the way of making at least that amount by a speculation in Pottawattamy Coal Stock.

"Trust to me," replied Pete, with a knowing wink, which seemed to Tom so full of sagacity that he concluded to trust to him, and accordingly gave an order to the firm of Van Slicer, Son & Co., to purchase, for his account, about ten times as many shares of the Pottawattamy Coal Stock as he had the means to pay for.

Having made this little business arrangement with his Wall street friend, Tom jumped into one of the Dry Dock stages, to go up to the ship yards and make inquiries about the cost of a yacht; and that night he dreamed of winning the Queen's cup at the Cowes regatta, and of lying in anchor at the harbor of Newport, and other pleasant things connected with the manly sport of yachting.

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he saw Elegant Tom Dillar, with his coat buttoned closely up to his throat, and looking uncomfortably sharp, serious, and, to make use of a vulgar figure of speech, seedy.

"How are you?" said Tom, in his usual elegant manner; but without waiting for a reply, he continued, "You needn't ask me how I am, for I can discern by your looks that you see how I am. I am hungry."

"Elegant Tom Dillar hungry!" I was too much shocked by this humiliating confession from a man whom I had known and envied in his happier days to disguise my feelings.

"Thank you," said Tom, "it is very generous in you to anticipate my request. It is but a trifle that I need; and I will repay you soon."

"I offered him the contents of my purse; but he would not take more than half a dollar. 'At least,' said I, 'allow me to treat you to a supper, since you say you are hungry.'"

"I will agree to that," he replied, "upon the condition that you favor me with your company, and allow me to call for what I want."

"Of course, I could not refuse his proposition, and, knowing what his former habits had been, I supposed he would go into some of the splendid restaurants on Broadway, and call for such a supper as he had once been accustomed to indulge in.

"Good heavens!" said I, "can this be true? What, Elegant Tom Dillar, with all his accomplishments, his rich acquaintances, his knowledge of the world, and in a city like this, where employment is so readily obtained, reduced to starvation! It cannot be true."

"But it is true," said Tom, "impossible as it may seem to you, and all because I was not brought up to a regular profession. My accomplishments were not of a kind to bring me money in an honorable way, and I made up my mind that if I could not live honorably, I would prefer not to live at all.

"But," said I, "why will you not allow me to lend you a larger sum than you have taken? You shall cheerfully welcome to more."

"Because," replied Tom, "it is all I need. I think I have found a place, and after this, I shall be rich again."

"I wished his expectations might be realized, and, shaking his hand, I gave him my card, and begged he would send to me, if he should need any further assistance."

It was about three months after I parted from Tom in the cheap restaurant, that, as I entered the vestibule of the Astor House, I met him coming out of that hotel.

change was perceptible in Tom's manner. He was the same elegant Tom Dillar he had ever been; faultless in his manner, refined in his conversation, incredible in dress, and handsome, if possible, than before his retirement.

"But he is so subdued in his style," was the remark of everybody. He never danced, and when he was pressed to sing he always evaded the request by pleading a slight hoarseness.

There used to be a slight dash of frivolity in Tom's conversation and conduct, and he would abandon himself to all kinds of merriment; but now he was rather grave, quiet and dignified, and several ambitious young men made most melancholy attempts to form themselves upon his style.

Another of his changes was that he wore his hair cut very short, and his fine classical head was improved by it. In fact, Tom's new style was infinitely more interesting, becoming and distinctive than his old. Certain pious ladies got their heads together, and, after discussing the matter, came to the conclusion that Tom Dillar was preparing himself for the ministry.

The suspicion even gave a new interest to him, and he became more than ever an object of observation. But this theory was soon exploded; for, if Tom were engaged in so pious an occupation, under whose auspices was he studying? On hearing the report, Tom smiled sarcastically, and raised his eyebrows as people do when they are both surprised and amused, but did not deny it.

These questions began to grow extremely interesting and puzzling, for the manner in which Tom had been cleaned out by his speculation in Pottawattamy Coal Stock, by his friend, Pete Van Slicer, was as notorious as his subsequent poverty and retirement from the world.

The report of this interesting circumstance invested the mystery of Tom's prosperity with a romantic interest, and the excitement became absolutely furious. It was impossible to enter a house without hearing the subject discussed, and even merchants talked about it on Change.

The women, poor simple-minded creatures, knowing but little of the world, had their own innocent surmises about Tom, the most plausible of which was that he had entered into a league with the —; some other ladies, who had a less practical acquaintance with human possibilities, believed that he got his money by writing poems for the magazines; while others said that he gambled.

"That is the principal," said he; "now do me the favor to accept this for interest;" and he took a handsome seal ring from his finger, which he put upon mine.

The reappearance of Elegant Tom Dillar in what is called society was a topic of universal conversation in fashionable circles, and once more invitations began to pour in upon him, so that he might, if he had had the capacity, have eaten three dinners daily at the very best houses in town, and have danced in the most brilliant company that New York could afford, nearly every night.

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Julia Laurens was a spirited girl, and she loved Tom the better, perhaps, because he was the object of so much unjust suspicion; and her father, the doctor, was charmed by Tom's intelligence, his gentlemanly manners, his fine taste and his amiability; and most happy would he have been to acknowledge him as his son-in-law, but for the mysterious silence which he observed in respect to his income.

To fully appreciate Tom's noble conduct, it should be known that Julia, in addition to her expectations from her father's property, which was already large, and rapidly increasing, had property of her own, valued at fifty thousand dollars, which had been bequeathed her by an aunt.

Doctor Laurens, Julia's father, was a most passionate lover of music, and you were always sure of seeing him in his box at the opera, in his bright-tinted coat, with lorgnette in hand, listening to the prima donna as though she were a patient and he anticipated a fee at the close of the performance.

There was one member of the Ethiopian band where the doctor was in the habit of going, who had completely fascinated him, which was not much to be wondered at, for he had fascinated everybody else who heard him; and when he appeared, there was sure to be an overflowing house.

On reaching the hall he found the house so crowded that he could not even get his nose inside, but the doorman recognized him, and, wishing to gratify so distinguished a patron of the establishment, offered to show him round by a private entrance, so that he would be near the stage, and might retire at his leisure.

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Arrears must be paid in full before the paper can be stopped.

London, Saturday, Nov. 21, 1891.

DR. HEBER NEWTON ON HERESY HUNTING.

The Rev. Dr. Heber Newton, of the All Souls' Protestant Episcopal Church of New York, preached on Sunday, the 8th inst., in his church, on the acquittal of Dr. Briggs by the New York Presbytery of the charge of heresy. Dr. Newton is well known to be about as far advanced as, if not further than, even Dr. Briggs on the path of Rationalism, so it is not to be wondered at that he has a fellow feeling for him.

He was publicly brought to task by the celebrated Father Ignatius, who masqueraded in New York and elsewhere through the States under the garb of a Benedictine monk, this summer, until during his absence from his Abbey at Llanthony, in Wales, all his monks, except two, to the number of seventy eight, abjured Protestantism and had the happiness of being received into the Catholic Church.

Dr. Newton denied the Trinity and Incarnation and other mysteries of religion, and preached against them, and for this he too was to be brought to trial, and even he himself demanded that the trial should take place.

With the case of the Rev. Mr. MacQuary before our eyes, there is little doubt how such a trial would have resulted. Mr. MacQuary was condemned of dangerous heresy for nothing worse than all that in which Dr. Newton glories; and, having been suspended from his functions in the Church of England, he was received with open arms by the Unitarians, with whose tenets, or rather, absence of tenets, his teachings are more congenial than with those of the more conservative parties among Episcopalians.

If Mr. Newton's trial had taken place he would also, undoubtedly, have found a resting-place in the same fields. The Church of England is in that condition that all shades of contradictory belief are taught therein, and though the thirty-nine Articles are to be found in its standards of belief, they are either evaded by subtle interpretations or openly denied, and any one can believe within its fold whatever he pleases.

When, however, such open Rationalism as that of Mr. MacQuary or Dr. Newton is brought before its ecclesiastical courts, it cannot but take cognizance thereof, and condemn it; for the bulk of the clergy at least retain some general faith in the principal truths of Christianity.

by His Apostles, are unworthy of credit in the light of modern thought and science. This is precisely the language of Bob Ingersoll in his lecture on "skulls." If this be Christianity, we may as well go a step further and say with Ingersoll also, that between Christianity, Buddhism, Mahometanism and Fetichism there is scarcely room for choice on the score of consistency with reason.

In another column we have some remarks on a recent sermon on the Apostolicity of the Church, delivered by Dr. Potter, Dr. Newton's diocesan Bishop. Is it possible that the Protestant Episcopal Church can hold two teachers of views so opposite? If so, either Christianity is itself a farce, as far as the teaching of truth is concerned, or the Episcopal creed is a fraud on the very name of Christianity.

A JINGO EDITOR IN A PASSION.

The editor of the Ottawa Citizen is not an annexationist. He is most decidedly opposed to annexation. He is an energetic, fearless, outspoken, stalwart jingo. He wants to cling to the flag that braved a thousand years the battle and the breeze; and no doubt he fully believes that Britain will eventually rule the whole world, after which she will look about for other worlds upon which to plant the Union Jack. As Canada is a free country, our Ottawa friend has a perfect right to become inflated, balloon-like, with all these aspirations, but he should not turn the hose upon his fellow-Canadians who do not think as he thinks as to the best course to pursue in order that a grand future may be attained for our country. We do not desire to enter upon a discussion of the question of political union, or annexation, with the United States. The agitation is now only in its infancy. If after a time it becomes the topic of the day in every section of the country, it would be most wise, we think, to proceed with its discussion in a calm and judicial fashion. All Canadians should divest themselves of old-time prejudices and predilections and face the contest like men of honor and men of sense. The line of action adopted by our Ottawa contemporary will undoubtedly weaken the cause he has at heart and strengthen the position of his opponents. In an article published a few days ago he gives biographical sketches of Messrs. Goldwin Smith, Edward Farrer, Sol. White, Dr. Brien and Hon. Chas. Langelier, which is very interesting matter in its way. It would be more appreciated, however, did it contain less bitterness. It is quite evident that our Ottawa friend is one of those gentlemen who will not permit others to differ from him in opinion, and the tone of his production would lead us to suppose that those who dare do so should be straightway annihilated. It would, we fancy, be more to the purpose were he to have entered on a discussion of the question on its merits. Life-sketches of annexationists, their uncles and their cousins and their aunts smack too strongly of the fish market to have any weight in the minds of level-headed and practical Canadians.

AN ANGRY DUKE.

A conference of the Liberal-Unionists, we are advised by cable, was held at Manchester a few days ago. Sir Henry James was not slow to make the Irish situation a point against the granting of Home Rule to Ireland. He said that the faction fights which occurred in Cork proved that the policy of the Liberal-Unionists was the only correct one. The English Tories are not, however, in the habit of taking a broad minded view of any question and it is not at all likely that English public opinion will to any great extent be influenced by the statements of the leaders of the aristocratic element. The average Englishman will probably conclude that a riot in Cork reflects a certain amount of discredit on the people of that city, as would a riot in Trafalgar Square in London be a very disgraceful occurrence in the metropolis; but in neither case would it be fair to assume that such happenings were proofs that the people, as a whole, were unfit for self-government.

At the same meeting the Duke of Argyll made a speech that will no doubt injure the cause he has at heart and materially assist Gladstone. The leader of the Liberals he characterized as a fanatic who is incapable of argument, and the followers of the "Grand Old Man" were, His Grace claimed, "mere puppets." It is a terrible thing to see a noble lord in a tantrum, and

doubly so when he has been honored by an alliance with royalty—even if he occupied only a place but a step above that of the butler. Argyll should show a better example to the other lords and lordlings of the Empire. Time was when these gentlemen were looked upon by the English people with pride; but many of them now receive, and richly deserve, nought but contempt. The intense greed, the ridiculous pomposity, the loose morals, and the scandalous debauchery of a goodly number of them, have served to bring about an agitation in favor of a dissolution of their privileges in legislative matters, and the sooner it happens the better. A loud cheer will go up from the British populace when this cob-webbed toll-gate has been swept from the Empire.

A MODEL NEWS MANUFACTURER.

The manner in which the London Times manufactures news was illustrated fully during the sitting of the Special Commission which tried the charges brought by that journal in unison with Attorney-General Webster against Mr. Parnell and the entire Irish Nationalist Parliamentary party.

It was thought a good card to play against the Liberals of England, and against the cause of Home Rule, in order to sustain Lord Salisbury's Government, to accuse the Nationalists of all the crimes which had been committed in Ireland for years. With this object, in the notorious article on "Parnellism and Crime," which was the primary cause of the appointment of the Commission, the Irish members were accused of complicity in the Phoenix Park murders, the dynamite outrages of the secret societies, moonlighters' deeds of revenge, and indeed all the atrocities which were anywhere discovered in the country, or imagined in the fertile brains of the Irish police force.

But the discovery of the unfortunate Piggot's forgeries spoiled the nefarious plot by which it was hoped to ruin the Irish cause. It was then proved that the forged letters of Piggot were paid for at a good round rate, and not only so, but that the Times was ready to pay for plausible news of any kind and from any quarter of the world, provided its objects would thereby be promoted. Irish Nationalism would thus be killed, and the Times would undoubtedly be well paid from the Government secret service fund for the aid furnished to sustain them.

But though it thus became known that the Times was unscrupulous when a party purpose was in view, it was still supposed by most people to be an enterprising journal as regards the furnishing of correct intelligence on ordinary subjects, from all parts of the world. If a Times correspondent were in Berlin or Paris he was supposed to have access to the best sources of information as to the designs of kings, emperors and governments throughout Europe, and to be able to form accurate judgments on them. If he were in Rome, all the plans of the Holy Father regarding the administration of the Church were supposed to be to him an open book.

Catholics generally were aware through the Catholic journals that most of the Roman items thus furnished to please the palates of gullible readers were fabrications, but the general public accepted them, and the Times got credit for its energy and enterprise.

But last week a circumstance occurred at Ottawa which serves to throw some light upon the methods of the London Thunderer, and unless the Canadian public love to be gulled they will be very slow in future to believe as gospel what appears in the Times on any subject, except such as occur so openly and publicly that no one can be deceived about them.

One Mr. Philip Robinson appeared in Ottawa only a few days ago, as correspondent of the great Times, and in this capacity he was lionized by the admirers of the Thunderer. But it suddenly became known that he had been cabling news to his journal of the most absurd character. This news regarded matters which might pass muster three or four thousand miles away, but face to face with facts on the spot where the events were supposed to be occurring it was simply ridiculously amusing.

There has been considerable planning about the reconstruction of the Dominion Government recently, and of course the Times' correspondent was aware of this; but it would not suit his purpose to await events. The public must have facts—fabricated facts, if actualities are not at hand—so that the Times may keep up its reputation for enterprise above other journals.

Mr. Robinson owned this to a Citizen reporter who interviewed him the other day. Here was the style of his avowal: "The reporter said: 'You have, of course, been cabling to your paper?'"

Mr. Robinson replied: "Certainly, I reconstructed your Cabinet more than a week ago, and next morning I took it to the Premier. 'You are so long constructing your Cabinet,' I said, 'I have taken the liberty of doing it for you.'"

Mr. Abbot is said to have laughed when the correspondent read his list, but to have acknowledged that the guess was a pretty good one. However this may be, nothing could have been more impudent and false at the same time than the statement, which was also cabled, that "the only element of disturbance" looking towards the annexation of Canada to the United States, is "Irish-American intrigue powerfully supported by American funds to force upon the country the cry of universal reciprocity with discrimination against Great Britain, a phrase used by covert disloyalists to conceal their real meaning of annexation."

The Irish-Americans in the United States take small interest in the politics of Canada, though they certainly regard with intense interest everything which concerns the prosperity of Ireland.

The secret, however, of Mr. Robinson's sensational intelligence to his paper is to be found in the statement he made further on in the coolest way imaginable:

"Well yes," said he, "as a rule, you know, the special correspondents do not require any time to form their ideas. You have had woeful experience out here in Canada of their habit of arriving at conclusions unprejudiced by information."

It is true, he added, that he would do nothing of this kind, but we can judge from what he has already done, what it is possible for him and for other Times correspondents to do in the future.

It is needless to say that prominent Canadian Liberals are indignant at the manner in which this Dogberry critic speaks of their policy of unrestricted reciprocity.

JUST LIKE THE "MAIL."

A few weeks ago we published a news item giving particulars of a disgraceful condition of affairs in an orphanage managed by a Rev. Mr. Cotton, in Carnagh, county Kildare, Ireland. The revelations caused the arrest of Rev. Mr. Cotton and his wife, and after investigation at the Petty Sessions both were sent for trial. They were, however, liberated upon giving bond. Mr. Cotton said he would find it a hardship to be sent to prison, as he wished to attend a meeting of the Episcopal Synod next day. One of the members of that body, present in court, said the Synod could get along very well without him. On the 2nd of Nov. the following reference to the matter appeared in the Toronto Mail:

"Dublin, Nov. 1.—Since the arrest of Rev. Samuel Cotton, charged with criminal ill-treatment of the children in the Carnagh Orphanage, the local excitement has been increased by further sensational developments. Rev. Mr. Cotton is the Roman Catholic rector of Carnagh, County Kildare, and for a number of years he has been supporting the orphanage and himself, principally himself, on the lottery system, for which he obtained the sanction of the Archbishop. Rumors have been very frequent for some time back of cruelties practised in the orphanage, and at last these reached the Society for the Protection of Children, who, after a partial investigation, obtained sufficient evidence to secure the reverend gentleman's arrest and commitment."

The Mail correspondent also stated that in the course of the trial one of the witnesses swore that

"There was very little attempt at education beyond catechism, and that religion was marked by the number of fast days and the rigor with which they were observed."

The statement of the case which we have given has been taken from a full report of the trial, which appeared in the press a few days ago. The Mail's account was most likely sent by the associated press agent, and was originally the same as that which appeared in the other morning papers on the same day. No reference was made therein to the religious denomination to which Mr. Cotton belonged. The probability is that the editor being over-anxious to say an unkind word on every occasion about the Catholic Church, set Mr. Cotton down as a priest instead of a preacher. The report was also padded out in many other ways so as to make the occurrence appear as a reflection upon Catholic faith and practice. No doubt many people throughout the country, who take no other paper, will firmly believe the story as it appeared in the Mail, that sheet having refused to publish a correction. Although very bitter, uncharitable and unfair towards Catholics, we find at times in the Orange Sentinel and Montreal Witness certain good qualities which are never to be

observed in the Mail. Its reputation for honesty and truth is now so ragged that few will place faith in its utterances, while its heathen Chinese methods of raising funds has given it a very low standing amongst the Canadian press.

BISHOP POTTER AND APOSTOLICAL SUCCESSION.

Numerous have been the comments which have recently been made by the Protestant press upon the sermon delivered by the Protestant Episcopalian Bishop Potter of New York on the occasion of the consecration of Dr. Phillips Brooks as Bishop of Massachusetts. The consecration took place in Trinity Church, Boston; and some of the remarks made by Bishop Potter have been regarded as a presentation of the olive branch to other sects of Protestantism that a union may be brought about between them and Episcopalianism.

No doubt some of his words were very pacific, as he expressed the hope that the various denominations might labor side by side in saving souls and serving God. But when we consider that Methodists and Presbyterians alike are very touchy on the point that they insist as a necessary preliminary to all negotiations on the subject of union, that their ministry should be fully recognized as a valid ministry of Christ, it is well that we should regard the sentiments to which Bishop Potter gave utterance on this point before hastily drawing the conclusion that his words make the prospect of union between these sects any brighter. We do not call into question the sincerity of Bishop Potter's desire for peace. We also sincerely desire peace with our Protestant fellow-citizens. We wish that they as well as ourselves shall enjoy the fullest civil and religious liberty; but we cannot, with all this, keep in the background the fact that Christ established on earth but one true Church, and that it is His will that all should belong to it. We desire peace and mutual toleration, but we cannot pretend to believe that before God all religions are equal, or that heresy and schism are as acceptable to Him as the truth which He sent His Apostles to propagate to the uttermost ends of the earth.

It is the duty of the Church of Christ to labor for the salvation of mankind, and its ministry must therefore proclaim the truth and use every lawful means of persuasion to make it known to the world.

When Bishop Potter's sermon is examined it will be seen that his position respecting the Anglican and Protestant Episcopalian churches is somewhat similar to our own regarding the Catholic Church. This is, however, this difference between the two cases, that while the Catholic position is unassailable, because the Catholic Church has had a continuous existence since the days of the Apostles, that of Dr. Potter is utterly indefensible. There may be Anglicans, and there undoubtedly are a few, comparatively, who imagine that the ministry of their church is a human invention and that the ministries of other Protestant churches are quite on a par with it; but such is not the contention of the Anglican Church itself, nor of its Bishops and clergy to any great extent.

We cannot forget the indignation with which the Presbyterian ministers who attended the Detroit General Assembly denounced the Protestant Episcopalian Bishops with whom they met to negotiate terms of union between the two bodies. The Bishops, we were told, received them simply as laymen, and would not give them any other recognition, unless, perhaps, they could be brought to an agreement that some among their number should be selected to receive Episcopal consecration at their hands, which they might impart to their brother Presbyterians, and that thus the preliminaries of a union might be made possible, and that eventually the two bodies joined together might become one Church of Christ. To such terms the Presbyterians would not consent, and the negotiations were entirely broken off.

The Anglican pretensions to an apostolical episcopate are simply held in ridicule by the other Protestant sects, and with good reason. They all see that the Anglicans have no claim to it; and if they once admitted the necessity of such a succession, they would look for it to the Catholic Church, where everyone knows that it exists as a reality.

A recent incident which occurred at Harley, England, is an exemplification of this. The rector of that parish preached a sermon which was published in the Surrey Gazette. In it he

maintained that it is a grievous sin of schism to assist at or countenance a dissenting or any religious service except that of the Anglican Establishment.

On this the Non-conformist Christian World remarked:

"This kind of thing from the minister of a Church which is itself dissenting, if it is anything, whose title, constitution and articles indicate expressly that it is a separatist body from the older historical communion, is one of those intellectual absurdities, to say nothing of its qualities in respect of good taste or Christian feeling, which are impossible anywhere except in the English Establishment."

Notwithstanding the fact that Presbyterians will not generally hold that an apostolical succession is not necessary in the Church, we cannot doubt that this contention arises from the knowledge that they have no such succession themselves. The whole tenor of the Westminster Confession of Faith is to the effect that such a ministry is desirable, to say the least.

Thus the 25th chapter says: "Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world."

In support of this the first Epistle of St. Paul to the Corinthians xii., 28, and Ephesians iv., 11 are quoted, in which texts we are told that God gave to His Church Apostles, prophets, teachers, evangelists and pastors, for the perfecting of the saints.

If the ministry comes from Christ, it is clear that it should follow in lawful succession from the Apostles whom Christ commissioned, and not be a self-appointed ministry. Further, the thirtieth Chapter says that Christ "as King and head of His Church hath therein appointed a government in the hand of church-officers" to whom "the keys of the kingdom of heaven are committed, by virtue whereof they have power to retain and remit sins, etc."

In the 27th and 28th chapters we are told that ministers of the gospel must be "lawfully called therunto" and "lawfully ordained." They are, therefore, not to be a humanly constituted order.

In the larger catechism we are also told that they must be duly approved and called to that office.

The manner in which ordination is to take place is described in the "Form of Church Government," but, curiously enough, it is stated that the rule may be departed from in "extraordinary cases" and that such a case "for the present supply of ministers" existed when the assembly adopted the form in 1645.

This is an acknowledgment that the Kirk started without apostolical succession, and, of course, could not bring it afterwards into existence.

We can easily see, therefore, why it is that its members hold such succession to be unnecessary. The grapes are sour because they are out of reach.

But Bishop Potter in his sermon maintains by an irrefragable argument that this succession is necessary. He says:

"God is not the author of confusion in the churches of the saints; and as from the beginning it has been a law of His being that He shall work, whether in His kingdom of nature or His kingdom of grace, along the lines of His own Divine appointment, so it will be to the end. Departures, revolts . . . there may be, with often large, if not quite complete justification. . . . But still the fact remains that there is a way which is of God's appointment, there is a ministry which He first commissioned, and which they whom He first commissioned passed on and down to others. Its authority does not come up from the people; it descends from the Holy Ghost. And as in the beginning its outward and visible sign was the laying on of Apostolic hands upon men called, whether to this or that or the other service, pastoral, priestly, or prophetic, yet still to an Apostolical ministry; so it has been ever since. We may exult over its corruptions and ridicule its pretensions, and deride its efficacy. None of these things can dismiss out of human history or human consciousness this fact that unless we are to reject the whole story of which it is a part, the Apostolical ministry is an ordering of divine appointment, apart from which you cannot find any clear trace of a primitive ministry or a primitive Church."

No clear trace? Is there any trace at all of any but an Apostolical ministry? Saul and Barnabas were ordained by the imposition of hands of the Apostolate. By similar imposition of hands were Titus and Timothy chosen for their respective churches, and but a short time afterwards St. Irenaeus said: "By the succession of Bishops coming down to us we confound all who gather in any other way than it behooveth." There is no trace whatsoever of any ministry in the Church of

Christ than that by Christ through.

But by this Dissent profits no Presbyterianism, Anglican Episcopalianism, American Protestantism? received it from to confer such must have violated promises of obedience and the duties. If such a thing Anglican Bishop position than that would be simply excommunicate Church, without jurisdiction from whence it could.

But there is a place. Its position that the re is a forgery Bishops who administered the rite were administered accordingly have no efficacy, rather than a e and that even if properly in t office would have the century a insufficient for shan Episcopal Surely, then, Committees were rejecting such they were offered.

NONSENSE

A lecture of Catholicism" by one Rev. W. B. in the Baptist B., on Sunday, lished in the L city on the following.

It is scarce this deliverance, malevolence, habitually chaotic.

The very first preacher mark ignorant of his professes to be may judge is merely a p nouncement which on the comm scholar. We people. We that Rev. Mr. who put on a public, and a posed to beft. One of our hun

"The grand and the graves. But neither ment for wisdom.

The first state that "at the fi in 1513. Pop there was not.

Now as Le and was electe not have been Council to m here attribute.

It may be statement was reporter of hi not do. Ther the preservati ous sentences his manuscript it was printe so the unpar his own.

But the p there are ne such heretics. it prove that or Protestanti ulations which threw off thei of Christ, in o of His God migh multiplied to.

If this be a ing the merit be awarded n now numbers lions of adhe year 610 ther in the world gated his reli persecution o him; and Pr propagated b in England, Ireland, the every count foothold. T who rememb under the pe Ireland—a e were Catholic to death, but vented from

Christ than that originally instituted by Christ through His Apostles.

But by this Dr. Potter's Episcopalianism profits nothing more than does Presbyterianism. Whence came the Anglican Episcopate from which the American Protestant Bishops derive their origin?

Their claim is that they received it from Catholic Bishops, who, to confer such episcopal consecration, must have violated all their oaths and promises of obedience to the Holy See, and of their sacred office.

But there is ample reason to believe that no such consecration ever took place. It is proved almost to demonstration that the records which register it are a forgery, that they were not Bishops who are said to have administered the rite of consecration, that if it were administered at all, it was administered according to a ritual which could have no efficacy in making a Bishop, rather than a civil official of the Crown, and that even if it had been administered properly in the first instance, the office would have ceased to exist during the century and a half while an insufficient form was employed in sham Episcopal consecrations.

Surely, then, the Presbyterian Union Committee were fully justified in rejecting such Apostolic succession as they were offered by the Episcopalian.

NONSENSE IN THE PULPIT.

A lecture or sermon on "Roman Catholicism" by a Baptist preacher, one Rev. W. B. Hinson, was delivered in the Baptist church of Moncton, N. B., on Sunday, the 8th inst., and published in the Daily Transcript of that city on the following day, Nov. 9.

It is scarcely necessary to say that this deliverance was full of the ignorance, malevolence and falsehood which habitually characterize no-Popery sermons.

The very first assertion made by the preacher marks him out as one totally ignorant of history; and as his sermon professes to be a historical essay, we may judge at once that the speaker is merely a pretentious and pompous nonentity who wishes to pass himself on the community as a profound scholar.

We have not at hand any accurate census of the Spanish nation of the year of the Armada, nor do we believe that such is to be had; but "it is believed," says the American Cyclopaedia, "that in the fourteenth century it amounted to 24,000,000. This estimate is purely hypothetical. But the country was afterwards ravaged during the Moorish wars, and on the expulsion of the Moors and their Jewish allies, of course the population was much diminished. There was a census in 1700, by which the population was found to be 8,000,000. This was one hundred and twelve years after the Spanish Armada. In 1870 the number had increased to 16,835,506, and in 1891 it is believed that the population is about 19,000,000. It must be remembered, too, that during the period we have spoken of, Spain colonized almost the whole continent of South America, and a large area in North America also.

It does not appear from this that the evident desire of Mr. Hinson, that the population of Spain should die out, is likely to be realized. Moreover, we are happy to have it to say that the religious fervor of the Spaniards is increasing year by year, and among the Spanish priests there are some of the most eminent theologians in the world.

The Baptist parson wishes us to believe that in Germany, where Bismarck introduced laws to repress Catholicism, he succeeded in his purpose, and he repeats exultingly Bismarck's saying: "Germany does not go to Canossa any more." Germany has gone to Canossa, by repealing the penal code. Only one law which Bismarck introduced against the Catholic Church remains on the German statute books—the law forbidding Jesuits to remain in the country;—and to all appearance that law will be repealed at the next session of the Reichstag. We are happy to say that the Catholic population of Germany, which was 33 per cent. in 1880, had risen to 26 per cent. in 1890, so that the Catholic progress of the Empire is all that could be hoped for.

Mr. Hinson's picture of the falling away of Catholics in England is also falsified. If space permitted we could show that the Church in England is progressing satisfactorily. Mr. Hinson's avowed object in this ludicrous attempt to excite the bigotry

unless they would renounce their religion. And the very title of our Catholic English Bible is a testimony to this, for it tells that Catholics were compelled to send their children to foreign countries, especially to Douai and Rheims, to procure for their sons that education which was denied them in their native land.

Yet this falsifier of history has the ineffable impudence to assert that Protestants were persecuted and butchered in Ireland on account of their religion, and that "a Pope granted absolution to those who perpetrated the butchery."

It is needless to attempt to prove that the whole story is a vile falsehood, especially as he does not even state either dates or names connected with this wonderful historical discovery.

There were civil wars in Ireland during the period of the penal laws, and, as is always the case under such circumstances, a people in arms against most cruel oppression, by which they were goaded to desperation, did not always observe the rules of civilized warfare, and were guilty of some outrages, but the story of any approval of these by the Popes is a pure fabrication of one who, it would appear, is incapable of telling the truth.

It is not necessary for us to repeat here the true history of the massacre of St. Bartholomew's eve, of which Mr. Hinson also speaks as a deed sanctioned by a Pope. We not long since showed in our columns that the massacre, the extent of which has been very much exaggerated by polemicists of the Hinson stamp, was purely a political measure urged by Catherine de Medici to protect herself and her son from the plottings of the Protestant party who were aiming at the overthrow of their dynasty. It was a culpable deed, but religion had nothing to do with it, excepting so far as the conspirators, who were the chief sufferers, were Protestants. Catherine de Medici was not a woman to act from religious motives.

Mr. Hinson gloats over the supposed fact that the population of Catholic Spain is dwindling away. He says that at the time of the Spanish Armada, the population of Spain was 43,000,000, but is now reduced to 16,000,000. Here again he betrays ignorance as well as malignity of disposition. The figures he gives are purely fantastical.

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SEPARATE SCHOOL PUPILS.

In another column will be found an interesting account of the presentation of a gold medal by the Toronto Separate School Board to Miss O'Rourke as a reward for having gained the Prince of Wales scholarship awarded by the University of Toronto at the recent examinations.

Miss O'Rourke is a pupil of the Toronto Separate schools, and her success is an undeniable evidence of the efficiency of those schools, the more gratifying as it comes at the very moment when the Baptist Convention of ministers and laymen, assembled in the same city, were applauding and approving the ridiculous assertion of Justin D. Fulton in his lecture before that body, that the Catholic Church endeavors to keep the people in ignorance, and that her schools are the worst in the world.

Of course truth is not to be expected from Fulton; nor is it to be supposed that the convention wished to hear the truth. A tirade against Popery was what they wanted, and they got it.

It will also be noticed that the Separate school pupils of the city were very successful in passing the departmental examinations for teachers' Provincial certificates.

Facts like these speak more loudly than all the gratuitous assertions which have been reiterated by Fulton, J. L. Hughes, and the Toronto Mail concerning the inferiority of Separate schools. The Separate schools have been eminently successful for years, not only in Toronto, but throughout the Province, in maintaining their pupils at a high rank at the regular competitive examinations prescribed by the Education Department.

We congratulate Miss O'Rourke and the other successful candidates whose names are mentioned in the report of the special meeting of the Toronto School Board.

In this connection we may add here that the Jesuit Fathers in charge of the Georgetown College, D. C., have recently produced an invention whereby stars crossing the meridian record with absolute accuracy and without personal error, the time of their transit. Civil engineers are well aware of the difficulty of taking absolutely accurate note of this transit, and the newly invented instrument will be of great utility in making observations for the purpose of important surveys. The fact that such an invention has been made in a Jesuit College is a testimony to the high scientific attainments of its staff, which shows also that the Catholic colleges are by no means satisfied with inferior abilities in their professors; and this is true of Canada as well as of the United States.

The Fathers of the Dominican Order have purchased some fifty acres of land up the Gatineau, near the head of Meach's Lake, where they will build a church and monastery immediately, the material for which has already been sent up from the city.

The relation of secret societies to the Church was the subject of discussion at the Toronto Ministerial Association on the 18th. The ministers were about equally divided for and against secret societies. No vote was taken on the subject. It cannot be expected that our ministerial friends will be able to exercise any particular influence in this or any other direction, as they are about equally divided in everything save hatred of the faith of their Catholic fellow-citizens.

OBITUARY.

Miss Cecilia Toner, Hamilton. On November 6 there died in this city one of our Blessed Lady's most devoted children in the person of Miss Cecilia Toner, who had suffered long and with such patience that none but God knew the agony she daily endured for His sake, till at last it pleased Him to take her to Himself. Her death was even more beautiful than her life. Forfeited by the rites of our Holy Mother the Church she yielded up her spirit to His Maker. In due time her corpse was borne to the church, where a Requiem was sung for the repose of her soul. Fifty of the children of Mary, wearing their ribbons and carrying lighted tapers, awaited the cortege at the door, and, on its arrival, followed the remains slowly up the aisle. During the last benediction three of the officers stood on each side of the coffin and all respect possible due to such a faithful member was shown her. May she now rest in peace! E. de M.

"CONGREGATE NOS IN UNUM CHRISTI AMOR."

Last Wednesday evening a wide-winded possessor, sealed with the above inscription, bade me come to an entertainment, to be given in honor of His Grace the Archbishop at St. Joseph's Academy, Toronto.

I accepted with pleasure, especially as a graceful postscript requested the particular presence of former pupils.

When I arrived the spacious Distribution Hall, with its five stage fittings, was filled with guests, who always appear to appreciate an invitation to spend an evening at St. Joseph's.

As His Grace entered the Hall from more than a hundred fresh young voices burst forth a song of royal welcome to their venerable Archbishop, whilst about their heads, in confirmation of their words, stood out in bold relief around with quivering gaslight, "Welcome."

Then followed a charming programme that fully deserved the gracious praise of His Grace, who listened to their sentiments broadcast, but only where real merit lies.

With a pleasant forgetfulness of time, the audience listened to music that both pleased the classical critic and honest lover of old-fashioned airs as it gilded from the skill of the executed duets. De Lynde, the sweet, simple ballads of Moore, intervening were recitations that displayed remarkable ability in both pupil and teacher, for one without the cooperation of the other is fruitless. A French salutation to His Grace was also rendered in the good style befitting a college where a young lady appears gracing a stage is capable of taking her place in polite society.

After the closing of the entertainment the first of the about six meetings was held in the historical green parlor (that I am sure is still green in the memory of now far distant days) at a second one was fixed upon for the 6th of January.

As I looked around upon some forty of the old boarders assembled there, I thought St. Joseph's might not scatter its wings, for many of them are happy wives and mothers, with their little daughters filling their places in the classroom, whilst they are gracing many beautiful homes and making their Christian training felt by their pure, true lives. Others are holding positions that do credit to the general high character of education, that is second to none in the Province.

It would be a great omission not to mention the names of those who were present at the meeting of their loved Alma Mater, which stands a grand old building surrounded by beautiful grounds, the shelter an ideal convent home filled with pleasant memories. L. A. H.

A Catholic Truth Society in Ottawa.

An influential meeting of Catholics was held in the new Catholic Lyceum building on Sunday afternoon for the purpose of organizing a society to be known as the Catholic Truth Society of Ottawa. The society is modeled on the well-known society of the same name in England, of which it will form a branch, and the English society has issued a number of pamphlets, which will be distributed by the Ottawa society to the objects of the Ottawa society to promote the circulation of these works in Ottawa. The society may also publish for themselves, should occasion offer. A constitution was adopted, and the names of the officers and members were read. The following officers were then elected: Patron, His Grace the Archbishop of Ottawa; President, the Hon. Sir, D. B. Ross; First Vice-President, Rev. M. J. Whelan; Second Vice-President, Mr. F. B. Dr. McNamee; Secretary, Mr. L. Scott; Treasurer, Dr. McNamee; Committee, Mr. J. J. Saunders, Mr. A. P. Miller, Rev. Father Cole, Messrs. Joseph Wong, F. H. Lynch, E. L. Saunders, Wm. Kearns and Dr. Freeland; Auditors, Mr. John O'Meara and Mr. J. A. McLean. The annual membership fee was fixed at \$2.00, and the life membership fee at \$100.—Ottawa Journal, Nov. 17.

Presentation to Father Duffy.

Father Duffy was presented with a handsome gold watch at Lambton on Sunday last, 20th inst., by Master Thomas Fitzgerald, on the seventeenth anniversary of the latter's birthday. Father Duffy was named after Father Duffy and was a boy of that name, and that this costly token of love and esteem possesses a special significance, and that Father Duffy was so completely taken by surprise that for some moments he was unable to utter a word. He then spoke in warm terms of the motives underlying this tribute of love, and trusted that when the affectionate and devoted friends of the school on their birthday anniversaries he would still manifest the same loving disposition and thoughtful regard towards those who were also his old schoolmates.

Rev. Father Duffy has been ten years in this neighborhood, and is a clergyman of a singularly amiable and lovable disposition. At the same time, he is a man of great energy, industry and power that is not always found in men of his age. He is honored, esteemed and respected for the possession of many noble qualities of mind and heart, and it is no surprise that the affectionate regard for a worthy and devoted servant of God should be expressed in a substantial and practical manner.—Streetville Record, Nov. 17.

THE ROMAN RIOTS.

DEAR RECORD.—In a leading French paper of Nantes, *L'Ani de la Verite*, I find the following article which I translate and send you for your information.

"A Republican journal very friendly to the Ministry, very hostile to the Church, has in Rome a correspondent who reports that, after a serious investigation of twelve days, he has arrived at the conviction that the troubles in Rome about the French pilgrims, and the manifestations which followed throughout the whole city, were only the result of something which was intended and prepared. Less than one hour after the occurrence at the Pantheon, the whole city of Rome was inundated with fly-sheets announcing the great insult of the French pilgrims to the Pope. 'Now,' adds this correspondent of the *Sicle*, 'to any one who has the least experience in the things of the press, it will be most evident that such fly-sheets could not be set up and printed and diffused in so short a time throughout such a large city. This consideration alone would suffice to demonstrate that something was prepared in advance.'"

Following the line of reasoning of the *Sicle* correspondent, it appears to me very clear also that the so-called pilgrim who made the row was a considerate and had learnt his lesson. Evidently the rapprochement between the Pope and the democracy is creating dismay in the camp of the Carbonari. Yours, etc. P. D. L.

Lindsay, Ont., Nov. 11, 1891.

St. John, N. B.

Messrs. T. O'Brien & Co., booksellers and agents for the CATHOLIC RECORD at St. John, N. B., have removed their place of business from King street to 22 Cornwall street—a short distance from the old stand. Their new store is a handsome one, centrally located, and is one of the largest establishments of its kind in the Lower Provinces.

BRIBING SEA AND EMIGRATION.

The news that an agreement has been definitely arrived at with respect to submitting the Behring Sea question to arbitration gives general satisfaction. It is hoped the matter will be pushed forward without further delay.

The reported intention of the Canadian Government to raise a veto on emigration policy is also approved, but the work must be better and more steadily done than hitherto to prove really profitable. Money can be spent for this purpose with real profit to the Dominion, but it is essential that the policy must be more thorough and business like than before. The *Canadian Gazette* suggests that Premier Abbott should put the work in the hands of a young and active Minister. This suggestion is warranted by the feeling here among all concerned in the work on this side who have long and often complained of the present system.—*Globe's London Correspondence*.

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ANOTHER SNUB FOR BALFOUR.

From England comes news of a great Liberal victory. In the South Mountain division of Devonshire there was an anti-Balfour majority at last general elections, 4,000. On Friday a bye-election was held to fill the seat, which was rendered vacant by the succession of Balfour to the position of Earl of Portsmouth, which has been very great, was turned in favor of the Conservative candidate, but was snubbed more by a majority of 1,212. Salisbury, the Duke of Argyll, and all the rest of them, must surely feel that the world is going wrong.

The great Liberal gain, has caused great rejoicing among the supporters of the Liberal leader. Many messages and letters have been sent Mr. Gladstone, congratulating him upon the success of Mr. Lambert.

A pretty quarrel seems to be brewing in the Tory party arising out of the old burning question of local government for Ireland. The Tories are divided into two camps, and if the Government bill at the next session, and if the pledge should be broken many Liberal Tories would in all probability revolt against the Government. On the other hand, there is loud talk of mutiny in the Tory ranks should a bill be brought in, and for the moment at least the Government is between the devil and the deep water.

Col. Sanderson, has never been elected their ally to the proposed legislation, and most of the Tory party are of opinion that the bill will be a failure. It is a new system of local government, and it is not clear that the feeling can be understood easily. In a Home Rule Parliament the Tories and Protestants are generally to be expected to be a body of members, who would exercise great, if not paramount, influence, because it is assumed that the Nationalists would split into several parties or factions on most questions, save the one of Home Rule.

There would be an additional advantage to the Tory party because of the inevitable publicity of Parliamentary proceedings. In the country councils the same advantage would be present, and the anti-Home Rule claim they would be at the mercy of hereditary opponents.

Col. Sanderson and his men will therefore fight a local government bill. In view of this determination it is important to note that it is approved by a body of British Tories powerful enough to command the support of the *Standard*, the *Times*, and the *Manchester Guardian*. On Saturday the *Standard* gave the place of honor to an editorial calling on the Government to abandon the idea of introducing a local government bill for Ireland, not so much on the ground of the interests of the Protestant minority, but on account of the dissatisfaction which would be caused among the Nationalists by the prospect of another course being contemplated in the fifth year of a Parliament that is to be construed as a pledge which binds a cabinet to fulfill its obligations to the slightest regard to other circumstances.

In the following session, which must be the last, there is nothing in the condition of Ireland to make the extension of local self government probable, but there is much to be said in its introduction. Read between the lines of the *Standard's* editorial amounts to an appeal of the Government to devote attention to the question of labor legislation, designed to reach voters.

Light may be thrown upon the matter next Wednesday, when Mr. Chamberlain will deliver a speech in the House of Commons at Birmingham. If the Government has decided to continue taking any step without previously consulting that estate, the country is likely to be deprived of a teaching spectacle arranged by party managers at Birmingham on Nov. 25, when Lord Salisbury is to give a speech in the House of Commons, and the Liberal Unionists and have his health improved by the prospect of another interesting occasion. Mrs. Chamberlain, who has developed since leaving Washington into the grand dame, will be accompanied by her husband with the Marchioness of Salisbury, Lady Gwendolin Cecil and Lady Windsor at a meeting of "Ladies' Club."

SEPARATE SCHOOL BOARD, TORONTO.

From the Globe, Nov. 11. A meeting of the Separate School Board was held last night at the De la Salle Institute. The Very Rev. Father Rooney presided. Among those present were Hon. T. W. Avelin, J. Kelly, T. O'Connor, Jas. Ryan, H. Carey, D. A. Burns, M. Ryan, A. J. Ryan, M. Walsh, and others. The chairman announced that the meeting had been held in the presence of Miss O'Rourke for her success in having obtained the Prince of Wales's scholarship in the recent university examination. Father Rooney then presented the medal to Miss O'Rourke, who was present with several lady pupils, congratulating her warmly on her brilliant success, which he said was further evidence of the high standard of the separate school education. The Hon. T. W. Avelin congratulated Miss O'Rourke, who spoke warmly in support of separate schools, and also of the high quality of their pupils had attained the highest honors in scholastic work. Messrs. Jas. Ryan, Chas. Burns and L. W. Carey also delivered addresses. A communication was read from the Board of Education, congratulating Miss O'Rourke on the occasion of her success in having obtained the Prince of Wales's scholarship for the year 1891-2. A resolution was passed, and seconded by John O'Connor was passed unanimously, conveying the thanks of the Board to the principals of St. Joseph's High School for their diligence and application during the last scholastic year, and to their teachers, the Sisters of St. Joseph, for having passed successfully all their pupils submitted for examination at the separate school, and for having passed all their pupils submitted for examination at the separate school. A junior leaving and primary examinations held last July for teachers' Provincial certificates. The following young ladies, who were successful candidates, were especially mentioned as deserving of commendation: Miss Kate O'Rourke, 2nd class; Miss Whittford Boylan, 2nd class; Miss Mary Redden, 2nd class; Miss Elizabeth McNamee, 2nd class; and Miss Lucy Melady, 2nd class.

Bazaar in Sarnia.

On the 24th, 25th and 26th of November a bazaar will be held in the Town Hall, in Sarnia, for the benefit of the church fund. There still remains a debt of \$7000 on the church, and it is to be hoped that this effort to lessen the amount will be entirely successful. Father Bayard has for many years used his best efforts to make Sarnia parish a flourishing one, and he has been eminently successful. The wonder is that the debt is not a much larger one, when we consider the value of the church property in that town.

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BRavery of Female Convicts.

Particulars received from Calcutta show that the cyclone which swept over the Andaman Islands on Monday last caused a very much larger loss of life than was at first reported, and that the damage done was far more extensive than had been supposed. In addition to the drowning, nearly all the crew of the steamer Enterprise, the Government steamer engaged in conveying convicts to the islands, by which 75 out of 85 men lost their lives, it is now officially announced that the total loss of life is nearly 200, and that about 25 people in addition were severely wounded. It is believed that when the final returns come in it will be seen that considerably over 200 and possibly 300 lives were lost.

When the storm burst the steamer Enterprise was caught unprepared, and was blown with terrific speed on the shore. She dashed upon the rocks lying opposite the female convict prison, and the waves swept clean over her. The wreck was seen by a number of female convicts who were seeking shelter from the fury of the gale, and they at once started for the shore, slowly they forced themselves against the storm, grasping rocks and other things to prevent them from being literally blown away.

As last they reached the shore, here, nothing daunted by the towering rush of the waves, which at times swept high above their heads, they formed a human line, each woman grasping the other's hand. Then the bravest of the party rushed into the sea, and escaped a struggling form seen twisting and twisting in the water, and, aided by her companions, dragged ashore one of the men who had been swept from the Enterprise. Again and again the women went down the water, and each time they returned with a man, who had not been for their heroic aid, would surely have been drowned. Of the 25 men who were saved, and all of these were dragged from the water by the female convicts. Every English officer and every English member of the crew of the Enterprise were lost.

The Brazil Troubles.

The Santiago correspondent of the *Times* says: It is only with difficulty that Brazilian news arrives here unless it is favorable to the dictator, Da Fonseca has published a decree making expulsion the penalty for resisting the dictatorship. Only a portion of the navy have followed Admiral Meily, a strong republican, has protested against any change in the form of government, although the political meetings are frustrated. The Chambers were dissolved forcibly. It is alleged Da Fonseca intends to reduce the number of deputies to one hundred and eighty.

Peace or War.

Replying to addresses of the prelates of Austro-Hungarian delegations, the Emperor referred to Austria's friendly relations with all the powers. His Majesty declared he was in full harmony with his allies in the wish to maintain peace. He had received a peaceful assurance from all the foreign cabinets. Although the dangers besetting the political situation were not removed by these assurances, and although the general arrangement of Europe had not been brought to a standstill, he hoped that the universal need of peace was recognized by all and that measures of this recognition would result in the wished-for end.

CHARLES DICKENS.

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By a timely use of Ayer's Hair Vigor. This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and prevents the color, fullness, and beauty of the hair.

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canada Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew."

Thick and Strong. It has apparently come to stay. The Vigor is evidently a great aid to nature."—J. B. Williams, Floresville, Texas.

"I have used Ayer's Hair Vigor for the past four or five years and find it most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bismarck, N. D.

Ayer's Hair Vigor,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of some, and is the regular standard book of reference for all who are conversant with the English language.

The whole library in 1860. The regular selling price of Webster's Dictionary has heretofore been \$12.50. N. B.—Dictionaries will be delivered free of cost in the Express Office in London. A1 orders must be accompanied with the cash.

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Advertisement for Webster's Dictionary, mentioning a special offer for subscribers and providing contact information for The Catholic Record in London, Ontario.

A SAINT OF THE UNITED STATES.

A Prince by Birth, Father Gallitzin Becomes a Priest in the New World.

The Weekly Register, quoting an exchange, gives this beautiful sketch of Father Gallitzin:

From a palace to a cabin, from the pinnacle of luxury to the biting depths of poverty, from a fated courtier to a lonely priest—this is the record of the new hero of the Church. Prince Demetrius Augustine Gallitzin was born on December 22, 1770, at the Hague, in Holland, where his father was Ambassador of Russia at that time. The baby prince was decorated with military honors from his very birth. When he first saw the light the great house of Gallitzin was brilliant with hopes, and magnificent speculations were entertained by his ambitious father for his worldly aspirations. The tiny Russian was born and bred in the Greek Church, but was really surrounded by an atmosphere of infidelity. His father was a most intimate friend of Voltaire and Diderot, whom he had met during his fourteen years' stay in Paris as Russian Ambassador to the Courts of France. With these atheistic surroundings the child grew up, and even his mother, the beautiful Princess Amelia, then standing in the front rank of the most literary lady celebrities of the day, though when a child a devoted Catholic, was herself an unbeliever, content to surround herself with the choice literary spirits of the age, who directed the training and education of her son. Among them were Hemsterhuis, Haman, Jacobi and Goethe.

At one time, when the Empress Catherine had visited the Hague, and was being magnificently received by the Ambassador, to show her regard for him she ordered her little son to be brought to her, held him in her Imperial arms (as he was then only two years of age), and caressing him tenderly, commissioned him then and there an officer of the Guard. Little Mitri, as he was called, did not appreciate honors, even at that age, for he escaped from the Empress as soon as he could, shook out his curls, and hid behind the gown of his nurse. This mark of favor was intended to shape the future of the child's life. All this time the beautiful mother was leading a life of the highest fashion. After a time, however, society became distasteful to her, and she retired with her children to a quiet life, and after a severe illness she became a zealous member of the Catholic faith, to which her daughter, Marianna, was also admitted, though her husband absolutely forbade his son and heir, Demetrius, to enter its fold. However, at the age of seventeen, despite opposition, the boy renounced the Greek Church. He completed his educational course and made his military debut, being aide-de-camp to the Austrian General, Van Lillien, who commanded an army in Brabant. At the age of thirty-two the Prince resolved to take a trip to America. At this age he was the very beau ideal of a stately young officer.

It was only the night before sailing that he attended a grand ball, and danced from dark to day-light. Just as his mother was about to embrace him before the ship's sailing the young Prince accidentally slipped from the plank into the sea, and was only saved from death by a brave sailor. After this escape his ideas seemed to change, and on the way to America he determined to abandon fame, parents, and his immense fortune, and become a humble priest in America. He was fully aware that the sovereign would confiscate his immense fortune on account of this act; but he did not consider this, and landed in America fully determined in his new resolve, to abandon his exalted sphere in life and enter a life of privation and prayer. It was on October 28, 1792, that he arrived in Baltimore with letters of introduction to Bishop Carroll. Enriched with the knowledge of French, German, Italian and English, music and painting, he entered the theological seminary of St. Sulpice, at Baltimore, intending to become a member of that Order; but he was destined for a wider and even more useful sphere. Bishop Carroll, on March 18, 1795, ordained him, and it was then that the young priest, who was called upon to go further into the depths of self-sacrifice, for learning of the necessity of a missionary in the United States, he determined to embrace his poverty and resign the sanctity and seclusion of St. Sulpice. Father Gallitzin first exercised the holy ministry in the settlement of Conaivago. From there he went to the wild, bleak and inhospitable regions of the Allegheny in 1799. At that time he had in Russia an estate valued by three noblemen of the highest rank, friends of his, who had appointed as his attorneys, at 70,000 roubles in money—in real property, three entire villages with all the lands, mills, and other property belonging to them, and one thousand two hundred and sixty male subjects. Yet all this immense wealth, practically his own, was lying useless to him, while he, with a poverty-stricken people, was sharing their cold and hunger. Father Gallitzin had for his residence a rude little log cabin, 16 by 14 feet, with a little kitchen and stable attached. The church he commenced in harvest time and had it completed the night before Christmas. He yearned for his wealth in Russia; but his inheritance was confiscated because he had entered the Catholic priesthood. Powerful friends in Russia pleaded for the exile, and finally the priest received a portion of his fortune, which he only accepted to spend on the poor he gathered about. Shortly after this his father died, and the Princess, his mother

wrote, imploring her son to come to her. The Emperor had given permission for his return, and Bishop Carroll added his entreaties to that of the others that he would return to his country for a visit; but the brave priest declared he could not desert the little flock who trusted to him, and made a special visit to Baltimore to explain his reason. "Whatever I might gain by my visit to Europe," he said, "cannot be compared to the loss of a single soul in my absence." So the visit and its gain was laid aside. Immediately upon the Prince's death his relatives in Russia took possession of his estate as his heirs, considering "Juitai," as they called him, thrown out altogether on account of his priesthood. Father Gallitzin empowered a special number of attorneys to look after his interest, of course with not much avail. To the little town of Loretto, which the priest founded, came one day a great box from Russia, which contained every imaginable kind of presents from the Princess Gallitzin to her son; it contained innumerable presents for the priest and parishioners, among them a beautiful set of vestments, worked by the Countess von Stolberg and herself, to be worn at Mass. The mother had hoped to place them on her son herself; instead they were put on thousands of miles away, where the bare-footed country people would have the pleasure for which the high-born Princess would gladly have yielded her life. In the box were jewels, rosaries, household linen, relics set in precious stones, gold and silver crosses, accompanied by papers establishing their authenticity, and even baby trosses for the priest to give away when the little things were brought to him for baptism, and finally a cheque for a large amount. In sending this box the Princess mother sent her very heart, and the son climbed the saddest point of self-sacrifice in bending over the contents on which she had spent so many hours. And turning away from the visit to Russia, where another fortune lay awaiting him, Father Gallitzin, with his slender frame, complete abnegation, iron will and loving heart, found his post a terrible one. To rise long before the light and sit fasting for hours in a church that never knew a fire, hearing confessions before Mass on Sundays, to preach in German and English, to baptize the children, to comfort the dying, bury the dead, go out on the wildest nights to attend the sick—this was a small part of his missionary life.

At one time he was obliged to borrow \$5,000 from the Russian Ambassador, or *charge d'affaires*, Baron Francis de Maltiz. Father Gallitzin visited Washington to discuss his obligation, and while there he was treated as a Russian prince, with *etate* and splendor, the Ambassador insisting on receiving him with the magnificence due to his princely rank. A grand dinner was given him, to which was invited Henry Clay with all the chiefs of the city. Towards the close of the sumptuous dinner Father Gallitzin, who sat next to the Ambassador, asked him: "Your Excellency, about my bond for \$5,000." His Excellency pulled the bond out of his pocket, showed it to him, and then deliberately lighted his cigar with it. Later a great cross came to him in the sudden death of his mother, and in his humble church he celebrated her funeral for three days. To help him in his labors, the King of Holland, who was formerly a great friend of his, purchased his collection of treasures for \$20,000 which, however, never reached him, through the treachery of his brother-in-law. Only \$11,000 were received by the priest. After forty-one years of labor, in the dull, comfortless cabin on the Alleghenies, the priest died on May 6, 1841, and his interment took place the following Sunday. The body lay in state for four days, and was at his request deposited before the door of the small chapel, which he had dedicated to the Blessed Virgin, and where he used to say so fervently his Mass. It was afterwards transferred with great pomp to the beautiful elevated site of the splendid church, which commands a magnificent view of the high, craggy cliffs of the Alleghenies. Near by is an imposing monastery and a convent also. Not long after his death a fire occurred, and the vestments sent by his mother were burned, but the scorched pieces were kept by the people and preserved as relics.

Does Protection Protect? Certainly in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blood, and it will cure or prevent all diseases of this class. It has well won its name of the best blood purifier by its many remarkable cures.

The highest praise has been won by Hood's Pills for their easy yet efficient action. Sold by all druggists. Price 25 cents per box. Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$3; 4th, \$1; 5th to 15th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 25th of each month, and marked "Competition," also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on first Saturday in each month.

Twelve Years' Test. DEAR SIRS,—We have used Hagyard's Yellow Oil in our family for twelve years and find nothing to equal it for rheumatism, lumbago, lame back, frost bites, etc. We would not be without it.

MRS. MATILDA CHICK, Winnipeg, Man. Inflitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

Sandwich. Sirs,—For five years I suffered from lumbago and could get no relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it.

JOHN DESHERDAN, Sandwich, Ont. Minard's Liniment is used by Physicians.

Minard's Liniment is used by Physicians.

LOVERS OF POVERTY.

The Little Sisters of the Poor and the Good Work they are Doing.

From their lowly cradle in Brittany the Little Sisters of the Poor have spread far and wide, carrying with them their bright simplicity and child-like trust in God, veiling their heroic sacrifice under the joyous spirit that characterizes them, one and all. Like many of God's noblest works, the congregation began in obscurity and poverty just fifty years ago. Its founders were five in number—a servant, Jeanne Jugan; an infirm old woman, Fanchon Aubert; two poor girls, Virginie Tredaniel and Marie Catherine Janet; and a Breton priest, as poor as the rest, the Abbe Le Pailleur.

These five, bound together by an ardent love of God and a tender compassion for His suffering poor, began by giving a home to the most lonely and miserable old people of their native town of St. Servan. No dreams of founding a new congregation, of adding another flower to the fair crown of charity that adorns the brow of their mother Church, ever came across their simple souls. They merely wished to do all the good that lay in their power; and, as one pitiable case after another came to their knowledge, they opened wide the doors of their humble dwelling. It was no slight matter to provide for their helpless charges. While the two young girls took in needlework, Fanchon Aubert swept and cleaned the house; Jeanne Jugan went out begging from the rich to feed the poor; and

THE ABBE LE PAILLEUR, for their benefit, sold first his gold watch, and then the silver chalice used as his first Mass. It was he who by degrees drew out the plan of the future Congregation. He began by deciding that the Sisters, who fill then had admitted crippled children and old people indiscriminately, should confine themselves to the latter; for he thought with reason that their sphere of action being limited to a certain category of sufferers, their efforts would necessarily be more efficacious and their work more solid.

From St. Servan the little Congregation extended to Rennes, where its first home was a kind of shed, situated in the worst quarter of the town; but where, in spite of its miserable appearance, numbers of old people eagerly sought admittance. Ams soon flowed in, and a new house was hired in a more respectable part of Rennes. But the Sisters had gained the esteem of their neighbors; and when they began to move, the drunks and idlers of the quarter insisted upon carrying on their shoulders the beds, furniture, kitchen utensils and even the crippled inmates of the house. Before bidding adieu to the nuns, more than one of these volunteers slipped into their hands the pennies they intended to spend at the neighboring public house.

THEIR NATIVE BRITANNY the Little Sisters of the Poor extended their work far and wide. Their first house in Paris was established in 1849, and at the present moment they possess in that city alone five houses, where over 1200 old people are received and cared for. In these houses, as in all the establishments of the Congregation scattered throughout the world, certain traits remain the same. The Superior is called *la bonne Mère*. Except this loving appellation, nothing distinguishes her from the rest of the Sisters, whose severe life she shares in all its details.

That the rule of life is hard and trying none can deny, and it has been often noticed that the Little Sisters are generally young; few among them live to reach old age. In contrast with their laborious and often repugnant tasks are the joyousness, simplicity and child-like gaiety that characterize them, one and all. In their daily begging rounds, when they sometimes have to walk for hours in crowded streets or along lonely country roads, in sun and heat; in their daily and nightly attendance upon their helpless charges; in their constant efforts to amuse and cheer those who have become children once more, they are ever the same—brave and bright, sweet and tender.

The government to which the old people have to submit is motherly in the extreme. It sometimes happens that the *nos bons petits vieux*, as the old men are called

IN THE COMMON PARLANCE of the house, return somewhat the worse from their weekly outing, and the Sisters are sorely puzzled between their wish to maintain proper discipline and their maternal indulgence towards their erring charges. The rules contain a clause by which an old man who returns the worse for drink thereby forfeits his right to his next week's outing; but it is sometimes difficult to decide the cases where the rule must be applied. On one occasion the Little Sisters laid the question before their Superior-General. His reply breathes the same spirit of indulgence: "When one of your good old men cannot distinguish a donkey from a cart of hay drawn by four horses, you may safely conclude that he has drunk too much."

In spite of their mother-like tenderness and unwearied indulgence the Little Sisters maintain, with a word or even a sign, perfect order among their

A HAPPY HOOT!—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Botton's Pile Salve, the best and safest remedy in the world, the use of which cures short a vast deal of suffering and inconvenience. Send 50 cts. to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

aged flock. They possess the authority that is the natural result of self-sacrifice, the influence that is born of love. These houses, whose very existence is a perpetual miracle—where the food that keeps alive a hundred old people is composed of remnants begged from door to door, the refuse of the tables of the rich—where the most repugnant infirmities are cheerfully tended, and where the Little Sisters, once, perhaps, the tenderly nurtured darlings of a refined home, have become the sweet, joyous servants of the aged poor. I once saw a Little Sister tiring herself with some very hard work. She probably read in my eyes what was passing in my mind. "Do not pity me, sir," she said, "our lot is the best."

How Drunkards are Made.

What a terrific amount of indifference there is among us with regard to drunkenness! A little intoxication is looked upon as a simple thing—a mere weakness; while habitual drunkenness is a terrible thing to be sure, but we shall say, "We are certainly safe from that." That low, brutal, red-faced sort, that breaks his wife's heart or destroys his home—"we never will degrade ourselves as low as that." There are plenty such within a stone's throw of this church. We know it well. How did they become such? No man ever becomes such a drunkard intentionally. No man ever takes the glass in his hand and says to himself; "I have a good reputation now, I have good health, a loving wife, children to climb on my knee and put their loving arms around my neck, but this glass will be the first step to ruin and blast all this happiness. This glass I will lead to mother, and in the end my wife will become a broken-hearted woman, my children will walk the streets in rags and filth, my health and reputation will be gone; but no matter, here it goes." No man intends it.

Drunkenness and the whole host of evils that follow in its train come on a family gradually. Warn a man who is drinking a little; tell him what is before him. He will say, "Do you take me for a fool?" The worst drunkard lying in the slime of bestial degradation said that. No, it is not the fools that become drunkards. They know a little too much.

"I know myself, I can take it or leave it." The poor drunkard of to-day who said that long ago, unfortunately in every case wound up by taking it. Many a time the man who said: "He could let it alone when he had a mind to," after awhile had the mind to, but alas! did not have the power. "Father," said a man the other day, "I'd give my right hand, if I could quit it, but I can't." "I can give it up," is the cry of the young man as he enters the outer circle of the whirlpool, but "I won't." "I would," is the cry of the despairing wretch in the vortex, "but I can't." If by sitting in a draught five persons out of every ten caught cold and it developed into pneumonia we would avoid a draught. So if by drinking habitually five out of every ten become drunkards why not avoid the drinking habit? The practice of total abstinence is the surest barrier against drunkenness. Touch not, taste not, is the safest rule.

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How does he feel?—He feels after a spell of this abnormal appetite an utter abhorrence, loathing, and detestation of food; as if a mouthful would kill him—August Flower the Remedy.

How does he feel?—He has irregular bowels and peculiar stools—August Flower the Remedy.

How does he feel?—He has irregular bowels and peculiar stools—August Flower the Remedy.



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MARY I She Renounces

Of all the women in the Old World Mary Magdalen is the most thrilling and told in ecclesiastical history of a noble family, and the respectable parent she was of such to excite the holder. Her large blue eyes sparkled with care, and the mess of its texture fair and white. Her cheeks rival the freshness and beauty. Her lips the rose. Her lustrous aromatic in June. Her even as pearls, and well set, and and regularity or Grecian conformation was the theme every beholder hung in long at her face and expression, was as most probably a beauty. When and best style abroad, somewhat height, no woman eyes of men told fell a prey to the Arrayed in Syria, known to erect and chest stalked abroad with elasticity of the universal gaze the city. Her ward plating of gold, and p (Pet. 1, 3, 3). prohibited to the But she lacked to the persevere every woman, a full woman. vanity and frivolity in her character designing and her destruction, her beauty was lacked the equilibrium from one became hardened so that she was in the late peccatrix.) became as so many cities and towns to weep bitter to sense of her acquittal the most infirm retained traces of illness of person eminently hers great dissonance of her last days a holy woman who grace upon Reverting still beauty, which he and is still upon she had to yield whose great beauty her immaculate speaking gene and descends from There can be that she had to Blessed Virgin features and would be rash scribe. In this Blessed Virgin God looked well of personal love woman should Blessed Mother dare not insult the reader will out further desire theme as beyond ordinary man (Proverbs 31, 3) that feareth the praised." The deceitful and the Mary Magdalen accelerated here they are dangerous every arrow "callous in wickedness was complete God, who is the soul, worthy of hell. What a in her body, so heart-burnings remorse of soul happiness, and eyes and in the worst of all being, and without hope. own thoughts for she had living in an God-Man could without making heard then a ages. The he and of the received his sin been known for world," could and the thousand vels—the heaving sight of ing waters feast in Cana hearing to the the expulsion and spirits o

