

atures e Laity.

ESS FIRST.—A correspond-
e "Catholic Union and
of Buffalo, in a timely note,
give below, touches upon a
which concerns professional
ess men in other cities as
Buffalo. He says—

into a young Catholic pro-
man's place of business the
and while waiting for the
n. to appear, glanced over
ry wares scattered about
table. I found the "Out-
"Christian Herald," one
other distinctly Protestant
sses, the "Ladies' Home
Youth's Companion," and
the current ten cent mag-
I find the "Messenger of
Heart," "Catholic World
"Donahoe's," or any
holic magazine or period-
the faintest sign. I asked
for this absence of Catholic
and my misguided young
he "didn't believe in mix-
ing with his religion." I
n he thought himself en-
ough credit for his suppo-
sition in displaying the Pro-
videntials; that, to him, was
broadmindedness, while to
holic pauer or magazine
d be mixing religion and
This young fellow has a
e Catholic patronage, and
not say that he should
e table with an obtrusive
of Catholic literature, he
room for at least one ex-
e mass of heretical rub-
or taste and poorer busi-
ness impels him to place
patrons. Why, for exam-
ple, not have a copy of "My
"Luke Delmege," or
good Catholic novel? The
reading of a chapter from
by his non-Catholic cus-
tomers undoubtedly gives them
of Catholic fiction whose
suits the true inheritor of
ould ever keep in mind.
lined to "have it out"
end then and there, but
y and indignation I did
not to a calm discussion,
matter drop with the re-
of the situation had none
a business aspect to him,
well to banish the non-
odicals and feed his pa-
intellectual pabulum to
the "Ladies' Home Jour-
nalf of that calibre. I have
at he considers me a nar-
bigot for daring to im-
gment.

END OF DEVOTION.—In
on "Catholic Devotions"
s Cathedral, Syracuse,
hop Ludden referred to
apparition or vision at
ch caused a great stir
ays, and to pilgrimages
ines in places far from
to the Oswego incident,
adow of a cross was said
a the hier of a devout
man, and where the fam-
o have charged admis-
room, the Bishop said
were not to be credited
e, and that Catholics
se evidences, even if
en their faith. He said
of the opinion that the
smacked of commercial-
gotten up as a mo-
cheme.

ilgrimages to far-away
ing much physical exer-
e Bishop did not disap-
pion practices incident
tions, he was of the
ere are altogether too
pilgrimages, involving
ple and danger, to be
conducive to the real
the Blessed Sacrament,
all Catholic devotion.

attention to the lack of
wn by many Catholics
in the manner in which
selves and when they
compared their style
the performance goes
brushing a fly or mos-
e head or face, and
one to the short and
ent caused by stepping

he had visited many
made sacred by the tra-
Saviour and that he
an apparition or any-
at the supernatural.

his hearers to cultivate
the greatest of all de-
sacrament of the altar
little credence in at-
r making costly and
o distant shrines.

Bequests For Masses An Absolute Gift.

The most sweeping ruling that has been made by an American court concerning a matter of Catholic belief in some time was last week handed down by Surrogate George A. Benton, of Rochester, N.Y., says the "Catholic Union and Times." He holds that a bequest to a priest for Masses for the repose of the soul of the donor is an absolute gift and, in the case under consideration, constitutes a claim against the donor's estate that is collectible by the estate of the priest after the death of the latter.

The case is that of John S. Keenan, as administrator with will annexed of the estate of Rev. James P. Kiernan. Through Murphy, Kiernan & Keenan, he put in a claim for \$500 willed Father Kiernan for Masses by Daniel Lane. Mr. Lane died July 3, 1897, and Father Kiernan May 13, 1900. No proof was offered by either Mr. Keenan or John F. Kinney, representing the estate, as to whether or not the Masses were said.

Judge Benton says: "It is not natural to suppose that the testator making a bequest for such a purpose would so distrust his legatee as to insist that the service should be performed before the money was paid. It would be a violent presumption, nor warranted by the language of the will, nor the circumstances of the bequest, to hold this to be a condition precedent. Such bequests are not upon condition precedent. Ruppel vs. Schlegel, 55 Hun, 183.

If performance does not necessarily precede the vesting estate but may follow or accompany it, or the act may as well be done after as before the vesting, or if it is the intention that the estate shall vest and the grantee perform condition after condition after taking possession, the condition is subsequent. Rogan vs. Walker, 1 Wis. 527.

Forfeitures are not favored in the law. The intention to create conditional estates must be clearly expressed in words importing ex vi termini "that the vesting or continuance of the estate of interest is to depend upon a contingency provided for." Lyon vs. Hersey, 103, N. Y., 264 (270).

A condition precedent cannot be inferred. "The terms of the contract must be clear." Clinton vs. Hope Insurance Company, 45 N. Y., 453 (464).

Nearly three years elapsed intermediate the death of the testator and that of Father Kiernan, the legatee. It must be presumed, he was aware of the contents of the will, as he was named as an executor therein. For it was competent for him to have nearly two years prior to his death taken proceedings to compel the payment of the legacy. There is no direct evidence as to whether or not the Masses were or were not said. It would not be a violent presumption to assume that the Masses were said.

Upon the circumstances surrounding this legacy, and under the authorities above quoted and others, like Howard's Estate, 25 N.Y., Supp. 1111. Van Der Veer vs. McKane, 25 Abb. New Cases, 105. I hold that this legacy vested in Father Kiernan and therefore it passed to his legal representative, who is in position to claim its payment; that if it were an estate upon condition it was a condition subsequent, and no proof of failure of performance has been given. The decree must provide for the payment of the legacy to the personal representative of Father Kiernan. It may be settled and such applications for costs and allowances made as may be advised, by appearance in court or upon two days' notice.

Following is the full text of the decision:—

Daniel Lane died July 3, 1897, and his will was admitted to probate Oct. 25, 1897. In it he makes a bequest "Unto Reverend Father Kiernan of the Cathedral, Rochester, N. Y., the sum of five hundred dollars (\$500) for Masses for the repose of my soul." This is one of similar bequests to other priests. The validity of this is challenged. Father Kiernan died May 13, 1900. He was named as one of the executors of the will of Mr. Lane, but renounced.

This bequest creates no trust. It does not attempt to do that. It is therefore not within the prohibition of those cases like Holland v. Alcock [108 N. Y., 312], which declare such trust provisions invalid for indefiniteness in not naming the beneficiary. It is an absolute gift to the person named and is valid. A gift by will of a certain sum to a priest to say Masses for the testator, being an outright gift to take effect at once, is valid, Sherman, admr., etc., v. Baker, 40 L. R. A. 717.

In McHugh v. McCall, 40 L. R. A. 724, the court says: "We know of no legal reason why any person of the Catholic faith believing in the efficacy of Masses, cannot make a direct gift or bequest to any bishop or priest of any sum out of his property for Masses for the repose of his soul or the souls of others, as he may choose."

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It would be equivalent to a denial of a constitutional right to hold that one who believes in the efficacy of Masses for the dead, and having the right to dispose of his property as he chooses, could not by will make provisions therefor.

To avoid the bequest it must be held to be one made upon condition precedent. The difference between conditions precedent and subsequent always depends upon the intention of the testator. Booth vs. Baptist Church, 126 N. Y., 215 (242).

It is not natural to suppose that the testator making a bequest for such a purpose would so distrust his legatee as to insist that the service should be performed before the money was paid. It would be a violent presumption, nor warranted by the language of the will, nor the circumstances of the bequest, to hold this to be a condition precedent. Such bequests are not upon condition precedent. Ruppel vs. Schlegel, 55 Hun, 183.

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Catholic Knights Win Their Suit.

By decision of the Supreme Court at Madison, Wis., recently, the Catholic Knights of Wisconsin win a suit brought by Emma S. Barry, to secure the payment of a death benefit of \$2,000 carried by her husband.

The constitution and by-laws of the order provide that if a member shall cease to be a practical Catholic or a communicant of the Church he shall be expelled from membership and deprived of all benefits of the order. James H. Barry, the deceased husband of the plaintiff, resided in Madison when he joined the order. Learning of his marriage by a Protestant minister the Madison branch voted in 1893 to expel Barry, but did not formally notify him. He died in 1898, and his widow applied for the death benefit of \$2,000. The lower court held that Barry was not a practical Catholic at the time of his death, because he had been married by a Protestant minister and therefore the widow was not entitled to the benefit. The Supreme Court affirms the judgment.

At this same conference appeared Mr. or Professor, Farmer, of Toronto. He declared that he had visited the Province of Quebec. Then he found two things: Firstly, the incoming religious Orders, that had been expelled from France, made matters worse in the Province of Quebec; and secondly, that "the people would inevitably soon revolt against the Catholic Church." These are two very important facts that Professor Farmer of Toronto discovered in his trip through Quebec. Of course, he does not say what condition existed before the incoming orders had

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Sensational Non-Catholic Ministers' Talk.

(By a Regular Contributor.)

It is wonderful what an amount of attention the Catholic Church is receiving these times from all the representative Protestant bodies. Last week the Pan-American conference of Protestant Episcopal Bishops, had under consideration the best ways and means of dealing with the Catholic Church. One of the worthy bishops ventured the opinion that Catholics in America would soon come to resist the "Italianizing" of their Church. That is a queer assertion, especially coming from a Bishop—that is a man supposed to be educated. What does he mean? To "Italianize" would mean to "nationalize" in an Italian direction the Church. Now history is there to show that the Catholic Church, alone of all churches cannot be nationalized, it cannot be otherwise than universal for all nations, and it cannot, consequently, ever become a State church, or the property of any set, or section, or element in the world. That Rome is in Italy does not change the fact that the Church is universal. Its head centre must be somewhere, in some land, and why not Italy as well as any other? "Ubi Petrus ibi ecclesia;" (wherever Peter is, there is the Church).

But the Episcopalians are mild compared to the Methodists of Chicago, who are after the Church with torch and brand, and want to efface it. And these again are not half as ridiculous as our own Canadian Baptist. Why, last week—on Wednesday last—at the Baptist Convention held at Owen Sound there were some of the very funniest things imaginable said. Rev. S. Sheldon, of Cornwall, declared that in his section of the world they had worked hard, unceasingly and with all their might to convert Catholics to their faith, but so far they had only succeeded "in bringing one soul to Christ." This reminded us of the old Episcopal hymn of "Ninety and Nine," in the fold and the one that had strayed away. We only hope that the Shepherd will succeed in finding that poor lost sheep and bringing him back to the fold.

Then Rev. W. T. Stackhouse, superintendent of Western missions, complained that the French-Canadian Catholics were driving back the Protestants in Manitoba and the Northwest Territories, and soon they would have a Catholic majority out there. This would be a fearful thing, no doubt; but it might lead to the French-Canadian Catholics some day securing control of the education of their children in that country. And if ever such takes place we have no doubt that the Protestant element will find, at the hands of these same Catholics, the "equal rights" that they refuse the minority when they have the power.

But this is not Rev. Mr. Stackhouse's worst complaint. The "influence of Rome" is his terror. It is on the increase he says, and all the foreign people coming into the West "are being seized on by the Catholic Church, and their Romanizing and enfranchisement constitute a menace to the country." What a fearful state of affairs this is. Imagine the menace to Canada in the Romanizing of the immigrants and their enfranchisement. Of course, their being enfranchised gives them the right to vote, and their being Catholics will lead them to vote favorably to their own Church. That is the menace to the country, or to the Baptist cause, which, in Rev. Mr. Stackhouse's estimation is one and the same thing.

At this same conference appeared Mr. or Professor, Farmer, of Toronto. He declared that he had visited the Province of Quebec. Then he found two things: Firstly, the incoming religious Orders, that had been expelled from France, made matters worse in the Province of Quebec; and secondly, that "the people would inevitably soon revolt against the Catholic Church." These are two very important facts that Professor Farmer of Toronto discovered in his trip through Quebec. Of course, he does not say what condition existed before the incoming orders had

made it worse," but it must have been a fearful condition. As to the inevitable revolt against the Church that is to soon take place, he has failed to tell us whether it is the religious orders, or the Catholics of the province, or the Baptists, or all combined that intend revolting against the Church. We would also be curious to know about how long Professor Farmer was in the Province of Quebec. In his journey he has found out so much that even the people of that province know nothing about, that it would be quite interesting to know how much he would have found out had he been in Quebec as a resident for a few years.

So all these various bodies are, acting each on its own hook, waging a crusade against the Church. Even to that poor demented fellow, Dr. John Alexander Dowie, who found a few hundred equally demented people to follow him to New York to convert the city, has made up his mind to go to Rome "to convert the Pope." But we think after their experience of last week's privations in New York, his followers are not likely to invade Rome for a while to come.

If we were to go on, we might fill columns with this sort of matter. On all sides does there appear to be a very panic, a perfect dread of the "increasing influence of Rome." No wonder. The days of Protestantism are surely numbered, and it is an infallible sign of disintegration to witness these spasmodic and general efforts to keep up the courage and hearts of their people. But time and Christ are with the Church. She has waited nineteen hundred years for other results, she can wait another century just as easily. Her inevitable triumph has been promised by Divinity.

Some interesting information in regard to ministerial salaries has been furnished to the Church Economist (New York) by the Rev. Dr. W. H. Roberts, stated clerk of the Presbyterian General Assembly. Speaking for his own church, he says that one hundred ministers receive a salary of \$5,000 or more, three hundred receive from \$3,500 to \$5,000, and seven hundred receive a salary of \$2,000 to \$3,500. "In other words," comments "The Economist," "of the 7,800 ministers, less than one and a half in one hundred are paid \$5,000, slightly over five in one hundred receive \$3,500 or more, and about fourteen in one hundred receive \$2,000 or more."

In comparison to the salaries paid to the ministers those paid to the priests of the Catholic Church are meager. We are not aware that they receive any more than \$1,200 in any diocese. There are some dioceses in which \$1,000 is paid to pastors of important parishes, but generally speaking the salary of a pastor is \$800 a year. In the diocese of Cleveland, as the people know from the financial reports, the salary of the pastors, no matter how large the parish, is only \$700. The pastor does not have to pay for house rent or fuel, but he must pay all the other expenses from his meager salary, helped out somewhat by the offerings that are made. The work of a priest in a parish is as far in excess of that of the minister as the minister's salary is in excess of the priest's.

Money, of course, is not the motive power of the priest's zeal and labor. He has been called by Him who says: "I have chosen you, you have not chosen Me." Yet most people will recognize the fact that considering the state of the markets and the numerous calls made on the priests, the amount of their stipend hardly reaches the demands of justice.

It is well for the people to know that in the calls made upon them and in the sacrifices they have to make, the priest himself hardly gets enough to make ends meet.—Catholic Citizen.

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We are probably on the eve of the greatest war that the world has ever seen. I am opposed to war; I do not believe in war; I hope there never will be another war. But if there can be a just war, it is called for now. Either America and Southern Europe must fight Russia at this time, or concede to her all of Asia.

Although by no means a theologian still I cannot refrain from dwelling a moment upon the thought conveyed in this letter. The Alpha and the Omega: the beginning and the end of all science, for these letters are the beginning and the end of the alphabet—which is the key to all knowledge. The beginning and the end of revealed religion, whether written under inspiration or spoken with Divine authority. When, therefore, Father Bennett told his friend that he would keep the month of the Sacred Heart, from the Alpha (or first day) to the Omega (or last day), he simply meant that during that month, consecrated to the Sacred Heart of Jesus, he would make

special endeavor that Christ might be in all things that he would do, or have, would be in, or for Christ.

There is a wonderful sermon, for all who will pay attention, in that little letter, I am fully aware that it may not have the same interest for others as it has for me. But with me it is the voice of memories that will survive as long as life lasts; memories of a young friend gone to his reward when his sun of life was midway between the dawn and the noon-hour; memories of a good priest whose life had been passed in the solitude of religious duties, meditations, prayers, penances, and the sweetest of all recreations—that mental recreation enjoyed all who love learning and whose generous hearts make them eager to impart the same to others. And these memories entwined two splendid examples; two lives that would be the best models for any man to imitate—each in its own sphere. One the life of the religious, consecrating all his being to God and God's work; the other the life of a man of the world, who went forth to meet and battle with its evils and temptations, clad in the invulnerable armor of a thorough Catholic education and armed with the brilliant and piercing sword of a perfect Catholic Faith. As I now fold the old letter and place it back in the drawer, I feel inclined to breathe a prayer for the soul of he who wrote it and another for the soul of the one who received it.

TRUE CHRISTIANITY.—According to the Paris correspondent of the London "Monitor and New Era," the nuns, whom Combes and his Government have so needlessly and cruelly persecuted are taking their revenge, in some cases, by returning good for evil. On the occasion of the outbreak of the bubonic plague at Marseilles, some weeks ago, sanitary measures of the greatest severity had had to be taken. The Ste. Marguerite Hospital was transformed into a special plague hospital, and a number of nurses were ordered for service there. All the nurses of Marseilles refused to obey the order, and the authorities were in the end compelled to apply to the Bishop of Marseilles, Mgr. Andrieu, for nuns for service in the plague hospital. Mgr. Andrieu selected eighteen among a large number who volunteered, and placed themselves at the disposal of the Prefect and of the Municipal Hospital's committee. In order to appreciate the significance of the incident one should know that a fortnight before the same municipal hospital's committee had voted the expulsion of nuns from all the hospitals of the city. It will also be remembered, that Mgr. Andrieu is one of those whose stipend the Government has lately seen fit to confiscate.

Our readers may recall, that last week we made mention of the remarkable reply of Mgr. Andrieu to the Government, in which he quoted the words of St. Louis of France, to the effect that with regard to those who persecute her the Church has her revenge and her triumph—her revenge consisting of praying for them and her triumph of surviving them. What a timely illustration has been given of this grand principle of elevated Christian charity. Not only does she—through her religious—pray for them, but she risks life, health, ease and everything for them, and she certainly will survive them by centuries. It may be said that the nurses who refused to go into the plague hospitals were not patriotic, nor brave, nor disinterested. How could they be? And who could require the same of them? The profession of nursing is their means of livelihood, for that and no other purpose do they take it up. They may run great risks for the sake of the stipend that they receive; but they are not obliged to incur almost certain death. On the other hand, the nuns do not nurse for gain, nor for a living, nor for any material or earthly reward. They moreover, have the law of obedience that sends them and they simply go. They braved all such risks, the day they made their life-sacrifice and pronounced their vows. Hence the difference; and it is one that only accentuates the more the blindness and the inveterate hatred that characterize the Government, its Premier and all such enemies of God.

FRIENDS.

Do good to thy friend to keep him, to thy enemy to gain him.

Old Letters.

(By a Regular Correspondent.)

This week I have a very short letter to present to the readers; but it is one that has considerable importance, in one sense as to its contents, in another as to personal associations. It was written in 1882 by a good priest now dead. He was a professor of Greek and of English literature in the University of Ottawa during some fifteen or twenty years. Prior to that he had exercised the ministry in Scotland, and for some twenty years had lived in Rome. He was a member of the Oblate Order. A man renowned for his humility and his wonderful learning. He was the most saintly man I ever met. And if any of the hundreds who knew him, read this column, they will agree with what I say when they shall find who he was. I refer to Rev. Father Bennett. I said the most saintly man; he was midness personified, he was the incarnation of humility and obedience, he was the profoundest scholar I had ever come in contact with. His knowledge ranged over the fields of literatures. As to English he was a master and a walking encyclopaedia; as to French he was equally erudite; Greek he read as fluently as Latin, Italian, Spanish and Portuguese. While he could take an English volume, and without the aid of a dictionary, and without any hesitation he could read it off in any of the other languages. And with all that learning, he was as simple as a child. This is the man—the saintly man—who wrote the following short letter to a friend of mine. That friend gave me the letter to read and told me that he would come in for it in a few days. He never did, because in a few days after that he was in the hospital, and in a few weeks he was in his grave. His soul had gone to join that of his old-time correspondent, and two bright souls met on heaven's confines when they came together in the Peace of God.

"Ottawa, 1st June, 1882.

"My Dear Friend,
I cannot accept your kind invitation as our vacation does not commence until the last week of this month. But I will be with you in spirit, from the Alpha to the Omega of this month. This is the month of the Sacred Heart, and I am thus reminded that the One represented to us in that Sacred Heart was and is and will ever be the Alpha and Omega of all things. May this be a happy month for you prays your attached friend.

W. M. BENNETT, O.M.I."

That is all. There is nothing in the letter to tell us what the invitation was, nor what his friend was going to do during that special month. But the character of the writer of that letter stands out in grand relief upon the simple page.

It is now twenty-one years since those lines were written. Twenty-one years ago Father Bennett said to his friend that Christ was the Alpha and the Omega of all things. Nineteen hundred years before Christ had said the same thing. Himself. And now, in the year 1903, the successor of St. Peter, Pius X., writing his first encyclical says that what he desires is to see Christ in all and all in Christ. The same idea, the same great Catholic sentiment, which, in its different forms, and expressed at different times, and under such different circumstances, goes to show the unity of thought as well as of principle in the eternal Church.

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special endeavor that Christ might be in all things that he would do, or have, would be in, or for Christ.

There is a wonderful sermon, for all who will pay attention, in that little letter, I am fully aware that it may not have the same interest for others as it has for me. But with me it is the voice of memories that will survive as long as life lasts; memories of a young friend gone to his reward when his sun of life was midway between the dawn and the noon-hour; memories of a good priest whose life had been passed in the solitude of religious duties, meditations, prayers, penances, and the sweetest of all recreations—that mental recreation enjoyed all who love learning and whose generous hearts make them eager to impart the same to others. And these memories entwined two splendid examples; two lives that would be the best models for any man to imitate—each in its own sphere. One the life of the religious, consecrating all his being to God and God's work; the other the life of a man of the world, who went forth to meet and battle with its evils and temptations, clad in the invulnerable armor of a thorough Catholic education and armed with the brilliant and piercing sword of a perfect Catholic Faith. As I now fold the old letter and place it back in the drawer, I feel inclined to breathe a prayer for the soul of he who wrote it and another for the soul of the one who received it.

TRUE CHRISTIANITY.—According to the Paris correspondent of the London "Monitor and New Era," the nuns, whom Combes and his Government have so needlessly and cruelly persecuted are taking their revenge, in some cases, by returning good for evil. On the occasion of the outbreak of the bubonic plague at Marseilles, some weeks ago, sanitary measures of the greatest severity had had to be taken. The Ste. Marguerite Hospital was transformed into a special plague hospital, and a number of nurses were ordered for service there. All the nurses of Marseilles refused to obey the order, and the authorities were in the end compelled to apply to the Bishop of Marseilles, Mgr. Andrieu, for nuns for service in the plague hospital. Mgr. Andrieu selected eighteen among a large number who volunteered, and placed themselves at the disposal of the Prefect and of the Municipal Hospital's committee. In order to appreciate the significance of the incident one should know that a fortnight before the same municipal hospital's committee had voted the expulsion of nuns from all the hospitals of the city. It will also be remembered, that Mgr. Andrieu is one of those whose stipend the Government has lately seen fit to confiscate.

Our readers may recall, that last week we made mention of the remarkable reply of Mgr. Andrieu to the Government, in which he quoted the words of St. Louis of France, to the effect that with regard to those who persecute her the Church has her revenge and her triumph—her revenge consisting of praying for them and her triumph of surviving them. What a timely illustration has been given of this grand principle of elevated Christian charity. Not only does she—through her religious—pray for them, but she risks life, health, ease and everything for them, and she certainly will survive them by centuries. It may be said that the nurses who refused to go into the plague hospitals were not patriotic, nor brave, nor disinterested. How could they be? And who could require the same of them? The profession of nursing is their means of livelihood, for that and no other purpose do they take it up. They may run great risks for the sake of the stipend that they receive; but they are not obliged to incur almost certain death. On the other hand, the nuns do not nurse for gain, nor for a living, nor for any material or earthly reward. They moreover, have the law of obedience that sends them and they simply go. They braved all such risks, the day they made their life-sacrifice and pronounced their vows. Hence the difference; and it is one that only accentuates the more the blindness and the inveterate hatred that characterize the Government, its Premier and all such enemies of God.

FRIENDS.

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