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The Reverend Clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.

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SATURDAY, - - - Jan. 11, 1902.

OFFICIAL ENDORSEMENT.

Editor Intermountain Catholic:

My Dear Sir:—Replying to your favor asking my approval of The Intermountain Catholic since its establishment in this diocese, I will state that I consider the founding of a Catholic paper in Salt Lake not the least of the many blessings bestowed by Providence on the Church here during the past two years. Its birth occurred at an opportune time. Its zeal, in propagating Catholic truth, has had, since its inception, my hearty, though silent approval. I believe with Our Holy Father that "a good Catholic journal is a perpetual mission in a parish," and that it will serve as a question box, at all times, for anxious inquirers. In my visitations I shall hope to find "The Intermountain Catholic in the homes of every Catholic family. Its mission is to espouse truth, justice and morality, and all devoted priests will find in it an able cooperator in their missionary work. It is my wish that all my priests and the laity entrusted to my charge should encourage your noble effort and that of the generous founder, of "The Intermountain Catholic. Yours sincerely,

L. SCANLAN,
Bishop of Salt Lake.

Salt Lake City, Oct. 2, 1900.

CARD FROM BISHOP SCANLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a **priest or sister or anyone** else is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having from me permission in writing bearing my seal and signature. Should any one be found engaged in doing this unlawful work of collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an imposter.

L. SCANLAN,
Bishop of Salt Lake.

Nov. 20, 1899.

THE POPE'S ADMONITION.

A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let every one in proportion to his income support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones.

POPE LEO XIII.

PHIL. CORCORAN.....Editor.

The practical Catholic is the highest type of manhood, and that should be the ideal of every layman.

Two eggs two centuries old have been found in a Connecticut house. The dispatch is careful to state that it is an old house.

A news item from Indianapolis says an insane man there was cured by a blow on the head. Now congress will begin to put a tariff on the shillalah.

Mr. Kearney of Cohoes, N. Y., succeeds to the $2.48 per day that Mr. Maclay drew. In all probability we shall never again hear of Mr. Kearney of Cohoes.

A Chicago dispatch says a new system of bookkeeping installed in the city hall departments is expected to result in yearly saving of $30,000. That must be better than the old system of firing the bookkeeper.

A private note to the editor of this paper from a priest residing in another state, says no person, lay or cleric, has permission to collect money for the erection of a new church in Glengarrif, County Cork, Ireland.

The New Year's number of the Idaho Capital News, published at Boise, is another evidence of up-to-date journalism in this western country. Its illustrated pages give proof of the power of man to carve out a paradise from a wilderness, and all within the time it takes a boy to grow from infancy to the voting age.

President Minahan of the Catholic Federation, is the Knight of Columbus who a short time ago urged his fellow-knights to take issue with the treating habit. He is on the right track and if he but succeed in having all the societies comprising the federation to adopt his views and put them in practice, a decided advance will have been made toward a solution of the temperance problem, says the Baltimore Mirror.

The new constitution of the Methodist Episcopal sect, which provides for the admission of women as delegates to the General Conference, has been approved by a referendum vote of the conferences. The time is not far distant when women will be "the whole thing" in Methodism, so that the minister who wants to be a financial and social success must be pleasing to them. It is a hysterical sort of religion at best, and naturally tends to be controlled by its most emotional members.

Civilians almost as one man have found no excuse for Secretary Root's conduct in reprimanding General Miles. Now comes the Army and Navy Journal, which certainly is acquainted with the rules governing in cases like this, and it says that a reprimand can be administered only on the verdict of a court-martial and that the regulations distinctly protect "even a corporal from such humiliation as was put upon the general commanding the army by this civilian wielder of brief authority."

The death of William G. Jackson, whose bright paragraphs and witty skits seasoned the editorial page of the Salt Lake Herald, is especially pathetic because he was the only son of a widow, and their mutual affection was all that could nerve him to mock death in a line of employment in which most men would yield to despair. Few persons who read Jackson's little corner in the Herald were aware that the humor which roused their interest was the effort of one controlling physical suffering by the exercise of grim will power. But the end came at last, as it always does, extinguishing hope and burying genius in the six foot of earth that covers youthful ambition, leaving the old to live longer and be a burden to themselves.

Considerable attention is being given at present by the English press to the treatment of the Poles in the German empire, according to a London correspondent of the New Century. It is truly wonderful how clearly the English people can discern oppression when practiced by foreign nations, yet contentedly remain blind to their own practices. Nothing is more remarkable than the changed attitude towards England of those small nationalities which in former days were wont to look up to England as the defender of liberties. The Boer war has rudely awakened them to a sense of British hypocritical cant. The spirited resistance of these two small republics has given new courage to nationalities which were in danger of being submerged by the larger powers. In the result, the Finns are resisting the arrogant pretensions of Russia, and now the Poles are being goaded into disaffection by the action of their rulers in interfering with their native language. The English press is sympathetic with both these people, whilst the jingo portion of it cries out for the suppression of the language of the Boers.

The British government is furnishing free coffins for its victims in the concentration camps in South Africa, which fact elicits this comment from the Freeman's Journal of Dublin: Coffins supplied gratis for the women and children, the victims of the horrors of the concentration camps, are clear evidence of a marked improvement in the English character. The victims of the artificial famine, produced by England in 1846-47 by robbing this country of her other food supplies when the potato crop failed, had not the luxury of coffins supplied free of charge. For the men, women and children who died of starvation in a country full of food, in 1846-48, England provided the sinister invention of the hinged coffin. The coffin was made with a moveable bottom, the body was thrown into the grave, and then the coffin was sent back to the workhouse to receive another body. Mr. Justin McCarthy, then a youth of 17, who had just started his professional career as a reporter, many times saw the unhinged coffin in actual use. The traveler is now pointed out, as historic spots in the town of Skibbereen, two large pits in which hundreds of bodies found a coffinless grave.

Since New Zealand achieved its international reputation as an exponent of advanced democracy, a succession of reports has had wide circulation to the effect that the colony was suffering financial embarrassment by reason of its social and economic experiments. These reports have been denied by various friends of New Zealand, but have continued to gain currency until they have now received the attention of her prime minister in his annual address to the colonial department. Premier Seddon's address has been summarized by Mr. Henry D. Lloyd in a remarkable letter to the New York Evening Post of December. His statement is briefly as follows: During the ten years since the radical party came into power the population of the country has increased 19 per cent, the exports 40 per cent, and the bank deposits 60 per cent. The wealth of the country per family has increased from $5,700 to $7,400—a figure exceeded nowhere in the world. The increase in the colony's debt is large ($54,000,000, or $300 per family), but the three-quarters of it invested in railroads, land settlement, advances to settlers, etc., not only pays interest on the bonds issued therefor, but yields a profit of $300,000 a year to help pay the interest on the remainder.

Who is to Blame?

EVERY WEEK one story or another is printed in our Catholic exchanges reiterating the hardships and persecutions inflicted upon the French religious orders by reason of the operations of the "Association's Law" enacted by the French parliament and executed by the government officers. As a purveyor of news, the Intermountain Catholic has published articles treating on this subject from the Catholic newspapers coming to hand, but all of them, by mere coincidence, happened to be newspapers and periodicals published in the United States. In no instance was a French paper quoted nor any other Catholic paper published in Europe.

At first blush the Catholic mind in this country is shocked over such disclosures, and the wonder grows over the complacency of the French people, who should be the first to resent attempts to banish from the nation those orders whom they had been taught from infancy to love and reverence.

France, the eldest child of the Church, standing with arms folded and bidding a not too fervent adieu to the erstwhile inmates of monasteries and cloisters, seeking a home elsewhere! France, whose missionaries have penetrated the wilds and jungles of the savage and the barbaric splendor of the heathen, as ready to lay down their lives for the faith as did the early Christians in the bloody persecutions of Nero and Caligula! What has come over the Catholics of France that they witness this expatriation of the religious orders without a murmur of disapproval? What trick of the evil one turned the heads of the French people so that they elected to represent them in the national legislature a majority of delegates to enact a law like this one now being carried out?

These reflections present themselves to pious Catholics, and without further consideration most of them are too ready to waste sympathy upon the religious orders and pray for the conversion of the French people who acquiesced in the enforcement of the law, albeit these expatriated orders did not go out upon the cold world minus scrip or purse. The Masons are at the bottom of the persecution, concludes these pious souls, and the government is in the hands of infidels. What a terrible thing to contemplate!

There is one Catholic paper in this country that has taken the trouble to investigate the religious conditions of France, and over his result the editor has written "Hob Goblin Tales." This paper is the Catholic Citizen, published at Milwaukee, Wis. In a recent issue the Citizen says:

"According to the Encyclopedia Brittanica, there are 342 lodges of the Free Masons in France. Possibly the number has been increased since the ninth edition of the Encyclopedia was issued: but, assuming the lodges average 100 members each (a fair average in this country), we are safe at placing the number of French Free Masons at about 30,000. The little country of Scotland has more Free Mason lodges than France, and, of course, the United States has more Masonic lodges than the rest of the world combined. Now, while there are 342 Free Mason lodges in France, there are three times that number of religious houses. The membership of the French religious orders is estimated at from 90,000 to 100,000.

"These figures are interestnig in enabling us to discuss the question whether the Law of Associations on the French statute books is the work of the Free Masons; whether it is legislation imposed upon the millions of the Catholic French by a fraction of 1 per cent of the French population. And if 30,000 Free Masons in France, bound, it is true by the compact of oaths, can be so effective, why cannot some 50,000 or 100,000 French priests, monks and brothers, bound by vows no less positive, be similarly effective in checkmating such legislation?"

That is a question for the religious orders themselves to answer, and the answer may give some solution to the present attitude of the laity of France. It may also give some reasons for the silence of the bishops and secular clergy, who have so far not manifested any displeasure over the enforcement of the Law of Associations, nor raised a hand in warning. As American Catholics we intuitively perceive a difference in sentiment of the faithful here with that of the people of France regarding the monastic orders; and when that difference in sentiment is analyzed it will be seen that the internal government of the orders in France is apart from that which characterizes the strenuous and patriotic Paulists of this country. The latter are not pensioners of the state nor do they owe their livings to endowments and patents conferred by royalty. The French people, or the large majority of them, are republican to the core, and they may have their own suspicions regarding the loyalty of those whom generosity compels to remember the king. They recall some of the causes which brought about the French revolution. We do not make this assertion in the way of direct charge, but merely give it by way of explaining the coldness of the French people towards the religious orders and to knock out the credit Free Masons receive for bringing it about. This feeling is too general to be ascribed to Masonic investigation. It is evidenced by the recent French municipal elections, and it is further evidenced by the action of numerous local political bodies to which the government, under the terms of the Law of Associations, refers the question whether certain religious orders in such localities shall or shall not be authorized. Says the London Tablet, a Catholic paper:

"Not the least painful feature of the French situation is the part which local option plays in the campaign against the religious orders. Not only has the national parliament declared against them, in spite of their magnificent record of French patriotism, but the municipalities and local boards vie with each other in soliciting the exile and confiscation of congregations which should have been treasured as local benefactors and well-wishers. One of the provisions of the Associations Law is, in fact, a clause requiring the consultation of local municipalities upon the retention or expropriation of the local convents; and it is dismaying to note how the local expression of opinion pronounces in favor of persecution and confiscation with a sort of monotonous regularity. The municipality of Lille, in the extreme north, speaks with the same voice of hostility and hate as the department council of the Bouches-du-Rhone in the extreme south."

The true basis upon which to discuss this whole matter is to assume that the French people are not the tools of an insignificant little secret society, but they are acting deliberately. Like the Catholic Citizen, we are to consider and inquire into the real motives actuating an overwhelmingly Catholic people in this unexpected opposition to religious orders. It is the sign of a childish intellect to direct our attention to the Mosonic goblin as the instigator of the deed. We simply allow ourselves to be deceived and gain no useful lesson out of the episode. We help neither ourselves nor the Church. "In studying the mortmain legislation of the middle ages, we have no Masonic orders to saddle with the responsibility. If the real key of the situation be sought, there is a truer hint in these mediaeval laws of association, of the causes back of the French law of today, than in any hob-goblin tales, told by people who would fain disguise the facts.

Effect of Vigorous Protest.

A VIGOROUS protest against some of the bigoted text books in use in the public schools, together with a review by a Baltimore priest of two school reference books that are particularly objectionable, appears on the first page of this paper.

The value of protest, if it is strong and unanimous, has been demonstrated over and over again. Only recently we have seen its effective application in the apology of Harper Bros. for publishing a poem offensive to Catholic teaching and morality. Not later than last fall, through the efforts of a wide-awake Nevada priest, Myers' notorious perversion of history was thrown out of the public schools of that state in this summary manner:

"Carson City, Nev., Oct. 31, 1901.

"To the School Officers and Teachers of Nevada:

"You are hereby notified that the state board of education, at a meeting held today, by a unanimous vote, decided to eliminate Myers' General History from the list of text books now in use in the schools of this state.

"This action is taken upon the protest of Rev. Father Tubman, pastor of St. Mary's church, Virginia City, Nev., he making the argument and showing conclusively that the book is sectarian in its teachings, which is in direct conflict with article 11, sections 9 and 10, of the constitution, which are as follows:

"'Sec. 9. No sectarian instruction shall be imparted or tolerated in any school or university that may be established under this constitution.

"'Sec. 10. No public funds of any kind or character whatever, state, county or municipal, shall be used for sectarian purposes.'

"REINHOLD SADLER,
"Governor.

"J. E. STUBBS,
"President of the University.

"ORVIS RING,
"Superintendent of Public Instruction."

So long as our public libraries are supported through general taxation Catholics have a right to insist that books of the character mentioned should find no place on the shelves of the library. None but bigots entrusted with the selection of books for general public reading would use the public money in this manner. The trouble with most Catholics is a need of aggressiveness in a cause that concerns their citizenship as well as their faith. We have no knowledge that objectionable books are handled by the patrons of the public libraries of Salt Lake, Denver, Butte and other cities of this mountain country, but it is somebody's business to investigate. That Nevada priest set the example.

Denver's Patience Exhausted.

FOR OVER A YEAR Denver has been overrun with criminals. Burglaries and highway robberies whose perpetrators have escaped arrest have sorely taxed the patience of citizens. New Year's night a boy and his sister were out skating. A man killed the brother with an ax and then assaulted the sister. A man carrying an ax, supposed to be the one who killed this boy, was seen later on the streets of Denver threatening women.

The patience of the citizens was exhausted by this atrocious murder, the perpetrator of which has evaded arrest. Over 3,000 men have agreed to arm themselves and take turns in patrolling the streets by night. They are resolved that if the police cannot suppress crime they will do it.

According to reports of that meeting, quoting utterances from persons prominent in arousing sentiment, any person caught in any holdup or attack on women and children will be served the kind of punishment the old-time vigilantes dealt to outlaws. That would mean lamp-post justice without any time spent in looking up a jury of the prisoner's peers.

While the conditions in Denver are exasperating, we hope its citizens will not proceed so far as these utterances indicate. The excuse for lynch law in Colorado has been removed by the restoration of capital punishment. Should this man who killed the boy be caught he can be tried, sentenced, and executed. Nor will it be possible for the court to hold him insane simply because of the atrocity of his crimes. A man is not insane unless his mind has given way, and cruelty, inhumanity, and thirst for blood are no proofs of mental feebleness.

Denver needs a larger police force. It must be exasperating to the citizens of all political faiths that just at this time when police protection is so sadly needed, the appropriations for that branch of the city's service are found to be inadequate while the expenses of other departments were increased by partisan boards.

The Meeting of Governors.

LAST WEEK'S meeting of governors, in the city of Helena, resulted in making more of a stir in the business world than most people had supposed it would, according to the Anaconda Standard. The popular anticipation had been that these governors, representative of northwest states, would meet, exchange courtesies, have a good time and conclude to differ with Governor Van Sant totally, or disagree with him respecting some of the vital parts of his programme, or otherwise deal with the Hill merger in such a manner as to make their meeting a colorless session and their conference quite harmless. It transpired that the assembled governors took up in a serious spirit the important question that was the cause of bringing them together. They did not disagree at essential points; on the contrary, they were fully in accord as to the main issue and they so declared themselves, permitting the press dispatches to inform the country to that effect. The New Yorkers who were disposed at first to sneer at the conference, when it was proposed, are described in some of last week's dispatches as taking a more sober view of the situation. It was given out in behalf of Mr. Hill that the opposition of Governor Van Sant was prompted by personal motives and by a desire to make political capital. It is not easy to make that allegation spread over all the governors who conferred in Helena—the Hill people cannot now make their frivolous reference to the Minnesota governor go around so as to let it impugn successfully the motives of four governors. In any event, several new forces are enlisted, on one side or the other, as the result of the action taken at Helena and, despite of the transaction in New York in the retirement of the Northern Pacific's preferred stock, President Hill is likely to realize that several people are out for his merger scalp.

About Trades Unions.

IN THE JANUARY ISSUE of the North American Review Mr. Carroll D. Wright, United States commissioner of labor, begins his article on "Consolidated Labor" by asking the question whether it would not be well to conserve the usefulness and check the waywardness of trades unions by outright legal incorporation. As incorporated bodies the unions would have certain privileges and certain restrictions which would benefit both them and the general public. Combination, says Mr. Wright, is more of a theoretical than an actual evil. "The new understanding must involve the freeing of public opinion from the idea which makes combinations of labor or of capital objects of distrust and evils to be throttled. The result of combination will be escape from the destructive competition of producers, combating each other in the dark for custom and from the hungry competition of workmen combating each other in the dark for employment."

Having stated his own position, Mr. Wright goes on to say that while the Knights of Labor have favored the incorporation of labor organizations, labor leaders are apprehensive of the results of such a step. They are afraid that in case their societies are incorporated it will be possible to attach their funds under an action of contract or tort, and that a hostile judiciary might in this way bring them to ruin. It may be remarked that in England it has been settled, in the Taff Vale railway case, that a body which can inflict an injury can be held responsible in damages for the results of that injury. The same principle will probably (Mr. Wright says undoubtedly) hold good in America.

On the other hand, the distinct advantages of incorporation are, in Mr. Wright's opinion, both many and great. There will be a better standing in court, where the unions will be able to appeal as legal persons, and enforce their contracts against employers. There will be a better standing with the public, an increase in dignity and importance, and the prestige of an incontestable legality.

Last of all there will be the sobering influence upon the unions themselves. The consciousness of recognized position is no small gain to any body of men. From this will flow many important consequences, chief among which, as Mr. Wright hopes, will be the provision by the unions of certain pains and penalties for members who during a strike commit or instigate acts of violence toward persons or property. In this hope Mr. Wright expresses the feelings of the public in general. The unions could find no better way to strengthen themselves and to secure sympathy and support. If they can by their own efforts check the violence of their members they will show a regard both for justice and for sound policy.

Mr. Wright admits that the doctrine he teaches is not popular with the trades unions, but "as a true friend of organized labor" he believes "the modern tendency as shown in the attitude of law in recent times will make of them what they really hope to become—powerful ecomonic factors, capable under the law, and capable through their responsibilities of dealing with that other powerful factor of industry, capital itself." It may be that study and reflection will cause the labor leaders to change front and try the experiment of incorporation.

Pessimistic Military View.

THE Army and Navy Journal casts a very pessimistic eye upon the situation in the Philippines. It views even Manila, the seat of American authority as a hotbed of rebellion and insurrection. The dove of peace, it alleges, is a myth designed for credulous home consumption. The Journal asserts that there is not an American woman in the city who does not fall asleep at night with the terror of massacre in her mind. Every now and then the ever present guards around the house of the commanding general are largely increased, and scarcely a week passes without the discovery of some plot of the Filipinos hatched within the shadow of the governor's palace. The Manila newspapers are full of distrust and alarm.

The civil government is much of a farce. It would fall in ten minutes were it denied the support of the strong arm of the military power. Were there no other cause the increase of local taxation would make it thousands of enemies, and there is scarcely an officer in the islands who does not believe that it will take generations before the bayonet can safely occupy a secondary place in the government of the Philippines.

Recent correspondence of the Atlanta Constitution shows a most discouraging condition of affairs. Pacification exists only under the butt of a soldier's rifle. "Deceit and treachery, primary characteristics of the Oriental mind," it is alleged, "baffle the peace work of both the commissioners and of the army, until in discouragement the only way out seems to be the brutalizing one of concentrating camps and extermination—the way of Spain and England." Meanwhile the Philippine expense account chargeable against the theory of benevolent assimilation is rapidly nearing the $400,000,000 mark.

CATHOLIC OPINION.

Theodore Roosevelt, when colonel in the army, endorsed General Miles' protest against the administration of the war in Cuba. Then he was a subordinate of General Miles and was not censured for his opinion. Today the subordinate is a superior, and brusquely censures Miles for manfully declaring that the conspiracy against Schley is a disgrace to the American navy. The country agrees with Miles and the senior admiral, Dewey, that Schley was the real victor at Santiago, and his countrymen believe that the president, whose exalted promotion was the result of a tragic accident, will yet live to regret his hasty condemnation of a faithful, gallant and brave officer.—The Nation.

We cannot but admire the munificence of the men who are doing so much for the endowment of secular and sectarian institutions of learning. It is to be regretted that our own splendid colleges and universities do not share some of it. If they were in less capable hands and conducted for more mercenary motives, we could well refer for their standing in the severe competition which money can purchase. When parents want to find institutions of solid worth, keeping a salutary watch over the conduct of their boys, they know that these are found in every well equipped Catholic college. However, we hope the day is not far distant when the money makers among the Catholic laity will regard it as a duty and privilege to give generously of what God has given them for the betterment of Catholic education.—Catholic Universe.

Some time ago we published the statement that the Benedictines were interested to the extent of many millions a year in the manufacture of the liquor which bears their name. We publish elsewhere a letter from one of the order in which the origin of the slander and the explanation of the connection of the order's name with the manufacture are given in a manner to leave no doubt as to the absolute truth and accuracy of the statement. We copied from a very respectable, if ill-informed, Catholic publication in France.—Western Watchman.

A number of thoughtful Catholics of the city have been desirous of seeing a few Catholic books placed in the public library. Nothing, however, has been done, except to compile a list for the library commission to select from. Now, the public library contains many books that are decidedly antagonistic to the Catholic faith, and some even purport to be Catholic books of information and instruction are written by non-Catholics; as, for instance, a certain history of the Jesuit order, which is the only one in the library, is written by a non-Catholic. We Catholics pay taxes towards supporting this institution, and what we should have is a representative on the library commission. Until this is accomplished we will see the present condition exist. This is the right time to take this matter up, as the spring elections will soon take place and we should see to it that the next change in the commission will see a Catholic citizen installed in that position.—Catholic Progress, Seattle.

Discussing the peculiar circumstances of a Catholic nation like France indulging in what appears to be oppression of the church and persecution against religion, Mr. Davitt assigns two causes for this anomaly—"the dynastic yearning of French Catholics and their failure to put in practice a thorough-going social programme."

Mr. Davitt is a past master in the art of political agitation. He understands the wellspring of popular movements. We think he is not far from correct in intimating that the French church is handicapped by its aristocratic attributes and does not have the right influence upon the people, especially upon their social and political being. The French hierarchy has been in the past too numerously recruited from the nobility.—Catholic Citizen.

O my soul! if thou but know how sweet is the heart of Jesus! Enter there, and when thou art within, mayest thou close upon thyself the doors of His wounds that it may be impossible for thee to come forth again.

THAT REMINDS ME--

THE BET DECLARED OFF.

He was one of the good old type of "hardshell" Baptist preachers. He lived on a little farm in southern Illinois, and when he was not busy serving his scattered congregation he helped to make both ends meet by working his little farm. He was married and had a family of four daughters.

A few weeks before Christmas a couple of the deacons of his church got their heads together and concluded it would be a graceful thing to present the preacher with a purse of money. His salary was small and his family large, and it was certain that a good sum of money would be appreciated.

The hat was passed among the congregation and so was collected. The two deacons were appointed a committee to go over to the parson's house and give him the purse. They made the trip on Christmas morning, and found the preacher already rejoicing over the arrival of a little son.

"I don't reckon our purse'll cut much figure with the old man now," said one of the deacons. "He'll be so glad about having a boy in the family that he'll pay mighty little attention to the money. I've heard him pray a dozen times for a son."

"Don't fool yourself," said the other; "the old man knows the value of money as well as the rest of us. I'll just bet you a new hat that on Sunday, when he comes to offer prayer, he'll give thanks for the cash before he mentions the new son."

Both deacons were sporty and the bet was made. They waited in impatience for the coming of the Sabbath. They sat through the opening exercises and listened to the sermon without getting any light on the disputed question. Finally the preacher rose to make his concluding prayer.

"And we give thanks," he said, "for a little Sucker which came to our house yesterday."

"He said succor," said the deacon who had bet that the cash would be first remembered.

"He didn't," replied the other. "He said Sucker, and you know as well as I do that every native born son of Illinois is a Sucker."

The bet was finally declared off.—Chicago Tribune.

NOT UP TO DATE.

Thomas M. Patterson, the new senator from Colorado, is principally known in his state for the frequency with which he changes his politics. Within the last eight years he has been a Democrat, then a Populist, and then a Democrat again, besides supporting independent local tickets at various times in Denver. In Washington this winter they are telling a story of something that happened in Denver once. A young and green political canvasser had been put on to canvass the election district in which Mr. Patterson lived. He rang the bell of the magnificent Patterson home at the corner of Pennsylvania and Eleventh avenues, and of the sable servitor who appeared demanded the name of the occupant.

"Mistah Tom Pattabson," responded the colored boy.

"What are his politics?" asked the canvasser, adhering strictly to his list of printed questions.

"Why, laws-a-massy, boss," said the serving man, "I don't know. He ain't been home since breakfast.—New York Times.

READY FOR THE EXPERIMENT.

His Fiancee—Are you sure you would love me just as tenderly if our conditions were reversed—if you were rich and I were poor?

He—Reverse our conditions and try me.—Harlem Life.

INADVERTENT.

"I much admired your intelligent delivery of the lines of Hamlet," said the genial friend, after the performance.

"Yes," answered Mr. Stormington Barnes. "I have practiced elocution a great deal."

"And your vivid facial expression."

"Yes; I have practiced facial expression a great deal."

"And your graceful and easy walk."

"Yes. I have practiced walking a great deal."—Washington Star.

NOT SUDDEN ENOUGH.

Her Mother—You told him you would have to have two days in which to make up your mind.

Edith (petulantly)—Yes. I couldn't believe a man was much in love who, when we were watching out the old year, couldn't get up the nerve to propose until half-past 11 o'clock.—Brooklyn Eagle.

SHE KNEW.

"Do you happen to know anything of your master's whereabouts?" asked a wife who was looking for her husband.

"I'm not sure, mem," said the careful servant, "but I think they're in the wash."—Youth's Companion.

SECRET SOCIETIES; A PRIEST'S LETTER.

Editor Catholic Citizen, Milwaukee:

Please allow me to correct a statement made in the last issue of your paper by "A Subscriber." He says that his two sons-in-law joined the Maccabees in Ashland and that one of them had told his wife that a priest in Ashland, Wis., had given them permission to join. Being one of the Ashland priests and knowing from long intercourse with them their sentiments in regard to said society, I hereby wish to enter a total denial of the above statement. There are no priests, neither in Eau Claire nor elsewhere, more opposed to all secret societies than those of Ashland. Perhaps the gentleman in question asked of one of our Fathers whether the Maccabees were condemned. The answer would naturally be that they were not condemned by name from which he concluded, or rather jumped at the conclusion that he might join them if he liked.

There are many kinds of forbidden societies. First, those condemned and forbidden by name, for instance, the Masons, Odd Fellows, etc. Secondly, all societies that plot openly or secretly against the Church and lawful authority, whether condemned by name or not. Thirdly, all societies, which exact an oath of secrecy as to their doings and plans, or which demand a promise of blind obedience to future orders, not knowing whether such orders may be opposed to conscience—whether named or not. It is radically wrong to take such an oath. Fourthly, all societies which have a ritual.

Now it is claimed that the Maccabees take an oath of secrecy and have a ritual. Hence a Catholic should not join said society, and if he be a member, leave it and stay out. This much, at least, must be complied with, that is as long as the Church has not authoritatively spoken out in regard to said society, namely, those who are in it should be ready to leave it immediately if the Church should see fit to put it on the list of societies forbidden by name, and secondly, he should not attend its meetings, but send in his dues by some other party; in one word, treat the society in every way as simply an insurance company. Hence it is a wrong to say that the Maccabees are not a condemned society, for although not condemned implicitly, as exacting an oath of secrecy and having a ritual. There are very many such societies and a Catholic has no more right to join them than to become a Free Mason or Odd Fellow.

AN ASHLAND PRIEST.

Death of Noted Dominican.

The older members of the Columbus diocese heard with regret of the death at New York of Rev. Sydney Albert Clarkson, one of the oldest members of the Dominican Order in America.

Father Clarkson was in his eighty-first year, sixty-four of which he had spent in the order. He was born near Springfield, Ky., of devout Catholic parents. His family came originally from the English Catholic colony of Maryland. An elder brother entered the Dominican Order at St. Rose's Convent, Springfield, Ky., and soon after his ordination was sent to Memphis, Tenn., where he died young, a victim of yellow fever, contracted in the discharge of his sacred duty. His body was interred beneath the altar. His memory is still in benediction in Memphis, a city which contains the graves of many noble sons and daughters of St. Domnic who gave their lives for their fellow-beings.—Columbian.

News of the World.

Helen Gould to build a sanitarium for children at Idaho Springs, Colo.

Three killed in a freight wreck near Atlanta, Ga.

Steamer Walla Walla sunk in a collision with a French bark off Mendocino, Cal. Twenty-seven of the passengers and crew of the steamer missing. Aid withheld by the bark.

Young woman at Paoli, Ind., compelled a dentist under threat of horse-whipping to apologize for writing her an insulting letter. He promised to leave town.

Sheriff of Natrona county, Wyo., killed in a battle with four outlaws who had escaped from jail at Casper. Posse on trail of murderers.

Stilson V. MacLeod, who was indicted for complicity in the Grand Rapids water works scandal, to turn state's evidence.

Captain Leary, former governor of Guam, promoted to rear admiral the day before his death, but he never knew it.

Board of directors of the Panama canal decided to offer the property and franchises to the United States for $40,000,000. This offer may delay Washington legislation on the canal.

J. Pierpont Morgan loaned several of his costly paintings to the London Royal academy exhibit. Offered $1,000,000 for a painting by Titian.

Germany sent another note to Venezuela fixing a time for the government to comply with the kaiser's demands.

Officers of the national guard will confer soon with the secretary of war on measures to be taken to give the government more power over state militia in time of war. Many states opposed to the plan.

Miss Alice Roosevelt accepted invitation to christen Emperor William's yacht. President and Mrs. Roosevelt will witness the ceremony.

Two men arrested for quarreling on the street given six months' imprisonment under the new New York charter.

Judge Chetlain at Chicago decided strikers may establish pickets in labor troubles if no violence is used.

Nearly one-third the Chicago police force are assigned to special duties, twenty-six of them acting as messenger boys at the various stations.

Bottle thrown in the Mackinaw river near Bloomington, Ills., found eighteen months later in the Pacific.

Clyde Moore, aged 17, of Winfield, Kan., sentenced to twenty years' imprisonment for murder.

Street car carrying non-union workmen at Springfield, Ills., blown up with dynamite.

Edict issued by Kwang Su indicates that the Chinese emperor is resuming his imperial duties.

Chilean delegation at the Pan-American congress may block plan of arbitration.

Lord Rosslyn not only failed to break the bank at Monte Carlo but lost $25,000.

At Chicago John Rominski confessed a plot to get insurance by burning buildings, three of which were thus destroyed. Implicated four other persons in the swindle.

Paper prepared by Dr. E. A. Spitzka and read before the meeting of scientists at Chicago university declared Czolgasz's brain normal.

New system of bookkeeping installed in the Chicago city hall departments expected to result in yearly saving of $30,000.

Judge E. S. Elliott of Milwaukee dropped dead while playing whist.

Insane man at Indianapolis cured by a blow on the head.

General Matos, with 300 men, sailed from island of Martinique to start a revolution in Venezuela. Expedition equipped with a warship and plenty of guns.

Governor Hunt of Porto Rico read his annual message before the colonial legislature. Conditions in the island shown to be prosperous.

Rich deposits of iron ore discovered in the northern counties of England may revive the British iron industry from American competition.

Palma's victory in Cuba complete. His party controls the Cuban congress and elected five of the eight governors.

Belgian authorities accused of delivering Congo natives into the hands of cannibals to be eaten.

British adminalty placed orders for two new battleships and seven cruisers.

Naval register just issued makes the strength of the navy 225 ships, with sixty under construction.

Public debt at the close of business on Dec. 31, 1901, less cash in the treasury, was $1,011,628,238.

American manufacturers of silver preparing to enter the market in England.

New York chamber of commerce adopted resolutions disapproving action taken by the reciprocity convention in Washington as subversive of all attempts to get new markets. French and German trade representatives made addresses.

Church of Our Lady of Sorrow, Chicago, dedicated with impressive ceremonies. Cost of the structure, $300,000.

Chicago Federation of Labor decided to besiege the city hall 10,000 strong when the traction question comes before the council for final settlement.

At New York picture of a baby on a watch case caused robber to return stolen jewelry and reform.

Negro charged with burglary jumped down an air shaft four stories high to escape arrest at New York.

Committee on international sanitation of the Pan-American congress considering measures to check epidemic diseases without injuring trade.

Filipino powder factory, work shops and war munitions at Ormoc, Leyte Island, captured by a detachment of the Eleventh infantry.

British trade unions to fight suit for $125,000 damage brought against a railway union which struck.

Hawaiians opposed to the scheme to establish a leper colony in the islands.

Scots greys ambushed by Boers, who killed six of the British and wounded ten.

Standard Oil interests said to be seeking franchise for a gas plant in Paris.

Thomas Estrada Palma, president-elect of Cuba, outlined his policy, and pointed out what he believes are duties still incumbent on the United States.

French vessel that sunk the Walla Walla in the bark Max, which was badly damaged by the collision. Victims may reach forty-seven.

Methodist Sunday schools of Cincinnati barred Tom Paine's libraries the Rev. Dr. McIntyre's book, "The Modern Apollos."

G. N. Wiswell of Milwaukee who was slated for fourth assistant postmaster general may die of pneumonia.

W. J. Bryan and Tom Johnson made speeches in behalf of the Boers at a big meeting in Cleveland.

German naval constructor returned from the United States reported American ship builders despite higher wages, are successfully competing with European builders.

Pekin crowded with sightseers to witness the emperor's return today to the city. Prince Ching and other high officials arrived to welcome him to his capital.

Truce between the British cabinet leaders, Chamberlain and Hicks-Beach, threatens to be broken because of the illness of peacemaker Arthur Balfour.

Killing of a student by a German officer in a duel caused great anger throughout the empire. Victim given no chance for his life.

British collier sunk in a collision with Portuguese steamship off coast of Portugal and eighteen perished.

Turkish government paid $7,500 to mother of Bicyclist Lenz, who was murdered in Armenia.

British killed Field Cornet Pretorius, captured two other officers and thirty-three men.

Admiral Schley and the president held a conference at the White House at the request of the president, who is said to plan an end to the Sampson-Schley controversy. Schley urged by naval officers to drop his fight for vindication.

CLOSING OF NEW YORK SALOONS

"Whatever the outcome of the discussion impending in New York over the sort of Sunday which the city is to have in the future," says the Congregationalist, "none will dispute that the Roman Catholic clergy and laity are to have considerable to say in determining the matter. Thus far, such utterances as have been made by Catholic clergymen do not favor the relaxing of law to conform to custom. The Rev. A. P. Doyle of the Paulist Fathers—quite early in the discussion—put himself on record as opposing any opening of the saloons on Sunday, and Archbishop Corrigan, at the triennial synod of the New York diocese last week, while not committing himself to any particular view as to Sunday saloon-opening, distinctly urged the clergy to stand for strict observation of the sanctity of Sunday. 'Here we want no Continental Sunday,' he said. 'In order to cultivate the spirit of religion, it is necessary that Sunday should not be given over to drinking and that the laws for the preservation of the quiet of Sunday should not be changed.'"

If we desire our prayers should be heard, our actions must be suitable to our petitions; we must exert ourselves both before and after prayer in rendering ourselves worthy of the favor we ask.—Spiritual Combat.