THE CATHOLIC RECORD

Bacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXXIX The Massacre of St. Bartholomew's, like all the other French massacres in that century, of Catholics by Protest-ants and of Protestants by Catholics, was undoubtedly religious in its motive in the sense that the two religious parties hated each other intensely, and that the temper of the age and the nation was so fierce, that every slight provocation on either side easily turned into bloodshed. As Guizot remarks, the separation of the intellectual sphere from the political, which has become a commonplace of our day, was then only the dream of a few. In our day it has gone so far that we are now instructed, by teachers of high re-pute in Christian universities, that the state is not a moral personality at all, that the various social classes owe each other nothing, and that moral consid-erations urged in public policy are a mere hollow hyporrisy. This is an en-deavor to establish epicurean atheism

as the religion of the state. Matters have not yet gone so far as this in France. Yet atheism is prac-tically established in all public affairs. From the president down to the post man, no civil functionary is expected to mention God, much less to worship Him in the form principally used in the nation. This shows that the separation of religious belief from political action is simply impossible in fact. The two things, it is true, are not so inextricably intertwined as they were three hundred years ago. Religious and political action are not so immediished besides, and thus ately confused as they were once. mporal and eternal interests are not treated as incapable of any distinction This is a cause of thankfulness. Yet we see in France a smouldering perse cution of Catholicism by Atheism, as sisted to some extent by Protestants and Jews, and should the peasantry act-uate their political power, we might possibly have a smouldering persecu-tion of Atheism by Catholicism. Mr. Bodley remarks that there is strong reason to believe that if the Catholics came into power, they would show lves decidedly more equitable to the unbelievers than the unbeliever have been towards them, but that if they were intolerant, the intolerance of men who have an object of faith and a high ideal of excellence is more endurable than the intolerance which simply aims to bring in the reign of the world, the flesh and the devil. The great Protestant Edmond de Pressense strongly urges this truth.

then, that France is far from having outlived the age of per-secution. There is no certainty that she will outlive it, that she will ever attain to a stable equilibrium of oppos-ing principles. There is strong rea son to fear that she may perish in the attempt. After all, no way has ye been found to reconcile God and Mammon. The Frenchmen of the sixteenth century were fiercer than now, but at all events they were more high minded. Neither of the two con tending parties was fighting to enthrone mere negation. Nor can we be too proud of greater mildness. I have seen it estimated—and the estimate appeared credible-that in our day it. ere has been in France, especially at Paris, 11 cluding ind to die in Cayenne, a butchery of 25,000 Communards, despatched on any evidence or none. In what would that differ from a massacre of 23 000 Huguenots, butchered on any evidence or none ? It is not so sure that pos terity may not yet abhor the year 1871 as much as we abhor the year 1572. Yet how indifferently has Christendom taken this latter massacre ! It is certain, however, that the immediate motive of St. Bartholomew's was not religious. Catherine de' Medici probably never had a religious motive in her life. Her original purpose, and attempt, was simply to murder Coligni, because he was taking her place in the mind of the young king. It is true, his influence, if effective, would have turned if effective, would have turned Charles from an alliance with an aggressive Catholicism to an alliance with aggressive Protestantism, and this was by no means to his mother's mind, being, as she was, mother in law of Pailip the Second, a native of Italy and a niece of two Popes. Yet the only inviolable policy in her mind was the policy of keeping herself at the head, and this the Admiral was crossing. Therefore she resolved to get him out of the way. But for this crossing. she would probably not have thought of it The Guises were sincere and fervent Catholics, and head of the Catholic interest. Yet they were a bold and frank race. But for their inextinguishable resentment over the great Duke Francis' death, they would probably only have thought of meeting the Admiral's influence by counter-in-fluence, or, as before, by avowed warfare. However, being on whatever evidence, fully convinced (and there are Protestant writers who agree with them, though Guizot does not), that Coligni had plotted the murder of the elder Guise, they burned to act as the avengers of blood. Finding that Catharine's personal interest and their personal venegeance concurred, they formed the double plot, and carried it out, having no design except against ago, a Jew called Jesus of Nazareth-ago, a Jew called Jesus of Nazareth-morel and spiritual genius-the

disciples. Modern scholarship points out what is true in these productions. Religion pure and undefiled is uprightominous speech. They had no thought of assailing the royal house, not even the detestable Anjou, but they began ness of conduct. Faith and dogmas count for nothing, and salvation is as to breathe vengeance against the Guises; and not improbably meant to drive the queen-mother into banish-ment, as befel another Medicean sure as death. Sweetly simple as all this is it some-

how does not ring true. By and by we shall hear a cry throughout the Protestant world like -mother half a century later, on much less occasion.

" It is the fruit of evil deed, That it must still engender evil."

could not venture to despatch so many

leading men without his sanction This his mother and brother undertool

the cry of Magdalen at the tomb of the Crucified : "They have taken away the Lord and we know not where to Since the conspirators had failed to murder Coligni alone, they must now, they thought, murder Coligni and his chief colleagues. There was as yet no plan of a massacre properly so-called, but of an enlarged number of assassinfind Him." And then, once again, the Church of Christ, will gird herself to do for the nations in these latter days what she did in the times of the Cæsare but of an enlarged number of assassin-ations. The conspirators were sliding down the inevitable slope towards a general butchery, but they had not yet reached the bottom. -Providence Visitor.

FIVE . MINUTES' SERMON. The final impulse was given by the least guilty of the whole company, by Charles IX. himself. The conspirators

Second Sunday after Pentecost. EXCUSE OF THE CHILDREN OF THIS

WORLD. "And they began all to once to make exase." (Luke 14, 18.) The Man mentioned in the gospel of

to secure. The feelings and the con science of the unhappy youth (he was this day is Almighty God, and the great supper to which His servants are invited signifies Heaven. The invita-tion for eternal happiness is extended not yet twen'y three) revolted against the deed, which, moreover, would would sweep away the great Admiral whom he was already beginning to view as a to all, and God gives to every one the father, and who, he hoped, would soon initate him into high emprise of gloriplenitude of His graces, but not all ac-cept the invitation, i. e., they do not wish to follow the voice of God and coinitize him into high emprise of gloth-ous war. But the diabolical resolute-ness of his mother, and of his brother, left the wretched boy, weak in body and will, no refuge. At last he burst out: "Well, if it must be so, burst be an of the set of the with operate with His graces, to attain their salvation. Very many, like the in-vited guests of the gospel, make ex-cuses and say, I cannot, I have no let it be so. Only do not stop with the chiefs. Kill them all, that there time; my position, my business does not permit me to comply with the may be none left to reproach me.' His mother and brother did not care duties of religion. Tell me, my dear Christians, you who speak thus, have you time to eat?

now many of the common people per-What a question ! you will think. If bortive murder of a few days before I do not eat, 1 cannot live. Very well had now expanded into the terrible my good friends, but answer my further. Which is of greater value, massacre which Catherine herself, an hour earlier, had hardly meditated The mind of the Guises, however, was still fixed on the Admiral, and it is the body which to-day lives and tomorrow decays in the grave, or your soul that has been created for an said that in their province not a single nal existence? You always find time Huguenot suffered death. I am not able to verify this statement, but it for the necessities of your corporal life at least, you take time ; only for the eems wholly consonant to the characwants of your soul, for Heaven, for ter of the House of Lorraine.

eternity you find no time. Suppose, for instance, your master or employer were to make a law which would give The Parisians, then as intense Cath olics as two centuries later they were intense Jacobins, and as now a great part of them are Jacobins of a yet you no time to eat, what would you do? I am sure, you would leave him nore malignant type, were ready for at once; you would say, I must eat to live. I say to you most earnestly and emphatically, above all things, and be-fore you think of your body, you must the butchery. They had not forgotten the burning monasteries, the plundered and mutilated churches, the violated tombs, the three thousand monks and take care of your soul, that it may not priests slowly tortured to death. Like die nor go to destruction, for your soul every party, they had forgotten their is the nobler and superior part. It is the soul which distinguishes you own past atrocities. Oaly a few months before this their indignation from the irrational animal, and makes

had flamed up afresh when they learned you a human being. "What doth it profit a man, if he gain the whole that two hundred monks and priests of a captured town had been asked by world and suffer the loss of his own Dutch Protestants to renounce their resoul ?" (Matt. 16 26) ligion, and, refusing, had been put to death in lingering torments. They No longer say, I have no time: you should, and must take time to save remembered that they had now among them, unsuspicious, or but beginning to suspect, those very Calvinists who, your soul ; you must take it under any circumstance, no matter at what ex pense: no employer, no master, no they believed (apparently on good evidence) had invited the German parents, no one in the world has right to rob you of the time for this Lutherans to the sack of their city. As the English Jesuit says, nothing nost important work, and should any creature presume to violate this holiest can ever be alledged which will ex cuse the massacre of Saint Barthol of rights the word of the apostles : "We ought Yet the various considera omew's. to obey God rather than men." tions and facts which I have adduced seem to be quite sufficient to explain CHARLES C. STARBCUK.

12 Meacham street, North Cambridge, Mass.

in the vineyard of the Lord according to the best of his ability, to him the Just Rewarder will, at the close of his life, grant the crown of eternal happiness. Amen. A TOUCHING AUDIENCE. ged Pontiff Deeply Affected by an Address From Two Thousand Nona

Some touching details are given of the private audiences recently granted by Pope Leo to the Very Rev. Father Cuttat, S. J, of Thun (in Switzerland), who brought him an "address" pre-sented in the name of the world's nonagenarians, who, to the number of two thousand presented their homage to the Pontiff on the occasion of his jubilee. Even Protestant nonagenarians joined with their cœval Catholic friends in their congratulations to the Pope. The

as such, thus gaining Heaven and escaping hell; for this is certain, he who will not offer to God his time in life, to

him God will not give a happy eternity;

but he who will toil as a true laborer

genarians.

address was replete with praise, affection and veneration, expressed in a variety of forms and in all languages. A portion of the original do have been bound up with the address and written out in long hand and beautifully illustrated, forming two volumes, bound in white morocco. Father Cuttat was received in the

White Throne Room. His father born February 2, 1810, had signed the His father, address among the first. After he had been introduced the Holy Father with great kindness and an affectionate

mile, spoke as follows : "What is this you have given t me, my son ?" To which Father Cuttat responded

" The address of two thousand and sixty-seven old men, Most Holy Father, most of them born in 1810, as wa Your Holiness. and who desire to offer their common Father in this year, two fold a jubilee year for him, their hom-

age and their vows." "How touching ! How touching ! remarked His Holiness, adding ' How did you ever collect such a mas of signatures ?

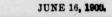
The Catholic newspaper press greatly assisted me," said the priest. "A beautiful gift !" the Pontiff again exclaimed.

Father Cuttat then read the address. the Holy Father listening with kind and sustained attention, indicating his approval as well as his pleasure, and at times his sorrow, at others his hope and trust-as if to indorse the sentiments expressed in the document. The read ing completed, the Holy Pontiff in animated language, replied nearly in

hese words : "My dear son, say to all these good old men that I bless them from the depths of my heart and together with them all those who are dear to them.

As you have so well remarked, the world must return to ideas that are sane ; to sentiments which are Christian ; it must acknowledge its God, its Creator, the only true God of Heaven. and earth, and His only Son Christ, the Redeemer. Men must renounce ma-terialism, the wild pursuit of pleasure, the worship of nature and raise themyou would have to observe selves above to things which concern immortality. Oh, if they could know, (Acts as we do, we nonagenarians, how

empty, how vain are the so-called good My dear Christians, is it possible things of earth. Lately we conseand to take care of your soul? It is true, your occupation will give you no time to say the search will give you no Lat avery the search will give you no time to say the rosary regularly, to re Him, and Him alone, that salvation main in the church all day, to go on can come.



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Words of one syllable seem rather infantile for a high school commence-

OUR BOYS AND GIRLS. Strong Little Words.

JUNE 16, 1900.

ment, yet there is nothing weak in this monosyllable speech delivered on commencement day many years ago in an Indiana town. The speaker was a Congressman, a believer in terse language. "This day we close for the year the

Fort Wayne free schools, and we now part with you, the girls and boys we are no more to teach. "I say girls and boys, for when

three-score and ten years have come to you you will be glad to have your say that health and peace of mind have kept your hearts warm that you wear no brow of gloom, are that you wear no brow of gioom, are not borne down with age, but still, in heart, are 'girls and boys.' When these years come-and I hope they will come to all-the tide of time will roll back and tell you of your school-time days, when the fair, the kind and the true found love, but the false heart found no friend, no tongues to praise. These days bring rich gifts to age, and when you shall cease to think of them your fire has burned low and your light has gone out. You have been here taught In the hope that the free schools of Fort Wayne would help to make you of use to your friends and to the world, would give you faith in all that is good and rne and lead you to seek work, for that you must seek and do if you would have a good name, wealth, a home. a charge to keep or a trust to serve. Go with a bold. true heart to seek the work for you to do.

"Keep in mind that the hours to work run through each day and that God's great law of life is, 'In the sweat of thy face shalt thou eat bread. "Now, for you, young man, thi truth is told.

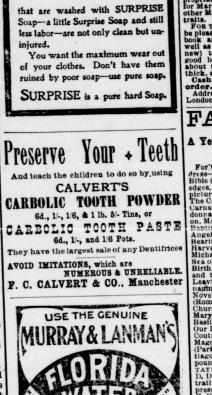
Go where you will through th world and you will find on the from door of shops and mills, of stores an bank, and on ships, on farms, or roads, in deep mines where men to for wealth : where laws are made that make some men too rich and men o worth and work through all our lan too poor ; where men by law are taugh to plot with sin, to spurn the righ that charge and cost and spoil ma make old 'Quirk's' law firms rich where law is so plead that the judg must guess to find what's law, when quacks most fight o'er sick men pains and dead men's bones ; when types are set and none to read th proofs ; where priests do preach ar pray and where schools are taught th Brains Will Find Work Here sign,

Don't fear. Step up and ask f work ; brains will get it. Don't let dare not wait ou I would '-- like the c that loves fish, but dares not wet h

" If it be said, ' What can you do Will you learn a trade ?' say, 'I ha none, but I can learn one and p brains in it.' When you go to a pla where brains should hunt for wo and befure to find it, it may be se to you, 'Do you see that plow? C you hold and drive it deep?' Th blow, in its wise use, gives all m food.

"Do you see that wheel and t crank and those shafts and that pre and do you hear the rush and the h of the steam which moves them ? you make and hold and run then Can you build and drive the wo eels which make the wealth the earth and cause it to roll and float to and fro from place to pla where it is the best for man to use it Can you spin the thread

weave it which makes robes for kin and sliks for the rich and vain dress for the poor and all that s and art have wrought by loom



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RELIGIOUS PROGRESS.

pious pilgrimages, to be active mem-It is instructive, if not altogether edifying, to consider how up-to-date "reformed" Christianity is progress ing. The latest conclusions of "sound historic and literary criticism " of the Bible may be thus summarized :

to the best of your ability according to your state of life. You must say, at least, a short, fervent morning and The old-fashioned worship of the letter of Scripture is a remnant of Ro evening prayer; you must offer all manism — if you please. And the learned Professor Harnack says that your works, your trials and your suffer ings to God by a good intention, and no other remnant of Romanism has for this have you really no time? hindered the growth of Protestantism Daring your work you should not as this one has hindered it." The blaspheme, carry on bad, impure conversations, carse, commit injustice to your employer, nor become drunk. And will you say: I cannot do this my position makes it impossible for me? Canon of Scripture-the catalogue of Books which, taken together, form the Bible — has really noth-ing sacred or authoritative about it. "It owes its exclusive au-thority to the pronunciamento of a On Sundays and holydays of obligation triumphant priesthood." If a Book fails to teach Christ it is worthless, instance, every three months, nourish even though St. Peter or St. Paul wrote your soul by the pious reception of the sacraments. And will you say that this On the other, if it does teac Christ, it is all right, even though is impossible, when you often enjoy a Judas, Herod, or Pilate wrote it. whole day or at least a part of one, in seems a little odd to find these views of pleasure ! My dear Christians, I beg Luther, which were disregarded by you to show your good will, and I will point out to you the possibility. the early Protestants, revived in these days by the reformers of the Reforma I admit that your position and occu pation will not give you as much time tion

II. The doctrine of inspiration is as others have or as much as you would another relic of the superstitions of wish, but do not forget that God looks, Rome. It is a purely human tradi-tion--nothing more. Taken together with the Canon, it has led men to hold above all, to our heart and good will. How many persons are in more limited circumstances than you, and, never as essential to pure religion countless theless, they do, not only what I ask things which are not essential at all--for example the Virgin birth of Jesus but much more. How do they accom-plish this? Ask them and follow their Christ, His descent into hell, and His example, but above all, like them, show Ascension.

Christianity is an enormous and ever-growing body of people outside the Roman Catholic Church conceives

of it consists of the following doctrines: 1. There is a personal God who wants us to lead good lives, but who is too just and kind to punish us if we lead bad lives.

"I beg, I implore of you, that you pers of all the sodalities ; this I believe strive to extend everywhere to be true, but does Almighty God ask tary devotion. We are at this time preparing a new encyclical, which will be, as it were the crowning one of all this of you? No, certainly not. He demands only, that you will serve Him those we have heretofore propounded. We are confident that our words, inspired by our ardent desire for the happiness of all men, may be, with God's help, heard throughout the world and religiously and faithfully put into practice

To the request of Father Cuttat that the Pope would bless his parish and his "dear Protestants," His Holiness replied :

"Most certainly, my dear son. I bless you, first, and in an altogether special manner, and with you all those who are confided to your pastoral care I grant you the privilege to give you parishioners the Apostolic Benediction, with a plenary indulgence applicable to the souls in Pargatory, but only in this jubilee year. At the same time, with all my heart, I bless the Protestants; yes, I bless them heartily. With these words the interview

closed. It had lasted about twenty minutes.

Charlatans and Quacks

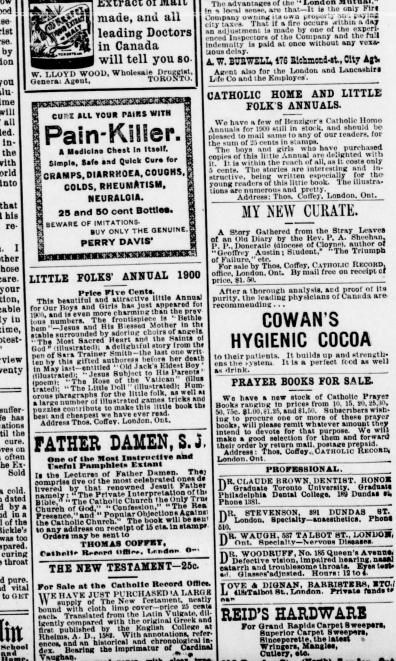
Charlatans and Quacks Have long plied their vocation on the suffer-ing pedals of the people. The knife has pared to the quick; caustic appplications have tormented the victim of corns until the conviction shaped itself-there's no cure. Putnam's Painless Corn Extractor proves on what a slender basis public opinion often rests. It you suffer from corns get the Ex-tractor and you will be satisfied. Sold everywhere.

everywhere. There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs. BE SURE that your blood is righ and pupe a good will and be assured that you too will become good Christians. You will live as such, and you will also die LIQUOR, TOBACCO AND MOR-A. McTAGGART, M. D., C. M. 112 Bathurst St., Toronto. References as to Dr. McTaggart's profes-ional standing and personal integrity per inted by:

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' These things are all shot, through with threads of life-the light of n and art and skill which shines e day more bright and dims all the by some new found light as the y go on."

Wise and strong words, these.

When Edison was a Trainboy.

The successful merchant someth likes to hark back to the old t "when I used to sweep out the sto which I'm owner now," and the po ful politician is apt to remind his lowers that he landed in America one coat and a ragged cap. Ed the wizard of electricity, occasion tells a story of those far off days he was only a friendless trainboy. "Curious how these things back to you," said the great inve

speaking to a group of acqualata 'I recollect a funny thing occurred on one of the old three trains. In my day, you knew, used to run trains made up of coaches—a baggage car, a smo car and what we called the ladies The ladies' car was always last i ring. Well, one day I was car my basket of nuts and apples the the ladies' car-I hadn't sold a th far-when I noticed two young f sitting near the rear end of the They were dandies, what mig called dudes now, but we called 'stiffies' in those days. They young Southerners up North on a as I found out afterward. Behim sat a negro valet, who had a iron bound box beside him on th Probably he was an old family He was dressed in as many color

English flunky. "The young men were compl stopped when they saw me. along wabbling my basket from side as I asked each passenger wanted to buy anything. wanted to buy anything. V reached the Southerners I aske if they wanted some. 'No!' the fellow nearest to me. 'We