

vious occasions, for the number of persons who from loss of property and of sustenance is estimated hundreds of thousands, women and children. It is to the effect that a secret treaty with the former power against attack from any ally England. In this appears at the present truth, though it is difficult to Turkey would to the arms of Russia, in so long desirous of achievements on Turkish

been seen whether or not are true. Meanwhile affairs has brought forth one another expression on the situation. He just published, that the wickedness of the Sultan but he has gained an over the powers to led disgrace and de-

olly abandon the hope is darkness light will matter rests with whom surely all should prayers in behalf of eatures."

**MISS MARY TERESA FOITNEY, HESPEL.**

ceived from the pub- handbook of English and for especially national institutions, but very profitably used for higher educa- is entitled "English Manual for Academies, and Colleges, by the Christian Schools."

Brother Noah, profes- sor in Manhattan city, a brother of late Solicitor General

's book has many fea- e it superior to works which have been as it traces in a more y manner the influ- gion and learning in on with each other had erature from the be-

an introduction by Mr. Lathrop which states ellence, and the testi- atroph is a sufficient do not lavish un- upon it when we say work of the kind we ating the subject with for religion, as well as hly than any other h School use, and con- uly pupils to detect and eal beauties of English

introduction is so de- purpose of Brother there is very little ay than to follow or ments on it. He quotes words that "even as glish were of a relig- ind," and this fact that a correct appre- ciation must "throw influence of relig- and true faith twelve centuries." has done this with and Mr. Lathrop also hough the best treat-

hitherto written for ought to bear on the xact scholarship, none so well as Brother the reader feel that of our inheritance ized in our own en- neighborhood.

also remarks that an the volume is that, in- the student with his into periods, over- that dazzle and con- and easy sequence is the salient points are and an indelible le on the mind of the

is supposed, however, 's book is destitute of ology is one of the s of history, and the ure would be very ictive if dates were ven, and in this re- not at all defective. various authors and are very carefully not the giving of h Mr. Lathrop con-

demns, but the overloading with dates which serve only to confuse, and to make the student lose sight of the main purpose of a work on literature intended for use in schools.

The tone of the book is Catholic, and the debt of English literature to Catholicity is shown throughout, yet Mr. Lathrop points out that the appeal is always made to facts indisputable and never to prejudice, "and that the great non-Catholic writers receive generous appreciation of their noble qualities."

These features will recommend Brother Noah's work, especially, to our Catholic institutions, and we hope to see it generally received by them as a text-book on the important subject of literature.

It is issued by Mr. P. O'Shea, 19 Barclay street, New York.

**EDITORIAL NOTES.**

An amusing spiritualistic seance was recently given at the house of a well-known electrician in London, England, in presence of a number of spiritualistic believers. One of them began to play on the pianoforte a hymn which is frequently sung at their gatherings, whereupon a mysterious voice was heard close by singing the words. Portraits in the room were also heard to sing in the voices of their originals, who were not present. Questions were asked and answers given by raps and also by voice, and great enthusiasm was aroused among the spiritualists present who with one voice declared the manifestations to be irrefragable proof of the truth of their creed. Their enthusiasm was much dampened when it was shown that the raps were given by using the armature of an electrical bell, and the voices produced by a loud-speaking telephone transmitter, and receivers placed within the piano and behind the portraits. The effect was more wonderful and awe-inspiring than anything yet exhibited by the spiritualists themselves in their juggling exhibitions. Another transmitter was used to carry the sound of the piano to a distant room, thus enabling a lady there to keep time with the players while she operated the telephonic apparatus.

In this age, so remarkable for religious freaks, there is no idiosyncrasy which may not be dubbed a religion, and we cannot be very much surprised at the appearance of any new fancy which sets itself up as a form of Christianity and becomes popular in some locality. Hence it is not much out of the usual course that a new Church without a creed has been set up in Boston under the pastorate of a Rev. Mrs. or Miss Ellen Anderson, who has had no theological training further than that she has been connected with several so-called transcendental cults such as Theosophy, Spiritualism and the like, and the new Church is based upon the amalgamation of these fads. The lady is said to be intelligent and fashionable, as well as young for the position she has assumed, being not more than twenty-five years of age. Her fancy was for gay attire, which even her followers could not endure in the pulpit, and they insisted upon her modifying it, so that she has been compelled, much against her will, to adopt a plainer and less glaring costume for use in the church at least. We have no doubt that this new church would be one just as much in accord with Colonel Ingersoll's notion of what a good Church should be, as the "People's Church" of Kalamazoo, for which he recently professed so much admiration.

The testimonies to the antiquity of the Catholic doctrine of the Eucharist, that we are therein nourished by the sacred Body and Blood of our Lord, are numerous enough to prove beyond doubt that the faith of the primitive Church is the same with that of the Catholic Church of today. It will, nevertheless, be interesting to our readers to learn that a new testimony has been discovered in the catacomb of St. Priscilla, two miles outside of the Salarian gate of Rome. The Greek word *ichthus*, meaning fish, was used by the ancient Christians as representing our Lord, and the figure of a fish was frequently employed to represent either our Lord in human form, or in the Blessed Eucharist through the mystery of Transubstantiation. The reason of this use lay in the fact that the letters of the word *ichthus* are the initials of the Greek words *Iesus Christos Theou Uios Soter* (meaning "Jesus Christ, the Son of God, Saviour"). The newly-discovered picture represents the priest celebrating Mass, and in the act of distributing the holy Communion, and the representation shows a fish in the Communion vessel, evident-

ly signifying the Real Presence of our Lord in the holy Eucharist, as no other interpretation can be reasonably put upon the picture. The reference by itself might be unmeaning, but in connection with the well known usages of the primitive Christians, it is full of significance as a reference to the doctrine of Transubstantiation.

NOTWITHSTANDING the refusal of Pope Leo XIII. to give permission to Prince Ferdinand of Bulgaria to have his young son Prince Boris baptized in the Greek Schismatic Church, it has been recently stated that the child was to be so baptized, but it now appears that Prince Ferdinand has not yet yielded to the demand of his Bulgarian Ministers that this should be done. He has, however, sounded the Pope once more with a view to obtain permission to yield on this point, but the Holy Father is firm in his attitude of refusal, and it is now said that the Prince will give obedience to the Pope even should it cost his crown. The Emperor of Russia is said to be influencing the Bulgarian Cabinet to adhere to their demand, but if Ferdinand prove faithful to his religion he will remain firm in the matter. He is now perfectly aware that he cannot conscientiously yield to a bartering of the religious faith of his son.

**CATHOLIC PRESS.**

It seems that the Holy Father is about to address another appeal to the Christian world in behalf of religious reunion, and is already preparing an apostolic letter on that subject, according to the latest Roman advices. As usual, the "enterprising" correspondents are giving us before hand an outline of the character of this Papal appeal, but as Rome is not in the habit of disclosing the tenor of pontifical documents before they are published, the statements of such correspondents are entitled to very scant attention. It can put down as certain, though, that if Leo XIII. issues another letter on the subject of Christian unity, it will be couched in the same apostolic affectionate language, and be marked with the same supreme wisdom, which have characterized all previous similar productions of his mind and pen.—N. Y. Catholic Review.

"This enlargement of the sphere of work will bring about logically the extension of the organs of administration. When the 'nations,' as the old term ran, are in fact represented in the government at Rome, the Papacy will be as much a masterpiece of the science and practice of government as it is the providential and divine delegation of Christ. In this, as in so many other things, Leo XIII. will have been an innovator, a 'historical' man, in the highest sense of the word. In its external and human side is not the Papacy the only truly immutable and progressive of institutions?"

Further on he shows how the Pope has been hampered in his work for the reunion of Christendom by the loss of his territorial independence.—Boston Pilot.

An excellent project is that of the Young Men's Institute of San Francisco. That influential Catholic organization has by unanimous resolution committed itself to the defence and propagation of Catholic truth by educational lectures and by the distribution of Catholic literature. This action has led the *Monitor*, of San Francisco, to remark: "One of the most pressing needs of our day is a campaign of education. Catholic doctrines, Catholic practices are not known to non-Catholics. Hence it is that bigotry rampant can circulate all manner of forgery, and can circulate it with effect. If non-Catholics had even a slight acquaintance with Catholic truth these forgeries would bear their own refutation on their face." California seems to be considerably tainted with bigotry these days, and the Young Men's Institute has a good field for its work of enlightenment. It would be a good thing if Catholic young men's societies in other parts of the country would follow the example of the enterprising Californians.—Catholic News.

The countrymen of Robert Burns do well in honoring his memory as they did last week on the anniversary of his birthday; but the poet would turn in his grave could he have heard one eulogist couple his name with that of John Knox, as two (William Wallace being the third) of the greatest in Scottish history. If there was one thing abhorred by Burns in life it was the gloomy creed inflicted upon his countrymen by Knox. He scored it in prose and poetry, "Holy Willie," "The Ordination," "The Holy Fair," and many other scathing satires, attacking his contempt for the unco' guid, whose canting hypocrisy revolted his manly soul. Perhaps this feeling was most specifically evinced in his poem, "The Kirk's Alarm," beginning:— "Orthodox, Orthodox, who believe in John Knox, Let me sound an alarm to your conscience, and the penultimate stanza:— "Calvin's sons, Calvin's sons, seize your spiritual guns, Ammunition you never can need; Your hearts are the stuff will be powder enough, And your skulls are storehouses of lead."

It is rather far-fetched to drag in the name of Knox among the great men of Scotland, to the omission of

Scott, Montrose, Campbell, Aytoun, and the later and greater Stevenson, not to mention a hundred others of whom Scotland has just reason to be proud—Paul Jones, for instance, in war, and Gladstone in statesmanship.—Boston Pilot.

**CATHOLIC TRUTH FOR UN-BELIEVERS.**

Has the Obligation to go Forth to These Beyond the Fold Cased to be Part of the Church's Mission?

A few friends sat chatting one evening, when a discussion arose over missions to non-Catholics. The talk was friendly enough till it was proposed by one of the company that those present should utilize what time could be spared from necessary work connected with their respective charges to begin a series of missions in their own neighborhood.

We were all, however, rather startled by one of the company, who rose and denounced the whole project as "visionary, ridiculous, absurd." The more we tried to argue with him, the more angry he became. That man once belonged to one of the noblest preaching orders in the Church.

We have often, however, been surprised at the amount of heated opposition that the mere suggestion of this idea has produced in some. Sometimes it is amusing, sometimes provoking; more often it is sad. In considering this opposition we are tempted to ask, What kind of an idea of the Catholic Church can these men have? Do they regard her as a close corporation from which all but those claiming an inherited membership are excluded? Surely, if so, hers is not then the mission that she has always claimed to have received from Christ Himself, the evangelizing and civilizing of the world.

We do not read in the Gospel, at least explicitly, that Christ ordered the people to go to the Apostles, but we do read that He said to the latter, "Go ye into the whole world; preach the Gospel to every creature." Are the Catholics of this country, then, alone to be excluded? Non-Catholics may not be disobeying God in not coming to the Church to hear her teaching, but we are absolutely failing in our duty and in charity, as well as disobeying God's explicit command, in not carrying to them the saving gift of faith, which alone brings joy, peace, and life everlasting.

Where is the nation which does not owe its faith to the missionary work of apostolic men? Does not the Church's history which tells of heroes who went forth to conquer and to die in a grander cause than ever knight or warrior of old was sworn to. Did the Apostles and their successors sit down in the courts of the temple, or lounge within the sanctuary waiting for the people to come and hear the word of God? Did Augustine or Patrick or Boniface wait even to be asked before they carried the light of faith into those lands that have since called them blessed?

But we are told, "Oh! that was different." Unquestionably. But the difference lay only in the will of the men who received this divine commission to "Go and teach all nations." They were not deterred by difficulties or unpropitious outlooks. They did not view the field from afar and pronounced the task impossible. They did their duty. "Paul preached, Apollo watered, and God gave the increase."

Men who have proposed to take part in this evangelization have been hooped, scorned, and spoken of by some as if they advocated something strange, something before unheard of. However, this is a good sign.

St. Francis of Assisi was scorned, but his work was blessed of God, and it prospered. St. Dominic went out to preach to the Protestants of his day, and founded a great order of missionaries for this purpose, but, we presume from want of a field, his followers have had to seek other employments. St. Francis Xavier travelled far and wide under the burning sun of eastern lands to win for Christ, not the flower of the human race, not the white man with his God-like faculties of heart and mind, but the darkened souls of those children of the Orient. For these he left house and brethren and lands for "His name's sake," and thought it worth while doing. Had he lived in our day we might have taught him an easier way, viz., to build fine churches, and sit down at the portals to wait for the poor heathen to seek entrance there. In our pride and human respect we cannot stoop to such old-fashioned ways. Is this the spirit of the followers of Him who was ever kind and patient to the poor and humble ignorant? The only words of scorn He spoke were to those who had the true faith, but so vilely used it.

Whence comes this repugnance to the work of converting the American people? From whom has arisen this opposition to the very spirit of Catholicity?

Why is it quoted at us, when the idea of going out to preach to our separated brethren is proposed: "Charity begins at home." "I was not sent out to the lost sheep of the house of Israel." "It is not good to take the bread of the children and cast it to the dogs."

Verily has the spirit of the ancient Pharisee arisen amongst us when such texts are interpreted against this work. With the Jew of old, again the scornful finger is pointed at the meek Nazarine, with the words, "Can any good come out of Nazareth?"

One good mission to non-Catholics will do more good for the Catholics

themselves than all the other kinds of missions, sermons, or instructions that any priest can give.

This may seem an almost paradoxical statement, but it is easily explained. The moment this work is begun in a community, the charity of Catholics is on fire. They take a keen delight in the work, are anxious to do all they can to help on the good cause. Their *amour propre* is aroused, and they feel that they must give good example, stand by the priest and see that he waits for nothing. Men who would never come near a mission to Catholics suddenly awake to the realization that they are Catholics, and are eager to come to the non-Catholic mission, to assist, as it were, at the death-bed of Protestantism. They pay more attention to the sermons, and to the ceremonies of the Church, than they have done for years. Their pride in their faith is aroused. It pleases them to witness the intellectual superiority of their priest; and the favorable comments of those outside the Church make them love and understand better the religion they have so long neglected.

The youth, too, will be saved. How often has not this hide-and-go-seek policy been in vogue! A poor little church hidden away in some obscure town, where Low Mass is said only occasionally; where, either from neglect or necessity, the instructions are few and far between; the priest scarcely known, never appearing in public to take part in anything concerning the public welfare either temporal or spiritual, utterly indifferent to the world outside and the needs of its teeming thousands—how often has not all this begotten an indifference which it is all but impossible to overcome! Of that ancient and mighty organization instituted by Christ for evangelizing the world they know nothing, or at most it is but a figure of history to them, a myth of the dead and buried past. Presently comes the non-Catholic mission. Before their wondering eyes, too, are spread the ever ancient yet ever new treasures of the faith they would have cast away as a worn-out garment. Is this living, concrete, active thing the religion they were ashamed of? Are they indeed members of this mighty organization? Is this Church, so full of light and love and vigor, theirs—their very own? Will they ever more be ashamed of her, untrue to her? Ah, no! This palpitating, glorious, exulting, energetic faith thrills them with new life, and under the genial glow of its charity they are roused into new and supernaturalized beings.

Lesses to the Church are rare in those congregations where the priest is the foremost man in his community; having the weal of all at heart, and showing that enlarged charity which makes him realize that he will have to answer to God for the souls of all within his jurisdiction, Catholic and non-Catholic alike. An inert body moves nothing, neither can priest or people rise higher or beget spiritual life among the people confided to his care if they be not awake to every uplifting influence.

What saved Catholicity in the sixteenth century? The governments? They were a stumbling block. This or that reform? What good would have been all the reforms in creation if this one had not become all powerful, viz., missionary activity to combat, overthrow, and destroy the errors of Luther, Calvin, et al.? Through various causes the Church had become inert. She had not only ceased to carry the torch of faith to others, but, and on this account, failed to hold her own. Then came the reawakening. Compelled to fight for existence, the missionary life within her was revived. Awakened into renewed activity it encompassed the whole world in its efforts; and not only were the ravages of Protestantism stayed, but new nations and peoples were brought into the fold. Those countries in which the effects were kept up are to-day returning, and this age is reaping where it has not sown. It was that work which turned the tide and saved the rest of Europe. When all else fails these enemies of non-Catholic missions, they demand, as a final argument against us that they show the results of the work. Have they become blind entirely to the ways of God? The *sans froid* with which they ignore all history is amusing when it is not contemptible. Do they expect the errors and prejudices of three hundred years to be removed in a day? Would any man speak of justice, expect that people who are totally ignorant often of the first principles of religion, nay, who are in their conception of it farther removed from the truth than the Pagans of old, should learn in a few days and accept unquestioningly those deep and wonderful doctrines which must be believed without doubting by every child of the Church?

We take years to instruct children in the faith, and in them there is no false teaching to be removed, before their hearts are ready to receive the good seed.

How much patience, then, is there not needed by the tillers in these neglected fields outside the Church in wading on the roots of error, and making fertile the soil for the growth of the precious flower of truth!

The duty of a true religious in this country is not the importing of national prejudices, contentions and singularities and the fostering of sectional differences, for which we have no use here, but in the upbuilding of the grand, spiritual, united kingdom of God in this great Republic; in the

elevating of our civilization and bringing the truth to those who know not God; and, lastly, in allaying the strifes and harmonizing the differences of the many and various elements cast upon these shores into one homogeneous, religious people.

The decay of sectarian influence, the inability of evangelizing Protestantism to any longer hold the masses, the earnestness of the more educated to ape the forms of the Catholic ritual, the rapid dissolving and disintegrating of the various sects, the breaking down of the non-Catholic belief under agnostic and materialistic blows, and the eagerness and anxiety of all thoughtful men as to the outcome of all this show us that the time is ripe for us to present our cause and to display our treasures. Why, then, any longer should we leave to feed on husks these children of a rich and heavenly Father? Why not bring to them the Bread of Life? Why allow them to starve for want of that nourishment which alone gives spiritual life, and hope and peace? If you want them in your churches this is the only way to get them there. Remember the parable of the marriage feast: "Go out and compel them to come in, that my house may be filled." Go out into the highways and byways and invite these people to the tables of the Lord; and many will come who otherwise would feel that they were intruders.

You will no longer, then, complain of decaying faith, of difficulties in maintaining Catholic discipline, of mixed marriages, of the falling away of Catholics, of disrespect to ecclesiastical functions, of the running after strange gods; but you will wield a greater influence than ever, your words will reach farther, you will find less trouble in maintaining discipline; your influence over the morals of the community will be stronger, and even those who do not cross the Rubicon will be elevated to a higher moral and intellectual plane from which new advances may be made. It may be a long pull and a strong pull, but in the end our gain shall be such that at no distant period we shall see the dawn of a better day, and shall rejoice in the glorious triumph of our holy Mother Church, which knows neither Jew nor Gentile, Greek nor barbarian, but shelters them all within one fold, which is in the Lord Jesus Christ—Rev. F. G. Lentz, in Catholic World.

**NOBLE SENTIMENTS.**

Senator Hoar Has Words of Praise For Catholics.

Exercises commemorative of the anniversary of the landing of the Pilgrims at Plymouth, on Forefathers' day, were held in all parts of Massachusetts recently. The most elaborate celebration took place at Plymouth, under the auspices of the Pilgrim society. The orator of the occasion was Senator Hoar, who has been so viciously attacked by the A. P. A. recently, for his opposition to that organization. Senator Hoar's speech was much in line with all his recent speeches—a plea for broader toleration and against narrow bigotry.

"If there is one thing more than another which is the settled purpose of intelligent and educated men and women who are to be, and ought to be the governing forces of all Christian nations," said Senator Hoar, "it is that the relation of man to his Creator shall be a question for the individual soul, and shall not be used as an instrument by any human power or authority. Our fathers dreaded the power of the Catholic Church. But I think we are quite apt to forget that the 'fury of the Bishops,' from which John Milton says they fled, was the fury of Protestant Bishops. Religious intolerance was the error and crime of past ages, universal with but few exceptions, and belonged to all Churches alike. The witchcraft delusion prevailed in Protestant England, Puritan Massachusetts, as well as among the Catholic nations of the continent. It was a Protestant monarch by whose orders the body of Oliver Cromwell was disinterred from its resting-place in Westminster Abbey, and the head—nobler and more august than any in the long line of English sovereigns since the day of Alfred—was exposed to public indignity on Temple Bar.

"To day Catholic France is as tolerant as Protestant Massachusetts. Catholic Italy has thrown off the temporal power of the Papacy. There has been no nobler tribute in recent years to the memory of the pilgrim, and to civil and religious freedom, than that uttered in Plymouth ten years ago by a Catholic poet. I know of no more eloquent and stirring statements anywhere of a lofty American patriotism than that by Father Conaty, an Irish Catholic priest in my own city of Worcester, when the portrait of our Irish hero, Sergeant Plunkett, was hung on the wall of Mechanics' hall.

"In Massachusetts alone at least 56 per cent. of her people are of foreign parentage. Probably 30 per cent. of her people are of the Catholic faith. They came here, most of them, driven by an extreme poverty from homes where for centuries they had been victims of an almost intolerable oppression.

"They have faults, which it is not part of a true friendship or a true respect to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men who are not yet old has changed so little the character of Massachusetts, and has had, on the whole, so favorable an influence upon

her history and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him. I look with an unquenching hope upon the future of Massachusetts. Nothing can stay her in her great career, unless evil and low ambition shall stir up strife where there should be peace, hatred where there should be sympathy, and the conflict of religious sect and creed where there should be nothing but common Christian faith and common Christian love.

"There is a story of an Irish traveller who touched his hat to the statue of Jupiter in Rome. He said in explanation that he was afraid the old fellow might come into power again. The old Giants of Bunyan, Pope and pagan have become harmless in their caverns so long ago as the time when Bunyan's pilgrim passed by on his way to the holy city. They are no more dangerous now. Timorous and Mistrust, Mr. Ready to Hail, and Mr. Feeble-Mind may turn pale and their knees may tremble with dread of these ancient specters. They may hide themselves in caverns of their own to take counsel for their mutual protection. They cannot frighten the American people. Still less will the sons of the pilgrims be disturbed. We do not meet tyranny or bigotry or despotism with weapons like theirs. We have learned other lessons from the pilgrim fathers. Leave liberty to encounter despotism. Leave liberty to deal with slavery. Leave tolerance to meet intolerance. Set the eagle to deal with the bat. Let in upon the marsh and upon the swamp the pure air and the fresh breeze. Open the windows into the cold dungeon and dark cellar and let in the sun's light and the sun's warmth."

**POPE LEO XIII.**

An Interesting Article in the February Century.

An article that will appeal with particular interest to Catholic readers is "Pope Leo XIII. and His Household," by Marion Crawford, which appears in the February number of *The Century*. As Mr. Crawford is a Catholic and is in friendly relations with the Vatican, he possessed unusual facilities for gaining material not accessible to most writers on the subject. The article is one of a series to be devoted to Rome, St. Peter's and the Vatican. The illustrations show the private apartments of the Pope, and a note by Mr. Crawford says: "The photographs were taken, with the special permission of His Holiness, by my friend Thomas Hamilton Wood, a private chamberlain, who died suddenly within a week after he had completed the work. He told me before he died that while he was making the photographs the Pope moved from room to room, to make way for him. No photographs or drawings have ever before been made, to my knowledge, of the inner rooms, and the negatives of these are at present in safe keeping." These pictures include the bedroom of the Pope, "of small dimensions, containing only a bed, in an alcove, a writing-table, an arm chair and kneeling stool, and one wardrobe," the private chapel, the chapel where the Holy Father sometimes says Mass, the room in which he takes his daily siesta, the sitting-room where special private audiences are given, the anteroom, the throne-room, and the Pope's private study and library. Mr. Crawford expresses throughout his article the greatest admiration for Pope Leo, ranking him among the ablest and wisest of those who have occupied the throne of St. Peter. He sums up the character and intellectual gifts of His Holiness in this paragraph: "As a statesman his abilities are admitted to be of the highest order; as a scholar he is undisputedly one of the first Latinists of our time, and one of the most accomplished writers in Latin and Italian prose and verse; as a man he possesses the simplicity of character which almost accompanies greatness, together with a healthy sobriety of temper, habit, and individual taste rarely found in those beings whom we might well call 'motors' among men." Mr. Crawford gives in detail the daily life of the Pope, and from it one gains the knowledge that not a single ruler of the world over is a busier man than he. Mr. Crawford says: "In Leo XIII.'s private life, as distinguished from his public and political career, what is most striking is the combination of shrewdness and simplicity in the best sense of both words. Like Pius IX., he has most firmly set his face against doing anything which could be construed as financially advantageous to his family, who are good, gentle folk and well to do in the world, but no more. All that he has as Pope he holds in trust for the Church in the most liberal acceptations of the term." Mr. Crawford is a vivid writer, and he has notably succeeded in setting forth the personality of Pope Leo, his literary tastes, his manner of speech, and his energy and force, which have marked him out as a great leader of men.

**OBITUARY.**

MISS MARY TERESA FOITNEY, HESPEL. Died, on the 26th ultimo, Mary Theresa, daughter of Mr. David Fortney, an old and esteemed subscriber of the RECORD. Miss Fortney was a most excellent young lady, esteemed and beloved by all with whom she came in contact. She had the happiness of receiving all the rites of holy Church, and died perfectly resigned to the Divine will. The remains were brought to St. Ignace's church, Desmeton, where Requiem Mass was celebrated by Rev. Father Wey; thence to the cemetery, followed by an immense cortege of sorrowing friends. May her soul rest in peace!

Simplicity is the inseparable companion of the graces.