

previous occasions, for the
re are fewer now to be
number of persons who
from loss of property and
of sustenance is esti-
of hundreds of thousands,
women and children.
ort is to the effect that
ade a secret treaty with
for the former power
atolia, and will guaran-
against attack from any
ally England. In this
appears at the present
truth, though it is diffi-
e that Turkey would
to the arms of Russia,
n so long desirous of
achments on Turkish

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

olly abandon the hope
s darkness light will
matter rests with the
hom surely all should
prayers in behalf of
atures."

POPE'S HANDBOOK OF LITERATURE.

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

Brother Noah, profes-
sor in Manhattan
work 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

in this age, so remarkable for relig-
ious 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 Chris-
tianity 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 com-
pelled, 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
numerosous 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
Arian gate of Rome. The Greek word
ichthys, meaning *fish*, was used by the
ancient Christians as representing our
Lord, and the figure of a fish was fre-
quently 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 *ichthys* 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 Commu-
nion, 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 con-
nection with the well known usages of
the primitive Christians, it is full of
significance as a reference to the doc-
trine 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 Schismatical Church, it
has been recently stated that the child
was to be so baptized, but it now ap-
pears that Prince Ferdinand has not
yet yielded to the demand of his Bul-
garian 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 him 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.

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 mys-
terious voice was heard close by sing-
ing 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 with-
in the piano and behind the portraits.
The effect was more wonderful and
awe-inspiring than anything yet ex-
hibited 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.

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, accord-
ing to the latest Roman advices. As
usual, the "enterprising" correspond-
ents are giving us before hand an out-
line 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-
ally 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 ex-
tension 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 ex-
ternal and human side is not the
Papacy the 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 com-
mitted itself to the defence and propa-
gation 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 doctrine, Catho-
lic 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 refuta-
tion on their face." California seems
to be considerably tainted with bigotry
these days, and the Young Men's In-
stitute 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, at-
testing 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
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 even-
ing, when a discussion arose over mis-
sions 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
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 "vision-
ary, ridiculous, absurd." The more
we tried to argue with him, the more
angry he became. That man once be-
longed to one of the noblest preaching
orders in the Church.

We have often, however, been sur-
prised at the amount of heated opposi-
tion 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 inher-
ited 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 Gos-
pel to every creature." Are the Catho-
lics 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 ever-
lasting.

Where is the nation which does not
owe its faith to the missionary work
of apostolic men? Does not the
Church's history in the past read like
a glorious epic 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 or 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 commis-
sion to "Go and teach all nations." They
were not deterred by difficulties or
unpropitious outlooks. They did not
view the field from afar and pronoun-
ced 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 hoisted,
scorned, and spoken of by some as if
they advocated something strange,
something before unheard of. How-
ever, 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 mission-
aries 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 re-
spect 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 Catho-
licity?

Why is it quoted at us, when the
idea of going out to preach to our sepa-
rated 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 arisen amongst us when such
texts are interpreted against this work.
With the Jew of old, again the scorn-
ful finger is pointed at the meek Naz-
arine, 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 ex-
plained. The moment this work is be-
gun 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 ex-
ample, stand by the priest and see that
he wants 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 atten-
tion to the sermons, and to the cere-
monies 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 com-
ments 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 neg-
lect or necessity, the instructions are
few and far between; the priest
scarcely known, never appearing in
public to take part in anything con-
cerning the public welfare either
temporal or spiritual, utterly indiffer-
ent to the world outside and the needs
of its teeming thousands—how then has
not all this begotten an indifference
which is all but impossible to over-
come! 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 treas-
ures of the faith they would have
cast away as a worn-out garment.
Is this living, concrete, act-
ing thing the religion they were
ashamed of? Are they indeed mem-
bers 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 palpit-
ating, glorious, exulting, energetic
faith thrills them with new life, and
under the genial glow of its charity
they are roused into new and super-
naturalized beings.

Losses 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 with-
in 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 uplif-
ting influence.

What saved Catholicity in the six-
teenth 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 vari-
ous causes the Church had become
inert. She had not only ceased to
carry the torch of faith to others, but
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 en-
compassed the whole world in its ef-
forts; 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 return-
ing, 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 ene-
mies of non-Catholic missions, they
demand, as a final argument against
us that they show the results of the
work. Have they become blind en-
tirely to the ways of God? The *sang
froid* with which they ignore all his-
tory is amusing when it is not con-
temptible. Do they expect the errors
and prejudices of three hundred years
to be removed in a day? Would any
one with the least bit of common sense,
not to 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 doubt-
ing 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 fillets in these neg-
lected fields outside the Church in
weeding out 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 nation-
al prejudices, contentions and singu-
larities 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 bring-
ing 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
inequality of evangelizing Protestantism
to any longer hold the masses, the eag-
erness 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 thought-
ful men as to the outcome of all this
show us that the time is ripe for us
to present our cause and to dis-
play our treasures. Why, then, any
longer should we leave to feed on
hunks 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 spiri-
tual life, and hope and peace? If you
want them in your churches this is the
only way to get them there. Remem-
ber 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 in-
vite these people to the tables of the
Lord; and many will come who other-
wise would feel that they were intrud-
ing.

You will no longer, then, complain of
decaying faith, of difficulties in main-
taining Catholic discipline, of mixed
marriages, of the falling away of Catho-
lics, of disrespect to ecclesiastical
functions, of the running after strange
gods; but you will wield a greater in-
fluence than ever, your words will
reach farther, you will find less trouble
in maintaining discipline; your influ-
ence over the morals of the community
will be stronger, and even those who
do not cross the Rubicon will be ele-
vated to a higher moral and intellec-
tual 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 bet-
ter day, and shall rejoice in the glori-
ous triumph of our holy Mother Church,
who 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 Pil-
grims at Plymouth, on Forefathers'
day, were held in all parts of Mass-
achusetts recently. The most elabo-
rate celebration took place at Plymouth,
under the auspices of the Pilgrim soci-
ety.

The orator of the occasion was Sen-
ator 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 an-
other 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 Chris-
tian nations," said Senator Hoar, "it
is that the relation of man to his Cre-
ator shall be a question for the individ-
ual 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 ex-
ceptions, and belonged to all Churches
alike. The witchcraft delusion pre-
valled 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 tol-
erant as Protestant Massachusetts. Cath-
olic 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 any-
where of a lofty American patriotism
than that by Father Conaty, an Irish
Catholic priest in my own city of Wor-
cester, 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 vic-
tims of an almost intolerable oppres-
sion.

"They have faults, which it is not
part of a true friendship or a true re-
spect 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 reason-
able apprehension for the future.
Massachusetts has educated the for-
eigner. She is making an American
of him. I look with an unquestioning
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-Halt, 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 par-
ticular interest to Catholic readers is
"Pope Leo XIII. and His Household,"
by Marion Crawford, which appears
in the February number of *The Cen-
tury*. 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 photo-
graphs 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 sit-
ting-room where special private audi-
ences are given, the ante-room, the
throne-room, and the Pope's private
study and library. Mr. Crawford ex-
presses 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 Latin-
ists 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 tem-
per, 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 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 strik-
ing is the combination of shrewdness
and simplicity in the best sense of both
words. Like Pius IX., he has most firm-
ly set his face against doing anything
which could be construed as finan-
cially 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 THERESA FORTNEY, HES-
PERIA.

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
church, Desmott, 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.