

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, FEB. 2, 1883.

NO. 225

## NICHOLAS WILSON & CO.,

### FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock.

ALSO—New Ties, Silk Handkerchiefs, Underclothing, Etc.

## N. WILSON & CO.

### The Roman Catholic Curate.

T. B. SULLIVAN.  
Our country holds good men and true,  
Kind men, just men, and brave men, too,  
We'll give them all the merit due,  
But here's to one well known to you—  
The R. C. Curate.  
The gentle, faithful R. C. C.  
No better man, I think, than he,  
The Irish patriot R. C. C.

We all revere the great Arch B.  
We much admire the deep D. D.  
We know the worth of the P. P.  
But the man we love is the R. C. C.  
The kindly, friendly R. C. C.  
The Church's truest soldier is he,  
The hope of Ireland, bound or free,  
The fearless patriot, R. C. C.

His heart is near the people's hearts,  
He knows their wrongs, he feels their smart,  
And through his veins such outrage darts,  
Oh! firm and true, his courage is he,  
The calm, courageous R. C. C.  
The friend of truth and liberty,  
The peaceful patriot, R. C. C.

The rich man, deep in sin and gold,  
The great man, pompous, proud and cold,  
Take care their doors shall seldom fold,  
On one so pure, so true and bold.  
But, oh, give me the R. C. C.  
The poor man loves the R. C. C.  
The Irish patriot, R. C. C.  
John O'Tuam.

## ENCYCLICAL LETTER

### OF OUR HOLY FATHER LEO XIII.,

BY DIVINE PROVIDENCE POPE,

TO THE ARCHBISHOPS AND BISHOPS OF SPAIN.

To Our Venerable Brethren and Beloved Sons, the Archbishops, Bishops, and other Ordinaries in Spain.  
Venerable Brethren and Beloved Sons, Health and the Apostolic Benediction.  
Many are the points in which the noble and generous Spanish nation has shown itself pre-eminent; but above all others, and worthy of the highest praise, is their preservation through so varied a succession of men and of events, of that love of the Catholic faith with which the prosperity and greatness of Spain have always appeared to be bound up. Of this affection various proofs might be mentioned, but the chief one is that peculiar devotion to this Apostolic Chair which Spaniards have given since the days of the Visigoths, by letters, by their liberality, and by their pilgrimages. The recollection must still be fresh of that recent period when Europe beheld their courage and their piety, at a time when the Holy See became a victim of dire and unfortunate circumstances.

In all this, Beloved Sons and Venerable Brethren, we recognize not only a special grace from God but the fruit of a zeal, and likewise the all-praiseworthy disposition of the people itself, which in these times, so hostile to Catholic interests, clings with the greatest watchfulness to the religion of its fathers as to an inheritance, and does not hesitate to oppose itself to the greatness of the danger with an equal greatness of resolution. Nothing can be more hopeful for Spain, if only these dispositions be quickened by charity and strengthened by a lasting harmony.

### THE NECESSITY OF UNION AMONGST CATHOLICS.

But on this point we cannot suppress the truth; when we mark the conduct which some Spaniards deem themselves justified in pursuing. We experience a feeling akin to that of the Corinthians, the perfect union of Catholics among themselves, and especially with their Bishops, had ever been secure and undisturbed in Spain, and led Our predecessor, Gregory XVI., to address to the Spanish people the well-known encyclical that "the immense majority had persevered in its ancient reverence towards the Bishops and the inferior clergy canonically instituted. But now owing to party rivalry, signs are showing themselves of dissensions which are dividing minds, as it were, into different camps, and greatly disturbing the societies founded for a purely religious object. It happens often that in discussions as to the best manner of defending Catholic interests the authority of the Bishops has not that weight which should belong to it. Sometimes even, if a Bishop recommends or decrees something in virtue of his power, there are people who will submit to it but ill, or even openly criticize it, assuming that he has wished thereby to favor some or hinder others. Yet it is easy to see how important it is that unity should exist among the minds of men, and all the more so that, amid the unfettered prevalence everywhere of error and in the war so violently and insidiously waged against the Catholic Church, it is absolutely necessary that all Christians should unite their wills and powers in resistance, for fear that separately they may be crushed by the cunning and violence of their foes.

Moved, therefore, by the thought of such dangers, we have addressed these Letters to you, Beloved Sons, Venerable Brethren; and we most earnestly call upon you to be the interpreters of Our salutary warnings, and to employ your wisdom and your authority in the maintenance of concord.

### THE RELATIONS BETWEEN RELIGION AND POLITICS.

Here, however, it will be fitting to

recall the mutual relations of the spiritual and of the temporal order, for many minds, on this matter fall into a two-fold error. There are some, for instance, who are not satisfied with distinguishing between politics and religion, but separate and completely isolate the one from the other, and imagine that the one should exercise no influence over the other. Such men, in truth, differ but little from those who desire the exclusion of God, the Creator and Sovereign of all things, from the constitution and administration of the State; and the error they profess is the more pernicious that they thereby rashly delude the State from its most abundant source of prosperity. The moment religion is removed, those principles are of necessity shaken on which the public welfare most of all rests, and which derive their greatest force from religion, among the first of which are government with justice and moderation, obedience from a sense of duty, the submission of the passions to the yoke of virtue, to render to each his due, to leave untouched that which is another's.

But, though this opinion is to be avoided, the contrary error must likewise be shunned of those who identify religion with some one political party and confound these together to such a degree as to look on all of another party as undeserving any longer of the name of Catholic. This is an intrusion of political factions into the august realm of the Church; it is an attempt to break the union of brothers, and to open the gate and give access to a multitude of grievous troubles.

The spiritual and temporal orders being, therefore, distinct in their origin and in their nature, should be conceived and judged of as such. For matters of the temporal order—however lawful, however important they be—do not extend, when considered in themselves, beyond the limits of that life which we live on this earth. But religion, born of God, and referring all things to God, takes a higher flight and reaches heaven. For her will, her wish, is to penetrate the soul, man's best part, with the knowledge of the love of God and to lead in safety the whole human race to that City of the Future which we seek for.

It is, then, right to look on religion, and whatever is connected by any particular bond with it, as belonging to a higher order. Hence, in the vicissitudes of human affairs, and even in the very revolutions in States, religion, which is the supreme good, should remain intact; for it embraces all times and all places. Men of opposite parties, though differing in all things, should be agreed unanimously in this: that in the State the Catholic religion should be preserved in all its integrity. To this noble and indispensable aim, all who love the Catholic religion ought, as if bound by a compact, to direct all their efforts; they should be somewhat silent about their various political opinions, which they are, however, at perfect liberty to ventilate in their proper place; for the Church is far from condemning such matters, when they are not opposed to religion or justice; apart and removed from all the turmoil of strife, she carries on her work of fostering the common weal, and of cherishing all men with the love of a mother, those particularly whose faith and piety are greatest.

### THE AUTHORITY OF BISHOPS AND THE RESPECT DUE TO THEM.

The fundamental principle of this concord of which we speak is at once the same in religion and in every rightly constituted State; it is obedience to the lawful authority which orders, forbids, directs, legislates, and thus establishes harmonious and the diverse minds of men. We shall here have to repeat some well-known truths, which, however, ought not to be the subjects of mere speculative knowledge, but should become rules applicable to the practice of life.

Now, even as the Roman Pontiff is the Teacher and Prince of the Universal Church, so likewise are Bishops the rulers and chiefs of the Churches that have been duly entrusted to them. Each has within his own jurisdiction the power of teaching, supporting, or correcting, and generally of deciding in such matters as may seem to affect religion. For they share in the power which Christ Our Lord received from the Father, and transmitted to His Church, and therefore Gregory IX., Our Predecessor, said of Bishops: "We do not hesitate to declare that the Bishops called to share Our cares are the representatives of God." This power has been given to Bishops for the supreme benefit of those over whom it is exercised; it tends by its very nature to the building up of the body of Christ; and makes of each Bishop a bond which unites in faith and charity the Christians under his guidance at once with one another and with the Supreme Pontiff, as members with the head. Here is a weighty expression of St. Cyprian: "The Church is the people united with its pastors, and the flock that follows its Shepherd;" and another, still more weighty: "None are in the Church, in the Bishop, and if any one be not with the Bishop, he is not in the Church." Such, unchangeable and everlasting, is the constitution of the Christian commonwealth; if it be not religiously maintained, a disturbance of rights and duties ensues as a necessary consequence of the broken association of the members, whose perfect union constitutes the body of the Church, that body which "is built up and knit together by the word of Christ, and grows into the increase of God." We see, therefore, that Bishops should have paid to them that respect which the eminence of their charge exacts, and receive in all matters within their office a perfect obedience.

### THE CLERGY AND POLITICAL PARTIES.

In face of the passions that this movement are troubling the minds of so many in Spain, we exhort, nay, we conjure, all

Spaniards to recall this so important duty and to fulfill it with all zeal. Let those, especially, who are of the clergy, and whose words and example exercise such a potent influence, scrupulously apply themselves to observe moderation and obedience. For he it is known that their toll in the fulfillment of their duties will be most profitable to themselves and efficacious to their neighbor, when they follow in full submission the guidance of him who is placed over them as head of the diocese. Assuredly it is not conduct contrary to the duties of the priesthood to give oneself up so entirely to the delatation of parties as to appear more busy with the things of men than with those of God.

They must, therefore, studiously avoid overstepping the reserve imposed on them by their office. If they only observe this rule faithfully, we are convinced that the Spanish clergy will render daily by their virtues, their wisdom, and their labors, the greatest services at once to the salvation of souls and to the interests of the State.

### RULES WHICH SHOULD GUIDE CATHOLIC ASSOCIATIONS.

We deem those associations peculiarly fitted to aid them in this work which are, so to speak, the auxiliary forces destined to support the interests of the Catholic religion; and we approve, therefore, their object and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defence and encouragement of the Catholic religion, and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defence and encouragement of the Catholic religion, and the energy they display; we ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant.

Such rules of conduct will lead not only the several members of such societies, but also the members of a similar character, to an object extremely desirable. Thus, by the exclusion of party rivalries, the principal sources of dispute will be avoided; and all will be enlisted in the service of one cause, the highest and noblest, among Catholics worthy of the name.

### AND FOR THE CONDUCT OF THE CATHOLIC PRESS.

Lastly it is most important that those who defend the interests of religion in the press and particularly in the daily papers, should take up the same attitude. We are aware of the objects they strive to attain and the intentions with which they have entered the arena, and we cannot but concede to them well earned praise for their good service to the Catholic religion. But so lofty, so noble, is the cause to which they have devoted themselves, that it exacts from the defenders of truth and justice a rigorous observance of numerous duties which they must not fail to fulfill; and in seeking to accomplish some of these, the others must not be neglected. The admonitions, therefore, which we have given to associations, we likewise give to writers; we exhort them to remove all dissensions by their gentleness and moderation, and to preserve concord amongst themselves and in the people, for the influence of writers is great on either side. But nothing can be more opposed to concord than biting words, rash judgments, or perfidious insinuations, and everything of this kind should be shunned with the greatest care and held in the utmost abhorrence. A discussion in which we concern the sacred rights of the Church and the doctrines of the Catholic religion should not be acrimonious, but calm and temperate; it is weight of reason, and not violence and bitterness of language, which must win victory for the Catholic writer.

These rules of conduct will be, in our judgment, of great use in removing the causes which impede perfect concord. It shall be your task, Beloved Sons, Venerable Brethren, to explain Our thoughts to the people and to endeavor to the utmost of your power to make all conform their lives to the rules we have here laid down. We are confident that the faithful of Spain will embrace them of their own accord, as well from their tried devotion to this Apostolic Chair, as from a sense of the benefits which are rightly to be expected from concord. Let them recall the facts of their own history; let them recognize that the glorious exploits of their ancestors at home and abroad could not have been achieved had their forces been scattered by dissensions, and were only possible owing to their perfect union. Animated by brotherly love and all inspired by the same sentiments, they triumphed over the haughty domination of the Moors, over heresy, and over schism. Let the faithful of Spain imitate the example of those from whom they have inherited faith and fame, and show that they inherit not only their ancestors' name but their virtues also.

We believe, moreover, Beloved Sons and Venerable Brethren, that to promote union and uniformity in discipline, it will be well that the Bishops of each province should often deliberate among themselves and with their Archbishop, consult about one another's interests, and, when circumstances require it, address themselves to the Apostolic See whence flow the intellectual and the power of discipline, the light of truth. The numerous pilgrimages which are being projected in Spain will afford a most favorable opportunity. Nothing can, indeed, be more fit to allay dissensions and to decide controversies than the voice of him whom Our Lord Jesus Christ has constituted the Vicar of His power, and the wealth of heavenly graces which flow in streams from the tomb of the Apostles.

But, since all "our strength is of God," join yourselves with us in fervent prayer to God that He may give efficacy to Our teaching and render the people ready to receive it with docility. May the august Mother of God, the Immaculate Virgin Mary, Patroness of Spain, design to favour Our common efforts! May we also be helped by the Apostle St. James and St. Teresa of Jesus, the virgin law-giver and great light of Spanish wisdom, in whom the love of concord, affection for her country, and perfect Christian obedience, were equally conspicuous.

In the meanwhile, as a pledge of Heavenly gifts and in token of Our fatherly good-will, we here lovingly bestow on you in the Lord, Beloved Sons, Venerable Brethren, and on all the people of Spain Our Apostolic Benediction.

Given in Rome, at St. Peter's, on the 8th day of December, 1882, in the fifth year of Our Pontificate. LEO PP. XIII.

### ARCHBISHOP O'BRIEN.

The following are the addresses of the clergy and laity presented to His Grace Archbishop O'Brien, on the occasion of his consecration on the 21st of January.

### ADDRESS FROM THE PRIESTS.

Shortly after the consecration the priests of the diocese of Halifax presented the following address to the Archbishop in the drawing-room of the palace—  
"To the Most Rev. Cornelius O'Brien, D. D., Archbishop of Halifax, N. S.:  
"My Lord Archbishop—We, the clergy of the Archdiocese of Halifax, approach you to-day to offer your Grace our warmest congratulations on the auspicious occasion of your consecration as Archbishop of this metropolitan see. We are aware that your faithful children of the laity will come to bid you welcome amongst them and to tender the assurance of their most loyal and attachment of their chief pastor. But we, who are bound by stronger ties than these, have come with willing hearts to give expression to our affectionate reverence and obedience. Although personally unknown to some of us, your name is familiar to all; for you have already commanded our respect and esteem, as well by your scholarly attainments as by your eminent virtues; and now that you have been appointed to the plenitude of the priesthood and appointed by the Holy Ghost to rule the Church of God in the Maritime Provinces, we recognize in you a worthy successor to the distinguished and sainted prelate who have laid down the crozier which you take up to-day.

We ask your Grace's kind acceptance of the accompanying testimonial, and we beg you to regard it, not for its intrinsic value, but as an evidence of our great respect and esteem for yourself personally, and an expression of our cheerful and zealous cooperation with you in everything that tends to the glory of God and the salvation of souls.

Signed on behalf of the clergy of the Archdiocese,

"PATRICK, MOR. POWER.

### ADDRESS FROM THE LAITY.

After vespers in the afternoon the address of the laity was presented to the Archbishop in the cathedral. As soon as the benediction service was over, ex-Mayor Tobin and Mr. Wm. Compton, the chairman and the secretary of the reception committee, advanced to the foot of the cathedra episcopalis throne, and the chairman read the following address—  
"To His Grace the Most Reverend Cornelius O'Brien, Doctor of Divinity, Archbishop of Halifax:  
"May it please Your Grace—We avail ourselves with pleasure of this opportunity which has presented itself since your consecration, to tender to your Grace the sincere and hearty congratulations of the Catholic laity of Halifax on the great dignity which has been conferred upon you by your appointment to this archiepiscopal see. We desire at the same time, on behalf of the Catholics of the archdiocese, to extend to your Grace a cordial welcome to this metropolitan city. We feel that we have good cause to be gratified at your accession to this important charge. We know that Providence has endowed your Grace with intellectual abilities of no ordinary kind, and that you have put them to their best use. We know that in the renowned College of the Propaganda, whether the choicest Christian intellects of the day resort to complete their training, you outstripped all competitors; that you returned to your native land, you devoted yourself to communicating to others the knowledge of which you had acquired so large a share; that when you retired to the desolate solitude of Indian River you devoted the leisure afforded by your circumstances to the preparation of a work, which shows great learning and skill, and deals in a satisfactory and conclusive manner with the fashionable philosophic or pseudo-philosophic errors of our time, and that you have also taken an active and earnest part in the now almost world-wide struggle on behalf of Christian education.

"As a further guarantee, if any were wanted, that the choice of the Bishops of the archdiocese and of our Holy See has been recently furnished of the affection and esteem of your brother priests, and most particularly of the love and admiration of your parishioners of Indian River and Freetown. It is an additional source of satisfaction and confidence that we have had placed over this see a man in the prime of life, who combines with the prudence and wisdom of mature age the energy and capacity for hard work which are the characteristic of earlier manhood. We are conscious that the duties which will fall to your Grace's lot will be onerous, and will call for the exercise of the high abilities and the wisdom and vigour which you possess.

Amongst other things, we have no doubt but that your Grace will be called upon at no distant day to take action upon a subject with which your training and experience have peculiarly fitted you to deal, that of male education, especially in its higher branches.

"In all the matters which shall engage your Grace's attention in the discharge of your high functions we give our respectful and earnest assurance of such assistance as we may be able from time to time to render, and we shall continue to pray that all the deliberations and labours of your Grace may be under the constant guidance of the Holy Spirit.

"We beg in conclusion to ask you to accept the accompanying small testimonial of our good will, and to bid your Grace once more a heartfelt welcome to our city, to wish you many years of honoured and prosperous life as Archbishop of Halifax, and to subscribe ourselves, on behalf of the Catholic laity of the metropolis,

Your Grace's most obedient and devoted servants,

"STEPHEN TOBIN,  
"Chairman,  
"WM. COMPTON,  
"Secretary."

His Grace deferred replying to the addresses. He will give written replies in a few days.

### A Long Felt Want Supplied.

A new and very important feature in regard to commercial interests has been inaugurated this year at the College of Ottawa, Rev. Father Balland, the director of studies, seeing the necessity of having a department which should put into practice what they learn about banking, mechanics, etc., has succeeded in establishing a department of this kind. One part of the college is set aside for this new institution, and Rev. Mr. McKinnon is at the head of it. He for a number of years was in a like position in Santa Clara College, of California. In the new department of all business transactions. In one room there is a bank with all the appointments to be met with in a banking establishment; in another there is a merchant's emporium, and in a third real estate and insurance offices. During one week some of the students conduct the affairs of the merchandise emporium, and the week following are transferred to the banking house, thence to the other offices, thus gaining an important familiarity with business matters. In a week or two there will be added a brokerage and exchange office. The college is to be congratulated for introducing a system which cannot fail to be of immense practical benefit to its students.

### WESTPORT.

On the last Sunday of the old year, the beautiful church of Westport was filled to overflowing. The occasion was the opening of a mission by the Rev. Father Barber, a Missionary Oblate of Mary Immaculate. During the following week the attendance at all the exercises was very large, many persons coming twice a day for the exercises. Those who neglected the great grace of a mission were very few indeed. For several weeks before-hand the zealous pastor, the Rev. M. J. Stanton, beloved alike by his parishioners and by all who know him, had already insured the success of the mission by his instructions explaining its importance and by his earnest exhortations not to neglect a grace so precious. To him, after God, the faithful people of Westport owe such an inestimable blessing. A temperance society, embracing almost all the grown-up men of the parish, a Cadet society for youth, and an Association of Prayer, to which nearly all the young ladies and the married ladies of the parish gave their names, are among the manifold fruits of the mission. The exercises closed on Sunday, Jan. 7th, after last Mass, by a procession of these different societies, in which a splendid mission cross, which had just been blessed, was carried in triumph, and by the solemn renewal of the baptismal promises by the whole congregation; this was a most touching sight and one that will be long remembered by all who witnessed it. Benediction of the Most Holy Sacrament followed immediately, and then all returned to their homes, their hearts overflowing with joy and gratitude.

The Catholics of Westport are justly proud of their handsome stone church with its matchless spire un surpassed in the country for symmetry and elegance. The beautiful situation of the church is admired by all visitors and there are few finer sights in Canada than the view of the church and the spire with its large gilt cross glistening in the morning sun, as seen from the lake by the traveller on the Rideau route from Kingston to Ottawa, as he stands on the deck of the steamboat, to breathe the fresh morning air.

### WHAT IS SAID OF THE RECORD.

THOS. COFFEY, Esq.,—Dear Sir—Though privileged with the reading of the principal daily and many of the weekly papers of this Province, and being a regular subscriber for two agricultural, and one local paper, yet, since I have become a reader of the Record, I would not part with it in exchange for all the others put together. Its make up and style, like that of nearly all Catholic literature, is so much superior to the standard of secular journals that the person or family that reads it regularly must rise in morals, intellect, style of thought and language, in a manner which cannot be gained by the reading of any other paper of my acquaintance. No Catholic family can afford to be without a good family paper in this age of indifference, skepticism and open infidelity, and none in Ontario can in this respect excel the Record. That it may find a place in the family circle of every home in our province, is the earnest wish of  
Yours sincerely,  
Edmondville, 26th Jan., 1883.  
M. McQUADE.

### DEATH OF HUGH FERGUSON, ESQ.

Mr. Ferguson was born in Ireland, March 10th, 1803, and died at Adajala, Ontario, Jan. 1st, 1883. He was, consequently, in his eightieth year at his demise. This gentleman has been all his life an exemplary Catholic, and has bequeathed to his large and respectable family a rich inheritance of sterling worth. He long and well spent earthly career closed with the death of the true Christian. He expired on the first day of this year, strengthened with all the consolations of his holy religion. Among the many sorrowing friends and relatives who surrounded the death-bed of this fervent Christian was his son, Rev. Father Ferguson, Professor of the Assumption College, Sandwich, and a distinguished member of the Brazilian Association. R. I. P.

### MOUNT HOPE ORPHAN ASYLUM.

We are pleased to be able to insert the following flattering report of the Government Inspector concerning this excellent charitable institution:

ROMAN CATHOLIC HOUSE OF REFUGE.  
The number cared for was 75; males, 31; females, 54. The government grant will be for 1883 \$1,427.53.  
Inspection: This Refuge, which was inspected on the 10th July, 1882, was found to be in its usual excellent state of order and cleanliness. There were 59 inmates in residence; 20 males and 39 females, all comfortably cared for.

### R. C. ORPHAN'S HOME.

Number of inmates cared for, 150; males, 85; females, 65. Admitted from London, 62; County of Middlesex, 6; other counties, 82.  
Dr. O'Leilly's report of the inspection of the Home was as follows:  
There were seventy-three children resident in this orphanage on the day of inspection, July 10th, 1882, all of whom were seen, and all were apparently in excellent health. The house was clean and neat throughout.

The total receipts of both departments of the institution last mentioned above, including the Government grant, were \$14,310.12; expenditures, \$14,253.32; Government grant for 1882, \$915.48.

### FIRST BISHOP OF GRAND RAPIDS.

Rev. Dr. Richter, Chaplain of the Sisters of Charity at Cedar Grove, Cincinnati, has been appointed by the Holy See to be Bishop of Grand Rapids.

And so Gambetta, after all, called for a priest on his death-bed, but it was too late. His infidel friends denied him that great consolation.

Says the Brownsville (Tex.) Valley: The remains of Rev. Peter Corrigan, a Catholic priest, who disappeared some ten years ago, were found last week near La Piedad Ranch in Hidalgo County. Near the ruins were found the father's chains, crucifix and altar, \$18 in money and a saddle. It has always been supposed that he was murdered. May he rest in peace.

The three properties of Lord Herries, Sir Tatton Sykes and Lord Ripon—all three of whom are now Catholics—constitute a continuous stretch of land sixty-eight miles long, reaching nearly across the finest portion of Yorkshire. Another notable conversation to the Catholic faith is also whispered of in London. It is said to be quite important, and indeed sensational, as any of those above named.—Exchange.

Gratifying intelligence continues to reach us, through the Paris Unives, of the improved and improving condition of Catholics in Turkey, under the mild and friendly government of Abdul Hamid. By degrees the old Moslem fanaticism is disappearing. Educated Turks no longer look upon Catholics as enemies, to be at least persecuted, if not exterminated. Many of them seem impressed with a conviction that the God of the Christians is synonymous with their "Allah," and seem striving to reconcile the Christian Gospel with their Koran. The zeal and self-devotion of Our missionaries, since the days of the Crimean War, and especially the examples of the Sisters of Charity, who nursed Mussulmen as well as Christians, have done much towards this gratifying result.

Whenever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.—Pope.