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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, - - - - June 7, 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 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 co-operator 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, 1899.

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, 1898.

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.

Catholic Church in Darkest Africa

CATHOLIC means universal, and as mark of the true church it must be universal in time and place. In time the Catholic church can trace her lineage back to Christ, and can identify her ministry as a corporate body with the corporation Jesus Christ instituted, and commissioned in the persons of the apostles. Her universality in place extends to all countries, even to the most remote corners of "darkest Africa." In Onitsha (Lower Niger) a young king was crowned last year. Being a Catholic, Pope Leo XIII sent letters of congratulations, together with a large and superbly enameled medallion to the new king, who was deeply affected at receiving so precious a gift, and the pontifical blessing. His letter to the holy father is interesting, and tells of the progress of the church in the jungles of Africa:

Samuel Okosi, King of Onitsha, to His Holiness, Leo XIII, the Head of the True Church of Jesus Christ:—Most Holy Father: I am under the obligation of thanking your holiness for the very precious gift you have deigned to send me. Among all the African kings I am fortunate because you have had the great kindness of presenting me with this picture of the Blessed Virgin, and especially because you have given me your paternal blessing. This picture of our good Mother will always hold the place of honor in my house, and I shall unceasingly ask of my powerful advocate her assistance in the faithful discharge of all my duties. My people are now receiving Christian instructions. The schools are filled with children and a great crowd of people assist every Sunday at the divine service. It is a fruit consoling spectacle for a Christian king to see his people thus cultivating religion and turning their backs upon the idols.

I have also great pleasure in informing you that the law against the killing of twins is now strictly obeyed, and that Chief Obi-Fatou of Nsoube, the neighboring village to Onitska, has been baptized, and is a fervent Christian. The great majority of his people are ready to follow his example. The chiefs of Cgidi have given orders that the missionaries for whom they are building a house shall be received. The village of Ikem has also its apostle since a month. The mission of Saint Joseph of Agouleri is rapidly developing under the direction of Rev. Father Joseph Bubendorf. All the settlements on the Niger are now disposed to receive the gospel. Send them, most holy father, a still greater number of missionaries that they may take possession of these villages in advance of the Musselmen and of the various Protestant sects, such as the Wesleyans, Presbyterians, African church and the Episcopalians of the Church of England. These sects are everywhere doing their best to get ahead of the Catholic church. They are ten times more numerous than the Catholic priests, but with your blessing and under your orders the true church will be stronger than all others, and she will be everywhere victorious as she is now at Onitska, Ossomari, Nsoube, Agouleri, Ikem, Ogidi, and in other places with a population of from 10,000 to 15,000 souls.

Bless me, most holy and well beloved father, bless me as well as my subjects, bless also our dear mission sisters, so that the Niger may become one of the most flourishing Catholic countries.

Your obedient and very humble servant, JOHN SAMUEL OKOSI,
King of Onitsha.

Timothy Obin, Secretary.

Peace Proclaimed.

THE news of peace being established in South Africa gladdened the hearts of millions in all civilized countries. The numberless lives that have been lost during the past three years, together with the millions of pounds expended show that nations actuated by pride and greed are ready to make any sacrifice to retain prestige and enlarge their domain. The Boer war, even in England, was not popular from the beginning. If we may judge the future from the past England's influence in South Africa will militate against the peace and happiness of the simple minded farmers of the Transvaal. When her conquest extended to India, that country was thickly inhabited, and the lands cultivated. Cotton factories were operated, the poor people, who were thrifty, enjoyed all the material comfort they desired. But that has been long since changed. Its irrigation system has disappeared, its factories have been closed and its population periodically decimated by famines. Both in England and in all its possessions more squalid poverty will be found than in any European country. The Englis haristocracy are wealthy, the gentry and middle classes are well to do, but below these classes are several strata of humanity, who constitute the overwhelming majority and who seldom go above zero in material progress. The working class can barely support themselves by their labor. Exhausted by hard work, they have no heart to aspire to mental cultivation and are as low in scale of material prosperity and mental culture as were their ancestors 300 years ago. There is still lower strata who consist of an army of disguised beggars, whose stock in trade is the sale of cheap wares. Add to this the hundreds of thousands who are confined to poor houses or are living on outdoor relief, and it will be readily seen that the English government is the most heartless and fatal to human happiness of all European governments, that is, when the great masses of the people are taken into consideration. The North British Review, a few years ago, comparing England with European countries, said: "There may be continental states where there is more poverty than in England, but there is none where there is so much squalid wretchedness, so much hopeless, unmitigated misery." Will the Boers share in the fate of her other colonies? Will the peace proclamation bring them a renewal of their former peace and happiness? Or is it the beginning of that sad fate in which India and Ireland have shared since they became appendages to the British crown?

Congratulations and good will come from all quarters to the brave and valiant little republic that fought so bravely, so courageously for liberty. Their swords are now sheathed, and it is to be hoped that England will reverse her past policy and treat them not as vassals or slaves, but as rightful possessors of the soil and free men.

The Congress Bible.

THE action of the committee on printing of the house of representatives in ordering the printing of the extracts compiled from the four gospels by Thomas Jefferson ("Morals of Jesus of Nazareth") is eliciting widespread comment and criticism from the press, both secular and religious, of the country. Such action, if it should ultimately receive the sanction of congress, would be not only establishing a precedent, but would be a direct violation of the constitution of the United States, which purports to safeguard the rights of every citizen and to equally recognize the religious convictions of every man, providing the same be not in contradiction to, or, at least, in conflict with, directly or indirectly, the provisions of the constitution, or in opposition to the common good of the commonwealth.

The United States government is republic; it is "government of the people, by the people, for the people." It is government of the whole people by the whole people for the whole people; or, in plainer words, it prohibits any legislation for the government of the people, which is, expressly or by implication, "class legislation." Now it may fairly be asked whether the publication of Jefferson's "Morals of Jesus of Nazareth" by congress would be by implication "class legislation"? This question may be answered by another: Suppose congress were to recognize the "Douay Version" of the Catholic Bible in the same manner as it is asked to recognize the "Jefferson Bible," would not the Christian sects, infidels and agnostics, at home and abroad, cry out in protest, and brand such a procedure as "class legislation?"—a departure from our pet dictum "equal rights for all?" But let us sift the thing a little further.

Mr. Heatwole, chairman of the house committee on printing, gives the following reasons for the action of the committee: "Representative Lacey of Iowa, about a year ago, found this book under lock and key in the national museum, and wrote a short article describing it, which was printed in many papers of the country, and the result is that frequent requests have been made for the publication of the book, these requests coming largely from ministers of the gospel on the one hand and people interested in the memory of Thomas Jefferson on the other hand. Accordingly, Mr. Lacey introduced a resolution in the house providing for the publication of the work. It was carefully considered by the house committee on printing and favorably reported."

Thomas Jefferson, from a religious standpoint, was an infidel, or, rather, perhaps, an agnostic, and his religious tenets and convictions are of vital importance to the disciples of Tom Paine and Bob Ingersoll. From these, we have no doubt, a large number of the "frequent requests" have come. The official recognition of the "Jefferson Bible" would be, no doubt, a placeat for them. Much significance is evidently given to the phrase: "These requests coming largely from ministers of the gospel," but would not Mr. Heatwole and his colleagues do well to consider the more "frequent" protests which have and will come from other, and as worthy, ministers of the gospel? The "requests, coming from people interested in the memory of Thomas Jefferson," are, perhaps, more worthy of notice; but we are all interested in his memory. We all acknowledge him as one of the worthiest of all the worthy executives who have framed and guarded the constitution and guided the destinies of our beloved nation, and as such we honor him; but Thomas Jefferson's religious convictions were his as a private citizen, and we should recognize and honor them only as we recognize and honor the religious convictions of any other citizen.

Mr. Heatwole, giving his own opinion of the character of the "Bible," says: "The effect of it is most excellent, and is one of the most convincing proofs of the Christian religion. * * * * He has not used a single syllable or punctuation mark that is not taken literally from the gospels. He has done it entirely without any words of his own."

Now, we have not yet seen the "Jefferson Bible," and hence we cannot give our opinion on its merits; but with all due respect to Mr. Heatwole's veracity and judgment, we can scarcely conceive it credible that Jefferson, an avowed infidel or agnostic, could write or compile a book containing "the most convincing proofs" of that in which he did not believe. We give him credit at least for honesty, even in his religious convictions. "He has not used a single word or punctuation mark that is not taken literally from the gospels." We accept Mr. Heatwole's word for the truth of this assertion, but we may have to object, not so much to what "words and punctuation marks" he "has used," as, perhaps, to the "words and punctuation marks" he has not used. We know that words and texts of scripture, when taken out of their place and connection, may be made to prove anything. The devil can quote scripture to suit his own ends and purposes, and that, too, "entirely without any words of his own."

We agree with the Rev. C. W. Nevin of Philadelphia, who says: "No one could fairly object to the publication of Mr. Jefferson's annotated Bible by private enterprise," but we do resent and it is the duty of every citizen to resent its publication under the imprint of national sanction, not so much, as says Mr. Nevin, because it is a "national assault upon religious belief," but because it is an implied assault upon our nation's constitution, which every citizen should sustain and cherish as a precious heirloom, sealed in the blood of his nation's martyrs.

Rochambeau.

THE name of Rochambeau, until quite recently, was unknown to most Americans. The unveiling of the statue of this brave hero who played an important part in the war of independence, brings to light the almost unforgotten history of French sympathy with the struggling colonies. Senators and members of congress, when asked by a correspondent of the Transcript who Rochambeau was, answered:

"A Frenchman who was with Lafayette."

"A Frenchman who gave money to the cause of American independence."

"A French officer who took part in the revolutionary war," and

"One of the French who fought with us at the battle of Brandywine."

He was a Frenchman who had for years won many laurels in his native land. In his bravery and military tactics King Louis XVI had the most abiding faith. As an expression of his sympathy with the colonies seeking their independence, the king sent Rochambeau to aid them in their struggle to be free men. His arrival in this country was subsequent to Lafayette. After landing he was placed in command of 6,000 French soldiers who did more than yeomanry work in bringing the war to a close. He took part in the siege of Yorktown and materially aided in its capture. After the war closed he returned to his native country where he received universal plaudits from his countrymen. But like Brutus, the fickle Frenchmen during the revolution charged their distinguished military leader, who shed luster on the French nation, with the terrible crime of aristocracy, and being a member of an old noble family. That was too much for the red-handed revolutionists, and the sentence of the tribunal was death. Before the time appointed for his execution came, the tables were turned and Robespierre himself was condemned and executed, and Rochambeau declared free. After he was liberated, he served his country and stood in the front rank of military commanders during a part of Napoleon's reign. The honor paid to his memory in the unveiling of his monument shows that the works of brave men are not forgotten. American gratitude for the part taken by France in public was clearly manifested in the honors paid to the French representatives sent here to take part in the ceremonies of dedicating the monument that will perpetuate the memory of a soldier and a brave, courageous man.

The French Delegation.

AS WAS eminently proper the French delegation, who came to represent their government at the unveiling of the Rochambeau statue, attended mass. The tribute paid to the memory of their distinguished countryman by Cardinal Gibbons was remarkable for its simplicity, and must be a source of joy and national pride to every Frenchman. It should inspire them with the love of God, and fidelity to the old church. The cardinal, addressing them specially said:

"Sons of France: It is meet and proper that you should assemble in the temple of God to give thanks to the Almighty for the great things which have been accomplished by your countrymen in this hemisphere in the cause of religion and civilization.

"For over two centuries after the discovery of the American continent, French missionaries crossed the seas and preached the gospel to the aboriginal inhabitants. They carried the torch of faith in one hand and the torch of civilization in the other. They explored our lakes, our rivers and mountains, and they gave evidence that they were men of science as well as men of God by the charts of North America which they forwarded to Europe, some of which exist to this day, and are still regarded as marvels of geographical accuracy.

"But you have come to the capital of the nation for the special purpose of taking part in the unveiling of the statue of your illustrious countrymen, Count de Rochambeau, whose services in the cause of American independence were so signal and so conspicuous, that he could truly say of the exploits accomplished: 'Quorum pars Magna fui.'"

"Without detracting from the merits of his brothers in arms, I can affirm that Rochambeau was the flower of the French allied army. Mature in years, experienced in military campaigns, a veteran of the Seven Years' war, calm, deliberate, self-poised, he was a man according to Washington's own heart—the general on whose counsel and prudence he could rely more than on that of any other commander.

"When the American troops, under Washington, and the French forces, under Rochambeau, were on the march to Yorktown, Washington gallantly proposed to give the post of distinction to the French army. Rochambeau gracefully declined the honor, and in doing so he followed the impulse of his own heart, as well as the general instructions he received from his government, that he should always subordinate himself to the American commander in chief.

"The army of Cornwallis was surrounded on land by the French and American troops and was prevented from escaping to the sea by the fleet of Admiral de Grasse, which guarded the Chesapeake bay, and thus the defeat of the English commander was inevitable, and he surrendered his sword to Washington. The capitulation of Cornwallis was the most decisive event of the American revolution."

Wyndham's Insolence.

CHIEF SECRETARY WYNDHAM, of course, like all English officials in Ireland, has the characteristic impudence of claiming to be a better friend of the Irish people than their own chosen representatives and leaders, as William O'Brien noticed as follows in his speech the other day at Westport:

"One of Mr. Wyndham's favorite pieces of insolence to suggest that for political reasons we don't want to see the land question settled, and that we are willing to leave our people in misery. Mr. Wyndham, who is here today and will be away tomorrow—Mr. Wyndham, who unselfishly accepts £4,500 a year of our money for defying the will of ninety-five out of the hundred and three representatives of Ireland—Mr. Wyndham modestly claims to be the only person who has any compassion for the Irish people or any knowledge of their business; while we, whose ears are filled every day of our lives with heart-breaking stories, of all that our people have to suffer—we who see around us every day, until our eyes ache with the sight, those vast solitudes of splendid land that might be the salvation of the people—we are mere professional agitators who ought to go to Dublin castle to learn lessons in morals, and in unselfishness, and in compassion for the people."

Wyndham draws that salary of $22,500 a year out of the pockets of the Irish people, and even though he were their friend, he is surely well paid for it. But the Irish themselves ought to be considered as capable of knowing who their friends are, and certainly they don't count Mr. Wyndham as one. The man dare not and never does appear on a public platform in Ireland outside of Orange Belfast. When we say he dare not, we do not mean that any personal violence would be done to him. We mean that he would not get a dozen Irishmen to listen to him in any Irish part of the country, which means four-fifths of it. If he stood for election to parliament in any Irish constituency of four-fifths of the constituencies, he would not get a dozen Irish votes. Yet he has the gall to claim to be more of a friend to Ireland than William O'Brien or John Redmond or Michael Davitt. Truly there is no impudence to be compared with the Anglo-Saxon sample.

"THE PEOPLE OUGHT TO READ THE WRITTEN WORD OF GOD."

The Bible has been preserved by the Catholic church in order that it might be read to the people and by the people. Our Catholic forefathers knew the Bible better far then we do. In the days of St. Augustine and St. Chrysastom the people were known to cry out in protest in the church when by accident the bishop quoted amiss a passage from the holy book. One of their objections to accepting the new translation of the Bible that St. Jerome made in that same age was that he had changed the name by which they were used to call the vine that gave shade to Jonas at Ninileh.

In times much nearer to our own the same familiar acquaintance with the inspired page on the part of the people is proven by the large number of popular proverbs that are constantly employed in every land in Christendom, proverbs based upon some incident or saying in the Bible. This is as as it should be.

Of course, no man can lay claim to a liberal education who is not acquainted with the entire Bible. He may be successful in business, he may be widely read in other literature, he may even occupy a chair in some famous seat of learning, but if an allusion to a Bible personage or a Bible saying is lost upon him, he betrays a fatal defect in his education. Merely for the part it fills in all our modern literature, the Bible is the one book with which no well-read man can afford to be ill-acquainted.

The Bible is the one book that all the peoples of Christendom have in common. It leavens the literature of them all. And the Old Testament, by far the larger part of the Bible, is shared with them by the Jew as well. When reading the Bible, then, we are reading the same book and thinking the same thought with the men of finest culture in every Christian land.

In its pages we read the inspired word of God. That word reaches to the very throne of conscience, stirs the heart to its profoundest depths, preaches morality and order in parable, in apothegm and in living example, as none other can, and shows us the fatherly hand of God leading humanity upwards to the full knowledge of his divine law. It constitutes "the consolation of the scriptures" of which the Apostle St. Paul speaks, as in the days of the Maccabees it made the sacred books the chief comfort of the persecuted people.

One of the many ills that the religious rebellion of the sixteenth century has bequeathed to us, is the popular neglect of the reading of the Bible. At that time was broached the most far-reaching heresy of all the ages. The church is the teacher whom Christ appointed to teach the world his doctrine. Men were told in the sixteenth century that they must not hearken to the church, but must seek in the Bible alone for God's teaching in its entirety. Forthwith new doctrines, as false as they were new, sprang up on all sides. Cardinal Hosius enumerates 227 sects at that day. To stem this torrent of error the church did the one thing that was right to do. She emphasized anew the teaching of Our Divine Lord in the church, as the rule of faith, and threw around the reading of the Bible such limitations as would guard the unwary from erring therein. The people of Europe were a sick man. She withheld strong meat from him until such time as it would do him good. That time has long since arrived. The Catholic mind is duly submissive to the teachings of God's church. We are living under the legislation passed on this point by Pope Benedict XIV, in the middle of the eighteenth century. All our Catholic Bibles have foot notes explanatory of difficult passages, as the law of the church requires. The Third Plenary Council of Baltimore, in its pastoral letters to the Catholic people of this country, exhorts every family to have a Bible and urges the head of the household to read it every day to the family.

The people cannot understand all that they read in the Bible. True. No man can today. But they can understand the greater part of it. The examples of the holy men and women of old will nerve them to do, and if need be, to bear great things for God. The dire vengeance visited upon the wicked, as told in the Bible, will fill them with a saving dread of sin. The very words of Our Divine Lord himself which they will find written there will call them to holiness of life with a power and an unction that no other words possess. The people ought to read the written word of God. So long as they attach to it only that sense which holy mother church has held, it will do them good, great good and nothing but good.

SHALLOW CATHOLICS.

There are certain Catholics who are forever getting worked up and getting flurried over anything derogatory to the church. They are so afraid lest the allegations may be true, and want the thing explained, and then grow skeptical over the explanation. Somebody said that this pope did so and so, and that pope did something else, and if this be true, why then the church is all wrong, and my goodness! what will we do?

First of all, the kind of Catholic who gets agitated over these matters is generally one whose faith is shallow and superficial and who cherishes a great deal of human respect with a perpetual apology to their non-Catholic friends for being Catholic. Secondly, they are ignorant, about as ignorant as their non-Catholic friends of the church, its constitution and its history.

Now, Catholics should at the outset understand that the church is a divine institution, infallibly guided in its teachings, impregnable by divine promise against the gates of hell. She is, therefore, indefectible. When anything is alleged against her, which would violate her infallibility, or indefectibility, the men charged with her guidance may err as in matters of mere discipline or temporary regulation.

When something is asserted in derogation to the church, distinguish, if the matter be not of faith and morals or of her prerogative indefectibility, where a mistage is possible. At the same time it remains to be proved; nine times out of ten critical investigation will show it to be a calumny, for we must not forget that calumny has been the stock in trade of Protestant peoples for 300 years, with the result that the lie is a thousand times more likely to be alleged against her than the truth to be told.—New World.

THE SONG OF JUNE.

This is the song the reapers sang
Shoulder-high in the waving grain
Till the rock-bound hills with the chorus rang,
And the mellow plaint of the falling rain,
Came with the sunset over the fields:

Oh, June! oh, June!
For your breath is sweet;
Through the bending wheat
Soft airs are a tune;
And the silent song of the growing grass,
And the waves of shadow that pass and pass,
Under the sun
And under the moon,
Weave a magic rune.

For the spell of your day is in our hearts,
And the life and the music and all beside;
And little we care for time or tide,
While lives the joy and the gloom departs:
Our toil is done
With the sinking sun,
And homeward fare we through the ripening grain;
While the long shafts of sunset strike amain
Adown gray wolds; and softly one by one
Glow the smart stars, and yet as softly wane,
The great, gray moon swings slowly up the sky,
While, all around, the measured melody
Of the soft evening rain is now begun.

Oh, June! oh, June!
For your nights are fair,
Through the sweet, rich air
Low songs are a-tune;
The velvet dark of the dusty trees
Glows into light with the passing breeze—
Ah, cool, deep haunts
Of the thirsty noon—
You are gone too soon,

Where the deep, dark river runs down to the sea,
The trees grow close, and the rushes hide
The golden glints of the hurrying tide;
While over the wood the wind blows free;
And when at night
The mystic light,
Rich with old tales of witch-craft, glides among
The talking pines, then is the fancy stung
With faces of dead fears upon the sight—
Crime's children, out of sleeping conscience sprung,
But with the flush of day, a softer glow
Bears fan-wise from the dawn, and sweet and low
The cool airs follow from the gates of night.

This is the song the reapers sang
Shoulder-high in the waving grain
Till the rock-bound hills with the chorus rang,
And the mellow plaint of the falling rain,
Came with the sunset over the fields:

—H. H. Craigie in the Pilot.

GRACE TRIUMPS.

A Lutheran Minister Embraces the Truth.

A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles early last month, says the Catholic Progress of Seattle. It was that of the Rev. Otto H. Meltzer, who had been for twelve years a Lutheran minister and for two years in charge of the Lutheran church at Port Angeles. Mr. Meltzer was born in Germany thirty-five years ago and received his education in that country. He has traveled a great deal and is a fine linguist, speaking fluently a number of languages. His relatives for generations back have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been receiving instructions from Rev. Father Gribbin and was received into the church by this zealous priest. Mr. Meltzer is now studying, under the direction of Rt. Rev. Bishop Orth of Victoria for the priesthood and will this fall enter a seminary to complete his studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his reception into the church on the subject "Why I Became a Catholic":

Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the church of my parents and relatives to join that of my ancestors. I have returned to the church from which the Lutheran church has sprung; the Holy Catholic church. Many will blame me for what I have done; some of my former friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings toward them now as before, and some might lay "the blame" for my conversion on somebody else. My beloved brethren, if there is any one to be "blamed" it is I alone. I knew perfectly well what I was doing when I acked to be received into the Catholic church. My entering the church is the result of many years' study.

But why did I not join long ago. The prejudice I had against the Catholic church is the only reason I can give. Those who were born and brought up in the Catholic church are hardly able to understand the difficulties Protestants, especially Protestant clergymen, encounter when taking into consideration the Catholic church. The last root of such prejudice had to be removed by earnest prayer.

For years my heart has been longing for the church which holds the promise of infallible teaching, the church to which Christ promised and sent the spirit of truth; the church to which Christ promised that the gates of hell should not prevail against her; the church to the leader of which he said, "Behold, I am with you all days, even unto the consummation of the world;" the church which enjoys a sound and solid organization; the church which worships Almighty God in a proper way; the church which lays the proper stress on the most blessed sacrament of the altar; the church which teaches regeneration by baptism and the necessity of infant baptism; the church which insists upon private confession and priestly absolution; the church which upholds and teaches the communion of saints and honors them.

To join this church has been the desire of my heart for many years, and, though I, when a Lutheran minister, have faithfully discharged my duties toward my church and my people, this desire was in me and grew from year to year, in spite of all changes of time, place and circumstances, till I, by the grace of God, found strength to come to Port Angeles and request my old friend, the Rev. Father Gribbin, to receive me into the mother church.

THAT REMINDS ME--

A story is told of an Irishman who, while walking with his friend, passed a jewelry store where there were a lot of precious stones in the window. "Would you not like to have your pick?" asked Pat.

"Not me pick, but me shovel," said Mike.

Representative Williams of Mississipi has a new negro story.

"Are you the defendant?" asked a man in the court room, speaking to an old negro.

"No, boss," was the reply. "I ain't done nothing to be called names like that. I'se got a lawyer here who does the defensing."

"Then who are you?"

"I'se the gentleman what stole the chickens."

Bridget and Pat were sitting in an arm chair reading an article on "The Law of Compensation."

"Just fancy," exclaimed Bridget, "accordin' to this, when a man loses one av his sinses another is more developed. For instance, a blind man gets more sinse av hearin' an' touch, an—"

"Shure, an' it's quite true," answered Pat. "I've noticed it meself. Whin a man has one leg shorter than the other, begorra the other's longer."

Wigg—What a beautiful nose she has.

Wagg—Yes, that's her scenter of attraction.

So many persons are operated upon every day that it is becoming quite a distinction to go to the grave all in pieces.

The Game of Fame: Scribbs—Do you think your new novel will sell?

Stubbs—Sell? yes, siree; I've hired a Chicago man to come forward and claim the plot.

Clinton Zimmermann has just returned from a visit to Ohio and on his journey out there he went into a little railway station to have dinner. At the end of his order he said:

"Bring me a deml-tasse, also."

The waiter stared. "What's that?" he asked.

"A small cup of coffee," Mr. Zimmermann exclaimed. "A small cup of black coffee—see that it's good coffee, please—demi-tasse means half a cup."

"Aw, g'wan," said the waiter. "I ain't a-goin' to bring you no half cup. We don't sell nothin' less than five cents here."—New York Times.

"What do you think, James?" remarked Mrs. Meekton, "mother says she wants to be cremated."

"All right," replied Meekton, "tell her to get her things on and I'll take her down now."

Outcome of the Farmer's Suit.—First Farmer—Has that lawsuit between you and Haicede been settled yet?

Second Farmer—Yes, and so are the lawyers.

First Farmer—How do you mean?

Second Farmer—They're settled on our farms.

"Have you got what they call tabledy hotel dinners at this eatin' house?" asked the man in the bearskin coat.

"No, sir." Stepping to the door he beckoned to somebody on the outside. "Come in, Mandy," he said, "they eat in English here."

Teacher—Some one has been throwing paper behind my back. James, do you know who it is?

James (who is theculprit himself)—Yes, sir, but I hardly like to tell.

Teacher—A very honorable feeling. James, you may sit down.

Boston Browningites.—Mrs. Gush—How do you do, Manda? How did you like the reading of Browning at the club last night?

Mrs. Bluff—Oh, pretty well. But I didn't like the way her dress hung.

Mrs. Grace—Nor I, either. And it seemed to me she might have held the book more gracefully.

A delegation from Findlay, O., went to Washington last week to argue for a federal building. Two were farmers. When they got to Columbus the party changed to a sleeping car. One of the farmers protested.

"I don't know about this here sleepin' car business," he said. "I hain't in favor of this delegation puttin' on no such style."

"Why, gol durn ye, Jim," said the other, taking his colleague aside, "don't be showin' your ignorance. You're going off at half-cock. This hain't no sleepin' car. They hain't a bed in sight."

First Medical Student—What's worrying you?

Second Medical Student—You know I am desperately in love with Miss Beautie.

"Yes, and I have noticed lately that she has a sad, dreamy, soulful expression."

"That's it. I don't know whether it's love or her liver."—New York Weekly.

"I'll give you a trial," said the Chicago editor. "Let me have a pen picture of Chicago, that I may judge of your style."

"But, really, I'm not a photographer," protested the new reporter.

"You don't have to be. I want you to write"—

"Oh, I thought you meant a photographic view of the stockyards."

UNBAPTIZED CHILDREN.

The Presbyterians have changed their creed concerning the eternal destiny of children who die in infancy and now assert that all such infants will be saved.

Yet Christ distinctly taught: "Amen, Amen, I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3.5.) And again: "Going, therefore, teach ye all nations, baptizing them," etc. (Matthew 28.19.)

If baptism be necessary for salvation, where is the exception made for infants dying without it?

TO SAVE A RELIC.

An effort is being made to preserve the last remaining relic of Fotheringay castle in which Mary Queen of Scots was imprisoned previously to her execution. The relic referred to is a large but shapeless mass of stone and concrete which crowns the summit of the mound which marks where the castle stood. Tourists and admirers of the unfortunate queen are slowly carrying away the remaining historic relic year by year.

News of the World.

A German company has offered $3,000,000 annually to the Chinese government, for the exclusive right to sell opium throughout the empire.

The French will not abandon Martinique because of the recent terrible disaster, as was rumored.

Senor Corea, the Nicraguan minister, called on Secretary Hay May 23, and assured him of the willingness of his government to make any changes required in the canal treaty recently negotiated and sent to the senate.

Tammany Hall will in future have three leaders instead of one. The three who succeed Lewis Nixon now are Charles Murphy, D. McMahon and Louis F. Harlen.

One hundred and ten men were killed on May 22 by an explosion in the Coal Creek mines in British Columbia.

The flood of immigration from Europe continues strong. In January were landed in New York, 18,243; February, 29,130; March, 57,175; April, 73,667, and during the first week in May, 25,120. Thirty-four per cent remain in New York City. One-fourth of all the recently arrived were Austrians and Hungarians.

It has been decided by representative Catholics during a meeting at the Catholic club in New York to hold the memorial meeting for the late Archbishop Corrigan at Carnegie hall next Sunday. W. Bourke Cochran will be the orator.

An imitation "Lourdes grotto" was inaugurated in the vatican gardens Sunday. A superb garden party wis given, which was attended by the pope in state.

Senator Platt of New York, the leader of the Republicans, says that Richard Croker must come back to take command of Tammany Hall.

Mr. M. S. Quay, senator for Pennsylvania, his son, and Don Cameron, on May 24, sold their interests in the Newcastle Electric railroad, it is reported, for $3,000,000.

At Kingston, N. Y., May 24, were filed in the county clerk's office the foreclosure of a mortgage on the famous Rip Van Winkle Inn at Pine Hill, in the Catskills.

William J. Bryan attended the ceremonies which made China a nation. On his way home to Lincoln, Neb., March 24, he said that the United States would give the Philippines a government of their own.

President Castro of Venezuela has ordered of a German firm 10,000 Mauser rifles and 5,000,000 rounds of ammunition, says a Willemsted, Curacao, dispatch.

This year is the most successful theatrical year in the history of the United States. Those who like the plays spent $25,000,000 to see them. Of this, the people of New York spent $12,000,000.

One hundred students from St. Joseph's college, Dunwoodie, and from Seton Hall, N. J., were given degrees of priesthood in St. Patrick's cathedral, New York, on May 23. Bishop O'Connor of Newark officiated.

The United States government, it is reported will send the remains of British Ambassador Lord Pauncefote to England in an American warship.

Emperor William of Germany has directed that Adjutant General Corbin, General S. M. B. Young and General Leonard Wood be his guests at the German military maneuvers next fall.

Jose and Tomas Palma, two of the president's sons, have sailed for New York, says a Havana dispatch. Jose will take his examination at Columbia law school; Tomas attends school at Newburg.

The Countess de Rochambeau, on May 24, in Lafayette square, Washington, opposite the White House, unveiled the statue to Rochambeau, who assisted Washington to achieve the independence of the United States.

Captain George Cowle of the United States navy died at his home in Rahway, N. J., May 23, after being struck Thursday night by a fast train on the Pennsylvania railroad at the Milton avenue end of the station there.

Rev. Alfred Willis, for over thirty years bishop of Honolulu, leaves this week for Tonga islands, where he will establish the Angelican church, and will probably remain in charge thereof.

A dispatch from Monaco confirms the report that at the instance of the prince of Monaco the courts of the principal city have decreed the judicial separation of the Prince and Princess of Monaco, who formerly was Alice, dowager duchess of Richelieu, a daughter of Michael Heine, a banker of New Orleans, La.

A statement of the resources and liabilities of 4,426 national banks in the United States, compiled from reports to the comptroller of the currency of condition April 30, last, follows: Capital stock, $671,176,312; individual deposits, $2,111,690,196; outstanding bank notes, $300,781,739; loans and discounts, $3,172,737,485; total resources, $5,962,135,451; average ratio of reserve held, 27.39 per cent.

CATHOLIC OPINION.

CATHOLIC EDITORIAL COMMENT.

A local revivalist says that shouting to the Methodist is what the exhaust is to the locomotive. He would have been more correct had he said that it is what the bass drum is to the Salvation Army.—Progress.

Mr. Carnegie's desire to die poor is somewhat saddened by the fact that he has not always given enough. We are not surprised. Many of us remember the time when a little of his present generosity would have prevented much bloodletting.—Progress.

"There will always, of course," remarks the Ave Maria in a note on public sentiment and the governmental policy in the Orient, "be a few 'leading' Catholics to practice the virtue of prudence in a heroic degree. If these men do not actually shout with the mob, they at least do not strain their lungs shouting against it; they get the name of 'broad minded' and 'safe' men, and are never accused of sore-headedness or of shrieking against destiny. But to plain, blunt men these prudent ones very often seem wanting in courage and independence; they lead public opinion very much as the wheelbarrow leads the workingmen who push it."

Protestant inconsistency forms a never-failing text for controversialist and commentator. The Catholic Mirror notes that at Brooklyn last week Rev. Dr. Newell Dwight Hillis, a noted divine of a denomination which has never manifested any "Roman" tendencies, prayed without arousing comment for the survivors and victims of the St. Pierre catastrophe. Special prayers were also offered for one of the young men of the church who is thought to have lost his life at St. Pierre.

Protestants, of course, believe in prayer, but prayer only for the living.

What means this praying for the dead? It is not for their material welfare, not for their bodies. Then it must be for their souls and implies a belief in purgatory.

Dr. Hillis must appreciate this.

Catholic boys and young men who go to low variety theatres, where suggestive songs are sung, lewd jokes are cracked and indecent dresses are worn, cannot expect to preserve their innocence. Parents should keep them out of these hell-holes.

Professor Starr of the University of Chicago says the wedding ring is a mere relic of barbarism. All right. Professor Starr may fire away at the wedding ring all he pleases, but let him make no effort to abolish the engagement ring if he wishes to stand well with the girls.—Chicago Western Catholic.

Australia, which country has outlined so many practical reforms, is just now discussing the "living wage" question, or the establishment by law of a national minimum. The subject is one that may force itself upon the attention of other countries. That is one way of meeting the menace of socialism.—Fall River Catholic Advocate.

The Messenger Monthly Magazine for June, published by the New York Jesuit Fathers, at 27 West Sixteenth street, is replete with thoughtful and entertaining matter. Its leading articles are: "The Sacring of a King," "Three British Abbeys," "Rome and the Temporal Power," "The University of the State of New York," "Pilgrim-Walks in Rome," "Poisoning the Wells," "Similarity Between the Languages," "Editorial," "Chronicle," etc.—Record.

The Catholic press cannot live except by continually pushing onward and onward. The true friend of Catholic literature will never stop his paper, but will rather seek for the Catholic journal new subscribers in his vicinity. And the true friend of the Catholic paper will pay up his subscription without hesitation. The Freeman would like to hear from hundreds of its subscribers who imagine the management live on air.—Canadian Freeman.