

A FAMOUS QUAKER SAIDEN.

Dolly Madison's Youth and How She Met Her Distinguished Husband.

Dolly was the second of the six children and was named after her mother's aunt, Mrs. Patrick Henry. She was a bright, pretty child, whose interesting chatter and winning ways won hosts of friends.

Her parents, who were members of the Society of Friends, in accordance with their religion, denied their children all ornaments and accomplishments save those of "a meek and gentle spirit."

Until she was 12 years old Dolly lived quietly in the country and attended the village school where most of her education was received.

Very fond of pretty things, her grandmother, with whom she was a great pet, often made her presents of old fashioned jewelry, which, not being allowed to visibly wear, she sewed into a little bag and wore around her neck under her gown.

Her father was one of the first of his sect in Virginia to become doubtful of slavery, and his scruples finally led him to liberate his slaves, sell his plantation and remove to Philadelphia.

In the meantime Dolly had been growing daily in grace and beauty. At 19 she was tall and slender, with a "deceptively oval" face, well formed features, a "dazzlingly fair" complexion and blue eyes of "much sweetness under her demure Quaker cap."

John Todd, a wealthy, good looking young lawyer of the same religion, soon fell a victim to her charms and made her an offer of marriage which she declined, saying she never intended to marry.

Hearing of her refusal her father, who was ill at the time, immediately summoned her to his side and told her it was his greatest wish to see her well provided for before he died, that it would make him very unhappy if she persisted in her refusal, so like a dutiful daughter she reversed her decision and became the wife of John Todd.

Her marriage proved to be a very happy one, but after the brief space of three years her husband died, and she was left a widow at 22. Rich and very attractive, she had many admirers.

James Madison, at that time considered an unrequitable bachelor, chanced to see her one day while she was out walking with a friend and was so much impressed with her beauty and grace of bearing that he did not rest until he had obtained the promise of an introduction.

A few days later she met him at her own house, and in the first interview captured his heart. She wore on this occasion a gown of "mulberry satin, with a silk tulle kerchief over her neck and on her head a dainty cap, from which the curls would escape."

An engagement soon followed, and in September, 1794, Mrs. Todd, accompanied by the enamored Madison and several friends, left Philadelphia for Harwood—her sister's estate in Virginia—where the marriage ceremony was to take place. The journey occupied a week, but the weather was delightful, and it was accomplished without incident.

Friends and relatives from far and near were assembled to greet the bridal party, and many of them remained for days after the wedding to keep up the festivities. For moments of the occasion the girls cut the mechin lace from Mr. Madison's shirt ruffles, and amid showers of rice the laughing bride and groom drove off to spend their honeymoon at Montpelier.

The close of the year found them back in Virginia, where, at her husband's request, Mrs. Madison laid aside her Quaker dress and for the first time in her life began to enjoy society.—New York Times.

A Clerical Meeting the subject of the separate mode of administering the communion came up. One of those present said that when there were a large number present at the celebration he often preferred to give the exhortation to several persons together, as it made the feast more of a communion than when each was isolated from his fellow worshippers by the separate mode of administration.

Bishop Wilberforce, with sarcastic mien and tone, replied, "I understand you, Mr. Eardley, to prefer administration by wholesale?"

Mr. Eardley rejoined, "My lord bishop, when the divine founder of the feast, addressing the 12 apostles, said, 'Drink ye all of the cup,' I do not think that even Judas Iscariot would have dared to sneer at him as a 'wholesale administrator.'" The bishop's usual readiness deserted him, and he had nothing to say.—San Francisco Argonaut.

A Girl's Taste For Exercise. Miss Lena Tuttle of Connecticut is amusing herself by clearing a farm and cutting down cedar trees, for which task she is receiving the plaudits of admiring editors. It seems to be a matter of taste. Different people have different minds. A great many women make themselves useful in a great many ways. Miss Tuttle likes to chop wood—a very invigorating and health producing exercise. It amuses her and doesn't hurt the neighbors. Miss Tuttle, if she marries at all, will perhaps espouse a man who will be able to wash the dishes and attend to the knitting, and thus harmony and domesticity will be established.—New York World.

Gladstone's Way of Saying "No." The verbosity of Mr. Gladstone is proverbial, but it has never been more markedly put in evidence than when, wanting to answer a querist with a negative, he used those words, "I must reply with that brief and simple monosyllable—'No.'"

How Not to Exterminiate the Indians.

Let us not vigorously crowd the Indians to abandon tribal organization. If this is done before they are ready for it, they will surely lapse into degradation. Let them remain in compact bodies on reservations to help one another over the change and do not compel them to commingle and compete with the white race in a struggle in which they must be hopelessly doomed. Slowly by law and by instruction teach them the value of our property laws. Do not force citizenship upon them, but let them sue for it. We should hold ourselves ever ready to grant it, but let them first discover its benefits. If such a policy is maintained for two generations more, the problem will be solved—the remnant of the Indians will be saved and absorbed in modern enlightenment.—Major J. W. Powell in Forum.

Mixing Melodies.

What on the lips of the "intellectual doubter" would have been only profane sarcasm was irresistibly funny because of its innocence, when Lewis, his imagination fired by the first opera he had ever witnessed, inextricably mixed up Meady and Sankey and "The Mikado" as follows: The day following his attendance at the latter performance he burst upon the scandalized maternal vision attired in imitation of his admired Ko-Ko in a patchwork crib quilt and a feather duster in his hands waving accentuation to each syllable as he capered about chanting:

The will of the Lord be done, be done, And so you had better succumb, cumb, cumb!

—Washington News.

Just Like a Man.

Mrs. Stocks—If we move into that cheap house, we'll lose caste.

Mr. Stocks—Don't care if we do. It's the best we can afford without running hopelessly in debt, and besides it's a comfortable place anyhow.

Mrs. Stocks—Huh! Just like a man. Only so you can be comfortable and pay every little bill as quick as it comes in, you don't care what the world thinks.—New York Weekly.

The Dominion of Canada has an area of 3,457,000 square miles and comprises one-sixteenth of the land surface of the globe. It is the largest of all the British possessions, Australia, the next in size, containing 2,944,628 square miles.

CANON LAW.

1. The constitutions of princes are not superior, but subordinate to ecclesiastical constitutions.

2. The laws of the emperors cannot dissolve the ecclesiastical or canon laws.

3. It is not lawful for an emperor to exact anything opposed to the apostolic rules.

4. It is not lawful for kings to usurp the things that belong to priests.

5. No custom of anyone can thwart the statutes of the popes.

6. Let no resistance be offered to the apostolic (canon) precepts, but let them be salutiferously fulfilled.

7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.

8. The Pontiff can neither be loosed nor bound by the secular power.

9. That the Pontiff was called God by the pious Prince Constantine, and that as God he cannot be judged as man.

10. That as God he is far above the reach of all human law and judgment.

11. That all laws contrary to the canons and decrees of the Roman prelates are of no force.

12. That all of the ordinances of the pope are unobscuredly to be obeyed.

13. We ought not even to speak to one whom the pope has ex-communicated.

14. Priests are fathers and masters, even of princes.

15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole christian world, in matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians.

16. A heretic, holding or teaching false doctrine concerning the sacraments, is ex-communicated and degraded, and handed over to the secular court.

17. Secular princes unwilling to swear to defend the church against heretics are ex-communicated, and they are laid under an interdiction.

18. The goods of heretics are to be confiscated and applied to the church.

19. Advocates or notaries, favoring heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office.

20. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to their power, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is ex-communicated.

21. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land.

22. They are absolved from all obligations who are in anywise bound to heretics.

23. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.

24. We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them.

25. That Catholic Princes are bound, both by civil and canon law, not to receive or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them.

26. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualifications for all civil acts. 2nd—Intestability, as well active as passive that is, they can neither make will nor inherit what is left to them by others. 3rd—Loss of paternal power over children. 4th—Loss of dowry, and other privileges granted to women. 5th—Confiscation of all goods. 6th—That vasalls and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment.

27. The canon law forbids all toleration. That metropolitans and bishops are to ex-communicate him who grants liberty of conscience.

28. No oath is to be kept towards heretic princes, lords or others.

29. Heretics are to be deprived of all civil and paternal rights.

30. The pope can absolve from all oaths.

31. Every bishop is ordinary judge in a cause of heresy. The reason is because the

bishop can excommunicate, and ought to excommunicate heretics, and inflict upon them the due punishments, and in this are bound on pain of deposition. Besides, are the heretics especially degraded by the apostolic see. Every bishop in his diocese is thought to be, and in fact is, a natural inquisitor, officially born inquisitor, so as to have the same power with those already mentioned in a cause of heresy.

32. In every preliminary oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are: 1st—If I can; 2nd—To save the right and authority of a superior; 3rd—When the oath supposes the honor of the apostolic see to be ill.

33. That the council of Trent, the last and great authority of Rome, decrees and commands that the sacred canons and all general councils, and the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH.

"I, _____, cardinal of the Holy Roman church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostle Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them any assistance in retaining, defending and revering the Roman papacy and the regalia of it, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, apostolates and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, authority of the Holy Roman bishop, our lord the pope and his successors mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any secret or measure have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out and cause others to keep and carry out the rules of the holy father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (omni conatu persecuturum et impugnaturum) against heretics schismatics who oppose our lord, the pope of Rome, and his before mentioned successors, and this I will do with every possible effort."

EXTREME OATH OF THE JESUITS.

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul and the saints and sacred host of heaven, and to you my ghostly father, the superior general of the society of Jesus, founded by Saint Ignatius, Loyola in the pontification of Paul the Third, and continued to the present, do, by the womb of the virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that his holiness, the pope, is Christ's vice-gerent, and is the true and only head of the Catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authorities and churches of England and Scotland, and branches of the same now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

I do now renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberal or obedience to any of their laws, magistrats or officers.

I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestant or Liberal, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be, in Switzerland, Sweden, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory, I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, regal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' councils from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the north, the burning sands of the desert of Africa, or the pingles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever, communicated to me.

I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cord, the strangulating cord, the steel of the potard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy father, of the society of Jesus.

In confirmation of which I hereby dedicate my life, my soul and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the pope cut off my hands and my feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever.

All of which I, _____, do swear by the blessed Trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent.

[He receives the wafer from the superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.]

WANTED—A situation by an A. No. 1 book-keeper. Good references. Address, F. D., American office.

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my lord, I do declare from my heart, without mental reservation that the pope is Christ's vice-gerent and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the church of Rome.

I do denounce and disown any allegiance as due to any Protestant king, prince or state or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable and those to be damned who will not forsake the same.

"I, _____, elect of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors, canonically entering, I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy and the royalties of St. Peter against all men. I, legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty, in which shall be plotted against our said lord and Roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others."

"Heretics, schismatics and rebels to our said lord or his successors, I will to my utmost persecute and oppose."

"Heretics, schismatics et rebelles eidem Domino nostro vel successoribus predictis prosequar et oppugnabo."

"I will come to a council when I am called, I will visit the threshold of the apostles every three years and give an account of our lord of all my pastoral office and of the things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor other wise alienate without consulting the Roman pontiff. No help I use God and those holy gospels of God."

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my lord, I do declare from my heart, without mental reservation that the pope is Christ's vice-gerent and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the church of Rome.

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"I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be, and to do so by all means whatsoever the Protestant doctrine and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion Protestant denomination for the propagation of the mother church's interest, to keep secret and private all her agents' councils as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most reverend lord and bishop.

All of which I, _____, do swear by the blessed Trinity and blessed sacrament which I am about to receive, to perform on my part to keep inviolably; and do call on all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath.

"In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

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