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CATHOLIC
GEMS AND PEARLS
by
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Catholic Gems and Pearls



A VARIETY OF ARTICLES ON CATHOLIC SUBJECTS
WITH MISCELLANEOUS READINGS.

*CONTAINING THOUSANDS OF ITEMS USEFUL,
INTERESTING AND INSTRUCTIVE TO
THE GENERAL READER.*

BY

REV. J. PHELAN.

VOL. I.

CHICAGO:

J. S. HYLAND & COMPANY.

1897.

FOR SALE AT P. J. KENEDY, 5 BARCLAY ST., N. Y.
B. HERDER, 17 S. BROADWAY, ST. LOUIS, MO.
D. O'HALLORAN, 385 ST. PETER ST., ST. PAUL, MINN.

DEDICATION...

TO HIS GRACE
ARCHBISHOP HENNESSY,
FIRST ARCHBISHOP OF DUBUQUE,
THE APOSTLE OF CATHOLIC EDUCATION,
AND
TO THE CATHOLIC YOUTH
OF THE UNITED STATES,
THIS BOOK OF VARIED INFORMATION
IS DEVOTEDLY INSCRIBED
BY THE AUTHOR.

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WASSELL
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PREFACE.

While it is to be hoped that this volume will be pleasing to readers generally, it is prepared principally for the youth. Hence its varied contents. It is a painful truth that Catholic young men and women do not take kindly to Catholic literature, one of the reasons alleged being that it is too dry.

To interest those who waste their precious time in reading vile novels these pages are presented. If from their perusal there be any non-Catholics that become interested in the Catholic Church, if those in the Church become more than ever interested, and if Catholic youth especially take kindly to these pages, we are more than satisfied.

We have divided the book into ten divisions or departments, so varied as to be of interest to old and young, and we feel assured that its wealth of reading matter will cause it to be well appreciated.

For much valuable and interesting information we are indebted to those records of current religious history—the Catholic newspapers, and especially to the *Western Watchman*, the *Catholic Citizen*, and the *Catholic News*. For our humorous and miscellaneous collection we are greatly indebted to “*Witty Sayings of Witty People*.” We have adapted many articles from the “*Ave Maria*,” a weekly magazine that certainly ought to be in every well-regulated Catholic home. We are also particularly indebted to “*Catholic Anecdotes*,” by Mrs. Sadlier. Contents are indexed for easy reference.

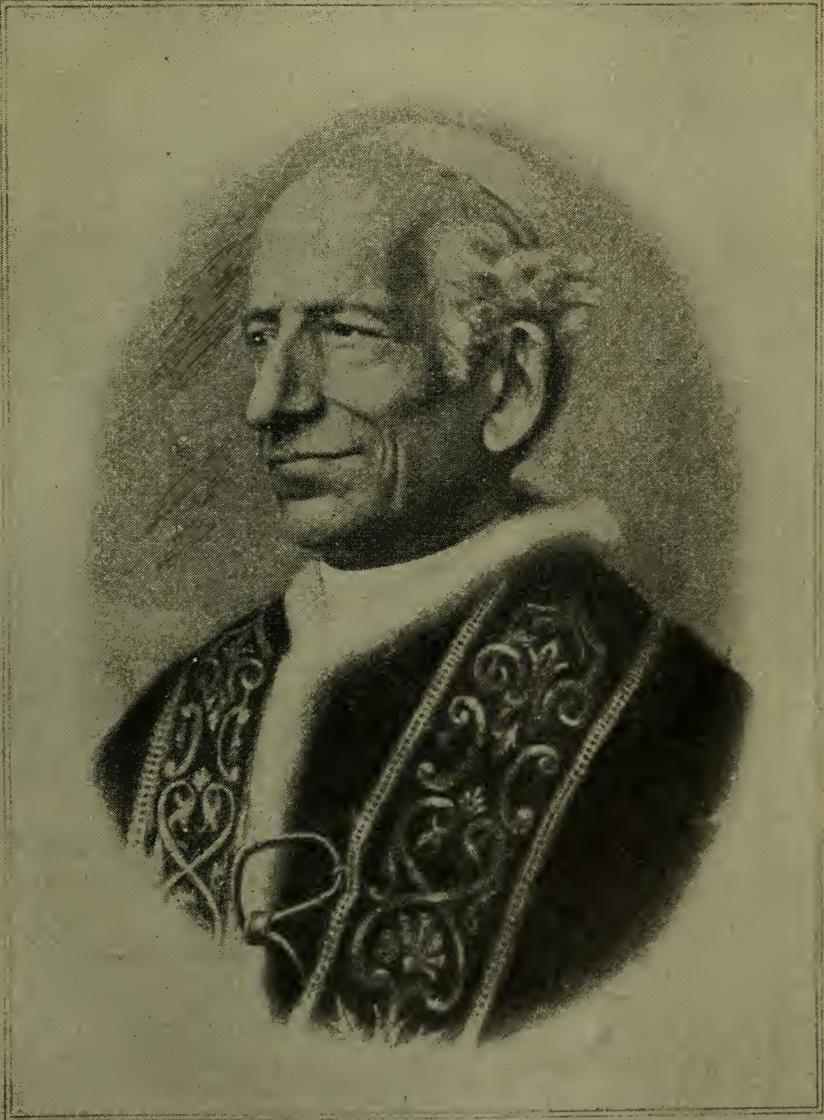
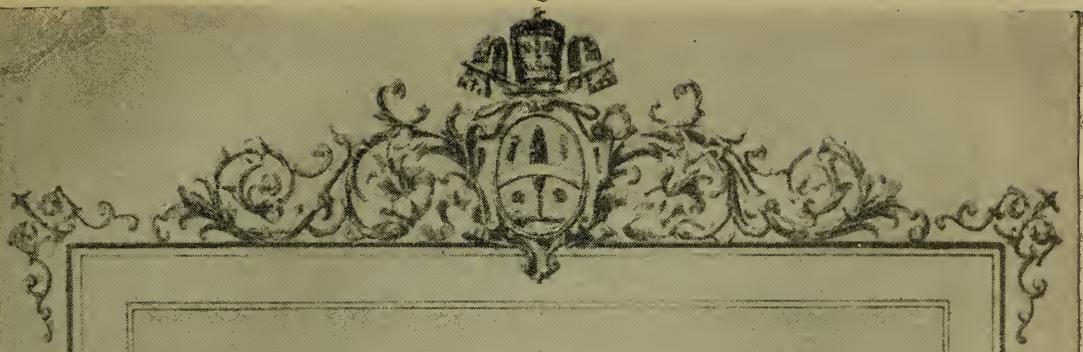
Vol. II. will be prepared during 1897. Any of our readers having items of general interest, either religious or historical, or in fact items suitable for any department of the book, will confer a favor that we will appreciate by sending us such, as our best efforts shall be exerted to make the next volume richer, more original and more interesting than

PREFACE.

the present one. Articles sent in must be necessarily brief. Thus in forwarding items from any part of the country for Current History department, the date, names, facts and figures connected with the events are the points to be attended to.

Many of our readers have some edifying anecdotes, which we would be glad to have for the common good. Many have in their scrap albums articles suitable for our book. Many have reminiscences worthy of being recorded. Manuscript should be in good penmanship, and, if possible, type-written, to avoid mistakes. All such communications to be addressed to

THE AUTHOR.



Most Holy Father

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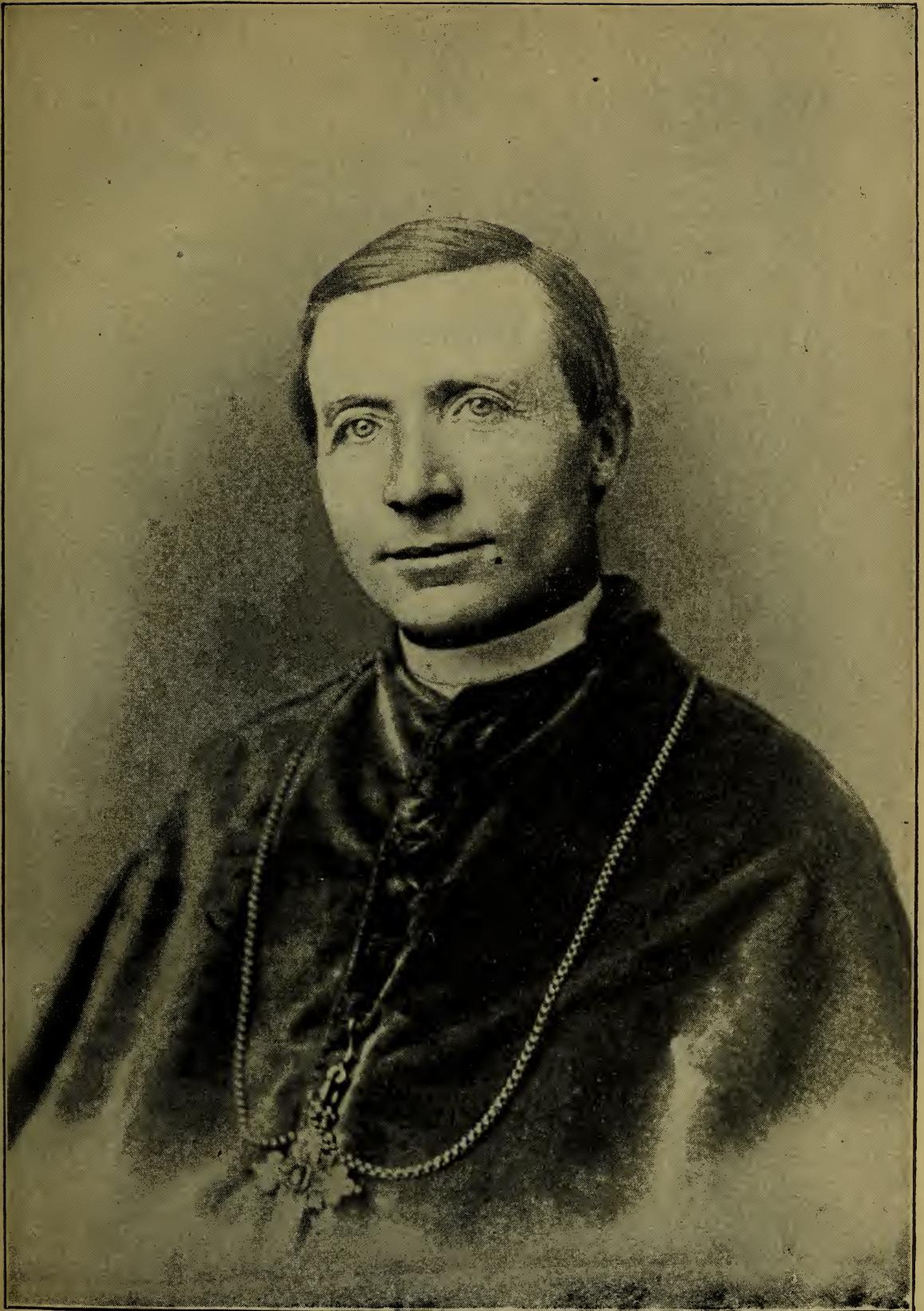
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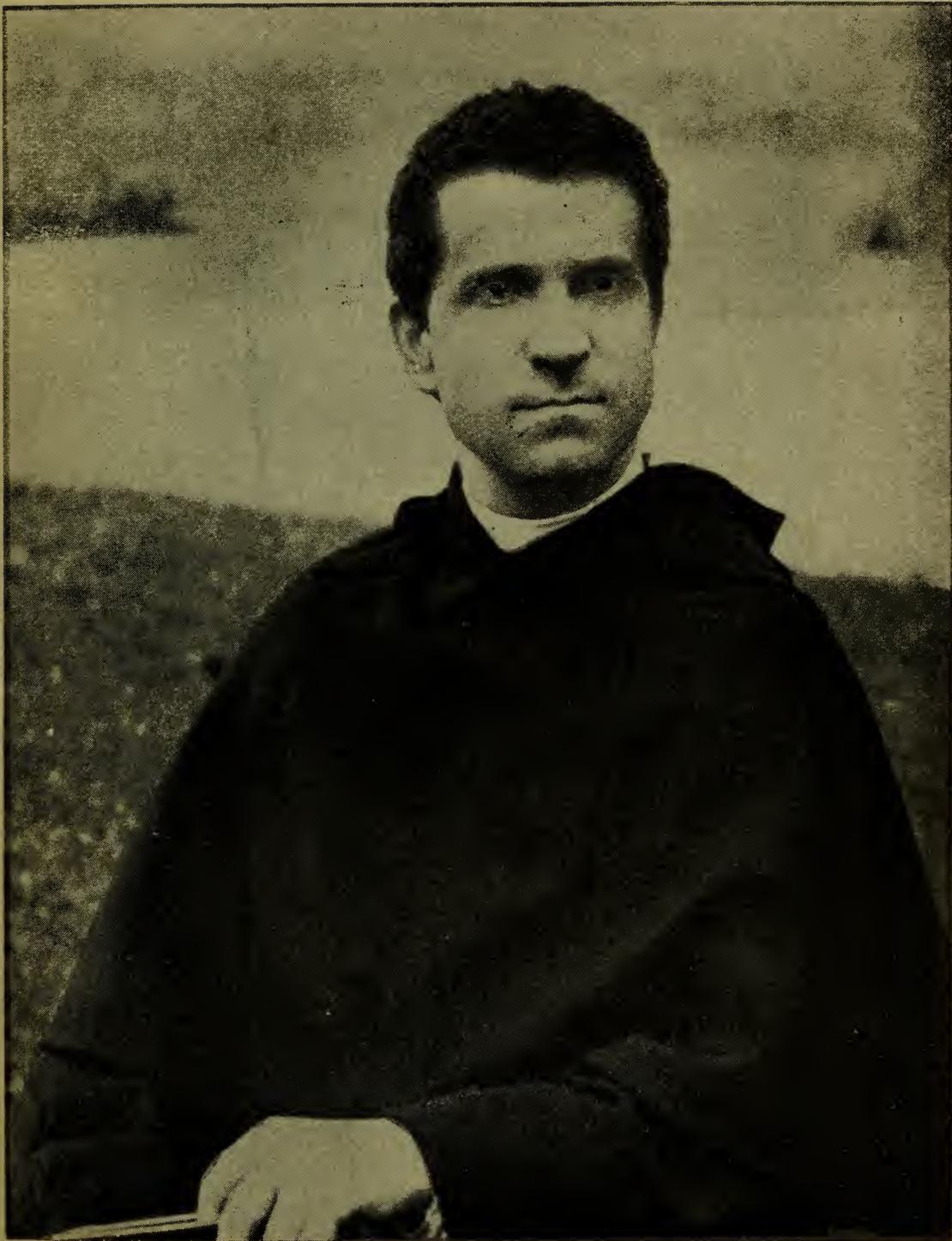
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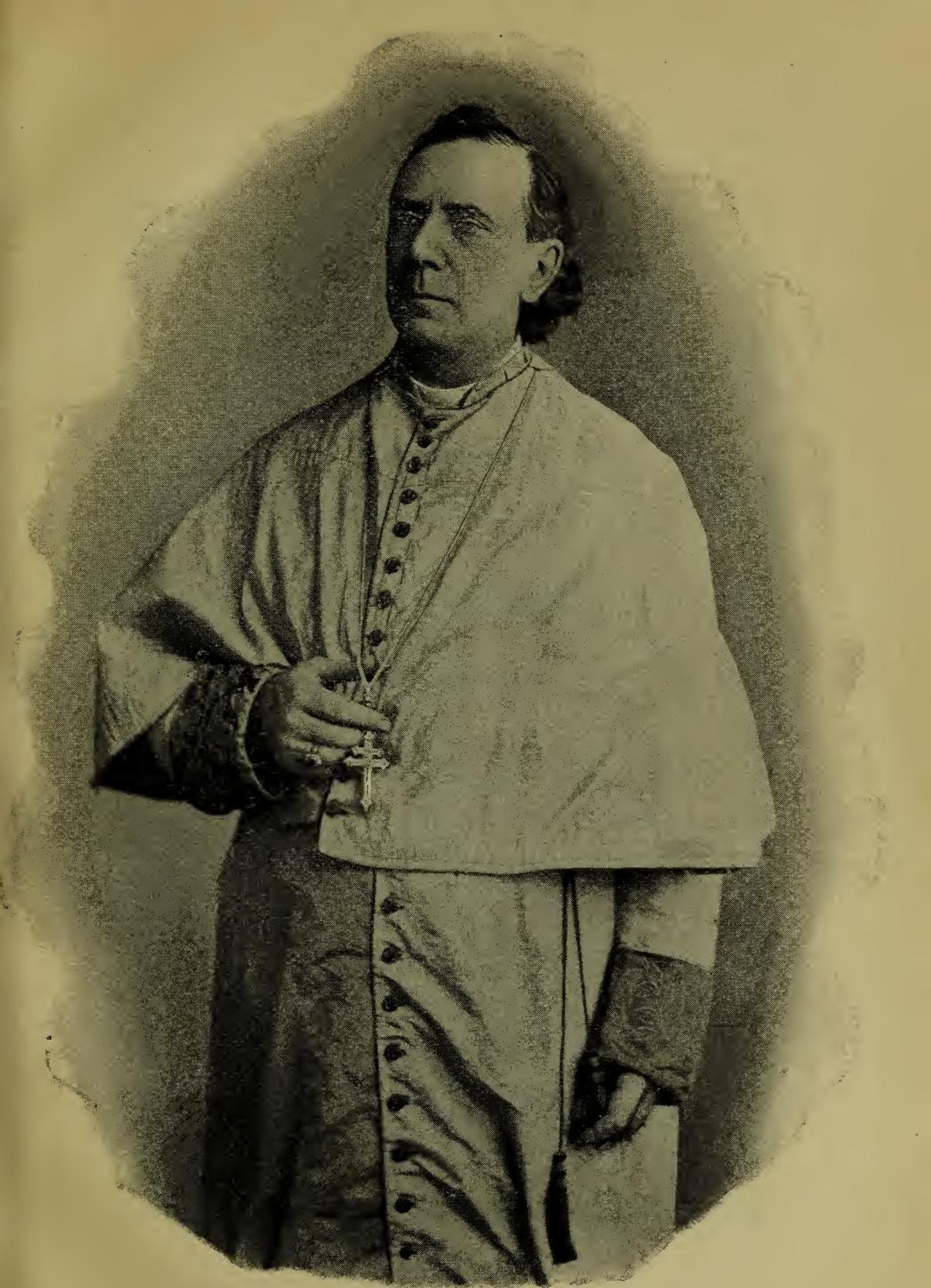
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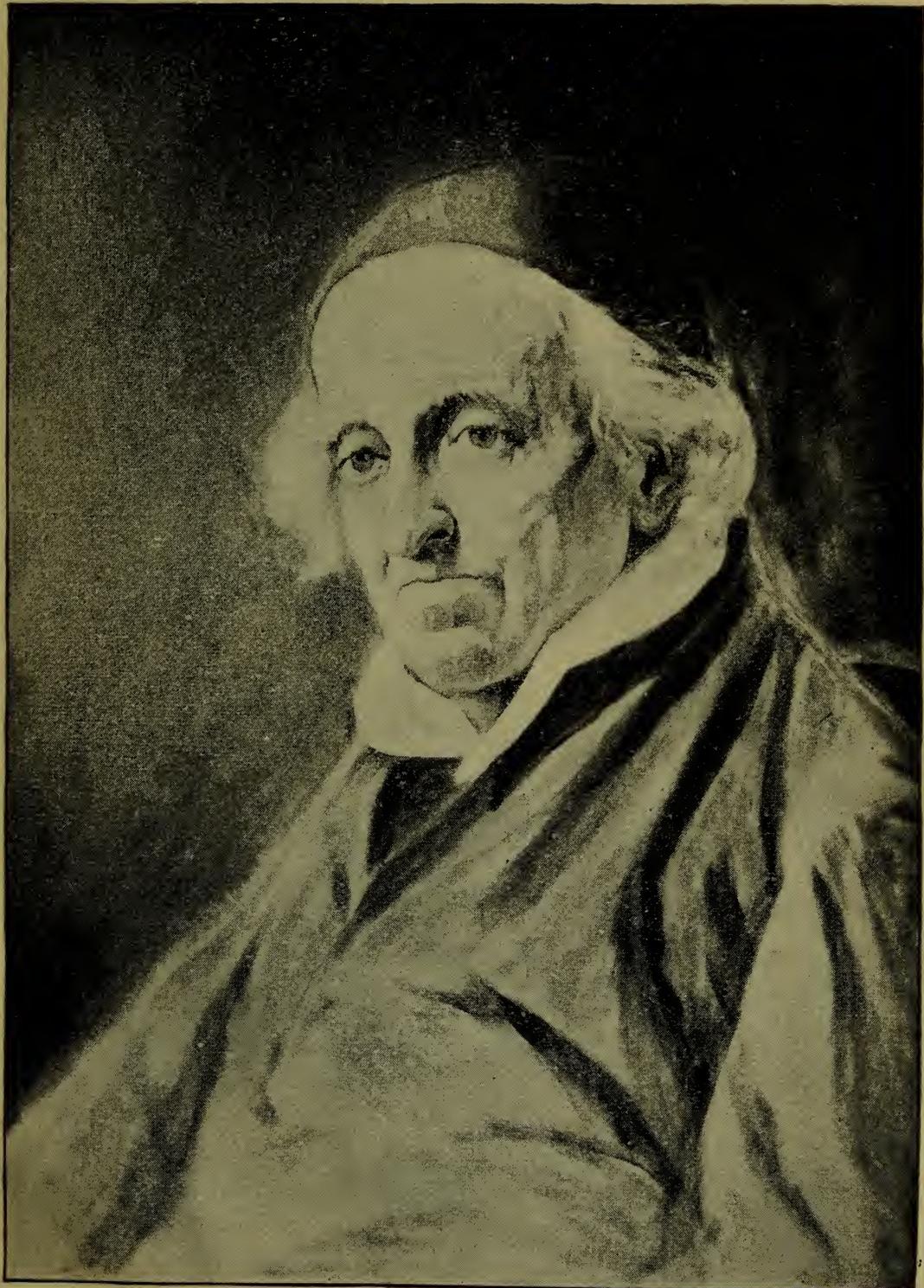
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CONCERNING CONVERSIONS.

“One thing is necessary,” said our Redeemer, “and that is our salvation.”

* * *

“What will it profit a man to gain the whole world and suffer the loss of his soul, or what exchange shall a man give for his soul?”

* * *

It should never be forgotten that they were Catholics, every one of them, that wrote the New Testament.

* * *

“Cannot the American people see,” said Leo XIII in an audience given to a distinguished American, “that Christ established one church, and that upon Peter?”

* * *

The encyclical letter of Leo XIII, June 20, 1894, inviting Eastern nations back to Christian unity, continues to produce good results. The recent conversion of the Archbishop of Diarbekir is one of the results.

* * *

It is wrong to say that every good man is a Christian. As well say that Socrates and Plato were Christians.

* * *

Lord Acton was, in 1895, elected President of Cambridge College, England, where fifty years before he was denied admittance because he was a Catholic.

* * *

How many churches does our Savior allude to in the Gospels? Of course only one. How, then, are we to regard the various conflicting churches?

* * *

Nothing clearer in Sacred Writ than that our Savior alluded to one church only—the one he would found on Simon—Rock.

CATHOLICITY AND CITIZENSHIP.

George Parsons Lathrop, son-in-law of Hawthorne, and a recent convert to the Catholic Church, says: "Am I, whose ardent and steady patriotism no one doubted before; whose family, of Puritan origin, has produced a line of evangelical ministers and has been solidly American for two hundred and fifty-eight years—am I at once transformed into a disloyal citizen when I become a Catholic? An eminent man said to me: 'You have turned your back on your own countrymen.' I replied: 'No, sir. I am now the best kind of an American there is.' And with entire modesty—for the merit is not mine—I believe this to be true. For what can make a man so good a citizen as the religion which teaches him the oneness of truth, fidelity to his country, to marriage, to conscience, and applies itself directly every day to strengthening those forces which conserve or purify society and exalt the soul?"

LED BY LOGIC.

"Till I had commenced writing the series of essays [on the Mission of Jesus] I had no thought of ever becoming a Catholic; and it was not till I saw my articles copied in a Catholic journal that even the possibility of such a determination of my researches presented itself to my mind. I found myself with my starting point led by an invincible logic to assert the Catholic Church as the true Church, or the living body of Christ. To be logical, I saw I must accept that Church, and accept her as authoritative for natural reason and then take her own explanation of herself and of her doctrines as true. All my principles required me, and my first impulse, in the enthusiasm of the moment, was to do it; yet I hesitated, and it was over a year before I made up my mind to submit myself to the Catholic Church, but the fact is, I betrayed inexcusable weakness in not submitting to her much sooner than I did."—Dr. Brownson.

FAITH AND WORKS.

Two gentlemen were one day crossing a river in a ferry-boat. A dispute about faith and works arose—one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman asked permission to give his opinion. Consent being granted,



MOST REV. JOHN CARROLL.

he said: "I hold in my hand two oars. That in my right hand I call 'Faith'; the other, in my left, 'Works.' Now, gentlemen, please to observe: I pull the oar of faith and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace; and in a very few minutes we shall be at our landing place. So, in my humble opinion, faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

ENGLAND RETURNING TO THE FOLD.

A Papal Bull creating Catholic Bishops in England was issued in 1850. It caused intense excitement throughout the country, and protests against it showered in upon the government and Parliament. In the session of 1851, yielding to the bigoted rage of popular sentiment, Lord John Russell introduced the Ecclesiastical Titles bill, which declared the Papal Bull null and void, and imposed a fine of £100 (\$500) upon all who endeavored to carry it into effect. The second reading was carried by the overwhelming vote of 438 to 95, but in the minority were many of the most distinguished members of the House of Commons, including Gladstone, Roundell Palmer, Cobden, Bright, Hume, Graham and Milner Gibson. The measure became a law as a protest by Protestant England against the Papal Act. Legislatively, it proved little more than a dead letter. It was repealed in 1871, and in 1896 there are one cardinal and fourteen Surragan bishops.

By an Apostolic Brief, "De Animarum Salute," of March 4, 1895, the whole of Wales, except Glamorganshire, was withdrawn from the Province of Westminster and made a vicariate, with a bishop as a vicar-apostolic, having Rt. Rev. F. Mostyn its bishop.

The Catholic population of England, according to latest estimation, is 1,500,000.

Already Wales is giving indications of her desire to return to the Old Church.

THE FUTURE OF CATHOLICITY IN AMERICA.

"America," says Father Doyle, "ought to be Catholic. By every right, by title of discovery, of first occupier, of claims

Peter; from the synagogue to the Catholic Church. Since the beginning of the present century the most remarkable conversions from Judaism have taken place in France. The two Ratisbonne brothers were not French. Theodore founded the celebrated Convent of Our Lady of Zion and Alphonsus organized a propaganda of benevolence and religion among his former co-religionists at Jerusalem. Father Liberman, brother of the grand rabbi of Nancy, uncle of General Liberman, of the French army, was a great loss to French Judaism and an immense gain for the Church. The celebrated pianist, Hermann, became a Catholic in the fifties. Rabbi Drach, head of the consistorial schools of Paris, followed Father Liberman into the Church. The two brothers Lemann became priests, and the one achieved national celebrity as a preacher and the other as a theologian. The Abbe Olmer, the present cure of St. Lambert, was formerly a Jew. The celebrated painters, Lehmann and Hirsch, the Princess Wagram and the Duchess Grammont, daughters of Baron Rothschild, of Frankfort, are converts from Judaism. Many members of such distinguished Jewish families as the Foulds, Pereires and Heines and the parents of the Princess Monaco were formerly Jews and are now Catholics. These people had nothing to gain by becoming Catholics save the salvation of their immortal souls. They enjoyed in Judaism every worldly advantage. They were leaders in society and held first rank in the professions. But they had consciences and they felt that they owed something to God."

TRIBUTE TO THE CHURCH FROM A PROTESTANT.

PROF. LODGE LECTURES ON CATHOLICISM'S AID TO LITERATURE.

Prof. Lodge of the Columbian University delivered a remarkably entertaining lecture on the work of Catholicity in the general civilization of the world. Among other points of interest Dr. Lodge said:

"It would be difficult to over-estimate the importance of the historic function performed by the Catholic Church during the middle ages.

"She unified the education of Europe. The instruction of youth was cast in molds of her make. She was the conservator of the learning, culture and civilization of an-

tiquity. She was the ark in which were preserved the forms of literature when all Europe was submerged beneath the surging tide of barbarism. She lifted her aegis above the poor, the weak and the helpless. She stood between the overburdened taxpayer and the extortions of the emperors.

"She strove to transform the barbarian hordes who had poured like an invading flood over the sunny plains of Gaul and Italy into citizens of the commonwealth of God. She held up before the multitude high ideals of Christian life. She sought to fire the heart with noble ambitions, to enrich the mind with the culture of past centuries and to lift the life to a plane of loftier activity.

"Her history during this period is made resplendent by the heroic deeds of many a saintly character. She threw the whole weight of her great influence on the side of law and order and civilization, when these were engaged in a death struggle with the forces of barbarism. When disintegration was everywhere else, the Catholic Church was striving to integrate the thought, the life and the culture of Europe. More than this, within the bosom of that church itself, the principles of free self-government were allowed very considerable play. From the monks of the chapter who elected their abbot, to the college of cardinals, who chose their pope, free election characterized the government of the church.

"Now, when we look through long tracts of history and see what splendid service this church has rendered to God, and to humanity, and to civilization, however great may be the divergencies between our theological opinions and the opinions recognized by that church, we are bound to speak the truth of history and award the meed of praise where honor is due.

"Personally, as you well know, I hold to views which are separated by the whole diameter of thought from Catholic doctrine, but my studies have for years compelled me to live in closest intellectual comradeship with many of the greatest minds that ever adorned that organization. I have learned to admire them, to reverence them, to love them. St. Francois d'Assise, Ignatius Loyola, St. Francois de Sales, Fenelon, Pascal, Malebranche and scores of other names that rise to my lips, seem to me to be among the grandest souls of all the centuries. I refuse utterly and absolutely to join in a sweeping, indiscriminate and ignorant denunciation of the Catholic Church.

"If the spirit of Christ be not breathed forth from the pages of Fenelon, Pascal, and Malebranche, then I have

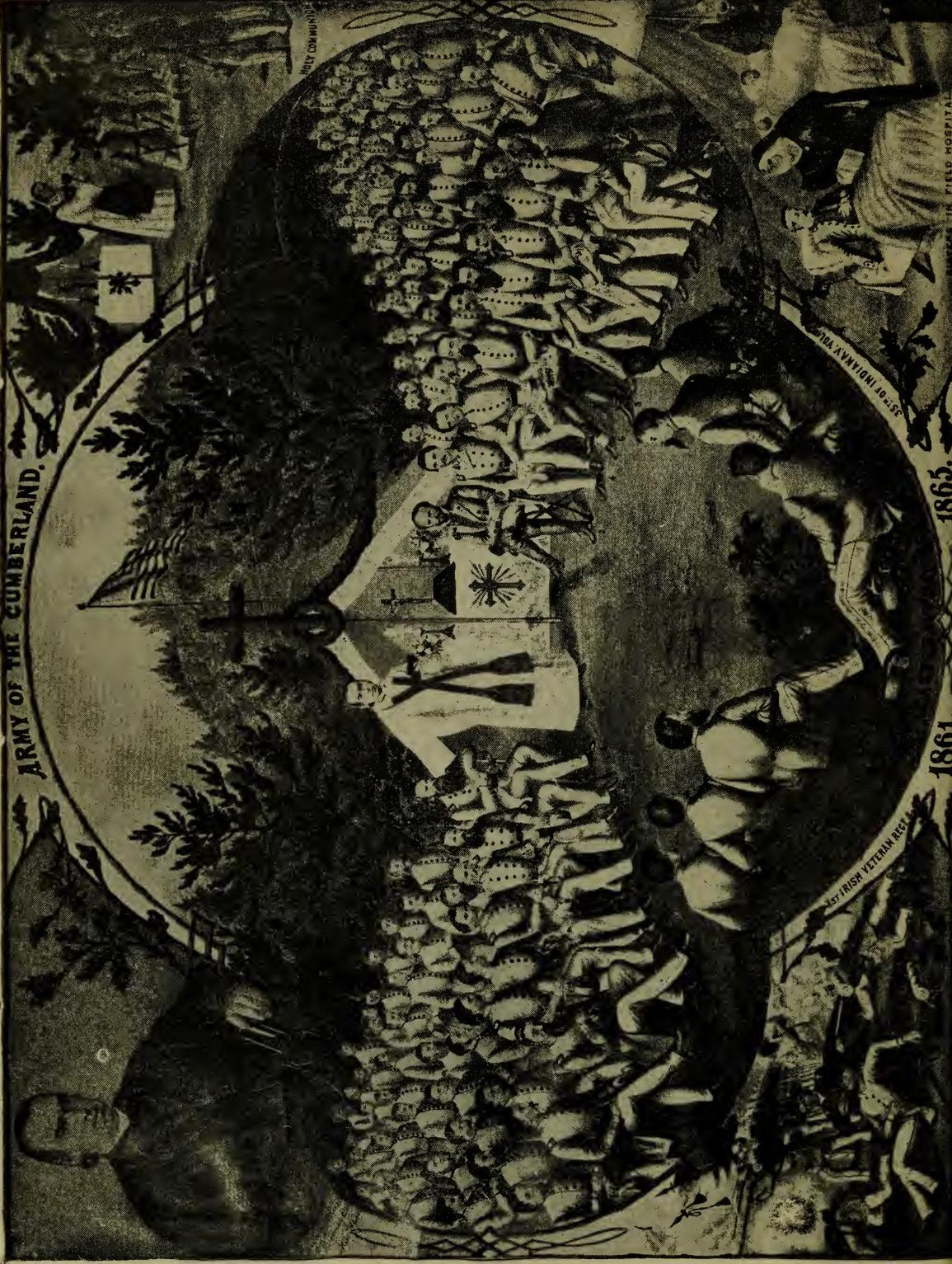
PIUS IX. AND THE CZAR.

In a volume of memoirs from the pen of that admirable rememberer, Mr. Augustus Hare, there is a remarkable story of Pius IX. and the Czar Nicholas I., that admirably portrays the lion-hearted Pope whom no force and no combination of enemies could daunt from the assertion of the truth. On the occasion of a visit to Rome Mr. Hare saw Madre Makrina, the sole survivor of the Polish nuns, who were "starved, flogged to death, buried alive" at Minsk during the reign of the first Nicholas. "When the Emperor Nicholas came to Rome he went to pay his respects to the Pope, who received him very coldly. 'You are a great king,' said Pius IX. 'You are one of the mightiest monarchs in the world, and I am a feeble old man, the servant of servants; but I cite you to meet me again, to meet me before the throne of the Judge of the world, and to answer there for your treatment of the nuns of Minsk.'" This was not diplomatic, perhaps; it was outside the methods of the "concert of Europe." But, great as the Autocrat of All the Russias was, he must have felt the reverse of comfortable as he left the "feeble old man" for more obsequious minions.—The Pilot.

ST. STANISLAUS IN A PROTESTANT TEMPLE.

Beware of frequenting the temples or assemblies of heretics, lest evil should befall you. Imitate in this respect the scrupulous caution of St. Stanislaus Kotska. When he had renounced all earthly hopes, he quitted Vienna, in the disguise of a beggar, and bent his course toward Italy. During his toilsome journey, he met in a village, on the way, an open church, where he saw peasants praying. The holy youth, thinking it afforded him a good opportunity of hearing Mass and making his devotions, entered the church and began to pray like the others; he was not long there, however, till he saw, by the manner of celebrating the Divine office, that it was a Lutheran place of worship. He was deeply pained to see the holy mysteries profaned by heretical ministers, and to find himself unable to receive the Body of Our Lord that day in the Holy Communion. He wept bitterly, and complained so touchingly to God that he deserved to be consoled. Whilst he remained thus sad and despondent, he saw a troop of angels approaching him. One of them bore the Blessed Sacrament, and being come to

ARMY OF THE CUMBERLAND.



REGT. CUMBERLAND

1ST IRISH VETERAN REGT.

55th OF INDIANAY REGT.

1861.

1865.

WOMEN IN FIELD HOSPITAL

consciousness that the world moves and that it has made great advances in the last three hundred years.

HISTORY IS BEING REWRITTEN.

The grand "Conspiracy against truth" revealed in Protestant histories is being exposed, the disingenuous and mendacious fables that have passed for truth are being laid bare by the research of candid and disinterested historians and writers. The false and meretricious coloring with which the events of the great rebellion—misnamed the Reformation—have been clothed is being brushed away and those events are now seen in all their ignoble and repulsive features.

What did Germany, for instance, gain by the schism of Luther? In one word, it gained that fratricidal religious war which for thirty years made the German States a great battle-ground and deluged the land with the blood of contending brethren who should have dwelt together in peace and harmony. It was all about religion. Protestants threw off their allegiance to the Pope and the authority of the Church and allied themselves with the State. They protested not only against the Church, but against one another.

The historian tells us that "the enmity between Lutherans and Calvinists equaled their mutual hate of the Catholics." Opposing leaders were multiplied and every man strove to be Pope of his new dominion, whether large or small. Toleration was unknown and even the "Saintly" Calvin ordered the burning of Servetus. The contest has been perpetuated to our day in the persecutions of the infamous Kulturkampf and in the mutual strife between the Lutherans, the Evangelicals and the countless sects of German Protestantism.

What did England gain by the schism of the brutal monarch, Henry VIII, and "good Queen Bess?" She gained the XXXIX Articles and complete subjection to the state. Talk about the tyranny of the Pope! There never was a tyrant more cruel, more selfish and reckless, more exacting than the man who dared, in the face of his own expressed principles, to throw off his allegiance to the Pope and make himself ten times more a Pope in his own dominions. Let it never be forgotten that Protestantism was forced upon an unwilling people at the expense of thousands of innocent lives and saintly martyrs like Sir Thomas More and Bishop Fisher—men who were murdered in cold blood simply be-

cause they could not conscientiously forswear themselves and abandon the religion which they believed to be true and binding.

We said the English gained the XXXIX Articles. But a large portion of the English Church discard those Articles and are striving to throw them overboard entirely. Thus they have gained an endless strife in the Church itself, while outside a great number of sects who have imitated their example contribute to the confusion. There is no end to the strife. In the Establishment itself there is no spiritual authority for settling disputes. They are absolutely subject to the authority of the state. They cannot settle a single point of faith or discipline for themselves. The Queen's Bench, a lay tribunal, is the final court of appeal. Yet they are contending against the supremacy of the Pope as if that would bring them into bondage! We cannot see that their gain has been very great.

What has Russia gained by her schism? She has gained the tyranny of Peter the Great and the more cruel tyrant, Catherine II., suitable companion of Henry VIII. and Elizabeth.

"The form of government of the Russian Church," says Mr. Clinch in the *May Catholic World*, "was remodeled by Peter the Great, who replaced the schismatical Patriarch of Moscow by a mixed commission of ecclesiastics and laymen appointed and removed by the Czar. This body is known as the Holy Synod and forms the highest ecclesiastical authority in the present Russian Church. A rigid adherence to old customs and complete obedience to the Czar are the supreme law of the schismatic Russian Church. Even preaching is not allowed to its priests without police permission and the number of times the people may approach the sacraments is strictly fixed by law."

And this spiritual despotism is at this moment being manifested in the most cruel, unheard of and barbarous persecution of "Uniats," or Catholics who acknowledge their allegiance to the Pope. Whole villages are forced at the point of the bayonet to acknowledge and conform to the state religion with the alternative of being shot down or sent into exile.

Nothing more harrowing to the feelings has ever been written even of the most barbarous persecution of savages than is now being carried on in Russia.

But time would fail us to speak of the degradation and superstition of the schismatical churches of the East which,

Infidels must admit that Jesus was a good man, and they glaringly contradict themselves in not admitting that He was divine.

* * *

Aspire to be with the angels—not with the demons.

* * *

The Rev. J. R. Nevin, D. D., a Protestant missionary in Italy, reports that he found a young lady in that country dying from an overdose of bronze medals, prescribed by her confessor. Is there a lie big and absurd enough not to be written by these missionary humbugs, who steal through their lying the money of their supporters? asks the Southern Messenger.

* * *

“Why I became a Catholic?” is a question answered by Editor Thorne in a late number of the *Globe Quarterly Review*. His concluding sentence is as follows: “Thus, through the painful processes of many years I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarian liberalism and scientific pretentiousness, at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world has ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams.” Would that others to whom the light of faith has been offered would take courage from Mr. Thorne’s example and accept the heavenly gift!

John Calvin has been renounced by the Presbyterians, and as that denomination practically rested on Calvinism, it is a sort of a floater now. But it is well that any body of people should deny their belief in the gloomy and terrible teachings of John Calvin. Religion should make this world better and happier, but Calvin did not take that view. The most surprising thing about Calvinism is that it should have existed for so many years.

CHANGING THE CREED.

Long ago the Lord’s Prayer was supplemented by a closing phrase for the use of various Protestant sects. Now the

Methodist Protestant church in general conference at Kansas City last summer voted to strike out the word Catholic from the Apostles' Creed, because it needed frequent explanation to distinguish it from Roman Catholic.

PROTESTANTS RETURNING TO THE CROSS.

Less than fifty years ago the cross was exclusively a Catholic symbol. There was a storm of opposition from ultra-Protestants when the sign of redemption began to be



A MISSIONARY TEACHER.

raised over "meeting houses," as they were called in those days. But the cross has won its way everywhere, and now there are none found to oppose it. Of late years the innovation has extended to cemeteries from which the cross was banished utterly. No crosses can be seen among the old tombstones of New England.

ENOUGH AND SOME TO SPARE.

The late H. W. Beecher said once in a sermon: "An old Catholic woman has faith enough to save a whole congrega-



MOST REV. P. J. RYAN.

into existence. We give also the date of the true church—the Catholic:

NAME OF SECT.	PLACE OF ORIGIN	FOUNDER.	YEAR.	AUTHORITY QUOTED.
Anabaptists	Germany	Nicolas Stork.....	1521.	Vincent L. Milner, "Religious Denominations," "The Book of Religions," by John Hayward.
Baptists.....	Rhode Island....	Roger Williams.....	1639.	Ibid.
Free-Will Baptists.....	New Hampshire	Benj. Randall.....	1780.	Rev. A. D. Williams, in "History of all Denominat'ns," W. B. Gillet, Ibid.
Free Communion Baptists.....	New York.....	Benijah Corp.....	Close of 18th Century....	
Seventh-Day Baptists.....	United States....	General Conference.	1833.	
Campbellites, or Christians	Virginia.....	Alex. Campbell.....	1813.	"Book of Religions."
Methodist Episcopal..	England.....	John Wesley.....	1739.	Rev. Nathan Bangs, in "History of all Denominat'ns"
Reformed Methodist..	Vermont.....	Branch of the Meth. Episcopal Church..	1814.	Ibid.
Methodist Society.....	New York.....	Do.	1820.	Rev. W. M. Stilwell, Ibid.
Methodist Protestant.	Baltimore.....	Do.	1830.	James R. Williams, Ibid.
True Wesleyan Methodist.....	New York.....	Delegates from Methodist denominat'ns	1843.	J. Timberman, Ibid.
Presbyterian (Old School).....	Scotland	General Assembly...	1560.	John M. Krebs, Ibid.
Presbyterian (New School).....	Philadelphia....	General Assembly...	1840.	Joel Parker, D. D., Ibid.
Episcopalian.....	England.....	Henry VIII.....	1534.	Macaulay and other English historians.
Lutherans	Germany.....	Martin Luther.....	1524.	S. S. Schmucker, in "History of all Denominations"
Unitarian Congregationalists	Germany.....	Celarius.....	about 1540 ..	Alvan Lamson, Ibid.
Congregationalists	England.....	Robert Browne.....	1583.	E. W. Andrews, Ibid.
Quakers.....	England.....	George Fox.....	1647.	English Historians.
Do.	America	William Penn.....	1681.	American Historians.
But the Catholic Church.....	Jerusalem.....	Jesus Christ.....	33.	New Testament.

From this tabular statement taken from the Faith of Our Fathers, it is manifest that all these Protestant organizations that appropriate unto themselves the names of churches started 1500 years after the foundation of THE church. They are mere modern inventions, no more founded by Christ than Mohamedanism was.

HOW WISE THAT CHURCH HAS BEEN.

In his diary the Hon. Francis Adams made this entry:

“1857, March 5, Thursday—Mrs. Metcalf is buried to-day from the Roman Catholic Church in Franklin street (Boston). There was a very large attendance of judges, lawyers and friends of her family. The deep, uniform bass of the Requiem is still in my ears. Centuries speak through it. How wise that church has been, and how firm, to maintain its liturgy, its chants, its universal language, against all the assaults of time and place!”

FIRST MASS IN AMERICA.

The Holy Sacrifice of the Mass was offered for the first time on the shores of America by Father Juan Perez, who accompanied Columbus on his second voyage to the New World. Selecting an elevated spot, an altar was erected beneath a rude canopy, and there, amidst the beauties of nature, was laid the foundation of Catholicity in the Western world. Around this solitary altar, and at its first sacrifice, Columbus and his mariners knelt in humble adoration and poured forth fervent prayers. At a distance, grouped upon the ground, the rude natives gazed upon the scene in mute astonishment. At the conclusion of the holy sacrifice the minister of God turned to impart a solemn benediction to the venerable Columbus and his companions who knelt before him. Columbus had the holy sacrifice of the Mass offered up in all the prominent places he discovered. At Havana one of the original chapels still exists on the spot where the astonished natives witnessed the grand and imposing ceremony. At Isabella, in Hayti, the ruins of the first church still remain.

THE FAMOUS RELIC IN THE CATHEDRAL OF PERUGIA.

In the Cathedral of Perugia there is exhibited a famous relic—the ring with which the ceremony of espousal of the Blessed Virgin to St. Joseph was performed. This ring is contained in a richly adorned and precious shrine above the first chapel on the left as you enter the cathedral. It is said by one authority to be of onyx, but the more prevalent opin-

appealed. The Court of Arch of Canterbury decided with the bishop. Thereupon Mr. Gorham appealed to the Committee of the Privy Council. This court gave decision in his favor, apparently on the ground that many eminent bishops and divines had held similar opinions without prejudice to their official positions, and that different opinions on various points left open were not inconsistent with subscription to the Articles. For the time the question created a great amount of interest. It was a test point of Episcopal versus State right to pronounce on ecclesiastical doctrine as required from ministers, a matter which Manning, Newman, Pusey and other leaders held was not within the State jurisdiction.—The Pilot.

EARLY CATHOLIC AMERICAN COINS.

Among the rarest and most desirable of American coins are the pieces struck by Cecil, second Lord Baltimore, for



CECIL, LORD BALTIMORE.

circulation in Maryland. Three pieces were issued, shillings, sixpences and groats, and, according to some writers, a penny. These coins bear the head of Cecil, Lord Baltimore, with the inscription, "Cœcilius Dns. Terræ Mariæ"—"Cecil, Lord of Maryland"; and on the reverse the motto, "Crescite

et multiplica mini"—"Increase and multiply," with a shield divided in lozenges, and surmounted by the baron's cap. Another coin which was made current in New Jersey by an act of the Colonial Legislature, and is occasionally found in that State, has on one side David playing on the harp with the inscription, surmounted by a crown, and inscribed, "Floreat Rex." On the other side is St. Patrick with a crozier and mitre, holding a shamrock, and the inscription "Ecce Grex." These pieces are of two sizes, and were struck by the Confederation of Kilkenny in Ireland, in that noble stand made by the Catholics in 1642. The coins were bought up by Mark Newby, who sold them to the colony of New Jersey.

ANOTHER LIE NAILED.

One of the many lies put in circulation by the A. P. A. and implicitly believed by its dupes is exposed by the following letter, which was written in response to an enquiry addressed by Senator Lodge to the State Department:

Department of State,
Washington, D. C., April 26, 1896.

Dear Mr. Lodge: Your letter of the 6th inst. has been accidentally overlooked, much to my regret.

The Pope did not recognize the belligerency of the Confederacy. You will find in the volume of Diplomatic Correspondence, 1861, pages 291 and 292 a reference to the subject.

Great Britain recognized the belligerency of the Confederacy by proclamation of neutrality May 13, 1861. (British State Papers, vol. 51, page 165.)

France likewise by declaration of neutrality June 10, 1861, (British State Papers, vol. 51, page 1, 1,137) and Spain by royal decree, dated June 17, 1861, (British State Papers, vol. 51, page 97, and United States Diplomatic Correspondence, page 263-4.) Very truly yours,

(Signed)

W. W. ROCKWELL,
Assistant Secretary of State.

AMERICA'S DEBT TO THE CHURCH.

The following extract from the address of Lawyer Eastabrook of Omaha, shows that there are some Protestants who recognize how much this country owes to the Catholic



MOST REV. P. W. RIORDAN.

ciscan the oil springs near Lake Erie; Catholic missionaries discovered Niagara. The Catholic De La Verendrye first reached the Rocky Mountains; Menendez, a Catholic, and Onate, a Catholic, founded our two oldest cities, St. Augus-



FATHER MARQUETTE ASCENDING THE ST. LAWRENCE.

tine and Santa Fe, which in their very names tell of their Catholic origin.—Catholic World.

THE MARTYRS OF TYBURN.

A remarkable pilgrimage recently took place to York Cathedral, England, in honor of St. William, Archbishop of that city, who died in June, 1154. The pilgrims numbered 600, coming from all parts of York and Lancashire, in which counties Catholics are numerous. Mass was celebrated in St. Wilfrid's Church, after which the great Archbishop's grave in the Minster, or Cathedral, was visited. A small

had reserved much unto himself; namely, hope of the monarchy of the world, which, by the valor and help of his captains and nobles, he hoped to obtain. Christians give alms because the prayers of those they relieve will help them to obtain heaven.

VALUE OF A HUSBAND.

The following paragraph, which we take from a London magazine of 1790, gives a curious instance of female determination in the pursuit of a husband:

“An Oxfordshire lass was lately courted by a young man of that country, who was not willing to marry her unless her friends would advance £50 for her portion; which they, being incapable of doing, the lass came to London to try her fortune, where she met with a good ‘chapman’ (a dealer in goods), in the Strand, who made a purchase of her hair—which was delicately long and light—and gave her £60 for it, being twenty ounces at £3 an ounce, with which money she joyfully returned to the country, gave it to her lover, and secured a husband.”

CARDINAL WISEMAN.

Under Cardinal Wiseman the English Hierarchy was restored after an interruption of centuries. It was through him that the Catholic Church in England today is able to lift its head throughout the length and breadth of the land.

He was born at Seville in 1802. His father was English, and his mother Irish. He was educated in Ireland, England and Rome, and knew eight languages, ancient and modern. He was made Rector of the English College in 1828, and was Bishop in England in 1840. He was President of Oscott in 1850. He was Cardinal-Archbishop of Westminster, and as Primate of the new Catholic Hierarchy did good work, and though a storm of the wildest bigotry swept over the land, the Hierarchy remained. He ruled the Church in England for fifteen years with conspicuous success. His wide knowledge, deep piety, social charms, versatile genius and artistic tastes made him a prominent figure of public life in London. He was the author of many books, of which “Fabiola,” Father Walsh said, was most likely to transmit his name to posterity.

WHAT THE CHURCH HAS DONE.

In reviewing the late Encyclical of our Holy Father, John Ferguson, an eminent Scotch Protestant writer, pays the following deserved tribute to the works of the Church:

"To three hundred millions—a fourth of the world's population—the glorious words of their 'Holy Father, by Divine Providence, Pope Leo XIII., on the conditions of labor,' come with an authority which demands the highest respect. To Protestants like myself they come as the words of a grand old man, as echoes of the Mount of Olives, indorsing the economics of our highest scientists.

"It is no new thing for Rome at important crises to assert the liberty of humanity. Whilst I claim to be just as staunch a Protestant as any of those who delight to talk of the 'Inquisition,' and 'St. Bartholomew,' and 'the opposition of the Catholic Church to education,' I cannot lose sight of the fifteen centuries of our era, during which Rome marshaled the forces of civilization and directed them, on the whole, well. It is no easy task to destroy the fighting and plundering instincts of the fierce nations of nomads who broke up the Roman Empire; no easy task to create habits of industry in tribes as unused to such as the Red Indians of our day, and who possessed what the Indians do not—the might to take. No selfish pleasure to go, as the missionary did, alone into Scythia, Numidia, Gaul, or Scandinavia to teach doctrines that were an abomination to those countries of blood and slaughter; yet the Catholic priest confronted Attila standing alone in his presence with as bold a non possumus as today he confronts a Bismarck. It was the Catholic Church which won the Magna Charta, of which England is so proud. It was Rome that in the feudal times curbed the lawless might of kings and barons, when earthly power failed to shield innocence from irresponsible strength; then 'the curse of Rome' was hurled, and, though the criminal wore a crown, he was humbled in the dust. Rome covered Europe with halls of learning; Rome turned savages into Christian nations; Rome gave lessons in democracy, for she admitted serfs to her priesthood, and Norman nobles, who would not eat with Saxon gentlemen, were obliged to confess their sins to Saxon peasant priests. Rome ignored the hereditary principle. The Pope King was elected. Rome assumed all men to have equal rights to national opportunities, a Saxon blacksmith's son was elected in the darkest of the ages sovereign Pontiff.

"And Rome gave more martyrs to the stake, more patriots to nationhood, more lives to sanctity, more self-sacri-

fice to philanthropy and more intellect to philosophy than all other churches.

“As a student of history, I am bound to observe the wonderful power of adaptation this great Church organization has to the needs of different races and ages, and to rejoice that it has today unfurled a flag which will float in the van of nations, and behind which millions of Protestants, like myself, will be proud to march.”

GETTYSBURG.

The Irish Brigade was officially known as the Second Brigade of the Second Corps, commanded by that incomparable chieftain, Major-General Winfield Scott Hancock. The brigade was composed of the following regiments, under command of Brigadier-General Patrick Kelley: Twenty-eighth Massachusetts, Colonel Richard Byrnes; Sixty-third New York, Colonel R. C. Bentley; Sixty-ninth New York, Major Richard Maroney; Eighty-eighth New York, Colonel Patrick Kelley and Major Dennis F. Burke, and the One Hundred and Sixteenth Pennsylvania, Colonel St. Clair, A. Mulholland. There were engaged in the battle nine Irish regiments not affiliated with the Irish Brigade. Of these the Ninth Massachusetts Regiment, commanded by Colonel Patrick R. Guiney, father of the celebrated poet, Miss Louise Imogen Guiney, and the One Hundred and Fortieth New York, Colonel Patrick H. O'Rorke, killed on the field, especially distinguished themselves by deeds which never die in the annals of American patriotism.

Two officers of the Irish Brigade who were commended by General Hancock for bravery at Gettysburg when the whole brunt of the Confederate attack was aimed at the point where the green flag of Ireland waved side by side with the Starry Flag, are still living and active in the affairs of the Second Army Corps Veteran Association: General St. Clair A. Mulholland, U. S. Pension Agent at Philadelphia, Pa., and General James S. Brady, attorney-at-law and trustee for several Catholic institutions at Washington. General Mulholland is a native of Ireland and a descendant of King Egbert of England. He enlisted in 1861 and served until the end of the war. He fought in twenty-eight battles and was wounded seven times. He is a famous artist; his paintings are in nearly all the best picture galleries, and he is also an author, lecturer and orator, and has served two terms as president of the renowned Hibernian Society



MOST REV. M. A. CORRIGAN.

of Philadelphia, of which George Washington was a member. General Brady was born in Virginia, of Irish parents. When the war broke out he did not hesitate a moment in declaring his loyalty to the flag of Washington. He enlisted in the Union army, and proved his patriotism orthodox by apostolic blows and knocks upon the champions of the Confederacy. "Brady is a great fighter," said General Harry Bingham to Major-General Hancock. "Indeed he is," said Hancock. "If we had 100,000 men like him we would go into Richmond after a week's fighting." General Brady was on intimate terms with General Grant, who trusted him implicitly in several affairs of great concern during his incumbency at the White House. During the winter of 1895-96 General Brady conducted in a masterly manner the campaign against the A. P. A. miscreants who worked to take the bread out of the mouths of the infants and aged inmates of several church asylums in Washington.

Curiously enough, at the Reunion September 15, 1896, whilst one hundred veterans of the Irish Brigade stood upon the holy ground in which are interred the bones of more than 1,000 Irishmen whose blood was shed for the Union, a gang of A. P. A.'s who were holding a State convention at Gettysburg appeared upon the scene. One of their leaders read the bronze inscription on the monument to the Irish Brigade and said: "I did not know that Irishmen fought here. I thought it was a straight American fight."

"So it was," said Captain John Tobin, veteran of the Ninth Massachusetts. "There was not an Orangeman nor a member of your crew in it, and if a war should break out tomorrow, not a man in your order would lift a finger to fight for the flag that flies over your head."

If there is any place in America where bigots should hold their peace it is on the eternal hills that crown the valleys of Gettysburg, where the flower of Southern chivalry fought a duel to the death with the dauntless heroes of the Union; where the sickle of death reaped sheaves of the choicest wheat in all our land, and whereon thousands of mothers, fathers, sisters and sweethearts wandered to and fro in the days that followed the three days' battle, seeking for the mangled remains of their loved ones. For a week after the battle the roads and fields were covered with the bodies of the slain, over which vultures fluttered; every farmhouse and barn for twenty-five miles around resounded with the cries of soldiers in agony. It cost the lives of 40,000 soldiers to seal that battle, which widowed 16,000 women and orphaned 20,000 children. Today the battlefield is a magnifi-

olics have done nothing worthy of mention for this country, that history tells a different story. For instance, there is Commodore Jack Barry, the "Founder of the American Navy." He was a Catholic and was faithful to his country and to his religion. During the Revolutionary War Washington frequently expressed his appreciation of the naval hero's services. When, in 1794, the navy was reorganized, Barry received the first commission. This historic document is as follows:

"The President of the United States of America to John Barry:

"I, George Washington, President of the United States, reposing special Trust and Confidence in your Patriotism, Valor, Fidelity and Abilities, have nominated, and by and with the Advice and Consent of the Senate, appointed you Captain in the Navy of the United States, and Commander of the Frigate called United States, to take Rank from The Fourth Day of June, one thousand seven hundred and ninety-four. You are, therefore, carefully and diligently to discharge the duty of Captain and Commander by doing and performing all manner of things thereunto belonging. And I strictly charge and require all Officers, Marines and Seamen under your command to be obedient to your Orders as Captain and Commander. And you are to observe and follow such orders and directions from time to time as you shall receive from the President of the United States, or any superior Officer set over you, according to the rules and discipline of War, and the usage of the Sea. This Commission to continue in force during the pleasure of the President of the United States.

"Given under my hand at Philadelphia, this Twenty-second day of February, in the Year of our Lord one thousand seven hundred and ninety-seven, and of the Sovereignty and Independence of the United States the Twenty-first.

"G. WASHINGTON,

"By the President.

"James W. McHenry, Secretary of War.

"Registered Jno. Stagg, Jr., Chief Clerk. No. 1."

CONSECRATION OF ARCHBISHOP PURCELL, 1833.

If the wealth of the Church, as was said long ago, consists in the poor that crowd its sanctuaries, and in the piety and learning of its ministers, then the Catholic Church in America is rich beyond measure. American bishops have made

3. Under his successor Pachomius the cells became monasteries. St. Hilarion founded monasteries in Palestine, St. Basil in Asia Minor. His rule of community life is observed even to-day in the East. In the West monasticism was introduced by St. Martin of Tours.

The ancient monks, mostly laymen, devoted themselves to prayer, meditation, manual labor and silence.

4. St. Benedict is the author of the most renowned religious rule. Born at Nursia, he studied at Rome, but soon fled from the temptations of the world to the solitude of Subiaco. Later, he founded the famous monastery of Monte Casino, the cradle of the Benedictine Order.

The Order of St. Benedict numbers 24 popes, 200 cardinals, over 4,000 bishops, 1,560 canonized saints and 15,000 authors.

St. Augustine, with his clergy, also led a community life and composed a religious rule (Augustinians).—Dreher-Hammer.

THE CRUSADES.

The crusades were wars undertaken by the people of Europe to rescue the holy places in Palestine from the Saracens.

The first crusade, in the years 1095-1099 ended by Jerusalem being taken by assault in 1099, and Godfrey de Bouillon made king.

The second crusade was preached by St. Bernard in 1146, and was headed by Emperor Conrad the Second and King Louis the Seventh of France. The Crusaders were defeated and Jerusalem was lost in 1187.

The third was conducted by Emperor Barbarosa in 1188, joined by Philip II., of France and Richard I., of England, in 1190. It was glorious but fruitless.

The fourth was led by the Emperor Henry VI., and was successful till his death in 1197.

The fifth was proclaimed by Pope Innocent III., in 1198, and was led by Baldwin, Count of Flanders, who took Constantinople in 1203.

The sixth took place in 1216. In 1229 the Emperor Frederick II. obtained possession of Jerusalem on a truce of ten years. In 1240 Richard, Earl of Cornwall, arrived in Palestine, but soon departed.

The seventh was conducted by St. Louis of France, who was defeated and taken prisoner in April, 1250; he was released by ransom and a truce of ten years followed.

The eighth and last was conducted by the same prince in

Samaritan Pentateuch. On their return from captivity their ordinary language became Syro-Chaldaic, but after the conquests of Alexander, Greek became the prevailing language, although the Syriac continued to be spoken. In the time of our Lord Greek seemed to predominate, the Scriptures were current in Greek in the Septuagint version; the Apostles all, except perhaps Matthew, wrote in Greek and cited the Greek translation of the Scriptures. When our Lord in the Synagogue took the roll of the Law written in ancient Hebrew, and read it, the people wondered that He should be so learned. When on the cross He pronounced a passage of the Psalms in Hebrew, the Jews did not even recognize the word "Eli," God, but mistook it for "Elijah." Hebrew was then unknown except to the learned; Greek was the State and official language; the Syriac lingered among the people as Irish and Gaelic and Welsh do in the British Isles. Our Lord spoke, we may infer, both Syriac and Greek, and used either according to the prevailing custom of the district in which He happened to be. He would thus naturally speak in Greek at Jerusalem, the capital, where it was generally known, and where there were many synagogues, especially for the Hellenes or Greek speaking Jews, while in the provinces, and at Capharnaum, where He was so often, He probably spoke Syriac; and we may regard it as most probable that in addressing His mother and the Apostles He spoke the same language.—Catholic News.

ENGLAND'S LAST WILL.

[From the New York Packet, September, 1779.]

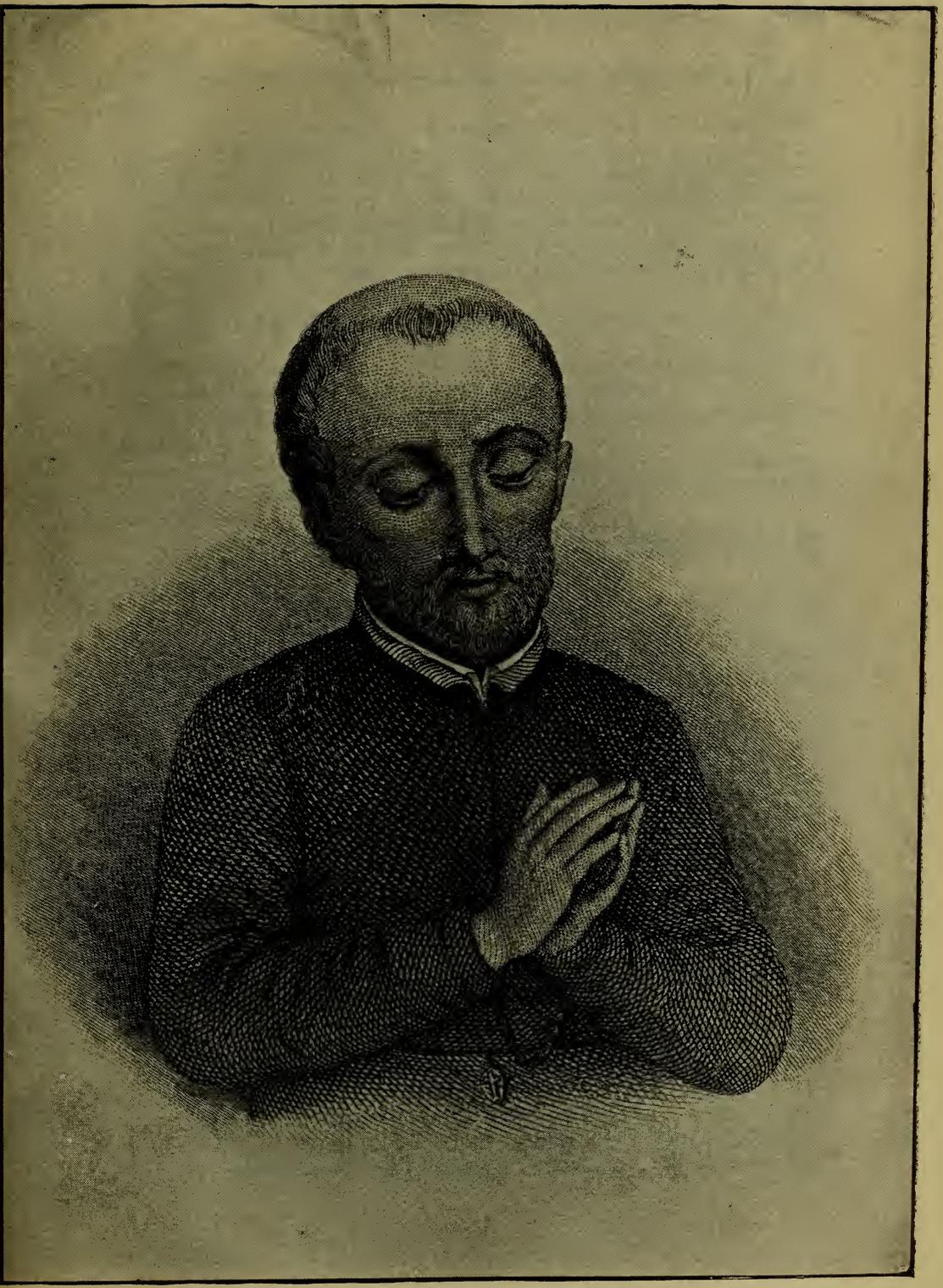
Last will and testament of Old England:—

I, Old England, being in a very weak and languishing state, through voluptuousness and loss of blood, do make and ordain this, my last will and testament, in the following manner, viz.:—

Imprimis, I do give and bequeathe unto the Bishops of St. Asaph and Peterboro, to be equally divided between them, all my religion.

2—I give all my virtue and sincerity to the House of Commons.

3—I give my knowledge in politics to Lord Cambden and Lord Abingdon, and those other noble lords who opposed the Ministry in their late mischievous and cursed war in America.



FATHER ISAAC JOQUES, S. J.

4—I give to my sister Scotland all my pride and haughtiness.

5—I give to my sister Ireland the one-half of my poverty, distress and ruin.

6—I give to the Earl of Bute and Lord North all my treachery and tyranny to be equally divided between them.

7—I give to Lord Howe and General Howe all my cruelty, as a reward for their treatment of American prisoners.

8—I give all my low cunning to Lord Mansfield and Lord Germaine.

9—I give my stupidity and obstinacy to the present ministry.

10—I give my power by sea and land to the French King.

11—I give my integrity to the King of Spain.

12—I give my trade and commerce to the State of Holland.

13—I give to those abject mortals, the Tories of America, one ton of hemp, to be equally distributed among them by Jack Ketch.

14—I give all my rights and titles contained in that most glorious tract called Magna Charta, to the United States of America, to their heirs and assigns forever.

15—I give unto my Colonies in America, viz.: Canada, Nova Scotia, East and West Florida and West Indies, the other half of my poverty, distress and ruin, and I do appoint the United States of America to be the guardian of said Colonies.

16—Lastly, I nominate, constitute and appoint the Count d'Almodavar to be the executor of this my last will and testament. In witness thereof I have hereunto set my hand and seal in the Palace of Necessity, this 19th day of April, just four years from the fatal day on which my last opportunity was lost by the blood of Americans, spent at Lexington. Anno Dom.: 1779.

THE GREAT DOCTORS OF THE CHURCH DURING THE FOURTH AND FIFTH CENTURIES.

1. St. Ambrose. He was born at Treves, where his father was prefect of Gaul. Educated at Rome, he was appointed governor of Liguria. Holding this office and whilst still a catechumen, he was elected bishop of Milan. A number of his excellent homilies are still extant. He died A. D. 397.

“Let Ambrose be our bishop,” cried the infants in their

was buried in complete armor, and wonders how the authorities can consent to receive the remains in their present condition. The Diario, of Lima, explaining the absence of the armor, says that it was taken out of the coffin, and put on exhibition in the museum formerly existing in the headquarters of the artillery at Santa Catalia, and was stolen by the Chilians when they entered Lima. On the other hand, Ricardo Palma, in the Comercio, declares that Pizarro was buried without his armor, his assassins not giving him time to put it on. Palma adds that the remains were given sepulture in great haste, in order to prevent the body being dragged through the streets. The ceremony of transferring the remains to the chapel of the Viceroys was very impressive. Different public bodies attended officially. The big Cathedral was filled with visitors, and speeches were made by Senor Manuel A. Fuentes, Mayer Revoredo, the Spanish Minister, and Monsignor Tovnr.

WASHINGTON ABOLISHES POPE-DAY.

While the anniversaries and commemorations of important events in the history of our country will always awaken in the loyal hearts of Catholics, sentiments of joy and thanksgiving, Washington's name and memory have peculiar claims on our grateful remembrance. At the breaking out of the revolution hardly one of the colonies tolerated Catholics; Catholics were looked upon with suspicion, indeed with positive hatred, and crystalized in Boston into "Pope-Day." On this day, November 5, every year, the effigies of the Pope and of the devil were taken in procession through the streets of Boston, and, having received the taunts and insults of pious Protestants, were finally burnt, either on Copp's Hill or Boston Common, amidst the execrations of devout Bostonians. Soon after General Washington took command of the American army, he was informed that "Pope-Day" was to be celebrated in camp. He accordingly issued the following order, which abolished "Pope-Day" forever:

"Nov. 5.—As the commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common sense as not to see the impropriety of such a step at this juncture; at a time when we are soliciting, and have really ob-

tained, the friendship and alliance of the people of Canada, whom we ought to consider as brethren embarked in the same cause—the defense of the liberty of America. At this juncture and under such circumstances, to be insulting their religion is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to these our brethren, as to them we are indebted for every late happy success over the common enemy in Canada.”—(Washington’s Works, iii. p. 144.)

This was the funeral oration on the celebration of Pope-Day. It was heard of no more.

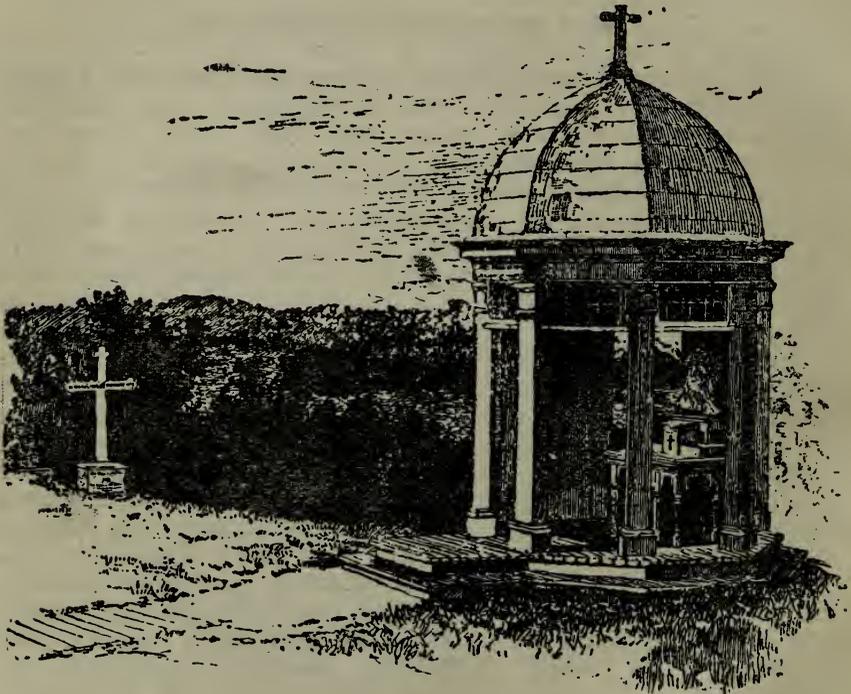
A NUT FOR KNOW-NOTHINGS.

“Has any mind shed greater lusters on illustrious Athens than Aristotle? Aristotle was a foreigner, and came to Attica when seventeen years old. Has there been any Spaniard more Spanish than Columbus? Columbus was a Genoese. Has there been a Frenchman more French than Napoleon, and Cuvier, and Constant? Napoleon was an Italian; Cuvier, by birth and education, a German; Constant, a Swiss. Who carried the Netherlands through the direst war of independence on record, and who founded the great republic of the Netherlands? William of Orange, a German. Has England ever had a more English King than William the Netherlander? Has Germany ever had a more German leader than Eugene of Savoy? Who was Catherine of Russia, that made her the great power? She was a German woman. Has Oxford ever had a greater professor than Erasmus of Rotterdam? The very country in which the Know-Nothing now reviles ‘the foreigner’ was discovered by Cabot, a Genoese, in the service of England. The promartyr of the American revolution was Montgomery, an Irishman; so was Barry, called the father of the American navy; and Paul Jones, the bold and early captain, was a Scot. Were Dekalb, Lafayette, Hamilton, Gallatin, no Americans? Mark the list of signers and see how many were ‘foreigners.’ The hue and cry against ‘foreigners’ belong to pagan antiquity, when one word served for foreigner and enemy; but not to Christianity, one of whose earliest writers once said: ‘Nostra civitas totus mundus’—‘Our state is the whole world.’ The very word Christianity rebukes Know-Nothingism. The term Free Trade has a far wider meaning than a merely economical one. It applies

When Milan was looted in the early part of the century the iron crown was taken to Vienna by the Austrians. There it was kept among the state treasures, wrapped in a purple velvet robe that had once been worn by Frederick the Great, until the year 1866, when it was presented to the King of Italy, who deposited it in the National Museum at Naples, as mentioned in the opening.

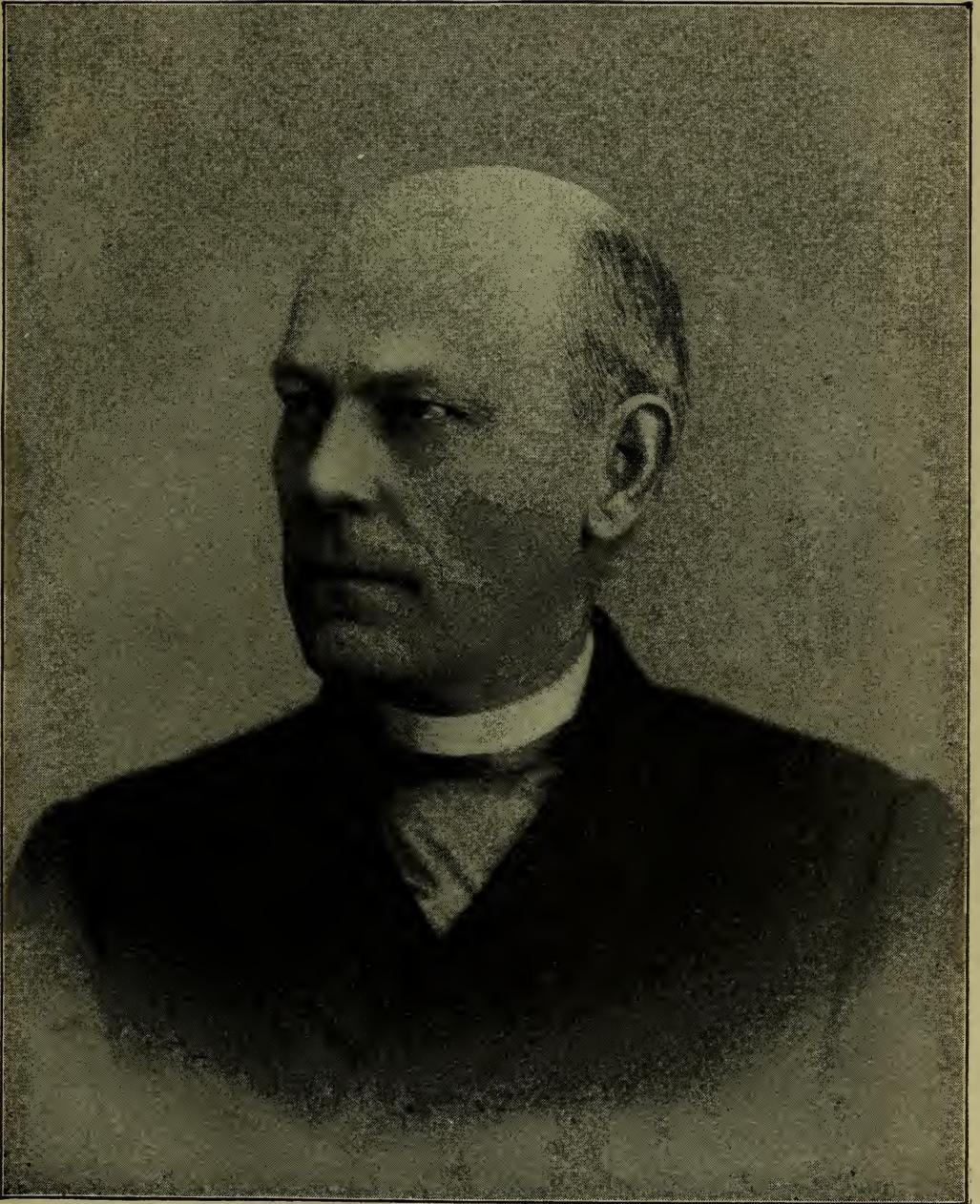
THE FIRST CHURCH ON AMERICAN SOIL.

It is a fact not often commented on in American history that the first house built by Columbus was a Catholic



FIRST CHURCH IN AMERICA.

church, substantially built of stone. It was dedicated to divine worship on the 6th of July, 1494. The High Mass was celebrated by the new vicar-apostolic, assisted by twelve ecclesiastics. It was situated in the West Indies, in what is known to-day as the Spanish portion of the



RT. REV. J. L. SPALDING, D. D.

FIRST BELL RUNG IN AMERICA.

*IT WAS IN THE CHURCH COLUMBUS BUILT IN ISABELLA
IN 1493, AND IS NOW IN WASHINGTON.*

When Columbus laid the foundations of Isabella, San Domingo, the first settlement by Europeans (if we except La Navidad, a merely temporary stockade with small garrison) in the New World, the first structure to receive serious attention was the church. It was erected and christened within a few months after the landing at Isabella in December, 1493. The reasons for the location here of this city, such as the proximity of the gold mines of Cibao to the coast at this point, no longer answered when it was found that the interior country was richer, and afterward San Domingo city was founded, 1496. In 1494, a city was begun in the Royal Plain of La Vega, and called La Vega, or the City of the Plain, whither, doubtless, was transported everything portable in Isabella, which was soon abandoned to the solitude of the forest which environed it. A church was likewise built at La Vega, and it is thought that the same bell that hung in the church of Isabella occupied a similar position in the belfry tower at La Vega. In 1542 La Vega was destroyed by a terrible earthquake and the city abandoned by such of the inhabitants as escaped.

More than three hundred years passed away. One day a man espied a bell in the branches of a "fig" tree, a parasitic tree that envelops everything in its reach, and which had wrapped its trunk around a portion of the belfry tower of the ruined church. This bell had been raised in the arms of the "fig" tree, and was thus preserved from falling to the ground and being buried out of sight. The bell was secured, and for a long time was preserved as a venerated relic by the natives of San Domingo. It finally came into the possession of Pedre Bellini, a patriotic priest of San Domingo city, who hung it in the chapel of his convent school. All this was recorded in the papers of that time. When Senor Galvar, the Plenipotentiary sent by San Domingo to negotiate for the reciprocity treaty, was in Washington, he gave to Mr. W. E. Curtis, chief in charge of the Latin American department of the Exposition, a letter to the heirs of Padre Bellini, requesting them, as a great favor, to allow the bell to come to the United States. This was presented to Senor Bellini, nephew of the late priest and an ex-president of the republic, who courteously allowed Mr. Ober, the Columbia commissioner, to bring it

his transgressions, had persevered in saying the Rosary, and thus secured the intercession of her who is called "Omnipotent interceding."

* * *

Mr. Frederic R. Coudert, the eminent Catholic barrister, declares that the Venezuelan Commission was aided greatly in their researches by documents found in the archives of the Propaganda. Mr. Coudert, it will be remembered, is a member of the Commission, and the manuscripts of the Vatican were freely offered for his inspection. The first Europeans to live within the disputed territory were Jesuit and Capuchin missionaries, and the reports they forwarded to the Propaganda have proved valuable in the present controversy. There is something of "the irony of fate" in the spectacle of Andrew D. White, who is also a member of the Commission, being compelled to pore over these monkish documents. For many years Mr. White has devoted a large part of his time to proving that the Church is at war with science, and that priests and monks never did anything but harm to the world. While the decision of the Venezuelan case is pending, it is presumed that Mr. White will be at no pains to discredit the missionaries; but when the Commission is dissolved we may look for a new chapter of the "Warfare of Science."

ORANGEMEN'S FLAG.

Odescalchi, who under the name of Innocent XI. mounted the throne in 1676, "was a man of eminent virtue and moderation," says the Protestant historian Lecky. Owing to the haughty arrogance and overbearing insolence of Louis XIV., the Sovereign Pontiff looked on the French king "as the worst enemy to the Catholic Church. The Pontiff could not bear him. Hence he actually favored the enterprise of William III. with his influence. The whole weight of European influence was thrown into the scale against France, and the Pope was delivered from Louis XIV. Hence, too, William III. adopted the Papal livery, which was orange-colored. Yet Protestants blunderingly flaunt the orange as if the Pope's livery were opposed to the Pope.—Catholic Family Annual.

ST. CARILEFF AND HIS WREN.

St. Carileff was a monk who lived at Menat, near Clermont, and died about 540. Becoming dissatisfied with his

dressed to "Patrick Keeffe, shop-keeper, Tullow"—a person who might have existed, for aught Dr. Taylor knew, but he was by no means sure of his existence. In 1781-2 an act was passed enabling priests to say Mass and marry persons of their own creed. The visits described by Dr. Taylor must have taken place previously to this relaxation of the Penal Laws.

* * *

THE ROSARY PROHIBITED.

Among the penal laws against Catholics in the time of Queen Elizabeth of England was a prohibition of using or even possessing a rosary. But thirty years after she established Protestant services the rosary was still used openly in Wales. The common people said they could read upon their beads as easily as others in their books, and they made such a clinking with them during the service that a complaint was made that the minister could hardly be heard for the noise!

And in spite of the penalties, confraternities of the Most Holy Rosary flourished secretly throughout England all through the time of persecution, and aided powerfully to foster the heroic spirit of the faithful in setting at naught the rack, the gibbet, and the axe.

PROPAGATION OF THE CHURCH, FROM CHARLEMAGNE TO GREGORY VII.

1. Aided by Charlemagne's son, Louis the Pious, St. Ansgar, Benedictine of Corvey († 865), began the northern mission. He founded the bishopric of Hamburg, whence Christianity spread to Denmark and Scandinavia, and even as far as Iceland and Greenland.

Canut the Great († 1036) established the Danish Church.

2. SS. Cyril and Methodius evangelized the people of Moravia. They invented characters for the Slav language, and with the Pope's permission celebrated Mass in that tongue. In Bohemia, Prague had an archbishop as early as A. D. 983, in St. Adalbert. He preached the Gospel to the Prussians and was martyred at Gnesen.

3. Otto I. founded bishoprics at Brandenburg and Havelberg.

The Hungarians were instructed in the doctrine of Christ by St. Pilgrim of Passau. But it was granted only to

King St. Stephen († 1038), to establish the Church on a firm footing. He founded the archbishopric of Gran. An apostle on the throne, he received from the Pope the title of Apostolic King.

4. Russia received the faith from Constantinople about the year 1000. Kiew was the first Episcopal See of that country. A grottoed monastery near that city became the seat of learning. Prince Wladimir caused great multitudes to be baptized in the river Dnieper, into which their idols had first been cast.

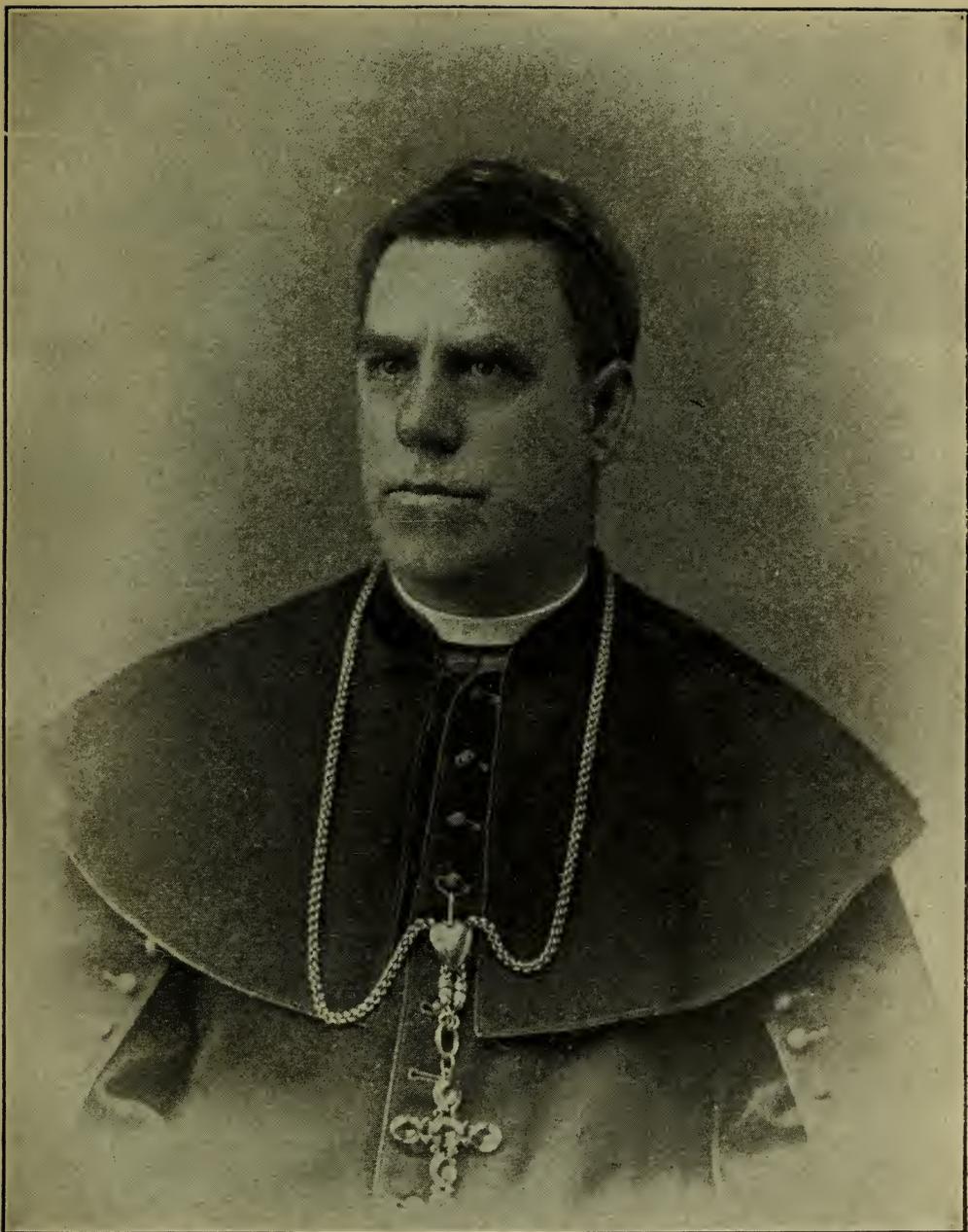
The Russians adopted the Greek liturgy, but retained the ancient Russian language.

5. All these missions suffered greatly by continual wars, as long as the nations as a whole remained pagans. It was only by their conversion to Christianity that peace triumphed. The Hungarians made predatory raids into Germany; the Normans entered France by way of the sea and took possession of a province—Normandy. Later, they settled in southern Italy, where they formed a kingdom of their own.—Outlines of Church History.

COMMODORE JOHN BARRY.

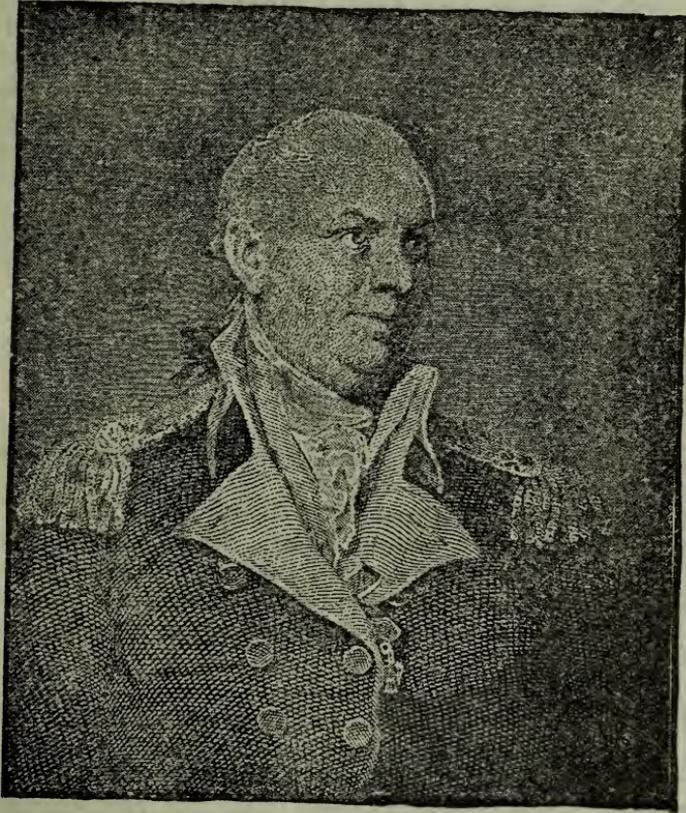
John Barry, who became one of the most distinguished officers of the American navy, was born almost on the seashore, in the parish of Tacumshane, County Wexford, Ireland, in the year 1745. His father, a well-to-do farmer, would often see his little boy perched upon the rocks, watching the waves rolling in from the Atlantic. Something told him that the boy would not be long with him. But while his son remained at home the good man instilled into his mind the principles of the Catholic faith; and to this faith John Barry was true all his life. He was barely fourteen when he embarked before the mast on a vessel bound for New England; and, finding America to his liking, he determined to abide in America. In 1760 young Barry was in Philadelphia, where he made his home. But he was still a sailor; he passed more time afloat than ashore; he dearly loved his profession, and in his twenty-fifth year he was captain of the *Black Prince*, one of the largest packets of the day, and owned by Mr. Nixon, of Philadelphia. Barry also commanded ships belonging to Mr. Reese Meredith, and it was at Mr. Meredith's house that he first met George Washington.

When the Revolution broke out he immediately offered



MOST REV. F. X. KATZER.

his services to Congress. They were gladly accepted, and in February, 1776, he was put in command of the brig Lexington, of sixteen guns. Barry left the Capes of the Delaware in the last week of February, and thus had the honor of being the first American officer to sail into the open sea against the British. After cruising six weeks he fell in with and captured, after an hour's fight, a ship called the Edward,



COMMODORE JOHN BARRY.

and this gave him the additional honor of capturing the first British man-of-war. In October of this year Barry was appointed to the Effingham, twenty-eight guns, then on the stocks at Philadelphia. But by the time she was launched it was winter, the ice prevented her from getting to sea, and, as he could not endure inactivity, he volunteered to serve in the army. He took part in the battles of Trenton and Princeton, where he greatly distinguished himself. In September, 1778, Barry was given command of the Raleigh,

churches favored the city so much as to provide a free school on their church property? Would it be regarded as a very hostile act? And yet this is what Catholics do in providing parochial schools.

* * *

Of 263 Popes but fifteen celebrated their sacerdotal jubilee whilst seated on the throne of Peter, namely: John XII., 956 964; Gregory XII., 1406 1409; Calistus III., 1455 1458; Paul III., 1534 1549; Paul IV., 1555 1559; Innocent X., 1644 1655; Clement X., 1670 1676; Innocent XII., 1691 1700; Benedict XIII., 1724 1730; Clement XII., 1730 1740; Benedict XIV., 1740 1758; Pius VI., 1775 1779; Pius VII., 1800 1823; Gregory XVI., 1831 1846, and Pius IX., 1846 1878.

* * *

Cardinal Moran says in his history of the church in Australasia, that Catholicity and the priests who planted it in that portion of the world came in a convict ship. The rebels of 1798, some of the best men in Ireland, both lay and clerical, formed the pioneers of the church in that country. No wonder it flourished.—W. Watchman.

* * *

In the whole of Germany there are 300 Catholic Laborers' Associations with 80,000 members. One hundred and eight of these Unions with a number of 28,000 members are found in the Archdiocese of Cologne alone. Fifty-six confraternities perform besides their special religious duties also charitable obligations towards their fellow-members, viz., to give mutual assistance in time of sickness or in case of death to the deceased's family.

* * *

Another international Catholic Congress similar to the one held in Brussels in 1894 is being projected by the English Catholics of Paris, who contrary to their conduct on the former occasion, when Great Britain was not represented, are now taking the initiative. The congress will convene at Fribourg, Switzerland, in 1897. The committee has as presidents their Eminences, Cardinals Logue and Vaughan, and various other names equally well and favorably known are down for the minor offices. The Holy Father has bestowed through Cardinal Rampolla his apostolic benediction upon the project.

* * *

The Syrian Catholics of Boston are preparing to build a chapel; the Poles have built one; and the Lithuanians are

fruits of his marriage were children, grandchildren, and great-grandchildren to the number of 203, not a single soul of whom was a Catholic.

THE GROWTH OF THE ASIATIC CHURCH.

Mr. Foley, the secretary of the "Indian Protestant Mission," writes in answer to an inquiry:

"The Jesuits are advancing by leaps and bounds in the four provinces of Tonquin, 100,000 converts, 150 priests, and 170 schools under the Jesuits alone. In Cochin China, the Romish advance is still greater. At the present time in China and Corea more than a million and a half are converts, with 1,000 priests, 8,000 schools, irrespective of seminaries and convents. In India and Ceylon the strides of Romanism are startling and unprecedented."

CATHOLIC PROGRESS.

In non-Catholic countries there has been a fivefold increase amongst Catholics since the beginning of the century. The following are the statistics as given by the "Economete Francais," a journal which is certainly not addicted to exaggerating Catholic gains:

	In 1800.	In 1890.
Germany (Catholics)	6,000,000	16,000,000
Switzerland	350,000	1,080,409
Turkey in Asia and Europe	631,000	1,298,475
India	475,000	1,692,337
Indo-China	310,000	690,772
China	187,000	576,440
The United States (now ten millions)	61,000	7,977,270
Canada	120,000	2,000,000
The Antilles and British Guyana	119,000	337,750
Oceania	2,800	2,000,000
Africa	47,000	3,000,000
England and Scotland	120,000	1,690,921
Holland	350,000	1,448,852
Russia (Poland not included) about	20,000	2,935,519
Total	8,832,800	42,728,745

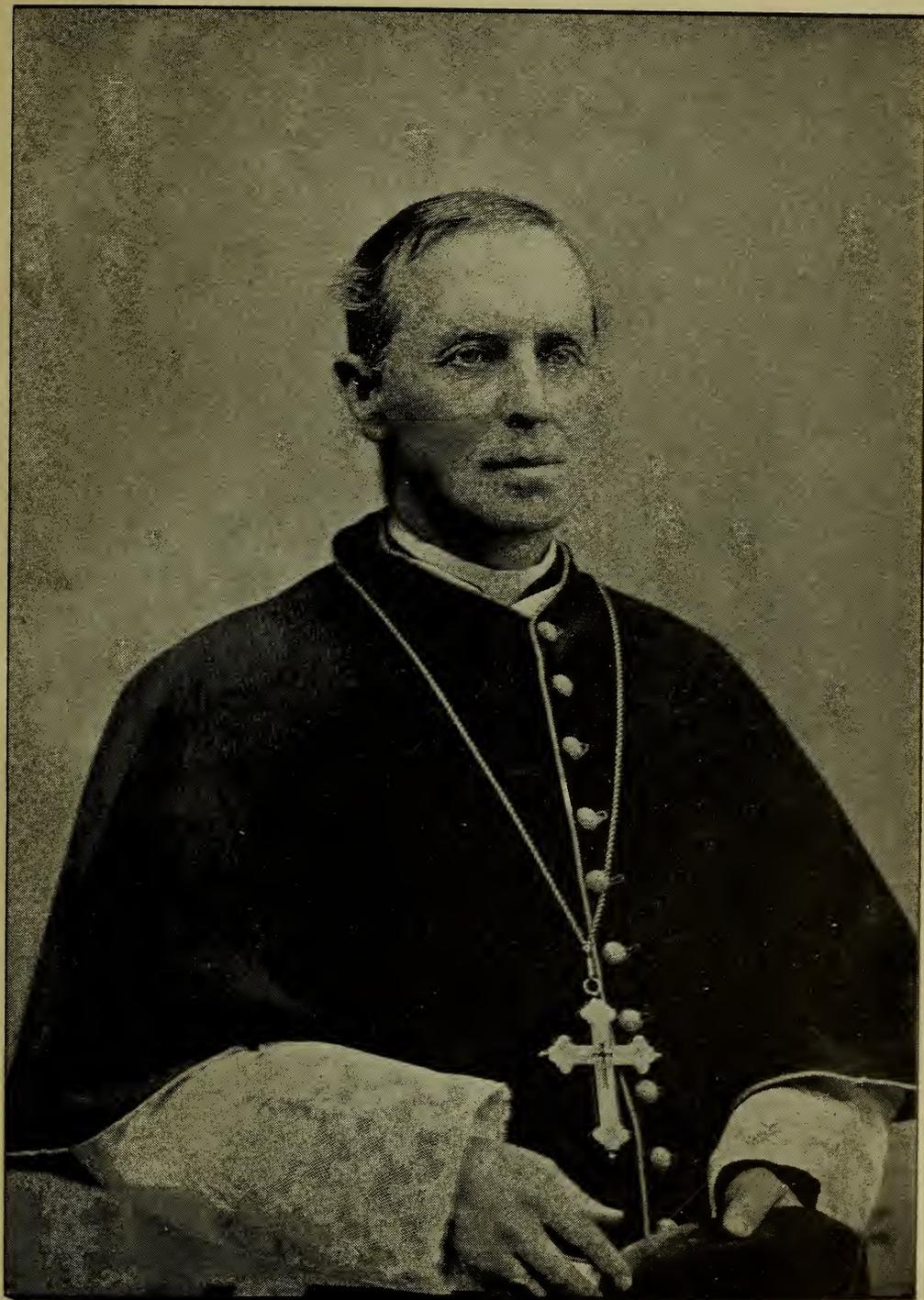
It will be noticed that these figures stop at 1890. As is well known, during the last five years the Church has made remarkable progress in all parts of the world.

LIST OF ROMAN PONTIFFS.

According to "Gerarchia Cattolica."

1. St. Peter, of Bethsaida in Galilee, Prince of the Apostles, who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred, June 29, in the year '67, having governed the Church from that city for 25 years, 2 months and 7 days.

	Elected	Died
2. St. Linus, M.....	67	78
3. St. Cletus, M.....	78	90
4. St. Clement I., M.....	90	100
5. St. Anacletus, M.....	100	112
6. St. Evaristus, M.	112	121
7. St. Alexander I., M.....	121	132
8. St. Sixtus I., M.....	132	142
9. St. Telesphorus, M.....	142	154
10. St. Hyginus, M.....	154	158
11. St. Pius I., M.....	158	167
12. St. Anicetus, M.....	167	175
13. St. Soterus, M.....	175	182
14. St. Eleutherius, M.....	182	193
15. St. Victor I., M.....	193	203
16. St. Zephyrmus, M.....	203	220
17. St. Callistus I., M.....	221	227
18. St. Urban I., M.....	227	233
19. St. Pontian, M.....	233	238
20. St. Anterus, M.....	238	239
21. St. Fabian, M.....	240	253
22. St. Cornelius, M.....	254	255
23. St. Lucius I., M.....	255	257
24. St. Stephanus I., M.....	257	260
25. St. Sixtus II., M.....	260	261
26. St. Dionysius..	261	272
27. St. Felix I., M.....	272	275
28. St. Eutyechian, M.....	275	283
29. St. Caius, M.....	283	296
30. St. Marcellinus, M.....	296	304
31. St. Marcellus I., M.....	304	309
32. St. Eusebius ..	309	311
33. St. Melchiades..	311	314
34. St. Sylvester I.....	314	337
35. St. Mark	337	340
36. St. Julius I.....	341	352



RT. REV. MARTIN MARTY.

suffered martyrdom in the year of Our Lord, 107, used the word in the following sentence: "Wherever Jesus Christ is, there is the Catholic Church." St. Augustine, A. D. 400, says: "The very name of Catholic holds me in the Church." The word has been taken by many denominations outside the Church of Rome; but they all qualify the term in some way or other, and the word is not susceptible, no more than is the idea which it conveys, of qualification. It comes from *Kata*, down or through, and *Holos*, all or whole: that is, existing through all time, down through all ages, and for the whole world, including all the nations on earth.

THE TRUE CHURCH MUST BE CATHOLIC AS TO TIME, PLACE AND DOCTRINE.

There can be only one Church that has the right to call itself "Catholic," because two churches could not both be Catholic,—they could not both have come directly from Christ and have existed through all the centuries, and be both universal. Truth is one and undivided; Christ is Truth; in establishing His Church He could not be consistent with His own nature, were He to have given His high mandate to more than one Church. The recorded words of Christ in laying the foundation of His Church are: "thou art Peter, and upon this rock I build my Church." That edifice—that spiritual structure—was built to last from the time of Christ until the sunset of ages; it was erected for the benefit of all nations; it was therefore Catholic. The Church that St. Peter established, under the direction of Christ Himself, was a Catholic Church, and was the Roman Church, consequently the Roman Catholic Church. It is obvious that no other denomination can claim that title, since on the one hand, it belongs to the Church of Rome by seniority and, on the other hand, no two Catholic Churches can possibly exist.

Christ did not tell Calvin, "thou art John, and upon you I build my Church," and yet his followers, or a portion of his adherents, make use of the word "Catholic" to designate their church. Christ did not say to Luther, "thou art Martin, and upon you I build my Church," and yet we find the "Catholic Episcopal," the "Catholic Apostolic," the "Reformed Catholic," and a half dozen other kinds of Catholic Churches, and all owing their origin to Martin Luther. How can they all be the Church of Christ? They all did not exist throughout all the centuries since Christ; they

Every knee in Heaven, on earth, and in hell must bow at the name of Jesus, because in Him, and in Him only, is salvation and hope of life, and therefore with good reason may we cry out, whenever it is mentioned, "Have mercy on us."

THE SEA IN A LITTLE HOLE.

St. Augustine, one of the greatest doctors of the Church, was walking one day on the shore of the Mediterranean Sea. He was meditating on the mystery of the Most Holy Trinity, and sought to fathom it, in order that he might be able to explain it the better in a work he was about to compose, or in sermons he might have to preach. He was absorbed in this inquiry, when he saw a little boy carrying water continually from the sea in a small shell, and throwing it into a hole which he had made in the sand. "What is that you are doing, my little boy?" said St. Augustine. "I am trying to put all the water of the sea in this little hole." "But, my dear child, that is impossible," resumed the holy bishop, laughing heartily at the child's artless simplicity; "do you not perceive that the hole is too small, and the sea too large?" "You think, then, that I shall not succeed? Well! I can assure you it will be easier for me to put all the water of the sea into this little hole, than for you to comprehend or explain the doctrine of the Holy Trinity." No sooner had the child spoken these words than he disappeared. It was an angel who had taken that form to give St. Augustine this important lesson. The learned doctor thanked God for such a favor, and gave himself no further trouble endeavoring to penetrate inscrutable mysteries.—St. Augustine, Confessions.

A MINISTER'S VIEWS REGARDING THE MOTHER CHURCH.

Rev. Silliman Blagden, a minister of Boston, Mass., has written a pamphlet, entitled, "A Few More Letters of Ignorance, Prejudice and Bigotry, Calculated to Let in God's Light and Truth and to Prepare the Way for and to Expedite Christian Unity." Among other things he says:

"The Catholic Church is the ancient mother of us all; and when Christian men and editors don't know, nor understand, nor like the ways of Catholicism, then it is their

province and duty to 'be still' until they are providentially enlightened; and they should never try to gain mercenary advantage for their own individual sect and paper by unfavorable criticism and disparagement of our old Mother Church. But, on the other hand, show them such downright love in Jesus, in all senses of these precious and blessed words, as will win them from their errors, if they be indeed errors, and as will further the ends of brotherly love, and hasten on the day for the fulfillment of organic Christian unity.

"The Roman Catholic Church," he adds, "whether we like her or not, has nevertheless 'come to stay,' for she is eternally founded upon the Rock, Christ Jesus; and it is also written in His infallible and inspired Word that the gates of hell shall not prevail against her (Matthew xvi., 18). Whoever fights against her, Christ's bride, must consequently and necessarily be found fighting against God. And no one but a fool, an infidel or a lost soul will be guilty of such indescribably fearful and eternal soul suicide. It is too unutterably awful to contemplate!"

HOW MANY KNOW THEM?

FIFTY THINGS THAT EVERY PRACTICAL CATHOLIC SHOULD KNOW.

One of the best summaries of the primary knowledge of his faith which every Catholic worthy of the name should possess, is made by the Rev. James H. O'Donnell and published in the Connecticut Catholic:

1. The rules of his parish.
2. The chief truths of our holy religion.
3. How to bless himself properly and reverently.
4. That the beginning of wisdom is the fear of the Lord.
5. That God will render to every man according to his works.
6. That the influence of good example is far reaching.
7. That the theological virtues are Faith, Hope and Charity.
8. That the Eminent Good Works are Alms-deeds, Prayer and Fasting.
9. That the Evangelical Counsels are Voluntary Poverty, Perpetual Chastity and Obedience.

originally, means something cut off, as, for example, a withered branch from a tree. There is the Holy Roman Catholic Church, but the term sect cannot be properly applied to her. For she, being the Great Apostolic tree, what could she be cut from? The Protestant sects originated in the secession of dissatisfied proud men from her unity. Whatever truth they teach they have received from her, their errors are of their own invention.

* * *

The Catholic Church does not allow the reading of any ritual but its own at the burial service of any of its members. The Catholic Church recognizes no religion or religious services but its own, and does not permit in any of its cemeteries the reading of any so-called religious ritual or ceremony of any organization or society, non-Catholic. Even the ritual of the G. A. R. is forbidden. Catholics should understand this. There can be no deviation from the rule.

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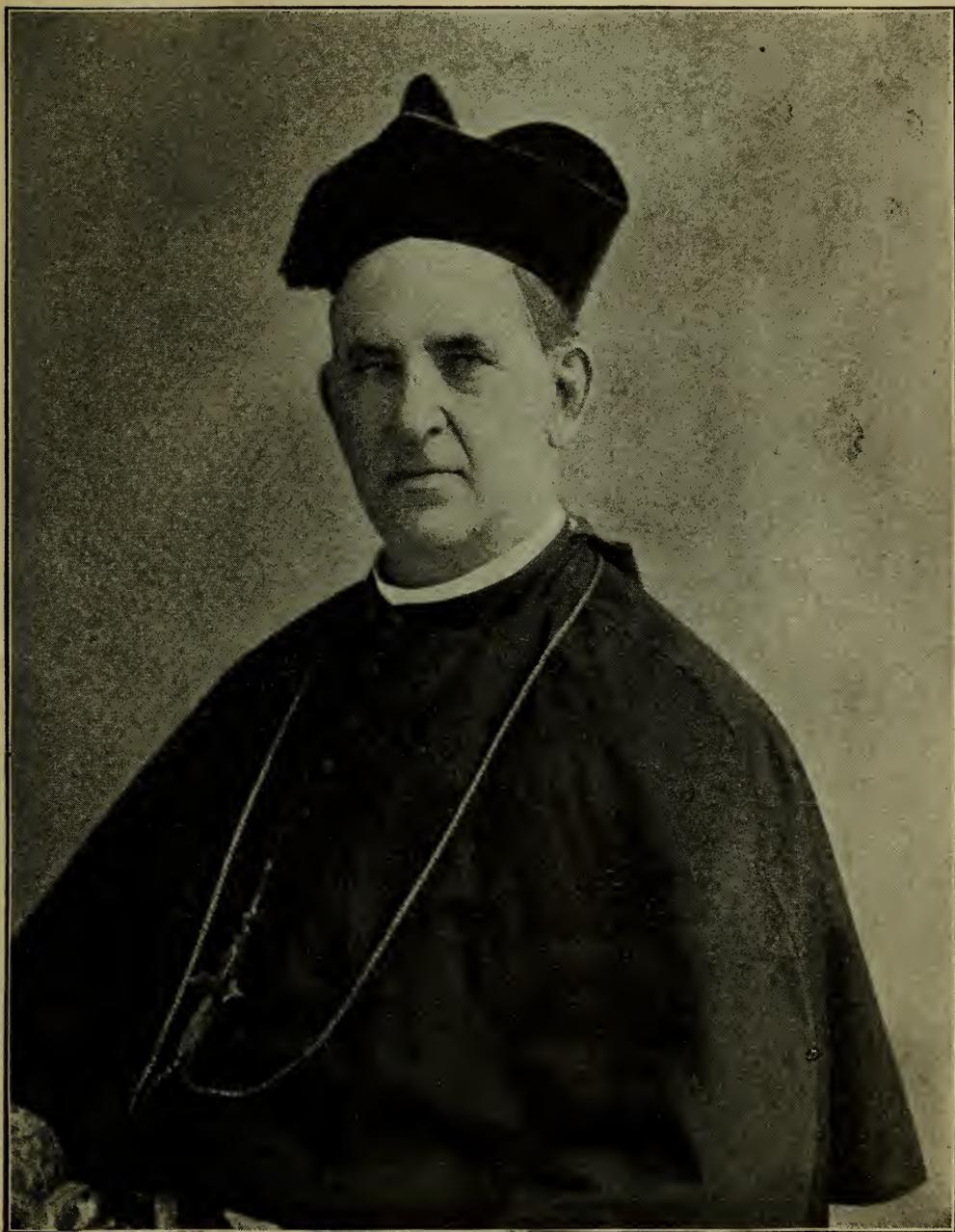
Rev. John Watson (Ian McLaren), who returned to Liverpool October, 1896, in the course of a lecture before the Yale Divinity School touched on clerical celibacy as follows: "The question of the celibacy of the clergy cannot be a vain one. It is also one every man must face before ordination. In many cases a single man is a more true servant of the church. It also costs the church at least a fifth less to support him, and he is at the absolute disposal of the church. It is my opinion that the time is not far distant when without taking any vows there will be a large body of unmarried clergymen."

WHY AM I A PROTESTANT?

A correspondent writes: The following leaflet was picked up the other day in manuscript in the neighborhood of the offices of a well-known firm of Protestant publishers. Whether it was to have been submitted to the firm with a view to subsequent publication or whether it came out of the firm's waste paper basket it is impossible to surmise. As it contains "reasons" that are even plainer than Dr. Littledale's, we will be magnanimous and give it the "bold advertisement" it deserves:

WHY AM I A PROTESTANT?

1. Because it is so respectable.
2. Because people should always stick to the religion in which they are born.



MOST REV. JOHN HENNESSY.

3. Because it is so convenient only to believe as much or as little as one likes.
4. Because religion is not meant to be taken too seriously.
5. Because it is so nice not to be obliged to go to church on Sunday unless one likes (or lives in the country) and at any rate to be able to go comfortably in the afternoon instead of having to bundle off at some ungodly hour in the morning to Mass as Catholics have to do.
6. Because I could not give up the dear old Hymns, ancient and modern.
7. Because I should not like to be obliged to go to confession.
8. Because the Irish are so horrid.
9. Because Catholics put artificial flowers on the altar.
10. Because I hate fish.
11. Because if I was a Catholic I would have to subscribe to such a lot of things.
12. Because I should never understand the Catholic services.
13. Because if I did, it would involve so much kneeling down instead of sitting with one's nose in one's knees, which is far more comfortable and better for one's clothes.
14. Because poor, dear Savonarola was so badly treated.
15. Because our curate reminds me of him.
16. Because the priests abroad look so sly.
17. Because Galileo said "it moves."
18. Because Latimer said something (I forget exactly what) about putting out a candle.
19. Because if I "went over" there would be such an awful racket at home.

—London Tablet.

ORIGIN OF THE FEAST OF THE ROSARY.

The Turks, having conquered Constantinople in 1453, pushed farther into the Christian lands and bid fair to subject all Christendom to the Crescent. With an incomprehensible carelessness, the princes of Europe suffered the boundaries of the Christian empire to be invaded on all sides, and one province after another to be torn off. Fortunately, there was a man found who became the savior of Christendom; it was the great Pope Pius V., whom the Church reveres as a saint. In 1570 he called the Christian people to an alliance against the common enemy. Selim II., the Turkish Sultan, flushed with victories and elated by

He followed Him step by step on the way to Calvary, trying in the depth of his heart to aid Him in bearing His Cross. Arrived at the summit, he fell prostrate on the ground, half dead with sorrow. Having remained several hours absorbed in his pious meditations, he repaired to the Holy Sepulchre, then climbed the Mount of Olives, whence Our Lord ascended into heaven. "O my good Jesus!" he exclaimed, "I have followed Thee on earth through all the places sanctified by Thy presence; I have seen all, from Thy cradle to Thy tomb; behold me now on the spot whence Thou didst ascend into heaven. Whither can I go, O Lord, if not after Thee to heaven? Ah! permit me to follow Thee to Paradise!" At these words he feels himself ill, is brought back to Jerusalem to the Convent of the Fathers of the Holy Land, and two days after he was in heaven.—Devoucoux, *Legendaire d'Autun*, II., 216.

APT AT SARCASM.

The late John S. Holmes being told upon the death of a certain judge, that it was proposed to erect a monument to him, observed that it ought to be a bas-relief. Another judge was holding court, and the sun shone upon the back of his head. Holmes whispered to the clerk: "A beautiful illustration of scripture—the light shineth upon the darkness, and the darkness comprehendeth it not.'"

PAT TO THE RESCUE.

A clergyman was standing at the corner of a square in the city on Thanksgiving Day about the hour of dinner, when one of his countrymen, observing the worthy father in perplexity, thus addressed him:

"O, Father O'Leary, how is your reverence?"

"Mighty put out, Pat," was the reply.

"Put out! Who'd put out your reverence?"

"Ah, you don't understand, that is just it. I am invited to dine at one of the houses in the square, and I have forgotten the name, and I never looked at the number, and now it is nearly 6 o'clock."

"Och, is that all?" was the reply. "Just now be aisy, your reverence; I'll settle that for you."

So saying, away went the good-natured Irishman around

the mathematician, Bacon the sculptor, the two Milners, Adam Walket, John Foster, Jacquard, Wilson the ornithologist and Dr. Livingstone the missionary traveller.

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Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world.

1. Be honest. Dishonesty seldom makes one rich, and when it does, riches are a curse. There is no such thing as dishonest success.

2. Work. The world is not going to pay for nothing. Ninety per cent of what men call genius is only a talent for hard work.

3. Enter into that business or trade you like best, and for which nature seems to have fitted you, provided it is honorable.

4. Be independent. Do not lean on others to do your thinking or to conquer difficulties.

5. Be conscientious in the discharge of every duty. Do your work thoroughly. No one can rise who slights his work.

6. Don't try to begin on the top. Begin at the bottom and you will have a chance to rise, and will be surer of reaching the top some time.

7. Trust to nothing but God and hard work. Inscribe on your banner, "Luck is a fool; pluck is a hero."

8. Be punctual. Keep your appointment. Be there a minute before time if you have to lose dinner to do it.

9. Be polite. Every smile, every gentle bow is money in your pocket.

10. Be generous. Meanness makes enemies and breeds distrust.

11. Spend less than you earn. Do not run in debt. Watch the little leaks and you can live on your salary.

12. Make all the money you can, honestly, do all the good you can with it while you live.

Teacher—Astronomy is a wonderful science, Harry. Men have learned through it not only how far off the stars are from the earth, but what they are made of.

Harry—It seems to me a great deal more wonderful how they found out their names.—Harper's Round Table.

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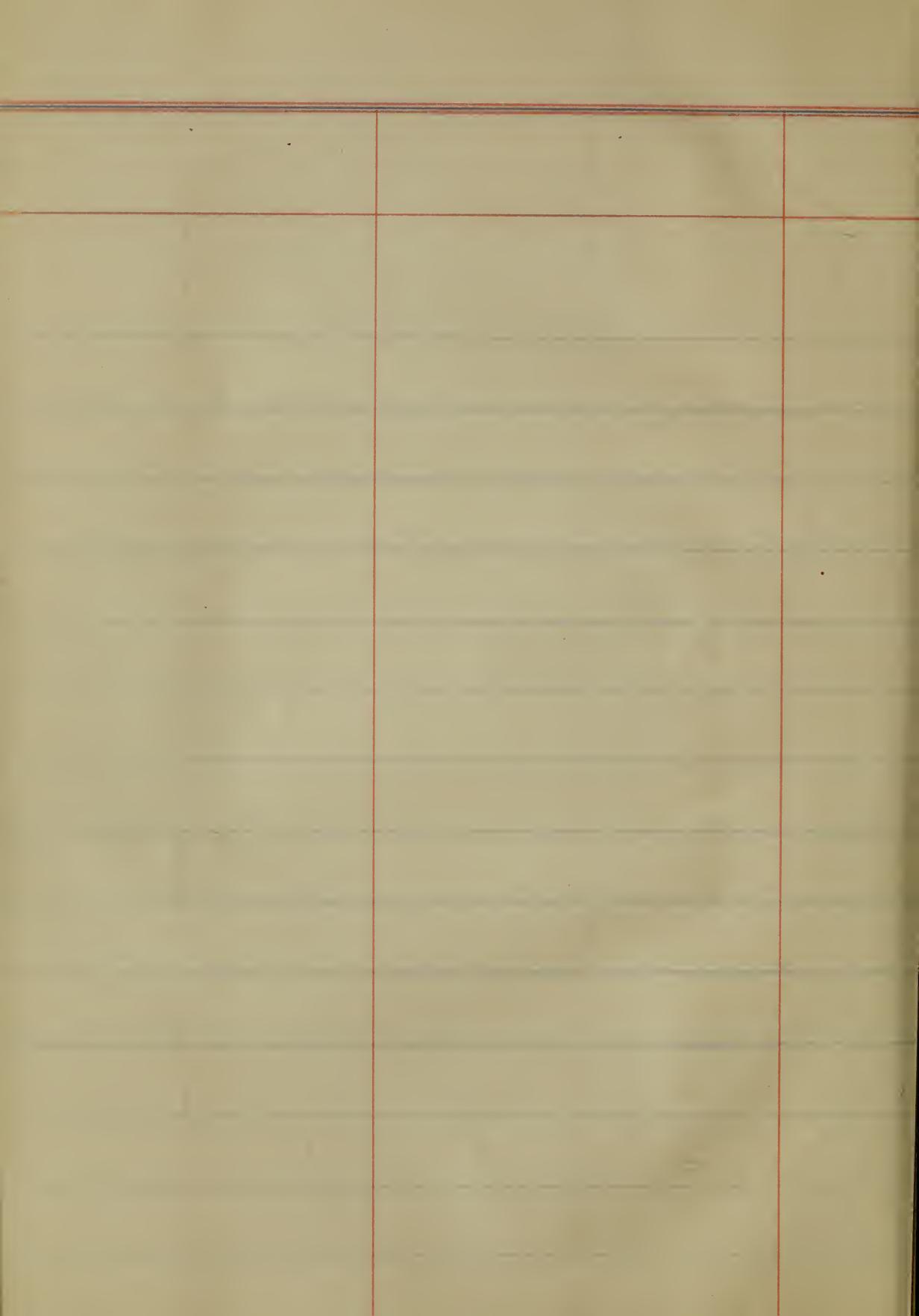
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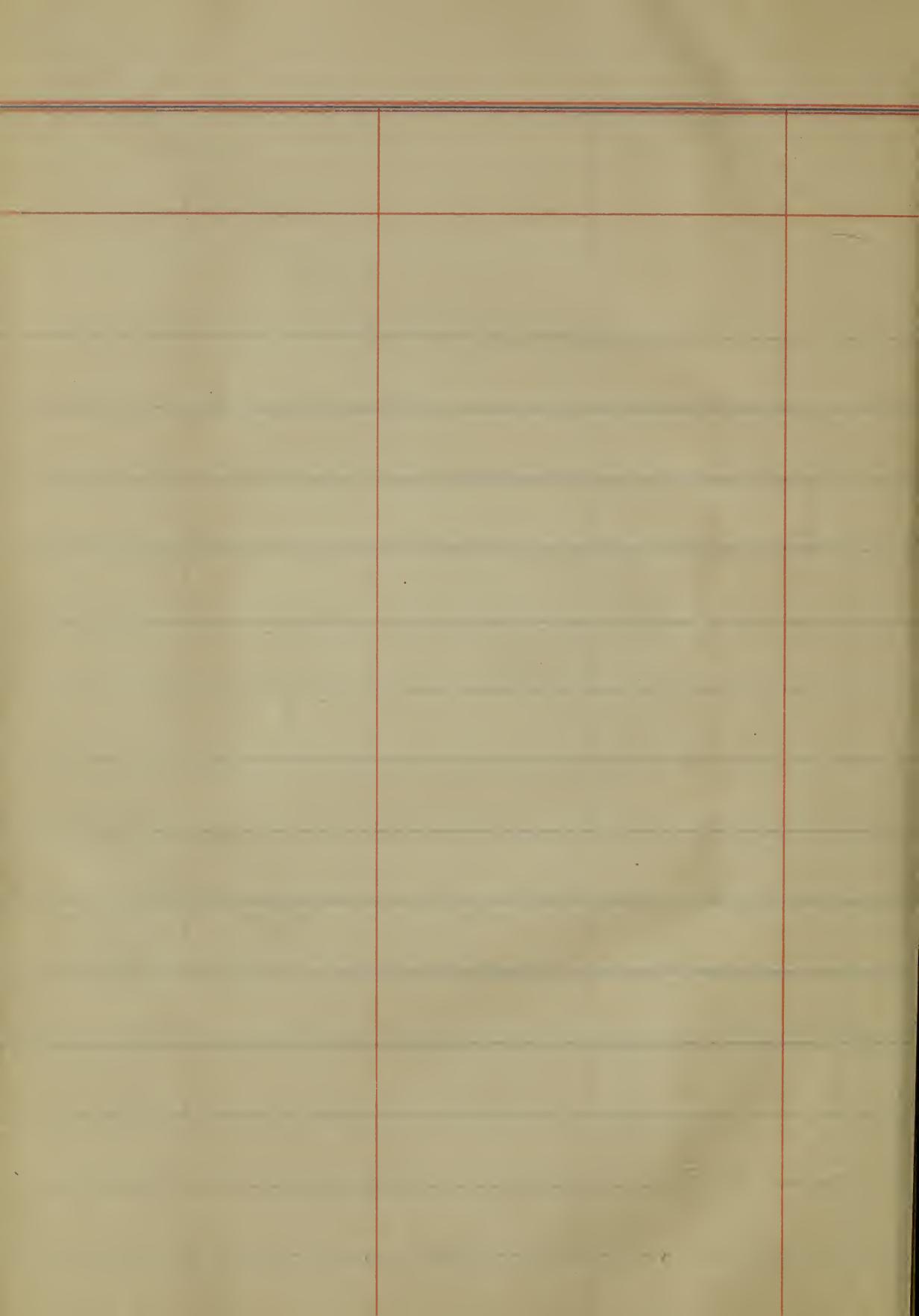
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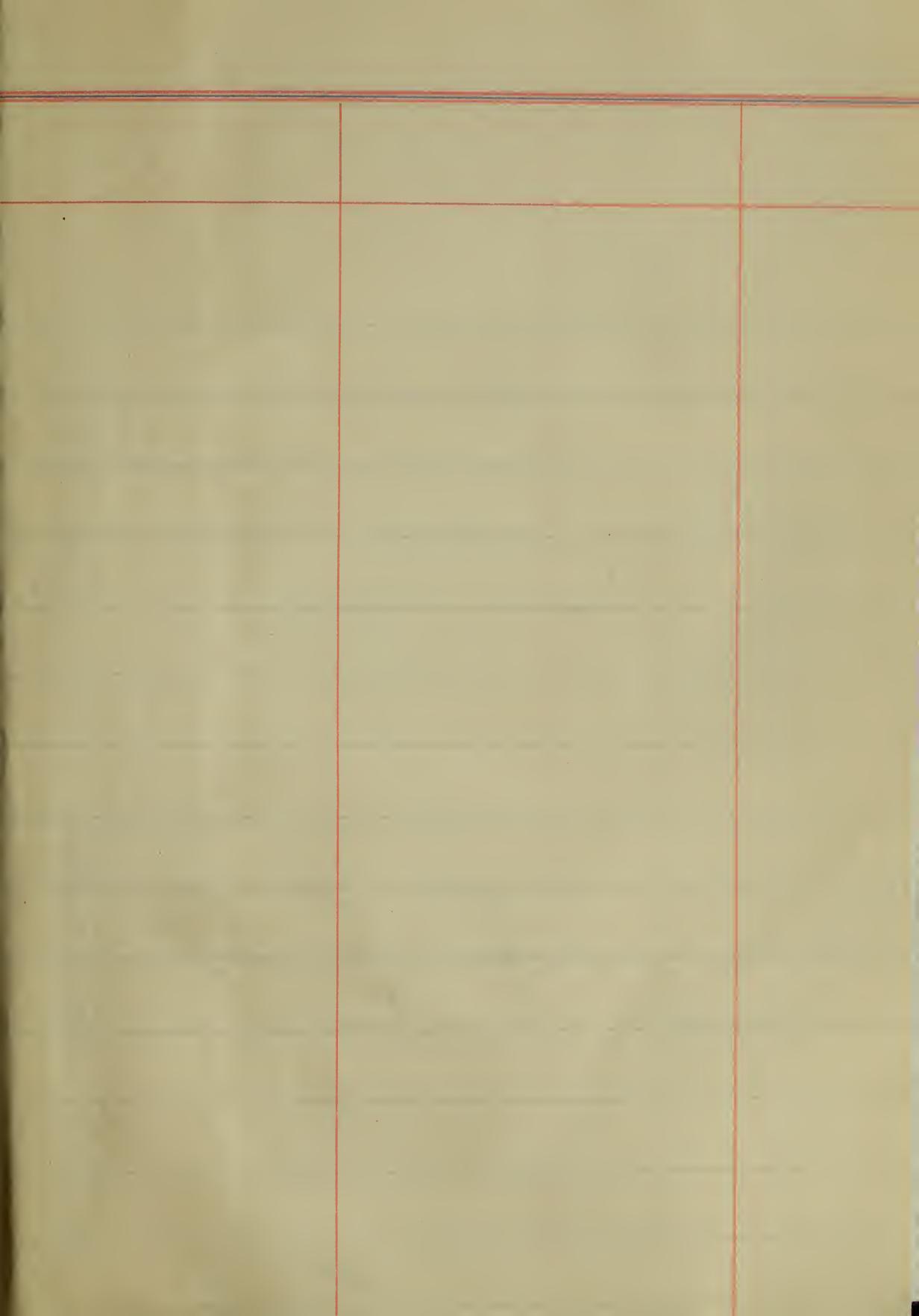
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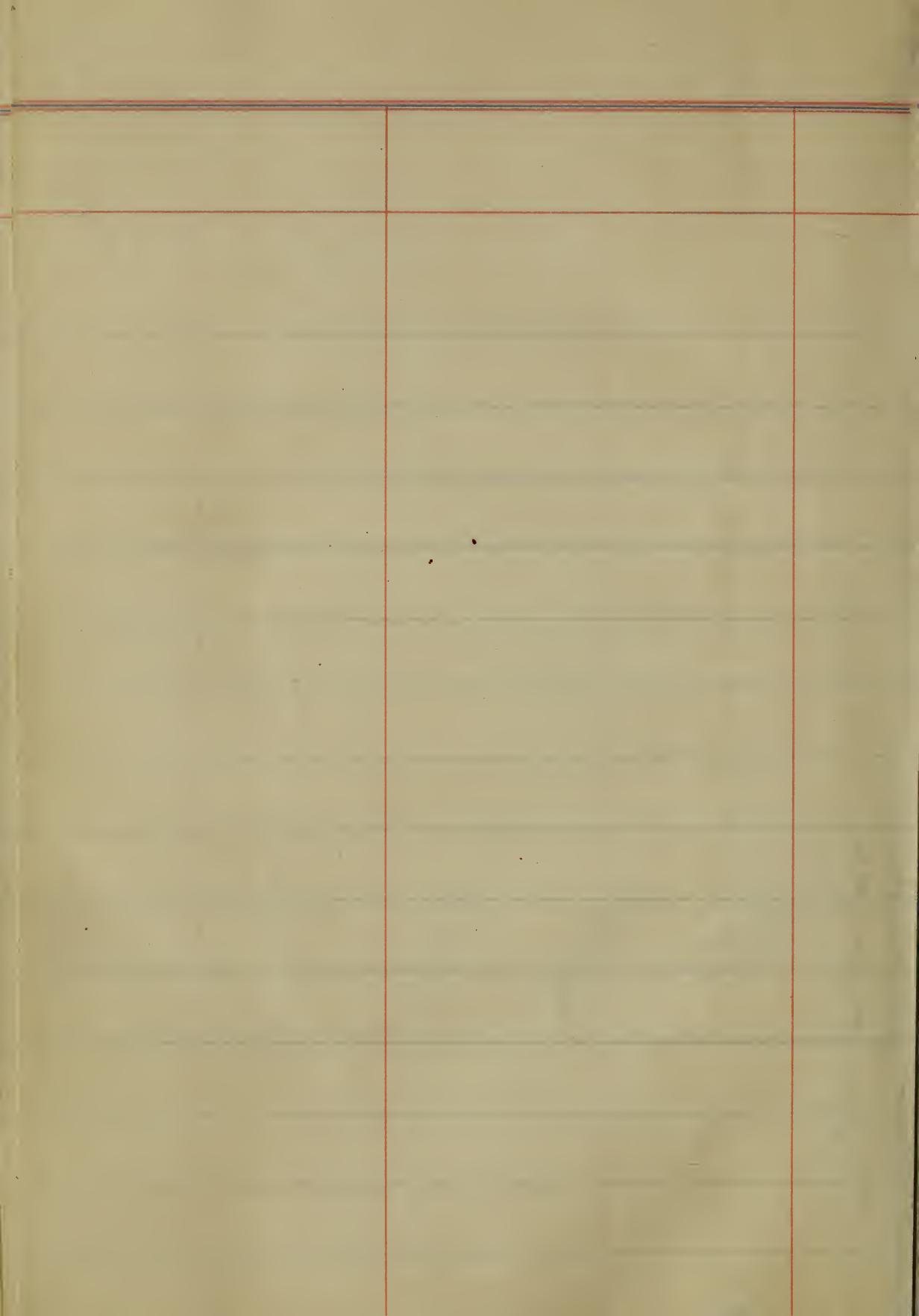
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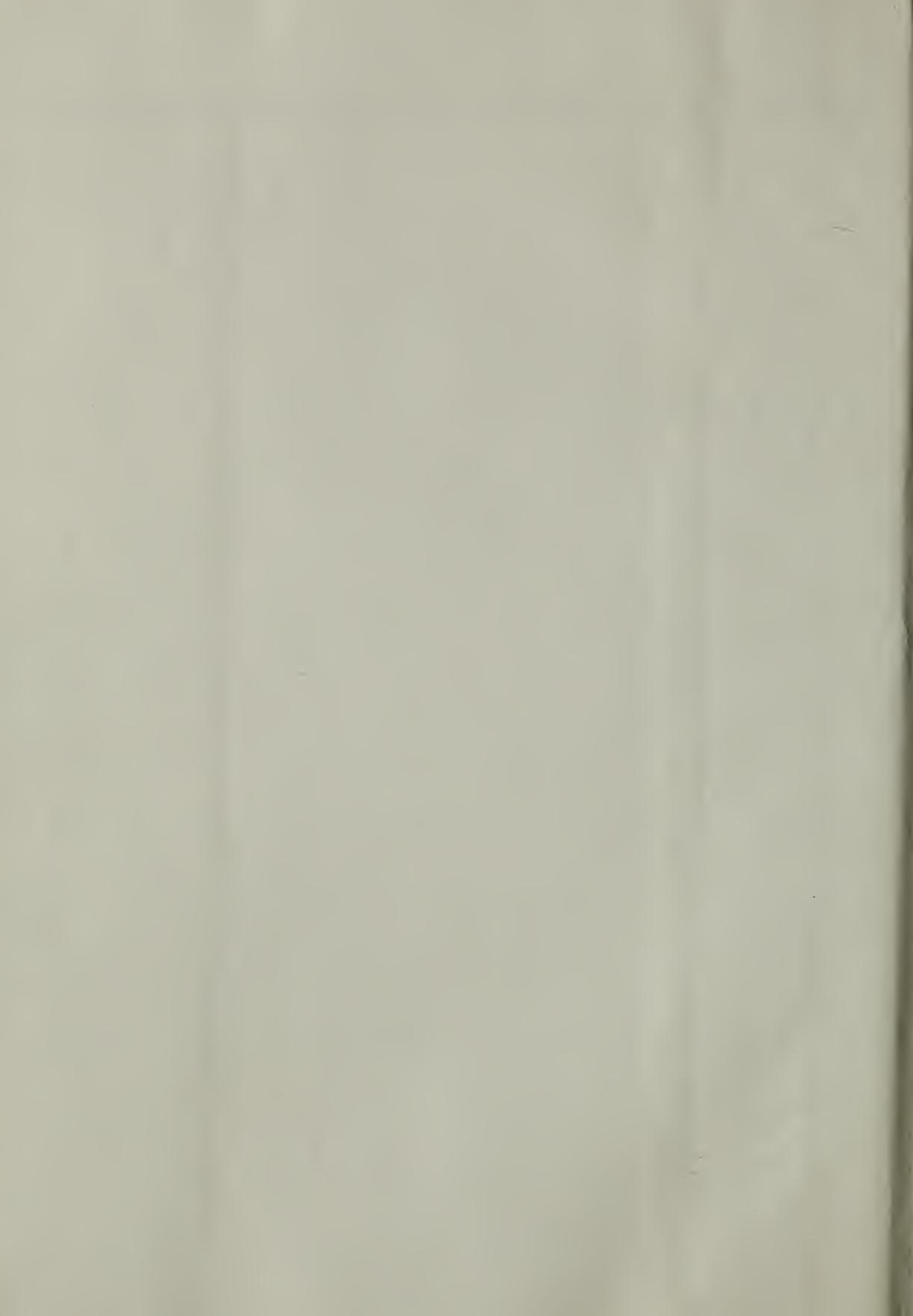












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