health and life to the greater

of the Master. But we, judging after the event, know that Father Mat-

thew's work did not fail, but has been a glorious success. All the temperance

efforts made in the English-speaking

world for the past fifty years derived their inspiration from Father Matthew's

life and labors. Were it not for him the forces working against temperance

would would be in such control of the

world to-day; that it would, humanly speaking, be a forlorn hope to attempt

to arouse the men from their intoxicat

ed dream. But if we make the effort,

temperance success is assured early in

the new century, because even the far-

still powerful to thrill the people

However, in saying that Father Mat-thew's work has been up to

a certain degree a permanent

the causes of temperance sustained

in its founder's death a loss which it

has not since recovered. It has been often remarked that Father Matthew

had no successor. Well, that is no sat

had no successor. Well, that is no sat-isfactory explanation of the subsequent decline of Temperance. Father Mat-thew was the Apostle of Temperance. If there was no individual successor of the Apostle why should there not be a

succession in unbroken line to the Apostolate? Why does not the whole

mass of the Catholic people to-day unite

as one man to carry on Father Mat-thew's work? That is the obvious lesson

of Father Matthew's life. Providence

raised the Apostle of Temperance to do

part; and if we fail to our part it will be s

second Christopher Columbus.

successor

certain work. Providence did its

avail to excuse our remissness on the

plea that "Father Mathew had no

great navigator opened the way for midions to the New World of America.

Columbus needed no successor, possess

ing his own providential gifts to continue his mighty work. So too, after the great pioneer work of the Apostle

of Temperance there should be no need of a second Father Matthew to lead the

English-speaking races into the New World of Total Abstinence with all its

magnificent possibilities. The partial decline of temperance was due to the general apathy of people after the great

apostle's death. In such a state

much of its old standing, and to-day the

whiskey interest is entrenched in all

the British and American world in such

a position that the most ardent temper-

ance workers stand all but helpless in its presence. The Whiskey King reigns

with undiminished sway. Now, what are the causes for the monstrous state of things? Public opinion is warped

on the subject ; temperance workers are

ert; the advocates of strong drink are

noisy and aggressive. Men who recognize the ruin caused by liquor and who

are good temperance men at heart are

simply afraid to give voice to the "faith

that is in them." "They do not want to offend people." They are afraid to be called extreme, fanatical," etc. "Let some one else take up the work," and

so they make excuses to themselves, and

done by the agency of whiskey. I shall

not now outline a grand programme of

I shall simply say that each temperance

man should address himself to the work that lies at his hand. To carry a tem-

perance banner from the Highlands of Scotland to Niagara and enroll ten mil-

lions of total abstainers was only given

to one man. To us is given an humbler

selves and induce as many as possible of

members of Temperance Societies—and be active members, too. In one word,

we should glory in the fact that we are

total abstainers and never admit that whiskey for social purposes or pleasure

is other than a delusion and a snare.

Up, then, Temperance Workers, and for-

ward the noble principles of Father Matthew! The English-speaking world to-day needs total abstinence to save it

from ruin, temporal and eternal - and

WHY THE CATHOLIC CHURCH

CONDEMNS SECRET SOCIETIES.

The Rev. Marshall Boerman, S. J.

gives the following powerful reasons why the Church places under a ban

"I will say that the reasons the Cath-

olic Church has placed the ban upon Free Masons, Odd Fellows, Knights of

Pythias and Sons of Temperance are as

that all men should hear her voice.
Going therefore teach ye all nations.
If he will not hear the Church, let him

"Hence, some of the reasons why the

Church prohibits her members from join-

ing these societies are as follows:

1. "Because all of them in a greater or less degree aim at substituting

themselves in place of the Church. They teach a distorted faith, replacing

divine revelation with mere naturalism

and humanitarianism. They conduct religious services with rituals of their

own making. They offer a convenient

thee as the heathen and

'The Catholic Church alone was made by Jesus Christ, her Founder, the de-pository and infallible interpreter of

olics in the great movement must

our friends to do the same.

lead the van. God wills it.

certain societies:

temperance work

while the devil's work is bein

on a national scale

We should be

listless, hopeless and in

public spirit the saloon recovered

been up

It needs no further evidence that Ireland has been, and is still, misruled, than the single fact that while all other parts of the British Empire are prospering and are therefore loyal to the British throne, Ireland is still being depopulated. In 1840 the population was 8,196,597, wheras today it is only half that number. Is it any wonder, then, that the country should be discontented with the present

state of affairs? There can be no remedy to this, until the people are given at least that right to the soil to which their labor entitles them, and till the land tenure be entirely placed on a new basis. What that basis shall be it is the duty of a paternal government to consider. But instead of this, Lord Salisbury's Government with one hand giving the new land law, the chief features of which we have mentioned above, is once more proposing to inflict with the other hand new coercive measures upon the people of Ireland, to prevent them from demanding justice by means of public political meetings.

Reynold's newspaper of March 16 graphically and truly describes the operation of coercive law in Ireland at the present moment in the following

" Any policeman can, in Ireland, stop a public meeting if a speaker says some-thing which the policeman regards as illegal. That may strike the reader as what is called rather a tall order—but the case is far worse than that ; for the oliceman may stop the meeting if he to believe that some reason to believe that some is going to say something al by clubbing every one within one is going to say something illegal by clubbing every one within reach. That is what is called law and order across the Irish Channel. I wonder they do not go one step further and drag some man out of his house on the ground that if he did speak at a public meeting he would be sure to say something illegal. It is not llegal speaking, or even the intention to speak illegally that earns for a man a broken head in Ireland—it is the notion entertained by some policeman that the man means to speak illegally. What uneasonable people the Irish are not to fall own and worship such an inspired system!'

The same paper quotes a piece of finely pointed sarcasm delivered in the House of Commons by Mr. Healy on the same subject, as follows:

"What is the good of your removable magistrates? The policeman, this peasant in uniform, tries you on the spot, and the blows from his baton are magistrates? good substitute for hard labor and he plank bed. We are allowed to come here and debate points in your constitution. We can help in deciding the issues of peace and war, and you, Mr. Speaker, do not interfere with our freedom of speech. But in Ireland, you, sir, are replaced by the commonest clown of a policeman."

On this, Reyneld's newspaper com-

'It was a vividly portrayed picture peril-that is to say, he can be proeeded against at lawif his action is un-There is only one answer to el— Rats! No one other THE TEMPERANCE QUESTION. justified. this drivel - Rats! han a doddering idiot can imagine an Irish policeman losing such an action.

In this condition of affairs is it a matter of surprise that the Irish Nationalist members of Parliament should sometimes go beyond the bounds of discretion in manifesting their detestation of lie mind of the English-speaking world task in the great cause if we only do it. the manner in which the country is roverned, not in the interest of the people, but for the enrichment of the foreign garrison which was put into the country by Elizabeth, Oliver Cromwell country by Elizabeth, Oliver Cromwell with the country by Elizabeth w and William III. in order to ride roughshod over the people, and to suppress

their demands and prayers for justice? remedy for the great evils under which Ireland suffers, nor can it be expected that these evils shall be remedied until keeper was in possession of the field and Ireland shall be given the right to frame its own laws as do the people of Canada, Australia, and even New Zeapire; but till then this happy state of affairs cannot be anticipated.

A REMARKABLE GATHERING. Meeting of the Catholie Converte' League of New York,

Philadelphia Catholic Standard and Times. New York, April 8-The Catholic Converts' League of New York held its at 4 o'clock the auditorium was comfortably filled, and among the audience were noticeable many of the most distinguished Catholics in New York. One ho knows New York faces could easily distinguish people who are prominent not only in religious circles, but many who are well and favorably known in civil life as well. There is no better

If the auditorium was remarkable for the distinguished character of the platform was quite as not-Fidelis Stone, the eloquent Passionist, and with him was the provincial of the American province of that order, Very Rev. Stephen Kealy, C. P. In the front

row of seats was Very Rev. David Hearn, S. J., president of St. Francis Xavier's College, who in his five minute address told of the very great interest he took in the work of the league. he took in the work of the leagt With him was Rev. Henry Van Rens laer, S. J., who also favored the audience with an address, telling some in-teresting anecdotes of his relations with converts and how necessary it was to be aggressive in the work of conversions. In the audience were other Jesuit Fathers, notably Rev. Father Pardow and Father Wynne, the editor of the Messenger. The Benedictine Fathers were represented by Father Albert of St.Leo's, Florida, who has come to New York in order to learn the meth ods of giving "missions to non-Catho-lics." The Assumptionist Fathers were represented by Father Fulgence. Paulist Fathers, whose interest in the work of convert-making is well known, were represented by Rev. George Des hon, the Superior, and by Rev. J. J. Hughes, his assistant, while the diocesar clergy had their representatives in Right Rev. Mgr. Mooney, V. G., and Rev. James J. Flood, the Spiritual Director of the League. The Arch-bishop sent his regrets by letter, in which he said that "an important meeting of the orphan asylum detained him. The laity was represented by Jesse Albert Locke, a convert from the Episcopalian ministry; Rudolf Clement Alt-schul, who till recently was in the ministry of the Reformed Episcopalian Church; Mr. G. Stanton Floyd-Jones, Miss Mary L. Burritt, Mr. Stuart L. Coats, Mr. H. L. Snyder, all officials of the Converts' League.

ADDRESSES BY CONVERTS.

Mr. Jesse Albert Locke opened the meeting by giving a brief outline of the purposes of the league. He emphasized the fact that the Converts' League is not a gathering of converts only, and that nothing was farther from its pose than to set apart converts in class by themselves, but it was a union of all Catholics, whether they be converts or not, for the purpose of assisting in the work of conversions and of giving to converts who sacrifice all for conscience sake some social and financial assistance, that they may be enabled to make a new start under favorable aus-

Mr. Rudolf C. Altschul, who with his entire family was received into the Church on Washington's birthday, gave some of the reasons of his conversion and thanked God that he and his family were at peace in the bosom of the true

Father Fidelis' lecture was a wellreasoned psychological study of the state of mind one goes through as he comes to the Church. He said that "when the realization of the fact that he must become a Catholic possessed him a shudder came over him. that he must make the greatest of worldly sacrifices, but he saw also that if he did not face the situation and accept the Catholic Church he would be hypocrite and his life a living lie. ere was no alternative for any honest man between sacrificing his integrity and yielding up what prospects the world had for him. "Integrity and honor were priceless. As against them all the world was without profit." His lecture lasted for nearly an hour and was listened to with profound interest.

The meeting was the largest and most distinguished that the league has yet held. In the short space of a year it has grown from but a dozen to many of what goes on across the water. It is said that the policemen interferes at his distinguished people in its roster of

What are we Doing Towards its Solu-

One need not be a very profound judge of the trend of the times to arrive at the conclusion that the Temperance question is destined to exercise the pubin the near future in a manner never be- We can first of all in private conversafore known in history. At the opening of the 19th century there was practical through the press speak of the beauty reform or to mention the word Total Abstinence " he was apt to be The land bills which may be framed assailed by such a storm of ridicule and The land bills which may be trained by a hostile government will not be a opprobrium as caused him to hide his diminished head and rerd himself as something public disturber. The sa gard

seemed to hold thereof an everlasting lease. Father Theobald Matthew—the great Apostle of all temperance movements, the man whom all sects regard as land. If Home Rule be granted, we the one and only founder and father of have no doubt that Ireland would in Temperance Reform—was the first man in history to enter the arena against time become as contented and loyal as in history to enter the demon of alcohol. How he grappled the demon of alcohol. How he grappled are the self-ruling colonies of the Em- with the monster and flung it to the ground forms one of the grandest chapters in the history of the race. Beside this, one of the greatest benefactors of humanity that the modern world has known, scientists, soldiers and statesmen must pale into insignificance. For he did more to raise his fellow-man than did any of those whose names illumine the page of history. What was this wondrous work performed by Theobald Matthew? It was this. Starting in Cork with ten follows: onverts League of New York field its public meeting at the Jesuits' in Sixteenth street last Sunday afternoon. For many reasons it was a remarkable gathering. When the exercises began land; later on spreading the light in the United States, and after ten years' temperance preaching he had rolled up his list of total abstainers from an insignificant ten to a miraculous ten million. Impossible! you say. Aye—but it is a sober historic fact. Father Matthew "Hence." started with ten men on his Total Abstinence Register, and when he retired from the work in broken health evidence of the growth of the convert after ten years of indescribable activity he had given the pledge to ten millions of people, from the British Islands to America. What victory Islands to America. in science, war or politics can the nine teenth century show to equal this? Since the institution of Christianity

gloom which the terrible famine of 1847 of their members an oath of uncondi- of those unhappy people who have no threw over the scene of his labors. Society became dismembered: the times were out of joint and a blight seemed to State and the Church, as guardian of fall for many a long year on the Tem-perance cause. The sainted temperthe public good, have a right and duty ance Apostle, fighting against difficultassociations, and to surprise them to ies died, in the conviction that his work had failed, and was only consoled by the end that they do no harm to the State or to private citizens. The Church, with two thousand the reflection that he had freely given 3.

years of experience, has seen the rise of these societies and knows full well the practical effects of their work. She knows that they weaken the faith of men and finally induce them to prefer the easy way of the lodge to the strictof Christian life

"Because men of easy morals are too often made high priests, worshipful masters and grand commanders in these societies to the detriment of virtuous ompanionship on the part of the mem-

"Because, as the Protestant churches know, to their sorrow, the lodges empty the churches and, while offering men some mutually temporal advantages, deprive them of those dioff echo of Father Matthew's voice is vine sacramental helps and graces which Jesus Christ instituted to assist men keeping the Commandments and gaining eternal happiness.' success we must not forget that

LEO'S TESTAMENT TO MANKIND

Apostolic Letter of the Holy Father or the Dangers Which Threaten the Church and Society, and the Remedy

N. Y. Freeman's Journal. LEO XIII.

By DIVINE PROVIDENCE POPE. To all the patriarchs, primates, arch-

bishops and bishops of the Catholic world:

Venerable Brothers.

Health and Apostolic Blessing.

Arrived at the twenty-fifth year Our Apostolic ministry, and marvelling Ourself at the course We have traversed in the midst of arduous and ncessant cares, We feel naturally drawn to raise Our thoughts to the All Blessed God, who has designed to grant s, among so many other benefits, another of such a length that it has out very few examples in history who holds in His hands the life, let the hymn of thanksgiving cend in answer to the ardent longing of Our heart. In truth, no human eye an penetrate all the Divine design over so prolonged and so unhoped-for longevity; and We, here, can but adore in silence; but one thing We know well, and it is that if He has been pleased to preserve Our life, and if He be pleased to preserve it still longer, it is incumbent upon Us as a most sacred duty to live for the welfare and the crease of His immaculate spouse the Church and not to quail before anxieties and fatigues, consecrating to this end the last remnant of our strength.

After paying this tribute of bounden gratitude to Our Father who is in Heaven, We are glad to turn Our thoughts and Our words to you, Venerable Brothers, who have been called by the Holy Spirit to rule elect portions of the flock of Jesus Christ, and who consequently share with Us the struggles and triumphs, the joys and sorrows of the Apostolic ministry. Never, no, never shall We forget the manifold and striking proofs of religious devotedness which you have continually offered Us throughout the course of Our Pontificate, and which you are repeating in affection ate rivalry on the present occasion. timately united to you as We are both by he duty of Our office and by Our Father ly affection for you, these manifestations your devotedness are deeply welcome to Us, not so much for what regards Our own person, as for the deep significance they import of adhesion to this Apostolic See, the centre and the pivot of all the other sees of the Catholic world. If ever it was necessary that all the hierarchical grades of the Church should keep jealously united in than ever in these times. For who can fail to see that extensive conspiracy of hostile forces which is to-day aiming to overthrow and destroy the great work of Jesus Christ, endeavoring with tinacity that knows no limits to destroy in the intellectual order the treasury of heavenly doctrine, and to subvert in the social order the holiest and most salutary of Christian institutions. But you yourselves have practical experience of this every day—you have frequently manifested to Us your anxiety and grief, deploring the mass of prejudices, false systems and errors which are being propagated broadcast among the people. What snares are being laid everywhere to entrap the faithful! How many impedients are being every day inented to diminish and, were that possible, to nullify the beneficient action of the Church! And at the same time, as if to add insult to injury, the Church is being accused of not being capable of putting forth her ancient force and putting a check on the turbulent and

Glad indeed would We be, Venerable Brothers, to address you on topics of a ering nature and in better harmony with the happy occasion which has noved Us to speak to you. But such is not permitted either by the serious difficulties of the Church, which are calling for instant relief, or by the condition of faith and morals, with the injunction modern society, which, owing to the that all men should hear her voice. Christianity, is already travailing both morally and materially, and is on the road to greater evils, for it is the law of Providence, confirmed by the teachings of history, that the great principles of religion cannot be thrust aside with-out sapping the foundation of social prosperity. Under such circumstances, in order to furnish a timely stimulus of spirit, courage and faith to men's minds, it will be well to consider in its genesis. causes and manifold forms, the war which is raging against the Church, to point out its fatal consequences, and to indicate the remedies. Wherefore, while calling to memory once more all that has been already said, let Our words ring out, not only in the ears of the faithful, but of dissidents, and even

devouring passions which threaten

Now belief, for all are the children of the same Father and all have been destined for the same supreme happiness: and let Our words be taken as a testament which We wish to consign, now that We have almost reached the doors of eternity, to the nations in Our desire and Our hopes for the common weal.

The holy Church of Christ has been

all times obliged to sustain contradictions and persecutions for truth and justice. Instituted by Himself to proagate the Kingdom of God throughout the world, and by the light of the law of the Gospel to guide fallen humanity to a supernatural destiny—that is, to the attainment of immortal blessings promised by God, but beyond our strength—she necessarily clashed with the passions which swarmed at the feet of ancient decadence and corruptionthat is to say, against pride, covetousenjoyments, and against the vices and rders which spring from these, and which have always met with their most powerful check in the Church. Nor hall we be astonished by these cutions when we remember that they vere predicted for our instruction by Divine Master, and when we kno that they will last as long as the world For how did He address His disciples when He sent them to bear the treasure of His doctrines to all nations? Everybody knows; "You will be driven from one city to another; you will be hated and reviled for my Name's sake; you will be dragged before the tribunals and condemned to extreme punishments." And, wishing to en them for the trial, pointed to Himself as an example : the world hate you, know that it hath hated Me before you." Such are the joys and such the rewards promised

Such hatred is humanly inexplicable by any criteria of a just and reasonable estimate of things. Whom did the Divine Redeemer ever offend, or in what way was He undeserving? Come down among men from an impulse of infinite love, He had taught a doctrine, immaculate, comforting, and most effi-cacious for uniting all mankind in the fraternal bonds of peace and love; He had sought no earthly greatness or honors; He had usurped no man's rights; on the contrary, He had been afinitely pitiful toward the weak, the sick, the poor, the sinful, the oppressed, so that His whole life had been passed n sowing benefits lavishly among men. It must be, therefore, recognized as a sheer excess of human malice, as de-plorable as it was unjust, that He actually became, according to the prophecy of Simeon, a sign of contradic-tion (signum cui contradicteur). What wonder, then that the Church,

which continues His divine mission and is the incorruptible depositary of His truths, should meet the same fate? world is always true to itself; side by side with the children of God are ever to be found the satellites of that great enemy of the human race, who, rebel as he was from the beginning to the Most High, has been designated in the Gospel as the Prince of this world; and hence it is that the world in the presence of the law, and of Her who presents the law to it in the name of God, feels centred within itself with unmeasured pride the spirit of an independence to which it has no right. Ah! how often, in more stormy times, have the enemy banded together, with unspeakable cruelty and with the most barefaced injustice for the mad enterprise of nullifying the Divine work. When one form of persecu-tion failed others were resorted to. The Roman Empire, for three long centuries abusing the brute force it possessed, multiplied martyrs, throughout ever one of its provinces, and bathed with their blood every sod of the soil of this sacred Rome : and the united forces of heresy, now masked brazenly by sophis try and by treachery, endeavored to least harmony and unity Next came, like a devastating storm, the hordes of barbarians from the North and Islamism from the South, leaving ruin and desert in their tracks. So, too, while the sad legacy of hatred toward the Spouse of Christ continues to pass on from age to age, a Cæsarism follows, suspicious and tyrannical, jeal-ous of another's greatness, even though that greatness enhanced its own, and this Casarism unrelentingly renews the assaults.

(To be continued.)

HOW LORD BUTE'S HEART WAS BURIED.

The Crusader's Almanac for 1902 gives some interesting particulars of the interment in the Holy Land of the

THE NEED OF THE HOUR.

Catholic Society for the Formation of Catholic Public Opinion.

Rev. A. Delury, O. S. A., President of Villanova College, Pa., gave a lec-ture in Witherspoon hall, Philadelphia, under the auspices of the Knights of Columbus, on "The Knights of Columbus and the Revival of Social Life in the Church." Among other practical remarks Father Delury voiced the following, which will be pleasing to all

riends of federation:
Your organization is large and powerful enough to accomplish another important object. I allude now to the cul-civation of a Catholic public opinion through the instrumentality of the formation of a Catholic society in this country. This is the cherished hope of he Church for the future, but nothing en done so far toward the realiza

tion of that hope. Catholic society does not exist in this ountry. In numbers we are stronger than any one non-Catholic denomination nd as large as four of the most numer ous and strongest among them. number about fifteen millions in this number about litteen militons in this country, but we only exist as frag-ments, as separate individuals, as social atoms. Protestantism, carrying within its own bosom the seed of dissolution, is religiously, eternally divided, but Protestant society exists and is well or-ganized, and that well-organized Protestant society, with its own Protestant public opinion, faces Catholic atoms with no public opinion whatsoever.

In all other countries Protestant pubopinion faces Catholic society its own philosophy of life, with its own traditions of the past, all of which is erystallized in Catholic public opini as a vital force not to be slightly dis egarded. In this country where the citizen is daily appealed to for his opinien on momentous public questions, where the public is to sit in judgment upon the fitness or unfitness or aspirants for office, and upon acts of legislation of far-reaching consequences, and where a strong and pure public opinion is indispensable to the well being of the body politic, the Catholic portion of the community has no public opinion of its own. In Germany, Belgium, Holland and most other countries, the Catholic legislator, coming out, as he does, of Catholic society, brings with him Catholic public opinion on all important questions of the day, and, therefore, while in Parliament he is the representative of Catholic public In this country the Catholic Legislature repres ents either the opinion of his party, of his district. or his own interest. He is there not as a Catholic, but as a partisan, a Democrator a Republican, seeking his own interest. In all other countries when a crisis arises in public matters which affects the Catholic Church, the hierarchy can appeal to Catholic public opinion and to a Catholic press for their suport, and is in a position to marshal these forces into the battlefield against the enemy. In like circumstances in this country the hierarchy must work single handed under the most anded under the most eircumstances. This, to adverse say the least, is a sad state of affairs and will sooner or later produce most unfavorable effects, against which wisdom dictates that we should prepare in advance. need is to bring Catholies into closer touch with each other, to bring our rich history in the past, and our illustrious traditions of two thousand years to bear upon every public question that comes before the public forum for decision, and thus cultivate, and finally crystallize a sound Catholic public opinion

On Imitating Jesus.

Have you ever seriously reflected on the obligation we have to imitate Jesus sufferings, by crucifying ourselves, and by giving ourselves over to be crucined, not by executioners, but by those who have been sent by God for our perfection? "We are placed be-fore them," says St. John of the Cross, "like a block of marble destined by be crucified. not by executioners, but God to become a statue, representing the Man of Sorrows, Jesus crucified; and they are like so many sculptors, armed with hammer and chisel."

DEATH OF SISTER CATHERINE OF ALEXANDRIA.

The Angel of Death has been busy among the flowers of the closter recentily and from the shadow of the sanctuary of the Precious Blood three have been called across the portals of eternity in little more than three months. The violet-like perfume of their virtues will linger long and keep alive their cherished memories not only in their Community of the Sisters Adorers of the Frecious Blood at Elmbank, but among all those who knew them and who extend their deepest sympathy to this bereaved community.

The Crusader's Almanae for 1902 gives some interesting particulars of the interment in the Holy Land of the late Marquis of Bute:

The heart of the Marquis of Bute was buried on the Mount of Olives, facing the Holy Sepulchre—a favor extended only to great benefactors of the Holy Land. The widow and several members of the family of the dead Marquis had accompanied the heart to Palestine; among the party was also an English Bishop. On the day of the burial, the Bishop celebrated Holy Mass, and then all proceeded to the mountain side where the last sad rites were performed. A grave had been prepared, and in this the heart was laid, unencased and resting only on some branches of orange and citron trees, the whole forming a remarkable example of true humility.

Vast Fortune to Charity.

Philadelphia, Pa., April 10.—By the terms of the will of Colonel John McKee, a negro, Archbishop Ryan will come into the possession, as trustee, of an estate of \$2,000,000. McKee is survived by a daughter, Abbie A. Syphax, who has five children, and by Harry McKee Minton, the son of a second daughter, who is dead.

The surviving daughter is cut off with an annuity of \$300. Harry Minton is bequeathed an annuity of \$50. The will specified that the residuary estate shall be used to build a Catholic church rectory, and convent in McKee City, N. J., and maintain a charitable institution in the Philadelphia for the education of both white and colored male orphans.