THE BAPTISTS.

The Rev. Mr. McNeil, Baptist. mentioned in the letter herewith appended is evidently a man of the same nould as the reverend editor of the Presbyterian Review, of Montreal, who, then brought to task for publishing landerous statements concerning the elergy of the Province of Quebec, ad mitted that his correspondent was merely writing fiction. We have some very peculiar specimens of Christianity in this Canada of ours. A pity it is that there are so many of them!

To the Editor of The St. Thomas Times :

To the Editor of The St. Thomas Times:

Dear Sir - In your report of Thursday's proceedings at the Women's Baptist Home and Foreian Missionary Convention in this city, the Proceedings of the Women's Baptist Home and Foreian Missionary Convention in this city, the Revision of the Canabara that the Alleged Homen's Baptist Homen's Baptist Canabara West of the Catholic Church in general, and the salleged that a priest took a Saan-sinavian's Bible, procounced it a "bad book" which should not be read, threw it on the ground, and stsimped upon it.

We have not far to go to find the attitude of the Catholic Church towards the Bible. Your own issues of last manch. Mr. Editor contain a synopsis of Rev. Father West's exhortation to his flock to neglect not the diligent reading of their Bibles. Cheap editions of the Holy Goppel are constantly advertised for sale in the Catholic Record. Father Ricksby, himself a Jestii priest has an article in a recent issue of The Month magazine, entitled "The Gospel in the School room" in which he declares that the intelligent study of Holy Scripture always provides the best kind of a ground for solid plety.

The Rey S, Blagden, a non Catholic clergy.

is the School-room in which he declares that the intelligent study of Holy Scripture always provides the best kind of a ground for solid plety.

The Rev. S. Blagden, a non Catholic clergy man of Boston, writing in the Milford. Connecticut Citizen, said: "Having made the Society of Jeeus' a matter of careful reading and study, and having known them personally for years. I am persuaded that the Jesuits, though much persecuted, defamed, denounced, and abused, still represent the hightes, type of spirituality in the Catholic Church." Senstor Vest speaking on the Indian question before the United States Senate, said: I do not speak with any denominational prejudice in favor of the Jesuits. I was taught to abhor the whole society. I was raised in that good old church which looked upon the Jesuit as very much akin to the devil; but I say that eut of eleven tribes I saw, where there were Jesuit missions, you find farms civilization; the relations of husb and and wife, parent and child, scrupulously observed. One cunce of experience is worth a ton of theory—and—this I saw and know."

By why go on I Nobody wants a controversy Ils a poor business as a ruie; but do please Mr MacNoill, give us merely the name of that priest, ard of the Standinavian together with time and place. I sittle to ask.

Yours truly.

A CATHOLIC LAYMAN.

YELLOW JOURNALS.

At the breakfast table each morning Canadians are treated to a goodly share of the reports of the horrible crimes taking place in New York and other large American cities. This may be, and is, no doubt, from a certain point of view, newspaper enterprise. One publisher is determined to outdo his neighbor by serving up a daily dish of horribles, and his neighbor thinks he should keep up with the procession. Some of the Toronto papers and one in Montreal, are followers of Hearst, the prince of yellow journalists. Does this serve any good purpose? Not at all. It merely gratifies the ap petite of those who are fond of the sensational. And this, we suppose, will continue until such time as the public will take action and put a ban upon literature that is becoming destructive of those finer qualities in the rising generation which tend to make manly men and womanly women. The following article from London

Truth is very pertinent: "Why should the devil have all the newspapers? Accounts of wars, disputes, murders, suicides, divorces, frauds and scandals, together with the sand scandars, together with the latest betting and the prices of speculative stocks, nearly fill the columns of most journals. Yet every competent observer, from time immemorial, has decided that there is more good in the world than evil. Is there not room, therefore, for such a daily newspaper as should direct attention to the gener osity, self-sacrifice and heroism of life?

Such a newspaper should be devoted to the cheerful sides of life. Its report ers would hunt out all that is ple and the editor would do his best to encourage the public to look at things at

There are very few murderers : the minority are thieves, not the majority; the amount of premeditated villiany is comparatively small; there is more kindness than unkindness in the world, and in most lives there are more agree able than disagreeable incidents, only we are inclined to brood over the latter and forget the former. A newspaper edited on such lines would start its readers in a cheerful mood each morn ing, and nothing is more contagious an cheerfulness nor more necessary to

A Fervent Effort

success.'

The memory of the pitying love wherewith the Sacred Heart regards the suffering souls must be powerful to awake in us all this month a fervent effort of charity. Striving even to make amends for past indifference let us listen at last to the " Voice of the knocking at our hearts, and yield to Him those alms for His suffer ng members which have been given too meagerly before. Remember, that it is "a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

On His Dignity.

As a large ocean - going steamer was making her way down the Clyde the officer in charge found his passage blocked by a dirty looking, empty ballast barge, the only occupant of which was a man sitting smoking a short pipe. Finding that he did not make any effort to get out of the way, the officer shouted im in true nautical fashion. Taking the pipe from his mouth, the

'An' is it yerself that's the captain

was the reply, "but I am

ROME AND THE SCOTTISH UNIVERSITIES

The annual Conference of the Catho lic Truth Society of Scotland was held in Aberdeen on Sept. 20 Major-General Lord Ralph Kerr.

B., as president of the society Scotland, gave an address of welcome to the members to Aberdeen.

The principal speakers were the Rev. Sir D. Oswald Hunter-Blair, Bart., O. S. B., and the Most Rev. Father David, O. F. M. Father Hunter-Blair, in his speech, dealt with the subject of "Tne Holy See and the Scottish Universities." The following is a part of his address :

If then, during the fifteenth and the first half of the sixteenth centuries, the relations of the Popes with the great centres of learning on the Continent were so close and intimate as we have described, we should expect to find evidence of this connection in the early history of our Scottish Universities, of which the three oldest were all founded during the period in question. This evidence, heedless to say, is not This evidence, heedless to say, is not wanting from the very beginning of their history. Taking them in the order of their foundation, we have first the University of St. Andrews, founded in 1411 by Henry Wardlaw, Bishop of that Sie. The Primate of Scotland was the founder, and his act of enlightened munificence was ratified by the National Parliament. But the University did not come into actual existence until the seal was set on the work of foundation by the necessary sanction of the Pope, or rather—for in those t ub-lous times there were three caud ates for the Papacy—of him who, under the name of Benedict XIII., was recog ed by Scotland as the rightful Pon Benedict, by a Bull dated from h residence in Aragon, formally erected

the New University in the City of St.
Andrews, being persuaded, as the Bull
sets forth, of its suitability for such an
institution "by reason of the peace and quietness flourishing in the said city ' quietness flourishing in the said city?'—it must be remembered that the game of golf was not invented until nearly two centuries later—"its abundant supply of victuals, and the number of its 'hospitia' and other converiences for students." Other Papal Bulls accompanied or followed that of foundaries. panied or followed that of foundation corceding special privileges to the University, confirming those granted by Bishop Wardlaw, and entrusting the execution of the Pope's commands to the About of Arbroath, the Arch deacon of Galloway, and the Provost of the Col legiste Church of St. Mary of the Rock at St. Andrews. The citizens, laity and clergy alike, welcomed these Papal favours with joy. The Bulls were read aloud in the refectory of the Canons Regulars; a solemn "To Deum" was chanted at the High Altar of the Cath edral; and the good people expressed their gratitude and satisfaction by bon-fires and convivality—"bibentes vinum cum lectita" ("drinking wine with glad ness"). Forty six years later a second college in St. Andrews, St. Salvator's, was tounded by the learned and holy Bishop Kennedy. Already approved by Pope Nicholas V., this foundation was, in September. 1458, formally confirmed by Pius II. (Ænaes Piccolomini), who has an interest for us as the call. Paper with ever visited Scotmini), who has an interest for us as the only Pope who ever visited Scotland. Prior Hepburn, in 1512, founded with the sanction of Julius II., St. Salvator's College, now united with St. Leonard's: and finally, in 1537, Pope Paul III. erected the new College of St. Mary of the Assumption, during the primacy of Archbishop James Boaton. As late as 1552, but eight years before the downfall of the Catholic Church in Scotland, we find Catholic Church in Scotland, we find the Roman Pontiff (Julius II) with the same tone of unquestioned author ity, confirming certain endowments

granted to St. Mary's College by Arch bishop John Hamilton. It was the same enlightened Pope — Nicholas V., whose encouragement was the cause of the foundation of St. Sal world than evil. Is there not room, the cause of the foundation of So. So. the fessed members of the Catholic Church therefore, for such a daily newspaper as Good News, which should deal with the time, i. e., in 1450, issued his Bull in Europe, there is German with 10,000 00 of Catholics strongly with 15,000 00 of Catholics strongly with 10,000 00 of Catholics strongly with 10,0 confirming the erection of the Univer sity of Glasgow projected by Bishop Turnbull. Lord Hamilton, ancestor of the Duke of Abercorn, endowed a col-lege on the old site, in High street, where the University buildings rewhere the University bullings leaving mained until they were swept away forty years ago. Another college was afterwards added, and Queen Mary gave a large grant of land to the Uriversity. If, in spite of these endowments, the University of Glasgow — which, by the way, the Papal Bull of foundation expressly declared to be modelled on that of Bologna—was a comparative failure for the first cer tury of its existence, this seems to have been the fault of neither Pope, Kings, nor Bishops, who all at various times showed their interest in its work and progress. Local circumstances and serious defects, both in organization and in discipline, impeded its suc-cess for a long period after its founda-tion; and whatever may be now its importance or prestige, it could not com pare, at the period we are considering, with St. Andrews or with Aber deen, the latest founded of the three pre-Reformation Universities of Scot-land.

Six years before the close of the liteenth century, William Elphinfifteenth century, William Elphin-st ne, Bishop of Aberdeen, one of the most distinguished prelates who ever adored the Scottish Church, founded in his cathedral city a University which in the completeness of its equipme and the wide scope of its organised machinery of study (all the four facul-ties of theology, law, medicine, and arts being duly represented), met the growing demand of the age, not only for a thorough education for church-men, but a liberal culture for laymen as well. Elphinstone had known Glas gow University well, both as student and Professor; and recognizing the comparative failure of that establish ment, and the errors inherent in its constitution, he was able to avoid them in his own University, for which he took not Bologna but Paris as his model. Needless to say, his first care was to obtain the authorization of the Supreme Pontiff for the new Institution, and this was granted in 1494 agnosticism, rapidly fall into apostasy, by a Bull issued by Alexander VI.

The preamble to this Bull is very interesting reading, and if the Pontif, writing from the centre of Christendom.

where culture and learning were t their highest, under the influence of the Renaissance, depicted in almost too dismal colors the condition of the North eastern part of the kingdom of Scot-land, "separated from the rest of the kingdom by arms of the sea and very bigh mountains, in which dwell men rude and ignorant of letters—et fere indompti (almost savages)—his Hol ness, nevertheless, showed good and substantial reasons—reasons amply justified in the event—for believing in the benefits likely to accord from the new foundation. likely to accrue from the new founda-tion. There is a certain pathos in the tion. There is a certain pathos in the light of future events—in the aspirations to which the Popes gave utterance, in various forms of expression, in every one of their Bulls relating to our Scottish Universities: namely, their hope (to quote the words of Benedict XI(I.) that the Catholic faith in Scottand "by the impregnable wall of doctors and masters by whom it was to be surrounded might be enabled to withstand heresies and errors and grow trong." It was unhappily, in the Universities of Scotland, and especially n the most venerable of them all, that the ancient Church, in days of stress and storm, was to find her bitterest enemies. But half a century was to elapse after the foundation of the last of the Catholic Universities of Scot land when the storm burst, and the old state of things, during which these ancient seats of learning had flourished under the direct protection of the Apostolic See, passed away for ever.

SPIRITUAL CONQUESTS OF A CENTURY.

CTS AND FIGURES WHICH BEAR WIT-NESS TO THE CATHOLIC PROGRESS ALI OVER THE WORLD.

The Jesuit Father Forbes, of Paris, has published a notable book, "The Catholic Church in the Nineteenth Century," which proves, by incontro vertible statistical comparisons, that the Church has made wonderful pro gress during the past century. The work is reviewed as follows in the Civilta Cattolica of Rome:

"Father Forbes contrasts the state of the Church in the beginning of the nineteenth century with its condition now. The earlier picture was not a pleasing one: Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a remendous difference in the Church itself! Turkey has but 25 000,000 in habitants to its 40,000,000 in 1800. From Afghanistan to China, liberty has made it possible for Catholic mi sionaries to spread the faith among 300,000,000, the Catholic natives now numbering 2,250,000, as against 500 000 in 1800. In Indo China alone the Indigenous Catholic population has risen from 300,000 to nearly 1,000,000. Australia and New Zealard, which were without priests in 1800, are now the home of 1,000,000 Catholics, and the islands of Oceanica can boast 100 000 members of the faith in their poon lation of 5,000 000. Japan, since 1879, has added 50,000 to her original number of 4,000 Catholics, and China proper boasts nearly 2,000,000 members of the Cathelic Church. Africa, which was almost entirely Moslem in 1800, except where it had come under 1800, except where it had come under English influence, and here the Cath-olics were persecuted, has now a fol lowing of the Church numbering 2-000,000, with six vicars apostolic and a

splendid hierarchy.
"Marvelous are the progressive re-"Marvelous are the progressive results in both Americas. The Catholic churches of South America, with their 40,000,000 members, have awakened from their torpor and give promise of splendid increase. The Catholics the United States numbered in 1800 1 bishop, 40 priests and 40 000 Catholics. To day there are 94 bishops, 11,817 priests and some 14,000 000 coned members of the Catholic Church. organized. Belgium with 10,000 000 almost exclusively Catholic, and Hol land, which banished priests and per ecuted Catholics in 1800, has 100 000 There has been a great numerical increase of Catholicity in Scandinavia and Switzerlan!. Even in the Balkan states in the last century, the Church gained many new adherents; in Roumania, nearly 150,000; Bosnia and Herzegovina, over 275 000; Bulgaria, 26,000; Greece, some 15,000."

The Catholic Church in Germany,

Father Forbes states, was long retarded in its advance by the hatred and persecution of Bismarck. "Without Windthorst," he says, "the Central party in Germany could never have party in Germany could never have become what it is. He was a man of Providence, and all modern German Catholicity and her grand organization moves practically on plans con-

ceived by that great man."

According to the great Jesuit, the young Catholic Church of the United States will, it is morally certain, play in the near future, the principal role in the destinies of the world's Catholicity. America, he says, has disproved the maxim that "the law is atheistic;" by declaring that she would stand for re ligious liberty, she by no means de elared for atheism, as certain European nations have done. Her wondrous re ligious progress is evidence of her good spirit. He recalls, however, what Leo XIII. said of the American Catholic Church in his encyclical of January, Church in his encyclical of January, 1895, that "however worthy the Catholic Church in America was of encomium it did not respond to the exact conception of the Church, and it could not be held up as a model of the best kind of church. He goes as far as to express a great tear for the future of the Catholic Church in America. He save:

olic Church is America. He says:
"There are 800,000 Free Masons and
millions of Spiritists in the United States. Their hatred of Catholicity is intense and the energy they display in throwing obstacles in the way of its advance is equally great. Add to the fact that agnosticism is rife, the corollary that Catholic emigrants, influenced by this

Fruit-a-tives Limited - Ottawa. ical strength of the Catholic Church in America is much less than it might have been."

of Catholicity keep step together. Whether we Catholics will it or will it not, the dominant influence in our re-In regard to England, Father Forbes public in fifteen or twenty years will expresses his belief that the Anglican Church is only waiting for the oppor-Catholic. The numerical increase by Catholic. The numerical increase by immigrants and by birth, in comparison with Protestants, in the United States will bring this about of themselves. What a fearful responsibility this throws upon us here! The molding of tune moment to pass over to Rone.
In seventy years more than 16,000 conversions to the Catholic faith have taken place among the Anglican clergy." As for France, he refuses to believe that she is "lost territory." the destiny of our promising great re-public is being placed by God's provid-ence in our hands. Many far seeing "She is," he says, "certainly full of religious vitality even to-day, and will do greater things in the twentieth century than she did in the nineteenth." men begin to see this, and, what is almost incredible, seek to prepare the way for it, though they are not Cathoway for it, though they are not extra-lic. There has come a favorable change in the American people, as a people, in their attitude toward the Catholic Church "—The Missionary.

232 Cooper St., Jan. 8th, 1906.

You know what fearful trouble I have had all my

life time from constipation. I have been a dreadful sufferer from chronic constipation for over thirty years

and I have been treated by many physicians and I have taken many kinds of proprietary medicines without any benefit whatever. I took a pill for a long

time which was prescribed by the late Dr. C. R. Church, of Ottawa. Also for many months I took a pill prescribed by Dr. A. F. Rogers, of Ottawa. Nothing seemed to do me any good. Finally I was advised by Dr. Rogers to try "Fruit-a-tives", and after taking them for a few months I feel I am completely well

I ever took that did me any positive good for constipation. I can conscientiously recommend "Fruit-atives" to the public as, in my opinion, it is the finest medicine ever produced.

There was but one consuming thought in Father Hecker's mind, and that was CONFESS THE FAITH.

It is in very exceptional circumstances that Catholies are obliged by their religion to be martyrs, but at all times they are bound to confess the taith. Our Blessed Lord promises that He shall proclaim before His Father in Heaven the names of those who confess War. It reflects that h peful spirit that was the dominant trait of Father Him on earth. There is nothing so de-Hecker's religious lite. He was an American through and through, and own sense of self-respect as the cowardly act of endeavoring to conceal our re-ligion for fear of offending non Cath-olics. How many there are who refrain from lifting their hats in honor of the consequently a firm believer in the providential mission of the American government, as well as of the fact that Blessed Sacrament when passing a Catholic Courch because of the presense of non Catholics or infidels! How often it happens that Catholic men, and " The (Civil) war has shoved ahead even Catholic women, eat meat on Fridays against the dictates of their ervative men and women of the counconsciences because they find themseltry to the real character of our holy ves in the company of non Catholic

Last year in a West Baden restaur-Last year in a west batter restaint a religiously mixed party sat down to a substantial meal of roast beef on a Friday atternoon. Some of the Catho lie members of the party were well known as prominent politicians of Cook An old Irishman who was in the restaurant at the time, and who knew them well, could not restrain his right eous indignation. He made his way to the dining table, and in a voice that sounded like a thunder storm, and that might have been the voice of one of the greater prophets; uttered picturesque naledictions and bitter denunciations

deavoring to form a league of 11 Pro
testants against the feariul strides of
Romanism, 'the Man of Sin,' the archenemy of civil and religious liberty!
It will end in their more complete overthrow. Let the heathen rage.
'First of all, the prediction of your
Eaglish folk, fightingly, financially, and
politically, about this country do no
credit to your prophetic gitts. We are
on our feet again, more powerful than
before, more sober, and perhaps all the
more dangerous. The youth of the coun "Ye canines," he cried, using how-ever, the Anglo Saxon term; "'tis in a kennel ye ought to be. I knew ye in yer fathers' homes where ye had ittle meat, but where at least ye ate honest And tis little meat ye could have now if every man had his own. Ye swindling thieves, ye have no respect for God, or decen man, but ye would make a genuflection to his satanic majesty." No man can hope to win the respect of others. the respect of others by compromising his holiest convictions and principles

The Catholic religion is not meant to be practiced merely in the Church and in the bedroom ; the true Catholic, who is a true man as well as a true Christion, will take off his hat in public in the presence of sacred things, will abstain from meat on Fridays in the public restaurant as well as in the bosom of his family and will recite the Angelus as princes and kings are proud to do ever in the public thoroughfares, when ells summon him to raise his mind and heart to his Creator, Preserver and Benefactor.—New World.

religion in a more favorable aspect in all sections of the country—how strange Retribution may come from any We never had so many conversions in all parts of the country, and, from all opinions, as at present. The crumbling of Protestantism and the advancement imbruted urchin at the street corner can inflict it; surely help and pity are and unadulterated, the truth not minimarer things—more needful for the mized, not weakened.—Rev. M. F. righteous to bestow.—George Ellot.

N THREE MONTHS "Fruit-a-tives" did what Doctors and drugs failed to do in THIRTY YEARS.

"Fruit-a-tives" cured the Hon. John Costigan of the worst case of chronic Constipation that the leading physicians of Ottawa ever saw. "Fruita-tives" gave this famous statesman what he had not had for 30 yearsperfect health.

Mr. Costigan gives the credit where credit is due-to "FRUIT-A-TIVES" -the one remedy that can, and does, cure Constipation.



are the only remedy in the world really made of fruit. Juices of fresh Apples. Oranges, Figs and Prunes are so combined that the well known medicinal action of the fruit is increased many times. Tonics are added, and the whole pressed into fruit liver tablets.

"Fruit-a-tives" owe their wonderful power, and their wonderful success, to the fact that they are made of fruitthat they ARE fruit, INTENSIFIED.

It is the medicinal principles of fruit that can restore the great eliminating organs—the Kidneys, Bowels and Skin—to their normal condition. That is why "Fruita-tiyes"—made of fruit—cure Constipation and cause the bowels to move naturallycorrect all Stomach, Liver, Kidney and Skin Troubles-and build up the entire system.

If you are suffering as the Hon, John Costigan did—CURE YOURSELF as he did—with "Fruit-a-tives."

50c. a box—or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

JOHN COSTIGAN.

102

FATHER HECKER'S LIFE

THOUGHT.

devise ways and means of bringing

the American people within the true fold. It seemed so to possess his mind

that his correspondence was full of it.
The following passage is taken from a
letter written to an English friend

shortly after the close of the Civil War. It reflects that h peful spirit

America would be one day dominantly

Catholic. His words have in them the

our religion one generation. It has opened the eyes of the sober and con

taith. The number of conversions on

both sides during the war has been

very great. The Catholic religion

stands in a very different attitude be-fore the people, and in a most favorable light in contrast with Protestantism.

The ministers feel this, and Episco-palians, Presbyterians, etc., are en deavoring to form a league of 11 Pro

more dangerous. The youth of the country is passed, and war has suddenly placed us in our manhood, more coa-

cious of responsibility, of our strength,

"I was glad when I heard that the

two attempts to lay the cable across the Atlantic were failures. The in-

fluence of Europe over our people was too great, and would have hindered our

free development. Lay a dozen across the Atlantic now, and all the bester.

The preponderance of magnetism will

duce the raw material in greater abund

ance than ever, but add also to its

did not. As things are, and likely to be, our country was never more pro-mising; never so much so.

recent struggle has placed our

now from the new to the old world. Be not surprised if in ten years, more or less, New York turns up to be

Anancial center of all the world.

and the greatness of our future.

tone of a prophet. He writes:

Numerous authorities Abbot Gasquet cities to show how prevalent was the custom of hearing Mass daily among the peo le of pre Reformation England. he tells about the reverent and indeed religious manner in which meals were partaken of, quoting the opinion of Richard Whytford, a writer of that period, that meal time in a Christian tamily could not be spent better than upon inculcating the religious duties and knowledge which purents are bound to see that their children know. "It is unnecessary to go through the day in any well-constituted family in Cath-olic Eugland," says Dom Gasquet. "Work was ever insisted upon as ne-

cessary in God's service, and work was savored, so to speak, by the remem-brance of God's presence. The two orders of the natural and supernatural orders of the natural and supernatural were not so separated as they are gen-erally supposed to be to day. Of course there are many in our day who no doubt keep themselves in God's presence, but whilst I believe that most will allow that this is the exception, in the ages of Faith it was apparently and, if we may judge from the books of instruction and other evidence, God was not far removed from the threshold of most Catholic families in pre Peformation days. there were exceptions, perhaps led as wicked lives as now, but there is obviously something about the family life of which is lacking in this. There was the constant recognition of sanctifying presence in the family—of this I have spoken—and over and beside this there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue, of which, alas, the modern counterpart of the old English home knows so little. On the faith of those simple and generally unlettered people there was a bloom—I know of no better word to express what I see—a bloom, word to express what I see—a bloom, which perished as one of the results of the religious revolutions of the six-teenth century."—Sacred Heart Re-

" Your Remnants."

Cardinal Gibbons has a keen sense of humor. Receatly he was a guest of a layman friend, Frank Murphy, in Roland Park, Baltimore's most beautiful residence suburb. In the Murphy hone is a butler of Mrs. Partingtonian In the Murphy proclivities, and on the church digni-tary's former informal visits to the Murphy home its mistress had been under the necessity of reminding the obtase servant that the distinguished guest was to be addressed always as

On the present occasion, when the Cardinal rang the ball, the man of impassive contenance answered, received the eard, and, turning, announced to Mrs. Murphy, "Please, mur, your

remnants has come." No one enjoyed the joke more thoroughly or laughed more heartily at it than did the genial Cardinal himself.

The Gospel of Christ must be for The Gospel of Unrist must be for-this age and country what it was for-the nen of the golden Augustine age, the conquering Roman, the cultured. Greek, the cunning Scribe and Phari-see. The Gospel that will overcome-the world to day will be that which overcame it long ago — the truth pure and unadulterated, the truth not mini-