

THE STAMP COLLECTOR



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The Stamp Collector.

What is it?

It is the messenger of the St. Francis Union of Stamp Collectors.

How often and in whose interest is it published?

It is published four times a year in the interest of the St. Francis Union and poor missions.

What are its features?

Its features are highly interesting and instructive reading matter. Articles on the collecting of cancelled stamps for charitable purposes, articles on missionary life and zeal, letters from missionaries in heathen countries, Mission Notes, Facts about Stamps, Letters of approbation and encouragement, queries and answers, Obituary, in general, matter promoting the Union and the interest of poor missions. Besides this, every number is accompanied by a beautiful illustration.

Who are its contributors?

Its contributors are the Rev. Missionary Fathers and Ven. Sisters whose missions are more or less by means realized from cancelled stamps. Other contributors are parties directly connected with the work.

Who are its proprietors?

Its proprietors are the St. Francis Union of Stamp Collectors and the poor missions.

What is the St. Francis Union of Stamp Collectors?

It is an association composed of clergy and laity; its object is to collect cancelled postage stamps, and to convert these into funds to be used for the redemption of slaves, and heathen children, for the support of christian villages in Africa, for the support of poor missions at home and abroad, for orphan and other works of charity.

What is the subscription price to the Stamp Collector?

The subscription price is only 25 cts. a year. Single copies 10 cts.

Do the parties engaged at the Headquarters of the Union receive any compensation for their work?

They receive no compensation. They have all tendered their service without asking or accepting reward. Their work has no other inspiration but love for souls.

Does your membership in the St. Francis Union or your subscription to the Stamp Collector share in the noblest of all works, the evangelization of races yet alien to the Faith?

Yes it does.

Does the St. Francis Union ask your subscription to the Stamp Collector, in behalf of our Lord?

Yes, it does, and hopes to receive it.

P. S. Remember that the illustrations accompanying the magazine are worth the above subscription.

Conclusion.

Having heard all these questions answered, should you not show your love to the faith by striving to spread it? This you can do by becoming a member of the St. Francis Union and by subscribing to the STAMP COLLECTOR.

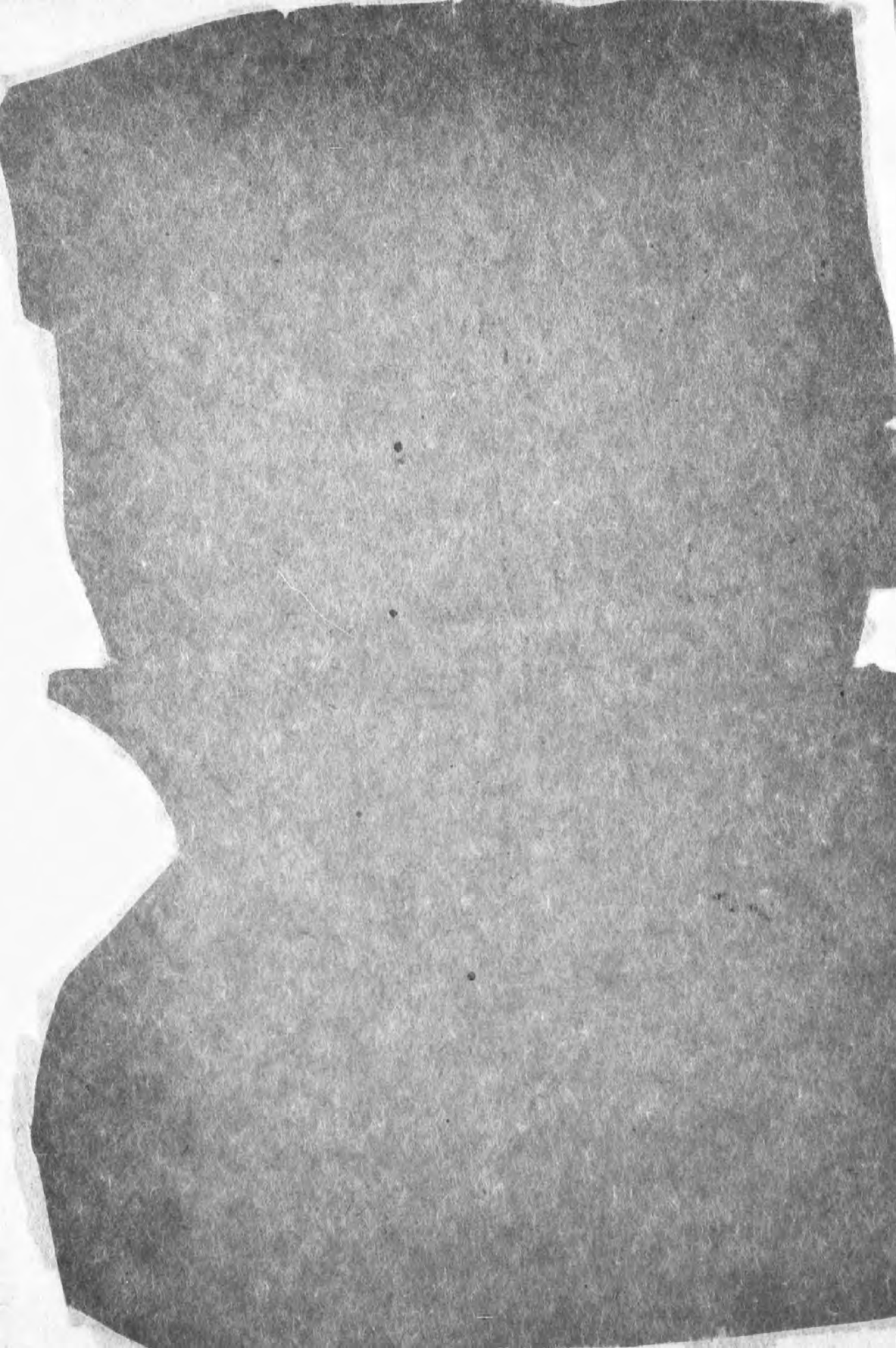
Work then dear reader: Distribute this leaflet by thousands. Slip it in each of your letters, lay them on your parlor tables, ask your friends to assist you in spreading them, make amongst yourself small committees for the purpose of studying the best means of spreading this work, not only in your own locality but also in your neighboring ones. In a word become a true promoter: Anyone wishing to assist us in collecting stamps and increasing the circulation of the STAMP COLLECTOR, will please address:

St. Francis Union of Stamp Collectors,

St. Francis Assisi Convent,

St. Francis, Milwaukee Co., Wis.

P. S. We will gratuitously at the disposition of our members and friends, as many as they wish, this present leaflet and leaflets explaining the object of the St. Francis Union of Stamp Collectors. Sent on application. We recompense the labor and zeal of our members and friends as far as the interest of the missions permit.



The Stamp Collector

—and—

Messenger of the
St. Francis Xavier Union of Stamp Collectors.

A QUARTERLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. I.

ST. FRANCIS, WIS., AUGUST 1894.

NO. 1.

PROSPECTUS.

In presenting the Stamp Collector to the friends and members of St. Francis Xavier Union it behoves us to explain its object and scope and the reason that has induced us to undertake its publication.

The thought occurred to us that every community has its representative, every new enterprise its promoter, well nigh every society its messenger; forthwith the question arose, ought not the St. Francis Xavier Union of Stamp Collectors have a representative, a promoter and messenger?

The manifold advantages accruing to the society from a special organ are apparent: it will be a continual monitor; it will show what has been achieved, it will give zest to the work of collecting; it will make the society known beyond its membership; it will be a medium of intercourse for the members, a bond of more intimate union, and thereby a source of strength.

Moreover, we are convinced that this special organ is a necessity. Without it interest would flag; the collecting of stamps when it is no longer a novelty would cease, the missions be deprived of a considerable revenue; the little drops that in the aggregate make an ocean, instead of being gathered, would go to waste.

Hence the object of the Stamp Collector is: to give permanency, strength, and increase to the St. Francis Xavier

Union of Stamp Collectors; to unite the members in a strong body; to interest them more in their simple yet noble work. That this end may be obtained, we shall make every honest effort to publish interesting and instructive matter pertaining to our field of labor; we shall not encroach on the sphere of any periodical now existing.

The principle articles will be written especially for the Stamp Collector by Fathers engaged in the missions that are supported by means of canceled stamps; other articles will be contributed by persons directly connected with the Union and its work. We feel assured that above all the letters of the Fathers will be welcomed and eagerly read, giving greeting from our brethern, the heroic workers in heathen countries.

Another feature will be a special department allotted to answering all questions that pertain to the Union. Likewise, each number will contain a list of members who have departed from this life since the last issue of this periodical. In order that the list may be complete, we beg that friends or relatives send us the names of such members without delay.

The price of subscription is twenty-five cents, hardly enabling us to pay the printing expenses. Many friends have deemed it too small; nevertheless, we intend to keep it at the price mentioned, in order that all may become sharers in the labor of the St. Francis Union. Relying on the gener-

osity of our people, we are confident that the number of subscribers will compensate for the smallness of a subscription. Our object is not, to make money; everyone capable of judging must readily see that little profit can be expected. All those engaged in the work of furnishing the articles and preparing them for press have tendered their services without asking or accepting any compensation.

The venture of publishing the Stamp Collector has the sting of uncertainty, still we hope with the aid of Mary Immaculate to whose special patronage we have confided the undertaking to surmount all obstacles. Conscious that the missions are dear to all Christians and that the honesty of our purpose is manifest, we begin a work that has no inspiration but love for souls. We feel assured that our people of America will readily encourage this enterprise and their support will be equal to that of their bretheren in Europe, where a single organization collected over seventy millions of stamps within the space of four years.

ST. FRANCIS XAVIER UNION OF STAMP COLLECTORS.

WRITTEN FOR THE STAMP COLLECTOR.

The idea of organizing a Union of Stamp Collectors for a united and common operation is no longer a novelty. At quite an early date we find such associations in the old world. Their chief aim, however, was, more or less, to unite their efforts in securing rare and valuable stamps for private persons and museums. This gave rise to the philatelic societies and to stamp companies, whose special object it was, to exchange and sell stamps in the market. Not long after attention was thus drawn to the value of canceled stamps, it was observed that especially in uncivilized countries they were received

and used for a variety of purposes. The missionaries at once took occasion by this awakening interest and gradually succeeded in having Christians in civilized countries aid their poor heathen missions by procuring collections of canceled stamps for them. Especially in Europe this new mode of practising christian charity soon found favor with the different classes of society and and took deep root. To better further the cause, societies and associations were organized which contributed to a surprising extent towards the civilization of heathen districts. These efforts of private persons became universal and the interest in collecting canceled stamps, that had hitherto been found with individuals only, was caught by the public. In our own country, collections were instituted by private persons who acted, in most cases, as agents of the societies already established in the old world. No organization was as yet established to aid the efforts of American collectors. The plan was indeed tried, but failed to meet with a hearty approval and the earnest cooperation of such as might have been supposed to favor the enterprise. The circumstances of the times, it appears, did not warrant such a proceeding, owing to a want of appreciation. The value of cancelled stamps and the good results of such a Union were not fully presented to the public mind. At present, however, but few ignore the great results achieved by selling these seemingly worthless trifles. The press, as well as the good example of a few earnest workers, have given the necessary impetus. Religious communities, above all, from the very beginning have manifested an unabating interest and zeal in this charitable work.

In the Northwest, the city of Milwaukee and its vicinity was ever a cen-

ter of active and zealous work in the matter of collecting canceled stamps. Here, too, the idea of organizing a union combining all collectors into one body was first conceived and carried out. The esteemed president, who had long entertained the idea, ventured to express his opinion to several members of the Holy Trinity parish, who pronounced the project an excellent one. Having asked the counsel of the Rev. L. Conrad, their pastor, they submitted to him their plan.

He not only heartily approved of the idea, but promised his earnest cooperation. Steps were at once taken to insure the success of the charitable scheme. In a meeting of Jan. 3, 1894, the society was formally organized under the title of, THE ST. FRANCIS XAVIER UNION OF STAMP COLLECTORS, with Rev. Conrad as honorary president.

The office of vicepresident, secretary, and treasurer were prudently allotted to such as manifested a decided interest in the undertaking, whilst the founder himself was unanimously chosen president. Owing to the energy of the officers, the society soon spread and its object become known to many who were already well acquainted with such societies and the advantage resulting therefrom to missionary countries. Private funds contributed by disinterested members rendered the printing and distribution of circulars and letters of information possible. The secretary, above all, deserves special mention for patience and promptness in correspondence and book accounts during the infancy as well as the subsequent increase and development of the Union. Sacrifice of time and labor on the part of the officers became more onerous in proportion to the rapid increase of members, so that assistant secretaries and treas-

urers were appointed to meet all demands.

The various encouraging letters from persons of eminence and others added to the zeal of those entrusted with the maintenance and furthering of the work. Next it was thought a matter of prudence to legally incorporate the society, quite a few taking shares.

To acquire a permanent local centre, it was considered both necessary and convenient to place the conduct of business matters in the hands of a religious community. Not a few were found willing to take upon themselves the burden of attending to the various obligations connected with the purpose of the Union. An agreement was at last made between the president and the Sisters of St. Francis, by which agreement headquarters were transferred from their original locality to the Assisi Convent of St. Francis, Wis. In order to obviate mistakes and delay, the members then already inscribed in the Union were informed of the change and new circulars were printed for distribution amongst outsiders. Thus no pains were spared from the beginning to achieve the purpose of the society and render the Union a decided success.

The very nature of the society and its constitution promise a bright future. For, no discrimination is made with regard to the religious belief of members; neither is position taken into consideration. Anyone may join, be he Catholic or Protestant, clergyman or layman, a senator or a day laborer. The conditions of membership, besides, are easily complied with. To collect 600 stamps within a year, requires but little effort. A great inducement, moreover, is the true christian purpose the Union has in view. For, when is charity more noble and pure, than when it strives to enlighten its neighbor concerning the salvation of his immortal

soul? Then, there are manifold spiritual benefits accruing to the members; in the first place the fervent prayers of innocent children, who will undoubtedly be heard. To conclude the Union takes occasion to thank, first of all, its esteemed president for his ever disinterested guidance of the Union, for his various sacrifices in behalf of the noble enterprise; as well as the other officers, for their kind cooperation and cheerful assistance connected with manifold inconveniences. Thanks are also due to our patrons for their kind letters of encouragement, and for their generous contributions. May then the Union proceed under the protection of its heavenly patron, St. Francis Xavier, to redeem many from slavery of heathenism and the deplorable condition of body and soul they would otherwise have to struggle with for the remainder of their lives.

OUR MISSION.

WRITTEN FOR THE STAMP COLLECTOR.

If we cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms we meet:
We can stand among the sailors
Anchored yet within the bay;
We can lend a hand to help them
As they launch their boats away.

If we are to weak to journey
Up the mountains steep and high,
We can chant within the valley
While the multitudes go by;
We can chant in happy measure
As they slowly pass along;
Though they may forget the singer
They will not forget the song.

If we have not gold nor silver
Ever ready to command,
If we cannot t'wards the needy
Reach an ever open hand,
We can visit the afflicted,
O'er the erring we can weep,
We can be a true disciple
Sitting at the Savior's feet.

If we cannot in the conflict
Prove ourselves a soldier true;
If when fire and smoke are thickest,
There's no work for us to do:
When the battlefield is silent
We can go with careful tread;
We can bear away the wounded;
We can cover up the dead.

You should not stand idly waiting
For some greater work to do,
Fortune is a lazy goddess,
She will never come to you
Let us toil in any vineyard;
If we wish to do or dare,
If we seek a field of labor,
We can find it everywhere.

THE VALUE OF CANCELED STAMPS.

WRITTEN FOR THE STAMP COLLECTOR.

Doft have I heard it said by pious souls: "Happy are they that are called to the Sacred Ministry." These words undoubtedly express a true christian sentiment. The reason may be summed up in a few words. They consider the fruits that are reaped by the laborers in the vineyard of the Lord; they see how the tide of sin is stemmed, how souls are snatched from the jaws of hell, how legions of happy saints are led upward on the path to glory. All are not called, it is true, to sacrifice their lives, their comforts and their homes, for their neighbors salvation; but all are called upon to aid in the salvation of souls, as far as lies in their power. Hence it is that the young and the old, the rich and the poor, the single and the married, each and all can become laborers in Christ's vineyard. Each and every one can be a missionary without bidding farewell to the paternal roof, without bursting the bonds of union that unite him to his country and home. In your own narrow sphere, you can prevent sin and save souls, by cooperating with us in the charitable work of stamp collecting; charitable I say, because the end

for which this union was established, is founded upon charity. Charity is the fundamental principle and the basis upon which the union rests. Great things have been done by such unions and thousands of children in the Chinese Empire alone have been rescued from a cruel death and regenerated in the waters of baptism, who would otherwise have been deprived of this one thing necessary for salvation. Thousands of poor unhappy mortals, doomed to slavery by cruel and barbarous Arabs, have gained their liberty by means of canceled stamps; hundreds of educational institutes have been established for planting the Holy Catholic Faith among unbelieving nations; orphanages have been instituted, schools built, churches reared, and missions founded in the very midst of barbarism by funds realized from such stamps. But a few years ago a Christian Mission at Congo was founded; after three years labor that village is a strong center of religion, spreading the light of civilization in the deep recesses of the dark continent. Would you know by what means all this has been accomplished? Consult the records of various stamp collecting unions, and there you will find that forty million canceled stamps have achieved this. But it may be argued that such trifles cannot bring about such happy results. In reply let it be well born in mind, that, if the penny for the propagation of the faith, has established and still maintains hundreds of missions; if the penny of the Holy Childhood saves thousands of human souls from death and slavery; why should it be impossible that canceled stamps by their number become important? "Colligite fragmenta" (gather up the fragments) is an injunction of Holy Writ that can be well applied to our purpose. A worthy

ecclesiastic was alive to this lesson and by his own personal endeavors, in gathering up these fragments, realized the handsome sum of twenty thousand dollars; all of which went to support the poorer missions in Asia, Africa, Australia, China, Japan, and India.

Hence it can be emphatically asserted that canceled stamps have played an important part in the past and shall continue to do so in the future, providing we meet with the hearty cooperation of the faithful. Therefore we appeal to the charity of every Christian interested in the welfare of the human kind, to lend us a helping hand by collecting the thousands, yea the millions of canceled stamps that daily find their way to the wastebasket. And if a glass of water, given in the name of the author of all benedictions, shall not go unmerited, what then shall be the reward of those, who give not water, but offer up human souls—redeemed through the mediation of canceled stamps—as the fruit of their charity? (P. F. G.)

THE HOLY VIRGIN AND JAPAN.

It is well known that the Faith was brought to Japan by the great Apostle of the Indies, St. Francis Xavier. He landed here under the auspices of the Holy Virgin on the feast of her Assumption, Aug. 15, 1549. After him other Fathers of the Society of Jesus, succeeded soon by the Franciscans, Dominicans, and Augustinians, came here to preach the Gospel. They converted many and deeply inculcated the worship of our Lord, with the veneration of His most Blessed Mother. Never since the days of the primitive Church was so much fervor and piety seen. The devil, jealous, raised a persecution. Thousands of martyrs

gave up their lives, and their last cry was, Jesus, Mary! It is reported that many of them were comforted by apparitions of the Mother of God.

At last, with the greatest portion of the flock, all the pastors disappeared in these storms and there remained not a bishop or priest. The country was entirely closed to foreigners, and for nearly two centuries and a half it was generally believed in Europe that nothing was left in Japan of Christianity which had once flourished exceedingly. But that church, founded under the auspices of Mary and educated in her love, could not perish. In lack of priests, Mary herself undertook the care and direction of it. She was the star that guided the sons of the martyrs during that long and frightful night; she was the luminous column going before them. The veneration of that beloved Mother, rooted in their families, with itself maintained in them the entire religion. In 1847, when Japan was according to appearance as unapproachable as ever, Pope Pius IX, by an inspiration from above, declared the Holy Virgin principle Patroness of the whole Japanese Empire under the title of Her Most Holy Heart. At length in 1854, the year in which the same Pontiff proclaimed the dogma of the Immaculate Conception, Japan, after having been so long isolated, was opened again to foreigners and preachers of the Gospel. But all was not yet done; the Protestant ministers installed themselves first. The offspring of the ancient Christians came to see them, hoping to find in them the successors of those who converted and taught their ancestors. Alas! they did not find Santa Maria and returned disconsolate.

Soon after a Catholic church was raised. It was finished in February 1865, and dedicated to the 26 Japanese

martyrs canonized in 1862. In that church an altar was built to Our Lady, and above that altar was put the statue of that august Mother holding her child in her arms.

Sometime afterwards, Pius IX., in order to perpetuate the memory of Mary's benefactions towards this country, established in her honor a special holiday, to which he assigned the 17th of March. We call it the feast of the Discovery of the Christians, or the Feast of Our Lady of Japan. The same Sovereign Pontiff sanctioned the invocation: "Our Lady of Japan, Mary conceived without sin, pray for us." There was no station dedicated to the Blessed Virgin under that title, when, four years ago, a missionary was appointed for the great Province of Higo, which had not yet been evangelized. Before proceeding thither, the missionary chose a Patron Saint for the new post and had his choice approved of by his bishop. But this was not the patron which God desired. The missionary sent before him to the chief, town called Kumamoto, a native priest in order to rent a house. Houses to let were not wanting and several times arrangements had been made, which the proprietors always broke abruptly, mostly, because they did not like our religion to be preached. At last a contract was signed; the missionary came speedily: but as soon as the lessor saw him, he refused to fulfil the agreement; and this also through hatred against our Faith. What was to be done? It was the day before the 17th of March. Suddenly the missionary thought to apply to our Lady of Japan; he called the native Father, and they decided together to put the new post under her protection by that title, if she promised to them a house for the following day.

That very evening a man called on

them and said that he would place at their disposal a house situated in such a street, such a number, and that they could take possession of it from the following day and preach there our religion with entire freedom. Great was their joy, and greater yet their gratitude towards Our Lady of Japan. The Bishop consented without sorrow to annul the first decision and to call her patroness who had in such a way obtruded herself.

And thus Our Lady of Japan has a post, that is to say, a large and nice town, with an immense Province around it. (That province is situated in the very center of that portion of Japan, where formerly the Christians and martyrs flourished, and where took place the discovery I just related) She has a post I say, and thanks to God, that post begins to have some converts, but it has yet no church, no chapel, not even an altar: the mass is celebrated in a little Japanese room, on a poor table. The question is, therefore, to build, in this town of Kumamoto, in the honor of the Mother of God, under the title of discovery of the Christians, or Our Lady of Japan, a sanctuary which could serve at the same time as a parochial church, as a token of gratitude to her for past benefits, and as a petition for her blessings in the future. To have something suitable for that triple purpose, with a residence near it, a considerable sum is required, about 100,000 dollars, and we have but our poverty.

I recommend that good work to the prayers and sympathy of the persons who will take notice of this account. They who love the Holy Virgin, have but to consider what they can do. And that good Mother, who never permitted herself to be surpassed in generosity, will repay it to them a hundred fold in this world and in the other.

The anti-Catholic sects are endeavoring to take this country. It is necessary to oppose to them her of whom the church sings: "that She alone has destroyed all heresy in the whole world", (*cunctas haereses sola interemisti in universo mundo.*)

Her church, if it be handsome, will attract the eyes and hearts of the heathen and will be the pledge of numerous conversions.

The Japanese Empire contains over forty millions of people. The number of our Catholics does not yet amount to fifty thousand. But we have freedom of worship since the last four years.

The Japanese people are the most intelligent and the most highly gifted of all the heathen people that exist on the earth. St. Francis Xavier called the Japanese, "the delight of his heart". If this nation be converted to the Faith, there is good hope that it will exert a happy influence about it and that it will do a great service to the church.

I have to evangelize two hundred and ninety-three communities, very populous and containing about two thousand and five hundred villages or towns, without reckoning this large city of Kumamoto. It is the equivalent of several dioceses. To assist me, I have a native priest; the centre of his field of action is 36 miles from here (we meet every month for confessing each other;) there are also two French Sisters, who have rented a little house in Kumamoto, from where they are working to convert the persons of their sex.

This town contains over 100 temples, where the devil has been worshiped for many centuries. Is it not time to erect one to her who has crushed his head, the sweet Virgin Mary?

Letters reach me directly with the

address: Rev. J. M. Covie, missionary Apostolic, Kumamoto, Japan. Alms can be sent through any local Postoffice, (in virtue of the treaties) or by a check on any bank. They can also be directed to the Father Hinard, Director of the Foreign missions, 128 Rue du Bac, Paris: or to Rev. G. Andre', St. John's Seminary, Brighton, Boston, Mass.

CHINA.

If we review the history of Christianity in that country since the days of the early Jesuit missions in the sixteenth century, we meet with the most severe trials and sufferings borne patiently by the zealous missionaries. To the present the inhabitants of that empire live in the most absurd delusions of paganism. To encourage the growth of the "STAMP UNION" and the hopes and purposes of those who have started it on its mission, we wish to call our readers attention to a few facts on China.

The Chinese are polite and hospitable, but the ceremonious etiquette which marks the commonest transactions of life is of the thinnest veneering. They are cowardly, cruel, but devoted to their families; their social life is at the same time characterized by the most disgusting immoralities, and infanticide is a national custom. They are contradictory, stubborn, slow to adopt new customs, contended and without ambition. Their only desire is, to have enough to eat. They fail to see how priests or sisters can devote their lives to them and endure such harsh treatment. They are not at all disposed to accept the Christian religion, and even after conversion the missionaries are obliged to adopt the most stringent means in order to make them firm in their faith. The custom of the mission-

aries is, to assemble their flock every morning to hear mass, after which they instruct them for an hour or more. In this assembly are found not only children and adults, but men bowed down with age. It is not an uncommon sight, to see a man of three score or more, kneeling in a corner with a stone on his head, studying his catechism. If any one has quarreled with, or scandalized his neighbor, the priest at the next mass, after he has placed the chalice on the altar, announces the guilty person's name, who is then obliged to step forward, confess his sin openly, beg pardon of all and ask for their prayers, after which he leaves the church until divine service is over; the priest then leads the penitent into the church as a sign that he is forgiven. The priest is obliged to adopt the costume of the Chinese, and hence, wear his hair in a "pig-tail." His head dress is made of five pieces of brown silk, embroidered with gold, in shape a square; in the back two pieces extend in streamers about two feet long; when in motion, the parts resemble wings; this he wears during mass. His outer garment, extending below the knees, is sleeveless, open on the sides, and of black silk. The garment resembling our American priests' cassock is of blue cloth like beaver, closed on the sides with leather straps and buckles, having extremely wide flowing sleeves.

The following will explain our desire of increasing the Stamp Union. As related to us by Father Zeno who is devoting his life to them, many people labor under the idea that the Chinese throw away their children, especially the girls, out of sheer wickedness, but that is not always the case. One main reason is, they have not the means to support them. In China a man is wealthy if he can expend 25 cents a day for the support of his family.

White bread is to him a luxury. The orphanage is a long, low structure of mud; a grown person can scarcely stand erect in it. Their bedsteads are mounds of earth arranged on the sides of the room and during the day serve as tables and chairs. They have no stoves, no wood, no windows; a door, with an opening at the lower end, is free for the admission of cats and dogs; another door at the top, for doves and chickens. The above mentioned missionary related also that he and his companion, one evening when they were out in search of children, found one half-eaten by the dogs; baptizing it, they took it with them; it lived several days. A little further on they were attracted by a very faint cry. Following the sound, they found two girls in an old cistern in which they had spent three days. Having been rescued, they were not able to stand, and the missionaries had no hope of getting them home alive. One of them was about two, the other four years old; the younger died soon after baptism, but the older was a very bright little girl.

Within a few years, she learned all the prayers and her catechism thoroughly, she being the only one among those children whom Father Zeno had found so talented. At the evening assemblies she said the prayers, and all were astonished at her knowledge and piety, but it seemed as if she were not for this world; for, at the early age of seven God took her. Some evenings they find from five to ten children, but, for lack of room and means, the good Father, after baptizing them, is obliged to put them away in the morning. The sadness that fills this Father's heart as he sends the children away which he has taken in and fed for night should excite us to exert ourselves more, when only such a trifle can effect so much. The Catholic press has given the matter its

assistance, and ere long we hope to hear the entire Union is giving its mite to this good work.

PROMOTORS.

Who is a promotor? A promotor is one who, beside gaining twenty new members for the St. Francis Union, secures four subscribers to the Stamp Collector. Try to become a promotor. The promotors will receive the Stamp Collector gratis and also other little rewards, to recompense them in a slight degree for their labor. We have special circulars for the instruction of promotors, which we will send upon application.

Promotors who receive their papers, circulars, and certificates from one of our branches will kindly make their returns to that branch. Branches have been established in East Buffalo, N. Y. (Mr. John Strauss, 781 William Str.); Villa Maria, Penn. (Ven. Mother Anne, Sister of Mary); and Dayton Ohio (Mr. Philip Kemper).

Promotors will bear in mind that circulars may be had in English and German, and in the near future, also in Polish and French. Send for circulars and distribute them.

A WARNING.

DURING the past six months many letters and packages were lost because not sent in the manner described. Members and friends will please follow directions given in the "Practical Remarks." Persons sending stamps by express will do us a great favor by forwarding through the American Express.

THERE is a way in which the postage stamp has the advantage of the boy. It can be licked but once.

The Stamp Collector

—and—
MESSANGER OF THE
St. Francis Xavier Union of Stamp Collectors.

A Quarterly published in the Interest
of the Missions.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We will cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to: The Stamp Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers who do not receive the Stamp Collector regularly should notify us immediately.

ST. FRANCIS, WIS., AUGUST, 1894.

The Stamp Collector and Messenger of the St. Francis Xavier Union with this number makes its bow for the first time upon the journalistic stage. It makes no promises for the future, save that its voice will always be raised in the interest of the St. Francis Union and poor missions.

Policy demands that the first number of a publication be the best. Pressure of other business has prevented us from being politic; but, with all sincerity we promise that improvement will be our motto.

There will be many interesting features in the second number of the Stamp Collector. We call attention in advance to an article on foreign missions.

We desire to offer our sincere thanks to all our members and friends, especially to the Rev. Clergy, the Vén. Sisters,

and the Editors of newspapers, who have given us their assistance in establishing and extending the St. Francis Union of Stamp Collector. We kindly request their assistance also for the future.

Our sincere thanks are also due to the family of Mr. A. Lochemes who have manifested an exceedingly kind interest in our undertaking. Especially to Miss M. Lochemes who acted as Corr. Secretary of this Union for fully six months, executing her work most satisfactorily.

Boys and girls, you have a splendid opportunity of giving us a helping hand and of becoming workers in a noble cause. Send us the names and addresses of four subscribers with the payment and we will send you the Stamp Collector free for one year.

Dear friends, do not allow the work of collecting stamps for charitable purposes to flag. Collect as many stamps as possible. You can never do too much. Send in the names of all acquaintances who could help us in collecting stamps.

Do not forget to glance over the advertising columns and to patronize those who have favored us with their advertisements. This will not only result in profit to them but to you also, and will increase the usefulness of the Stamp Collector.

We sincerely request our friends to read carefully "*The Practical Remarks*" regarding canceled postage stamps. We call special attention to Nos. 3 and 4. The missions always suffer a great loss if these remarks are not strictly observed.

We shall feel indebted for any proof of interest manifested in the magazine

or Union. We are conscious that the sublime object of the Union will draw many to the ranks of our members and friends. We thank them in advance and pray God to bless their efforts.

We kindly request our members and friends to speak a good word for the Stamp Collector and to make mention of it to their friends and neighbors. By a little exertion on their part our subscribers can do much. Let each one secure another subscriber and so double our list.

The reader will excuse us for referring so often in this number to the Christian village that was founded through the instrumentality of canceled stamps. It is a fact that will bear repetition; it is a result of such magnitude that only by repeating it we come to appreciate its full import.

To accomplish its mission, the Stamp Collector must be in the hands of every member and friend, as far as possible. In order to secure a large circulation and to introduce it to all, we offer to any one desirous of aiding us every fifth subscription as his commission. The subscription price is so small that it will be an easy matter to get subscribers. We trust that at least all our members will take advantage of this offer and aid us in our work.

Our readers are requested to inform us on the death of a member living in their neighborhood. We will publish their names and recommend their souls to the prayers of the living members.

We clip the following from a Western Paper.

"We have wished to say a few words in behalf of a work that should draw to its support the hearts of all our people, a good work of whose existence many of our readers are un-

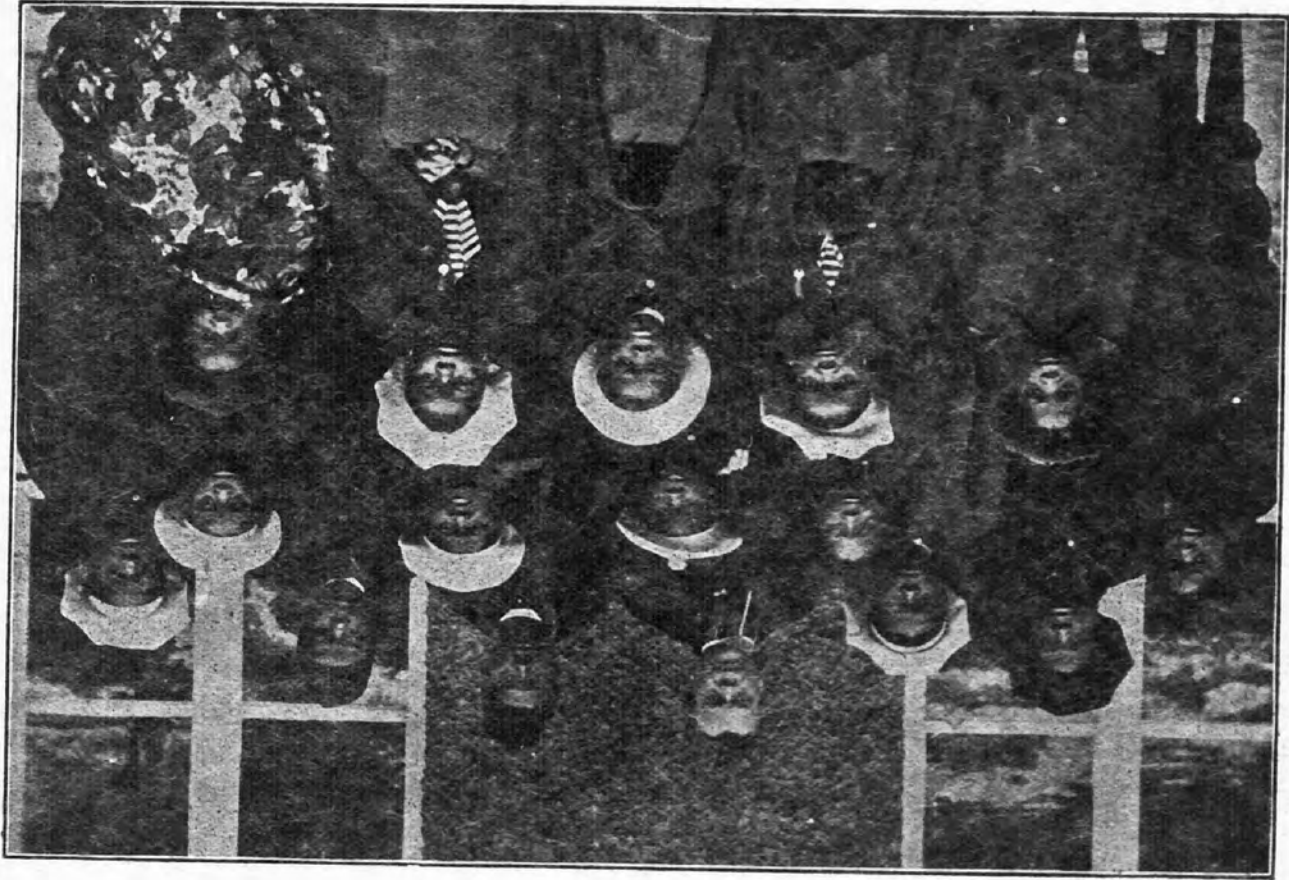
ware. Yet it is an indeed noble one, since its object is to support poor missions at home and abroad by means realized from canceled stamps. This is the St. Francis Xavier Union of Stamp Collectors, whose headquarters are located at 421 Clinton St. Milwaukee, Wis., (now at St. Francis, Wis.) It is indeed a glorious work to aid poor missionaries and thus to bring souls to God. We should be delighted to learn that this little notice had been the means of bringing many members to the St. Francis Union.

ST. FRANCIS XAVIER MISSION AT MANDERA, AFRICA.

During the last two years the Christian congregation at Mandera has made signal progress. In the course of one year, 115 persons were baptized, among whom 71 were adults and 14 children. Some of these neophytes had been slaves and were liberated by European intervention and given over to the mission, while some are children and adults from the neighborhood. A number of pagans in the vicinity have expressed their willingness to admit their children to baptism soon after birth, so that after a certain lapse of time their villages will be Christian. The newly baptized number 200.

The school at present is attended by 85 pupils of whom about 20 are free, while the rest belong to the mission or Christian village. The former, although of good character, yet from love of liberty, often play the truant. The fault lies greatly with the parents, who have no just conception of the necessity of curbing the childrens' caprices or whims, but leave them run riot.

The hope of the future is based on this young generation, and we flatter ourselves to soon form them to Christian habits of life which will ward off



the evil influence of pagan adults. Those whom we have already thus formed do us all honor, especially by frequenting the sacraments.

A large number of the colored race appeal to the mission, in order to decide disputes and silence quarrels or obtain aid in other matters. One wishes the return of his wife who has been abducted or became unfaithful, another complains of having been accused of sorcery, whilst still a third is in unpleasant relation with a tardy debtor. It is, indeed, tiresome to listen to them, and rather difficult to give them satisfaction. Nevertheless, peace is frequently restored. Often we are enabled to save children and administer baptism to them, though according to the customs of the country they would be inevitably doomed to die.

In June, last year, we finished a small church built of stone. Its dimensions are 90 feet in length by 30 feet in width. A steeple, 60 feet high, surmounted by a pretty gilded cross, crowns it, and overlooks the environment. The windows for the church were sent from Europe.

A MISSIONARY FATHER.

OUR PICTURE.

Our negro friends whose portraits we present to our readers in this number come from St. Trudo, a Christian village belonging to the Congo missions. They are at present inmates of the St. Louis institute, an orphan asylum at Isyzehem, near Gand, Belgium. The orphans and the entire village are an exemplification of the happy results attained through postage stamps; to them the village owes its existence, the orphans their freedom. The village was once a wilderness; the children,

slaves: they would have so remained, if the Christians in Europe had not collected the many cancelled stamps that were turned into the necessary funds.

The missionary Father is a priest of the Order of the Sacred Heart of Mary. To the left, are two ecclesiastical students; the older of them will in a short time complete his theological studies.

It is commonly said that facts are stubborn things; for, no arguments can dispute away a fact. Hence this picture taken from life is the best argument we can bring to prove that the work of St. Francis Xavier Union is not chimerical. May it be an incentive to the members for further and more zealous work; may it induce others to be enrolled in the Union.

MISSION NOTES.

More than 2000 American Indians were received into the Catholic Church last year.

The Central Seminary for the entire Indies has been opened last year with the purpose of training and educating a native clergy.

The Catholic Colored Industrial School at Pine Bluff, Ark., won two medals and two diplomas in the World's Fair exhibit.

There are about 200,000 Catholic negroes in the United States. 21 Sisterhoods are teaching in 120 schools over 8,000 negro children.

The empire of the British Indies together with the possessions of the Portuguese and the French and the yet independent Himalaya States have a population of 293,240,512, of which only 1½ million are Catholics.

The christianizing of the Belgian Congo has been entrusted to three renowned missionary societies namely: the Belgian missionaries of Scheutveld, who have founded 6 very flourishing stations; the White Fathers founded by Cardinal Lavigerie; and the Belgian Jesuits.

The conversion of the Island Oshima, in Japan, is making rapid progress and promises a glorious future. The reports of some of the missionary Fathers in China, however, are in many instances not very encouraging. Most of the Fathers are laboring under great want of means.

It is not generally known, but it is a fact, that several Indian students are preparing for the holy priesthood in some of our western theological seminaries. Sacred Heart College, in the Indian Territory, has two Indian ecclesiastical students. There is a Catholic Indian priest laboring among the Indians of Western Canada. We also have a small number of Indian Benedictine nuns in the far West, and there is a fair prospect that their number will soon be increased.

Recently, to the great delight of the Catholic Church, King Leopold of Belgium asked and obtained permission from the Holy Father to allow the celebrated order of the Trappist Fathers to found a house in Congo. Preparations are now on foot towards the execution of this grand and noble undertaking. It is in this part of the Dark Continent that by the means of (40,000,00) forty millions of stamps there has already been founded a strong centre of religion and civilization.

A little boy is very much like a postage stamp: he often gets stuck on a letter.

(This letter was sent to the president of the F. X. Union by the Rev. Father who wishes to have his name withheld from the public.)

RESPECTED DEAR SIR:

Although extremely burdened with labors, writing, and cares for indigent missions, I will nevertheless, as far as I shall find time, answer your kind letter.

In the first place, sincere thanks in the name of all indigent missions which I assist, because the society yonder also will lend me a helping hand. From accompanying circulars you will learn that I accept everything that goes by the name of postage; of course, German stamps, Bav. 10 pfg., Austr. 5 kr., etc., and others cut or torn, would not be worth the postage!

Stamps, especially the denominations 1 and 2 cents, of the small size, also the 2 ct. Columbian stamps are very low in price; valuable are above all old stamps, then the 3, 4, 6, 8, 10, and 15 ct. Columbian stamps, etc., etc. The Americans go about the loosening of stamps in a very bad way; they tear and damage very many. My agent for America, Mr. John Strauss, 178 Williams Str., East Buffalo, in a short time will have sent me more than a million. I should very much advise you to send yours to him, because he is well versed in those matters and can assort well; he is an excellent pious young man. Concerning your publication, I shall willingly give you material, but I must earnestly request you not to use my name; I do not work for glory and to please men, but I should like to receive my reward from God and that unstinted!. You will surely understand me! What I have accomplished you will learn from the circular I enclose corrected. Moreover, I wish to mention that in the year 1893 I have sold almost 13 hundredweight of postage, the hundredweight, according to the goods,

between 70 and 300 mrk.; and one hundred weight for more than 1000 mrk.; and many for 100 to 1000; besides, I have received many contributions of money and about 100,000 stipends. Regarding the application, only one example! In Kottaayam, on the Malabar Coast, more than 60 heathens were freed, baptized, and educated. It is sad to say that the Americans have hitherto not shown great interest in this matter which is fraught with such good results; I have written many letters and then received nothing. I trust very sincerely that this time the matter will be taken up in earnest.

The good deceased Fathers Flasch, Wappelhorst, and Archbishop Heiss etc., etc., sent a little, but then allowed the thing to drop, because I neither had nor have time to drum and drum continually, and to drum with great expense.

In conclusion I only beg by all means you recommend that persons collecting be very careful in loosening the stamps: how many and sometimes the most valuable, are damaged and made worthless.

And now I wish you God's greatest blessing for the work which is so pleasing to Him; there is a special and wonderful blessing upon this work, in particular with children. These (and also grown people) are preserved from much evil and occupied in a manner pleasing to God.

For to-day I must close hoping that you are satisfied with what has been written and that I have thereby contributed something for the greater honor of God and the propagation of the Church

Yours devotedly in Christ,

J. Th. Siggui, Port Issuy, Mar. 31, 1889

SUNDAY SCHOOL TEACHER.—"Johnny, what is your idea of Heaven?"

JOHNNY.—"Why, it is a place where I will have a complete stamp album containing all the stamps ever issued."

The following are letters given to us by a priest in Europe who has received them directly from the missions that are aided by means derived from cancelled stamps.

Cathedral, Mangalore, East Indies.

May 6, 1894.

YOUR REVERENCE,

Your letter dated March 1, 94, was really a source of singular consolation for me. We are really in extreme penury and to the present we have not received the least aid from Europe. I rejoice the more, because help is promised from a country whence our greatest opponents come; for, especially the German (Basel) Protestants everywhere in our vicariate raise the greatest dangers for the faith of our Catholics. These Protestants have annually about 500,000 fr. at their disposal, whereas we can barely expect 25000 fr. This sum is not sufficient to support one half of the existing institutes. Just now I have returned from a trip which I as a procurator of the missions had to make along the Malabar coast from Mangalore to Calicut, to acquaint myself personally of the needs of the missions. Indeed, I should not have believed that the want in the most necessary is so great as I have found it to be in some places. To give an example. In Cannamore the Catholic population is made up of the very poorest people. For a livelihood they must go a great distance into the mountains to the coffee plantations and there perform hard labor. Besides, this work in the plantations is so injurious to health that many after a year's drudgery become subject to a fever of which they generally die. In consequence of this the missionary in Cannamore at present is obliged to support seventy young widows; he has also received many children into his house; there are about forty children in the orphanage and catechumenate, which is

in charge of the Sisters. Every day many poor people come who expect provisions from the Father; the latter has a debt of 3000 fr. to pay. A large number of girls cannot attend the school of the Sisters, because they are too poor to dress themselves decently. From certain knowledge I know that many families here have nothing to eat but leaves and fruit from the trees. In these straits the German Protestant missionaries persistently endeavor to entice the poor Catholics by gifts and to destroy their faith. From these facts, Rev. Father, you may conclude how opportune is your offer and what consolation it will afford us to receive your letter. We are anxiously awaiting your promised alms and assure you, Rev. Father, that we will remember you in our prayers, especially at holy mass. The safest and most convenient way for sending money is this: give the instruction to have the money sent for me by a banker in St. Louis to an agent of the Madras Bank in Mangalore. We shall distribute the money according to the existing circumstances. Otto Ehsle and your namesake Urban Stein, will also have their share. Certainly I shall try to collect as many stamps as possible for you, Rev. Father, from the countries you have mentioned as well as others. Many of the countries mentioned have no special stamps, e. g., Decean, Punjaub, Alwar, Kashmir, since these countries are either British or under British protection; hence they use the British Indian stamps.

Expressing to you, Rev. Father, my heartfelt thanks and recommending myself and the entire mission to your pious prayers and sacrifices of mass,

I remain

Yours in the Sacred Heart of Jesus and Mary,

Angelo Mutti. S. J.

HOLY CROSS CONVENT, UMTATA, NATAL
SOUTH AFRICA, JAN. 11, 1894.

REV. FATHER:

Through one of my Sisters I was informed that you take a great interest in needy missions. She herself has already sent to you through Miss Bertha Bassaed, her spiritual mother, in Zug, Switzerland, thousands of stamps and carefully collects all for that purpose from the letters that arrive here.

By our Bishop Jolinet in Pieter-Maritzburg this entire territory, Kaffraria, has been assigned to us as our field of labor. This province has an area of 17000 square miles, but only 450,000 inhabitants, mostly Kafirs and halfbreeds. It is divided into three parts: Tembu, Grigna, and the country of the Pandas. The first two mentioned are under British protection; the last is still under the chiefs of the Pandas, with the exception of Port of St. John, which, next to the northern Delagaa Bay, has the best harbor on the east side of South Africa. A great future, therefore, is in store for this place because of its traffic with Europe and Asia by way of the Suez Canal. In Umtata we have our motherhouse with schools for one hundred white children; just as many are instructed in our three stations in Kasktad and Manet Frere Grigna, and Cala in Tembuland. Of these three hundred children, half are colored, boys and girls between six and fifteen years of age, externs and boarders. Since there are within a circumference of twenty miles only Kafir huts on the hills, seldom here and there a postal station, a school for the negroes is an urgent duty. We therefore bought a farm for 300£, i. e., prairie land which comprises several hills and is distant from this place ten miles. We cultivate a part, to sow wheat and corn and the necessary vegetables, and thought to obtain gradually the mean

for building a school and dwelling, in order to gather the colored children of the vicinity. Our priest is always asked by the chiefs and the Kafirs whether the "holy women" will not soon open the school. Our kitchen-lad, a tall seventeen year old Kafir, is always running about with his Kafir catechism and the English abc-book, the Father instructing him in the former, and our kitchen Sister in the latter. He carries his head high in the company of his kind. Of such scholars, large and small, we have sufficient number, and no Kafir is poor. They would give us in lieu of school money for their children corn or beasts: horses, oxen and cows, swine and fowls; the boys would attend school in the morning, but work the whole afternoon in the fields. They work diligently, are eager to learn, and sing almost like larks. It is a pleasure to teach them in school; they obey the word willingly. The Sisters do not like to return to the schools of the whites after they have once taught school for the colored children.

It was a great misfortune that the locusts devoured all our wheat last October, which plunged me with the large community, twentyfour Sisters and Novices, into new debts, whilst I have old ones enough; for, here flour, as every thing else, is very dear. We will now set potatoes; for, the locusts do not eat these. The old large locusts laid billions of eggs into the ground and then died. Now the young ones creep out, continually advance creeping, but mostly round about the field, and eat up everything. For our swine and fowl they are a delicacy, and our nine farming Sisters have for days done nothing but strike them dead with sacks. The wings are now developing, so that we hope to get rid of these sad guests on some fine day. If we wish to take boys also, we shall have to build a special school on an-

other hill of our farm; the hut in which the altar stands and a mass is said weekly, is also in bad condition and ought to be replaced by a chapel; then we should also have the Blessed Sacrament, to the great delight of our farming Sisters. You see, Rev. Father, what is the most necessary. We will not raise expensive buildings. We shape the bricks ourselves, and two or three Kafirs will burn them for us, for 4-5 marks (a mark equals 20 cents) a thousand. Stones for the foundation we can find in every hill on our farm; but the workingmen are scarce, demand high wages, and do not work in earnest. A relative of one of the Sisters will come to us from Bavaria and help us in farming etc. If you, Rev. Father, could but find and send us assistance! I was formerly superioress of the Swiss School-Sisters in Wurzach and have also had a pupil from Isnny in the boarding-school. Perhaps the families Wolfegg and Zeit and the Countess Mary in Wurzach would gladly give something for these poor Sisters. Oh, if the pious upland were out here in Pandaland; I should then go thither with half a dozen of my people on a beggar's errand, and in a short time I should have all that is necessary. Then the affairs of our dark and our half-dark people would advance. The latter, a mixed race, the mother being mostly half-white, the Father white, are the poorest, despised by whites and blacks. They are often very beautiful, docil, and talented. We shall try to educate the best among them to be the teachers of the blacks. They all become Catholics. For colored girls an industrial school must be erected.

And if you know talented daughters who wish to adopt a religious vocation and the life of the missions, you need but send them to our motherhouse in Menzingen, Canton Zug, Switzerland, fifteen miles from

Einsiedeln. There a course in English is given them which those destined for the school attend from one and a half to two years; those for the industrial school, one year; and those for the household and farming, from three to six months; in order that none may come here without a vocation and that here in the motherhouse they may be immediately received into the novitiate,

Excuse me, Rev. Father, for claiming your attention so long. With the greatest respect, and recommending us and our work to your prayers, I am,

Rev. Father,
Respectfully yours,
Sr. M. Cecilia. Sup.

FORT WAYNE, IND. April, 7th 1894.
St. Francis Union of Stamp Collectors.

In reply to your favor of the 30th. ult. allow me to inform you that we will most cheerfully comply with your request, and in order to have the members of our community participants of the spiritual benefits of your Union, we will collect as many Stamps as possible for missionary purposes. We will also endeavor, as you requested, to have the children entrusted to our care take interest in the noble work, and hope thus to have a large number of stamps, which we will forward to your address. Wishing you God's blessings in your noble undertaking, I remain,

Very Respectfully in Christ,
Sr. M. S.

EL PASO, TEX., 4-12-94.
St. Francis Union of Stamp Collectors.

Your favor to hand. We gladly join you in the pious work. We have several thousand stamps made up in pks. of two hundred each, and when we get three or four lbs., we will mail them to your address. The little girls take a great interest in taking them off old envelopes etc. and packing them up.

Yours in Christ,
Sr. M. M.

LAREDO, TEX., April 9th. 1894.
St. Francis Union of Stamp Collectors.

Our Community being in very hard pecuniary circumstances, we were, since some time, collecting cancelled stamps for the purpose of selling them. But, when your letter of appeal for same reached us, we immediately gave up our first intention and determined to become members of your Union so as to secure more for our Community the blessings of Almighty God and to share in the prayers and good works of many holy missionaries and of the children rescued by them from the darkness of paganism. We are happy to work for so noble a cause as that of the redemption of souls purchased by the precious blood of our dear Lord, but who are yet far from Him. We sent you by yesterday's mail all the stamps we had already collected and will endeavor to send you a large supply every year. In return we beg for a large share in your prayers in behalf of our poor Community sorely tried in many ways. Hoping to receive soon the certificate and the annual report of the Union. We remain,

Very respectfully in Corde Jesu,
The U. Srs.

MONTREAL, April, 11th 1894.
St. Francis Union of Stamp Collectors.

We have just received your communication of March 30th. inviting our co-operation with you in the work of collecting canceled postage stamps for the benefit of Missions at home and abroad. In reply we beg to state that we have for some years past been engaged in that work, forwarding our collections, however, to another centre than yours. This fact will not prevent our sending you a share, in the near future. Wishing your enterprise the fullest measure of success for God's greater glory and the good of souls, we remain in the S. S. Hearts of Jesus and Mary,

Very sincerely Yours,
Srs. de N. D.

PRACTICAL REMARKS ABOUT
 CANCELED POSTAGE
 STAMPS.

1. Canceled postage stamps of every country and every kind, also cards, telegraph and express companies' stamps, coins, etc., are gladly accepted.

2. The stamps should be securely packed, otherwise they may be lost, all or in part. If only a small number of stamps is to be sent, it is best to forward them in a large envelope; if a large quantity, use a strong pasteboard box, or better, a bag of cotton cloth, and mail it as printed matter, which costs only half a cent an ounce. Large boxes are best sent by express or freight.

3. All articles having the stamp impressed and printed (not glued) lose the greater part of their value when the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one fourth of the whole card or envelope, etc. When ever possible, preserve entire the envelopes, cards, etc., that have the stamps impressed and printed.

4. Do not try to take off stamps that are glued to the envelope, etc., without first wetting the stamps; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, the face of the stamp turned towards the paper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps of different color in the same water, as they often lose their own color and impart it to the other stamps. If you have no time for this work, or if you are not sure of doing it well, send the stamps without cleaning them. Do take great care to preserve the stamps uninjured; they are of but little value if in any way injured.

6. We call the attention of our members and friends especially to the collecting of Columbian, Jubilee, and old stamps that are no longer current, Mexican, Central, and South American stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or anything that resembles a stamp; though partly torn, or even when cut contrary to the above mentioned instructions, send them; they will always be of a little value.

9. We kindly request our friends not to send less than several hundred or a thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expenses, which are sufficiently large without this and have thus far been met by private funds.

11. Many have too small an idea of this charitable work and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child or to realize enough funds to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a christian village in Congo (Africa) all of which were collected within three years. This shows that much may be done if everyone does his share.

12. Always give your full name and address, as we wish to keep a strick account of all the stamps sent in. In sending for circulars please state whether you wish them in English, German, French, or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not leave them lie unnoticed.

13. We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

QUERIES AND ANSWERS.

Several persons have sent us letters enquiring whether, and upon what conditions, they could obtain the privilege of having a heathen child baptized upon their name or a

A. Scheuerell, St. Francis, Wis.....	271	A. Hundt, Milwaukee, Wis.....	8780
Mrs. A. Farrell, Cudahy, ".....	537	L. Jochem, St. Martins, P. O. Wis.....	455
L. G. Woerner, Eaton, O.....	50	J. Boll, Milwaukee, ".....	2775
L. V. Woerner, " ".....	50	A. Kaiser, " ".....	800
L. Woerner, " ".....	50	M. Besting, " ".....	605
Unknown.....	1445	M. Werner, Watertown, ".....	50
T. J. Boll, Milwaukee, Wis.....	300	H. Werner, " ".....	200
A. Kelley, Altamont, Ill.....	50	M. A. Lamb, Fond du lac, ".....	925
N. Hornsby, St. Louis, Mo.....	600	M. L. Boyle, Milwaukee, ".....	285
J. Schlitz, Minneapolis, Minn.....	95	L. Lochemes, " ".....	295
A. Kammer, St. John, Ind.....	700	A. Keil, " ".....	595
H. Dalton, Odell, Ill.....	60	A. Mc Gloin, " ".....	1220
F. Biebl, Gibbon, Minn.....	225	A. Schumacher, " ".....	300
N. Erschens.....	150	M. Grintges.....	250
C. Baberiel, St. Peter, Minn.....	4000	S. E. Mc Bride, Keokuk, Ia.....	100
J. C. Schaeprf, Dubuque, Kans.....	1460	M. S. Sloan, Vermillion, S. Dak.....	900
M. Ruppert, Jordon, Minn.....	135	T. Mc Cart, Cleveland, O.....	185
J. R. Byrne, Mt. Sterling, Ill.....	150	S. Kuhl, Randolph, Neb.....	750
F. Peferl, Pine City, Minn.....	165	M. M. Schilz, St. Martin's P. O. Wis.....	700
J. Theine, Fussville, Wis.....	25	L. Erbacher, St. Mary's, Kans.....	250
J. Schlosser, Loretto, Minn.....	90	M. Norton, Chicago, Ill.....	90
W. Godefroid, Sherman P. O. Mo.....	165	B. Roscow, South Auburn, Neb.....	600
J. Echtle, Fernando " Tex.....	40	M. F. Stack, East St. Louis, Ill.....	335
A. Gice, Strong City, Kans.....	220	E. Meade, Chicago, Ill.....	600
H. Kopp, Baltimore, Md.....	60	A. Mowen, New Holland, Ill.....	125
F. Barsch, Alma City, Minn.....	800	E. Goller, Appleton, Wis.....	271
J. Oakes, Victoria, ".....	45	A. Kenehan.....	215
M. Lang, Little Falls, ".....	150	M. A. Nelligon, Chicago, Ill.....	535
L. Brey, Rock P. O. ".....	250	M. Mc Grath, Warsaw, ".....	901
S. Haider, St. Paul, ".....	80	M. Bohan, Dell Rapids, S. Dak.....	60
F. Reinsner, Lake George, ".....	80	A. Bantner Walker, Ill.....	177
P. Neumann, Waverly, S. Dak.....	80	J. Trehey, Marinette, Wis.....	200
F. Cziski, Milwaukee, Wis.....	45	J. Lyons, Cartage, S. Dak.....	150
T. Rott, Washongal, Wash.....	50	J. M. Berry.....	600
V. A. Stenz, Roundont, N. Y.....	25	O. Hornsby.....	600
V. Schum, Rochester, ".....	1000	M. Hornsby.....	600
E. de Lauriel, St. Louis, Mo.....	600	E. Schmitz.....	200
H. Hornsby, ".....	600	A. Z. Scanlan, Lena, Ill.....	120
Ed. Hornsby, " ".....	600	V. Mc Dermott, Fillmore, Ia.....	1592
J. Desbonne, " ".....	600	J. Gath, Rogers, P. O. Minn.....	60
A. S. Martin, Herinitage, Fla.....	1100	E. Dudenhoefer, Milwaukee, Wis.....	475
G. Bethke, Milwaukee, Wis.....	1200	K. Schrup, Dbuque, Ia.....	1215
L. Hornsby, St. Louis, Mo.....	600	C. Kloppenburg, Milwaukee, Wis.....	250
En. Hornsby, " ".....	600	A. Hogan, Wannakee, Wis.....	300
G. A. Bittner, Bowling Green, Ky.....	1430	M. Corcoran, Galesburg, Ill.....	600
J. B. Lambert, Hastings, Minn.....	675	A. G. Glancy, San Antonio, Tex.....	1754
J. A. Rupp, St. Cloud, ".....	400	M. Irmen, Bisbee, N. Dak.....	250
J. Schmitt, " ".....	70	Allen Kelley, Milwaukee, Wis.....	100
J. Thean, Milwaukee, Wis.....	200	R. Borgmann, Evansville, Ind.....	195
J. Keil, ".....	315	L. Priesner, Bush City, Minn.....	632
J. Kelley, Altoona, Penn.....	100	B. Heseldenz, Lakeville, ".....	10
C. Pater, Hamilton, O.....	850	K. Zimmer, Menomonee, Wis.....	40
J. P. Pickart, Norway, Ia.....	1250	M. Lichtenfeld, Evansville, Ind.....	205
G. E. Miller, ".....	315	B. Pfeffer, Gibbon, Ill.....	30
V. Shebat, Wabasha, Minn.....	2000	V. Amrhein, Milwaukee, Wis.....	1600
A. Miller, ".....	1000	H. M. Collette, West De Pere, Wis.....	1191
A. Nixt, Nix Corner, Wis.....	220	B. Kroetsh.....	925
H. F. Kemesath, Ossian, Ia.....	50	M. G. Birsner, Arcadia Wis.....	600
J. Domayer, Petersburg, ".....	550	M. Kruesel, Odessa, Minn.....	335
M. B. Unger, Heidelberg, Minn.....	100	A. Scheblak, Englewood, Ill.....	200
H. Niermann, Cincinnati, O.....	430	M. A. Bach, Hokes, P. O. Pa.....	25
H. J. Koempel, St. Paul, Minn.....	475	M. Nixt, Greene, Ia.....	247
F. Mahr, Omaha, Neb.....	600	K. Damellan, Benton Harbor, Mich.....	50
P. A. Biennen, Newark, N. J.....	50	B. Berthold, Jersey City, N. J.....	600
N. Marsot, St. Louis, Mo.....	600	A. Berthold, " ".....	600
E. J. Daly, Paterson, N. J.....	175	J. Pancereske, Waseca, Minn.....	120
G. Riedhammer, Ambro, N. Dak.....	245	R. Browne, Summit, N. Y.....	280
E. Noon, Madisonville, O.....	450	E. L. Quadr, Baltimore, Md.....	3605
R. A. Brown, Summit, N. Y.....	335	W. J. Quirk, Cincinnati, O.....	93
P. Holland, Pierre, S. Dak.....	300	S. C. Gnaine, Dover, Wis.....	375
N. Kiewel, ".....	1500	A. Farrell, Baltimore, Md.....	537
H. Miller, New York, N. Y.....	952	K. A. Warner, Newark, N. J.....	600
R. Morrissey, Springfield, O.....	121	B. Brady, Plantsville Conn.....	50
J. Beal, Denver, Col.....	60	P. Mohrbacher, Cologne, Minn.....	370
W. Lee, Zanesville, O.....	98	V. Zarek, St. Meinrad, Md.....	1000
H. Putthoff, Winchester, Kan.....	25	J. Fries, La Crosse, Wis.....	600
M. Lochemes, Milwaukee, Wis.....	2270	A. K. Fries, La Crosse, Wis.....	600
M. Boehmer, St. Francis, ".....	725	C. B. Fries, " ".....	600
M. Wurm, Milwaukee, ".....	4210	E. Fries, " ".....	600
B. Kohlstorf, " ".....	2200	L. M. Fries, " ".....	600
C. Kohlstorf, " ".....	500	H. A. Fries, " ".....	600
T. Girmscheidt, " ".....	2108	W. Stenz, " ".....	1200
M. Hecht, " ".....	600	A. M. Stenz, " ".....	600
A. Hecht, " ".....	600	J. F. Stenz, " ".....	600
L. Buck, " ".....	150	A. Tallen, Cincinnati, O.....	100
M. Walter, " ".....	1850	P. O'Niel, Newark, N. J.....	50
A. Walter, " ".....	1660	M. E. Gaynor, Nyack, N. Y.....	320
R. Schleiber, Watertown, ".....	900	L. L. Lame, West Washington, D. C.....	1375
T. Reichert, " ".....	25	A. A. Mongon.....	50
D. Leifelt, " ".....	165	M. Schmid, St. Francis, Wis.....	250
L. Siedekum, St. Louis, Mo.....	504	A. Biehr, Stacyville, Ia.....	350
C. Dudenhoefer, Milwaukee, Wis.....	1018	J. Hackl, " ".....	65
A. Lochemes, " ".....	680	M. Bock, Oak Hill, Minn.....	40
Lizzie Lochemes, " ".....	350	J. P. Walsh, Deer Park, Wis.....	50
C. Lochemes, " ".....	150	J. R. Bea, Newark, N. J.....	218
E. Hundt, " ".....	1080	N. Fitzsimmons, Bancroft, ".....	71

N. L. Dangan, Wylie, Minn.....	2835	F. Ehefrau, Mary'sburgh, Minn.....	60
A. M. Messerich, St. Paul, Minn.....	25	G. H. Fannon, Cascade, Ia.....	110
P. R. Leitz, Tacoma, Pa.....	600	M. Damtrager, Vedette, S. Dak.....	30
A. Porer, Worcester, Mass.....	800	C. Meirmges, Jordan, Minn.....	160
K. M. Vennemann, Wien, Mo.....	100	P. Hamm, Ossco, Minn.....	1000
J. M. Finnigan, Cincinnati, O.....	385	J. Endres, Baltimore, Md.....	1300
M. E. Miller, Wilmington, Del.....	792	H. Moemke, Cincinnati, O.....	3020
M. Berg, Butler, Pa.....	600	Mrs. Purtall, Chicago, Ill.....	720
M. Barthle, St. Joseph, Fla.....	1680	P. Smith, Hastings, Minn.....	630
M. Fogarty, Belle, O.....	100	M. C. Milligan, Huntington, Ind.....	235
M. Hoffmann, New York, N. Y.....	1000	J. Owens, St. Martins, O.....	375
C. A. Curry, Indian Fields, Ky.....	390	S. Niquette, Two Rivers, Wis.....	1015
M. J. Thanble.....	1000	J. B. Engelbert, Cincinnati, O.....	872
M. Hennessey, Jersey City, N. J.....	540	Mrs. Cunningham, Burlington, Wis.....	587
J. Shanahan, Buffalo, N. Y.....	500	W. H. Richarty, Essig Station, Minn.....	31
R. Waller, Paris Ill.....	650	B. Hilber, Marathon, Wis.....	229
A. E. Kelley, Altoona, Penn.....	200	T. Mc Evoy, Newark, N. J.....	262
M. Shanahan, Buffalo, N. Y.....	600	M. M. Mandl, St. Paul, Minn.....	1106
B. Barberiel, St. Peter, Minn.....	1400	M. Mandl, ".....	1106
E. M. Scanlan, Gettysburg, S. Dak.....	300	Av. Deolin, Cascade, Ia.....	697
M. Master, ".....	15	F. Deutsch, Colligton, Md.....	481
J. M. Sullivan, Spencer, Mass.....	200	K. Kehoe, Chicago, Ill.....	49
M. L. Wayman, St. Joseph, W. Va.....	85	M. G. Smith, Elizabeth, N. J.....	200
L. E. Moore, Jefferson, Mass.....	1000	J. Schaeven, Minster, O.....	10
A. A. Moore, ".....	1000	B. H. Heimann, Aviston, Ill.....	180
V. Melancor, Buffalo, N. Y.....	1000	A. Breifeld, ".....	120
S. Gregg, East Orange, N. J.....	600	C. Feisst, Watertown, Wis.....	82
M. L. Mich, Milwaukee, Wis.....	600	F. A. Zubler, Buffalo, N. Y.....	414
A. E. Barrington, Newark, N. J.....	650	M. E. Woerner, Eaton, O.....	50
M. Murphy, Elizabethpoint, N. J.....	600	A. Krenziger, Watertown, Wis.....	150
B. L. Kehrler, Lakesville, Minn.....	500	M. Farrell, Cudahy, ".....	600
C. Lochemes, Milwaukee, Wis.....	250	A. Biediger, Castroville, Tex.....	160
G. Herrington, Danbury, Ia.....	280	L. Powers, Horton, Kans.....	60
R. Lochemes Milwaukee, Wis.....	8200	M. C. Mc Sweeney, St. Louis, Mo.....	2711
M. Diedrich, Cudahy, ".....	100	A. Vetsch, Exeter, N. Dak.....	70
E. J. Hauser, Burlington, Ia.....	2116	H. Hoefler, Petersburg, Ia.....	218
J. Mund, Andale, Kans.....	125	A. Miks, St. Paul, Minn.....	450
C. Casey, Orange, N. Y.....	100	A. Vance, Orange, N. J.....	666
F. Lodenkamper, St. Louis, Mo.....	62	J. Schmelzer, ".....	172
J. Martin, St. Francis, Wis.....	250	A. Schmitt, Kinsley, Kans.....	80
F. Thiele, Goshen, Ind.....	410	J. G. Porter, Lockport, Ill.....	455
H. Farrell, Cudahy, Wis.....	1200	M. T. Lynsky, Holyoke, Mass.....	1967
G. B. Foster, New York, N. Y.....	114	L. Dusold, St. Francis, Wis.....	170
J. L. Reiher, Newark, N. J.....	296	H. H. Hackendahl, Milwaukee, Wis.....	384
W. E. Narraway, Casyville Ky.....	600	J. M. Gruber, ".....	10000
J. Leibold, New York, N. Y.....	194	K. L. Noonan Syracuse, N. Y.....	2500
H. F. J. Farrell, Cudahy, Wis.....	384	R. Kellett, Newark, N. J.....	77
B. Farrell, ".....	600	C. Gomber, St. Francis, Wis.....	150
Mr. B. Farrell, ".....	600	P. Dusold, ".....	600
M. Holden, Rockaway, N. Y.....	159	J. Dusold, ".....	600
M. A. Conlin, Prophetstown, Ill.....	1140	J. Kase, Reading, Pa.....	284
J. Finnigan, Cincinnati, O.....	365	M. Demling, Richmond, Va.....	85
E. Wilson, Matton, Ill.....	40	Unknown, ".....	836
K. Mechler, Castroville, Tex.....	52	M. Damberger, Vedetti, S. Dak.....	128
N. Craigie, New York N. Y.....	98371	B. Diderich, Gladstone, Mich.....	1200
M. Thomann, Buffalo, ".....	100	F. Bier, Bush City, Minn.....	1445
M. Green, Cincinnati, O.....	120	G. Haensles, Milwaukee, Wis.....	1400
M. Ahem, New Brunswick, N. J.....	334	M. Burns, Boston, Mass.....	300
D. Trenkamp, Cleveland, O.....	3770	Unknown, ".....	5810
A. M. Ward, Philadelphia, Pa.....	2322	J. Botz, East Bristol, Wis.....	178
G. B. Ludwig, Wesley, Ia.....	678	N. Rueth, Sun Prairie, ".....	19
K. Richtsmeir, Robertson, Ia.....	435	F. B. Habermann, Sun Prairie, Wis.....	37
A. M. Reil, Bancroft, ".....	83	F. Fountain, Appleton, Wis.....	850
C. Wiederholt, Carroll City, Ia.....	545	M. Schweizer, ".....	900
A. Hengel, Pierre, S. Dak.....	700	M. Kemmeter, Menasha, ".....	90
L. C. Lindon, ".....	280	D. Nussbaum, Appleton, ".....	900
M. Feeney, ".....	200	F. Nussbaum, ".....	600
L. Ley, ".....	60	G. Stencil, Pine Creek, ".....	1773
M. I. White, Chicago, Ill.....	3723	M. P. Schiltz, Spring Hill, Minn.....	287
S. Mc Cusker, Newark.....	105	K. Schauburger, Rock, ".....	162
M. C. Yost, Shakopee, Minn.....	70	R. Ford, New Haven, Conn.....	77
M. Reich, Camden, N. J.....	300	J. Keating, Newark, N. J.....	50
G. Metz, Cincinnati, O.....	600	J. Berthold, Jersey City, N. J.....	575
R. Reilly, ".....	500	M. Berthold, ".....	575
B. Nulsen, ".....	1000	M. Dolan, Paterson, ".....	675
M. Shea, Chicago, Ill.....	60	H. A. Robinson, Cincinnati, O.....	305
K. Jankowska, Omaha, Neb.....	600	T. Halloran, St. Paul, Minn.....	400
T. Olinger, Milwaukee, Wis.....	150	J. Feltman, Covington, Ky.....	145
K. Grabuth, Norwood, O.....	300	S. Voell, Philadelphia, Pa.....	1000
N. Brady, Annapolis, Md.....	650	M. E. Brew, Nashville, Tenn.....	125
Miss Rivedan, ".....	650	B. Klunenbergen, Albany, Minn.....	36
V. Conrad, Milwaukee, Wis.....	15600	M. George, Andale, Kans.....	118
J. Schleicher, Watertown, ".....	650	J. Hefaneck, ".....	118
M. Windmaisser, Chelsea, ".....	2240	Amount.....	916,172
F. C. Werner, Watertown, Wis.....	50	From other Sources.....	2,500,000
J. Schrepfer, Indianapolis, Ind.....	600	Total Amount.....	3,416,172
F. L. Gowld, Chicago, Ill.....	225		
M. Sullivan, Horton, Ill.....	125		
Mrs. Mochring, Milwaukee, Wis.....	150		
E. de Lauriel, St. Louis, Mo.....	600		
M. Adderley, Spokane, Wash.....	648		
M. Sharpies, ".....	560		
B. Spronges, Ostburg, Wis.....	1500		
C. Cummings, Redwood Falls, Minn.....	335		
A. Hornsby, St. Louis, Mo.....	620		
L. Saur, Richmond, Ia.....	170		

We had intended to publish a list of subscriptions; lack of space has thwarted us in this. It may interest our friends to learn that before the issue of its first number the Stamp-Collector had more than threehundred subscribers.

C. Hennecke Co.

ESTABLISHED 1865.

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St. Remilianus Orphan Asylum,

Printing Department,

Printing AND Binding.

PAMPHLET WORK
A SPECIALTY.

ST. FRANCIS, WISCONSIN.

J. M. J.

The St. Francis Xavier Union

— of —

Stamp-Collectors.



Object.

The St. Francis Xavier Union of Stamp-Collectors is an association composed of clergy and laity; its object is, to collect cancelled postage stamps, coins, etc., and to convert these into funds to be used for the redemption of heathen children, for the foundation of Christian villages in Congo (Africa), for the support of poor missions at home and abroad, for orphan asylums, and for other charitable purposes.

Members.

All persons, without exception, can become members of this Union by strictly complying with the obligation mentioned below. The names of members are recorded in our books, and the report of the Union will be mailed to them once a year; besides, each member receives a certificate of membership consisting of a beautiful picture.

Obligation.

The obligation consists in collecting at least 50 stamps a month, or 600 a year, and forwarding the collected stamps at least twice a year to the headquarters of the Union. Members, however, are urgently requested not to be satisfied with merely complying with the obligation. The annual report will give the numbers sent by each member.

Advantages.

Beside the conviction of doing a great service to religion and civilization and to a certain extent becoming co-laborers of the missionaries in heathen countries, the members have a promise which precludes every doubt that their work will be well requited. The promise of Christ to reward every charitable deed has a special significance in relation to spiritual charity bestowed upon

the children. Children command all the avenues of Christ's heart. The result of the labor of the St. Francis Xavier Union will be utilized, for the greatest part, in redeeming and educating heathen children. Reflect, then, how pleasing this work must be to Christ and what a power these children will exert over Him by the prayers which they, together with the missionaries, offer up daily in behalf of their benefactors. We also promise to recompense the labor of members that collect more than 5000 stamps a year, as far as the interest of the missions permit. The reward will always be mailed at the close of the year.

Cancelled Postage Stamps.

Cancelled postage stamps are of great value to the missions both at home and abroad. Hundreds of churches and charitable institutions have already been erected, thousands of heathen children saved and educated, and many centers of religion and civilization founded by means of cancelled postage stamps. Only of late a Christian village has been founded by the Fathers of the Immaculate Heart of Mary in Congo (Africa.) We therefore entreat Catholics to work zealously for this noble cause. Not only Catholics are welcome to aid us, but also people from any other denomination, and we will be highly obliged if they give us their assistance. We urgently request our members and friends to do all they can to aid us in this good work. Endeavor to collect the thousands and millions of stamps that are daily lost in offices, banks, or stores, etc. The Rev. Clergy and the Ven. Sisters are kindly requested to interest the children in this noble work of aiding a good cause. They will surely do well if once acquainted with it.

Distribute this circular amongst your friends, neighbors, and acquaintances; get others to join us and become promoters of this work.

Practical Remarks.

1. Cancelled postage stamps of every country and every kind, also cards, telegraph and express companies' stamps, coins, etc., are gladly accepted.
2. The stamps should be securely packed, otherwise they may be lost, all or in part. If only a small number of stamps is to be sent, it is best to forward them in large envelopes; if a large quantity, use a strong pasteboard box, or better, a bag of cotton cloth, and mail it as printed matter, which only costs half a cent an ounce. Large boxes are best sent by express or freight.
3. All articles having the stamps printed, (not glued), lose the greater part of their value when the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one fourth of the whole card or envelope etc. When ever possible preserve, entire the envelopes, cards, etc., that have the stamps impressed and printed.
4. Do not try to take off stamps that are glued to the envelope etc., with

out first wetting the stamps; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, the face of the stamp turned towards the paper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps of a different color in the same water, as they often lose their color and impart it to other stamps. If you have no time for this work, or if you are not sure of doing it well, send the stamps without cleaning them. Do take great care to preserve the stamps uninjured; they are of but little value if in any way injured.

6. We call the attention of our members and friends especially to the collecting of Columbian, Jubilee, and old stamps that are no longer current, Mexican, Central and South American stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or anything that resembles a stamp; though partly torn or even when cut contrary to the above mentioned instruction, send them; they will always be of some value.

9. We kindly request our friends not to send less than several hundred or a thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expenses, which are sufficiently large without this and have thus far been met by private funds.

11. Many have too small an idea of this charitable work and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child or to realize enough funds to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a christian village in Congo (Africa), all of which were collected within three years. This shows that much may be done if everyone does his share.

12. Always give your full name and address, as we wish to keep a strict account of all the stamps sent in. In sending for circulars state whether you wish them in English, German, French, or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not let them lie unnoticed.

13. We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

Answer to Questions that are daily asked.

1. Rare and old stamps are sold by the missionaries at various prices, according to their value. Ordinary ones are used for works of art, pictures, etc. and in some parts of China even for wall paper.

2. The collected stamps are distributed to missions in Asia, Africa, Australia, Europe, Japan, and also to home missions.

3. The value of the stamps depends on their age, color, shape, and rareness. For instance, the 5c, 10c, 15c. stamp etc. are of more value than the common 1c. or 2c. stamp. Again any stamp which is no longer in use is of greater value than those yet current, though of a higher denomination.

4. The Union was organized Jan. 3, 1894, at Holy Trinity Church, Milwaukee, Wis. It has been fully approved of by the Very Rev. L. Conrad, Pastor of Holy Trinity Church.

5. All particulars concerning this work and its object may be obtained by subscribing for the "STAMP-COLLECTOR", the official organ of the St. Francis Xavier Union, a quarterly published in the interest of the missions. Subscription, 25c. a year.

All wishing to become promoters of the work will please send for "Circulars of instructions" and "promoters' blanks".

Address all communications to,

The St. Francis Xavier Union of Stamp-Collectors.

ST. FRANCIS ASSISI CONVENT,

St. Francis, Milwaukee Co., Wisconsin.

J. M. J.

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Distribute this circular amongst your friends, neighbors, and acquaintances, and get others to join us and become promoters of this work.

Practical Remarks.

1. Cancelled postage stamps of every country and every kind, also cable telegraph and express companies' stamps, coins, etc., are gladly accepted.
2. The stamps should be securely packed, otherwise they may be lost, or in part. If only a small number of stamps is to be sent, it is best to forward them in large envelopes; if a large quantity, use a strong pasteboard box, better, a bag of cotton cloth, and mail it as printed matter, which only costs half a cent an ounce. Large boxes are best sent by express or freight.
3. All articles having the stamps printed, (not glued), lose the greater part of their value when the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one fourth of the whole card or envelope etc. When ever possible preserve, entire envelopes, cards, etc., that have the stamps impressed and printed.
4. Do not try to take off stamps that are glued to the envelope etc.,

out first wetting the stamps; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, the face of the stamp turned towards the paper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps of a different color in the same water, as they often lose their color and impart it to other stamps. If you have no time for this work, or if you are not sure of doing it well, send the stamps without cleaning them. Do take great care to preserve the stamps uninjured; they are of but little value if in any way injured.

6. We call the attention of our members and friends especially to the collecting of Columbian, Jubilee, and old stamps that are no longer current, Mexican, Central and South American stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or anything that resembles a stamp; though partly torn or even when cut contrary to the above mentioned instruction, send them; they will always be of some value.

9. We kindly request our friends not to send less than several hundred or a thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expenses, which are sufficiently large without this and have thus far been met by private funds.

11. Many have too small an idea of this charitable work and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child or to realize enough funds to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a christian village in Congo (Africa), all of which were collected within three years. This shows that much may be done if everyone does his share.

12. Always give your full name and address, as we wish to keep a strict account of all the stamps sent in. In sending for circulars state whether you wish them in English, German, French, or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not let them lie unnoticed.

13. We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

Answer to Questions that are daily asked.

1. Rare and old stamps are sold by the missionaries at various prices, according to their value. Ordinary ones are used for works of art, pictures, etc. and in some parts of China even for wall paper.

2. The collected stamps are distributed to missions in Asia, Africa, Australia, Europe, Japan, and also to home missions.

3. The value of the stamps depends on their age, color, shape, and rareness. For instance, the 5c, 10c, 15c. stamp etc. are of more value than the common 1c. or 2c. stamp. Again any stamp which is no longer in use is of greater value than those yet current, though of a higher denomination.

4. The Union was organized Jan. 3, 1894, at Holy Trinity Church, Milwaukee, Wis. It has been fully approved of by the Very Rev. L. Conrad, Pastor of Holy Trinity Church.

5. All particulars concerning this work and its object may be obtained by subscribing for the "STAMP-COLLECTOR", the official organ of the St. Francis Xavier Union, a quarterly published in the interest of the missions. Subscription, 25c. a year.

All wishing to become promoters of the work will please send for "Circulars of instructions" and "promoters' blanks".

Address all communications to,

The St. Francis Xavier Union of Stamp-Collectors.

ST. FRANCIS ASSISI CONVENT,

St. Francis, Milwaukee Co., Wisconsin.

C. M. J. F.

St. Francis, Oct. 17/94.

Respected Sir—

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and enclosed 25 cents, subscription
to the Stamp Collector received.
Accept of our sincere thanks
for same. Enclosed find receipts
to same.

Gratefully

The St. Fr. Union of S. C.

Sec.

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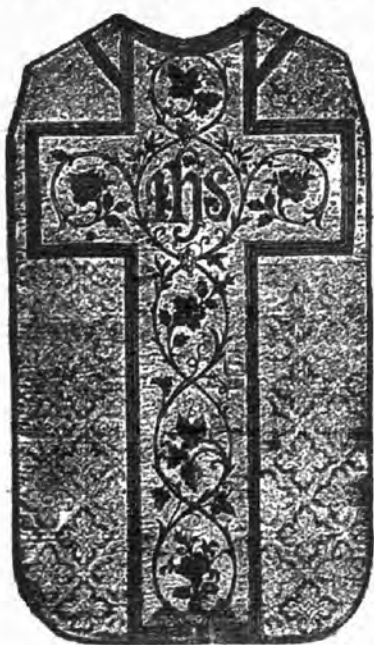
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THE STAMP COLLECTOR



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AND MESSENGER OF THE St. FRANCIS XAVIER UNION

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The Stamp-Collector

— and —

Messenger of the
St. Francis Xavier Union of Stamp-Collectors.

A QUARTERLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. I.

ST. FRANCIS, WIS., NOVEMBER, 1894.

NO. 2.

AN APPEAL IN BEHALF OF OUR BLACK BRETHERN IN AFRICA.

ADAPTED FROM THE GERMAN.

The glaring sunlight floods the desert land;
A thousand leagues of burning glittering
sand

Void, vast and wild, in awful silence lie
Beneath the broad expanse of deep blue
sky.

No fountain murmurs here; no bush, nor
tree,

No trace of life in this dread, voiceless sea:
Ten thousand trophies prove it Death's
domain

Where the bleached bones are strewing all
the plain.

Grim silent Death, with fiery wings out-
spread,

That hover'st o'er the relics of the dead,
Why dost thou strain thy dark and sunken
eyes,

Why is thy face lit up with wild surprise?

From distant lands where leafy forests
wave,

Where limpid lakes their fruitful borders
lave,

A mighty host comes marching from the
south,

But sadly, slowly, like a drooping cloud,

A caravan of captives, sore and lame,
By Arabs doomed to misery and shame.
Oh, see the little children faint and languish!
Oh, listen to the mother's cry of anguish!

But onward marches, at the rough com-
mand

And cruel blows, the ever lessening band.
Ah, many sink, oppressed by grief and pain
And burning thirst—and never rise again.

The column presses onward through the
gloom

And leaves them lone and helpless to their
doom.

One last fond look, and then the dark
despair,

As limb from limb the wild hyenas tear.

How many perished thus since time began
By ruthless cruelty of man to man?

How many more shall groan in galling
bands

Or leave their bones to strew the desert
sands?

Arise, ye christian heroes, in your might,
And lead your banners to the glorious fight,
And in the name of Christ, who made you
free,

Regain for all the blessed liberty.

And oh, ye sainted souls who love to soar
To God's white throne, let ceaseless prayers
implore

The gift, that through the realms of dismal
might

The faith may dawn with its effulgence
bright.

That peace and plenty may with faith
descend,

And slaves be freed, whilst error's chains are
rent.

Lay low, O Christ, the hideous forms of
vice,

And on their ruins let Thy Kingdom rise.

Lavigerie, the grand, the sainted man,
With his White Fathers leads the battle's
van.

Arise, ye christian heroes, fight and pray,
Strike down with might the cruel slaver's
sway.

BY THE REV. J. E. ROTHENSTEINER.

Become a promoter of the St.
Francis Union of Stamp-Collectors and
of its Messenger.

IN SEARCH OF VICTUALS.

In our first issue we called attention to an article on foreign missions, which should be written by a Father most intimately connected with the missions for many years, and appear in this number. Illness and other causes have prevented the Rev. Father from doing as he had purposed. Instead, he has sent the following narrative. This narrative is from the pen of the Rev. P. Mevel, superior at the missionary station Bura, (Taita) and directed to the Right Rev. Bishop de Courmont, Vicar Apostolic of Sansibar. It is well adapted to give the reader an idea of the labors, sufferings, and dangers, to which the missionaries must expose themselves, to procure for themselves and the orphans in their charge the necessary sustenance. Its contents are as follows:—

YOUR LORDSHIP:

I have already related to you that the frequent trains of the Suaheli caravans, passing through our territory from Mombassa, on the coast, to Massai Land, where they buy ebony, ostriches, mules, and rhinoceros horns, have raised considerably the price of all provisions. The sad consequences are felt more keenly during the periods of the great heat and drought that regularly precede the great rainy seasons.

Lately our supply of provisions was almost exhausted; which was the more painful for us, because our young people—the slave children who, as already related, were brought to Taita from the orphan house in Bagamoyo—were seized with hunger in the evening, after they had worked the whole day on the mission house.

To remedy this evil, I set out on a fine morning, in the company of two boys and an old "sorcerer" who owed his life to the Rev. P. Flick, having been rescued by the latter from the gallows. My object was, to visit the Wataita inhabiting the surrounding hills, to beg that they would again bring provi-

sions to the mission, as was done formerly; of course, for compensation. The friendly reception given me everywhere, surprised me; they promised to bring provisions to the mission. But, knowing these people from experience, and aware how liberal they are in words, which cost them nothing, I resolved, despite the most earnest warnings and most lively protests on their part, to journey farther into the hills.

AN UNKIND RECEPTION.—THE MISSIONARY'S PRESENCE OF MIND.

We came into the territory that is ruled by the chief Makunge. He has far and wide the reputation of being a magician. A beautiful plateau was spread out before us, densely sown with small villages and hamlets, encompassed on three sides by abrupt rocky mountains as by a wall. We had not gone far, when an aged Wataita approached, brandishing an immense cane and shouting unintelligible words. From his gestures and the play of his features we could with certainty infer that the speech he addressed to us contained no greeting. I went up to him and extended my hand; but he roughly refused to take it, and cast angry looks and a flood of reproaches upon one of my boys. I could not make out what he really wanted, but my companion, the old "sorcerer," understood this much of the old man's wild speech, that he suspected us, either of having stolen his goats, or, of having driven them into the thicket. After we had protested our innocence in the matter and quieted him regarding the lot of his goats, he went away muttering unintelligible words and grinning maliciously.

We continued our journey, when two men approached and asked us in a friendly tone what we wanted in their country. I assured them that they had

nothing to fear from us; we had come to conclude friendship with them and announce to them the good tidings.

Thereupon one of them expressed the opinion that we might forthwith sit down by the wayside, and I could forthwith tell them what I had to say.

I perceived his intention of detaining me from entering into the country, and said:

"You seem to mistrust us, although you know that I have already for the last three months lived in your neighborhood, down yonder in Bura."

They seemed to have come to a better mind, and allowed us to proceed.

We came to a village, and the village elder received us very politely. He had a chair brought before the hut for me, and sat down beside me. I sought to persuade him to conclude friendship with us: his people should come to us and sell us provisions; he might also send his children to the mission to be instructed by me. I explained to him some things of the catechism. The village elder and those about him listened with open mouths.

Suddenly, three men armed with lances rushed from a thicket, and threatened my old companion, the "sorcerer," and the two boys. They would surely have dealt hard with them if I had not been there; but I was not idle and did not lose my presence of mind. To take the rifle from my shoulder and put myself between my companions and their assailants, was the work of a moment.

"What will you have of my men?" I addressed the savages in a thundering voice.

In place of a quiet answer, they raised a hideous cry; the "sorcerer" also cried at the top of his voice, whilst the two boys trembled with fear and terror; and in a trice, all the inhabitants of the village had gathered. About

four or five hundred persons, men women, and children, surrounded us. The noise grew ever more confused; the chief rated and threatened in every direction; the warriors menacingly, brandished their lances; in short, an infernal noise was made, without any one of us knowing what it really meant.

I called to the people to be silent a moment, that I might speak to the chief. Thus I finally got the intelligence out of him that these people accused the "sorcerer" of having shown the white men the way into their country.

"Very well," said I, "if that is all, we shall soon have done with one another."

I took a cartridge from my pouch and gave it to the chief, bidding him examine it. "Above all," said I to him, "look well at the two ends of this little thing: here the bullet, and there the fuse; if you will not give us peace, I shall explode the cartridge, and . . ."

The effect of this braggadocio, to which I had been forced by extreme necessity and danger, was surprising. In a trice my adversaries fled in all directions, and in a few moments I found myself alone with the "sorcerer," the two boys, and the village elder. The last trembled in every limb through fright, and offered me presents. I refused them and only demanded of him to show me the way; for, I was anxious, for reasons easily explained, to get out of that inhospitable country with all expedition.

To the elder of the last village we passed, I said:

"Now I shall return and inform your head chief Makunge that the white man wished to visit him, but his people have received him ill and threatened his children with death. But I shall remember the names of these

wretches, and report the occurrence to the whites living on the coast. You shall see what will then happen; time will teach you."

After this intimation which could not be misunderstood, we parted, and I went my way.

My poor companion was pale, and the two boys were still trembling with fear. They having eaten nothing since morning, I invited them to rest a little and eat some batatas; but they would hear nothing of it. "No, no," they said, "let us quickly return to the mission; there we can eat in peace."

OLIVET HOURS, IN THE APOSTOLATE.

We again descended the steep hill. I often turned round, to view the mighty colossus that rose into the air like an enormous lofty spire. I was sad and despondent. There are moments in the life of a missionary, in which the sublime but extremely difficult apostolic vocation rests upon his shoulders with oppressive force, moments in which we are conscious that we are losing courage and must succumb if the power of God did not support us. In this sad mood I sought comfort with her who is called the Comforter of the Afflicted, and whom one never invokes in vain: to Mary; and from the depths of my troubled soul arose the following petition to the Queen of Heaven:—

"Oh, that the day might dawn on which the august image of Our Lady stands on the highest point of this rocky cupola, to console the missionaries and to show to this unhappy country, which is still under the bondage of Satan, that the Son of the Virgin has conquered! May she extend her arms toward these unhappy blacks, who are still sitting in the deadly shadows of the darkest superstition and wallowing in the mire of unmen-

tionable vices. The conversion of this people is not my work; it surpasses my humble powers. But, what I can do, I do willingly: invoke thee, O Queen of Heaven, that thou mayest turn thy merciful eyes upon these poor negroes and rescue them from the slavery of Satan. May this country greatly favored by nature once be the centre of Christian civilization. To attain this beautiful end, I shall spare neither labor nor sacrifice; but to thee, O our Lady of Good Hope, it is possible to touch these hardened hearts and make them susceptible of the light of the true faith. Remember that the Saviour has shed his blood for them as well as for us."

A NEW ADVENTURE.—A SURPRISING CHANGE OF MIND.

The dear Mother of God is never invoked in vain. Of this well-known truth I was soon to experience a surprising verification.

It was some weeks later, towards evening; the tops of the surrounding hills were yet illumined by the last rays of the parting sun; when I stepped out of a negro hut in which I had instructed and baptized a person seriously ill.

Upon a sudden I noticed some heads emerging, now here, now there, from the high grass. This aroused my suspicions, and I called with a loud voice to the unknown persons.

But I received no answer.

From this strange behavior I had to conclude that secret enemies, hidden in ambush, were lying in wait for me. What were their intentions?—I was at a loss for an explanation.

I continued on my way, but from time to time I turned round and cast searching glances in the direction in which I had seen the suspicious heads emerge from the grass. What did I behold? No longer several heads, but an

entire band of warriors armed from head to foot, who marched in the same direction as I. When I halted, they did the same; when I proceeded, they followed me.

You may easily imagine that this new adventure was not very pleasing to me. But I wished to understand the situation. Therefore I turned from the path and struck off sideways into the bushes, sat down on a stone, and began to say the beads. I can not assert that I had great courage. My heart beat audibly with excitement.

What would happen?—I was soon to learn.

The entire band followed me; the the dismal black forms came directly towards me, and without saying a word, they sat down upon the ground.

I could bear it no longer; I desired to know what I had to expect.

"Where do you wish to go?" I asked my pursuers.

"We wish to go to you," was the answer.

"What do you want of me?"

"To see you and have a word with you."

Now I recognized in the blacks the men of the dreaded head chief Makunge and considered myself lost.

I plucked up all my courage, and said:

"Then you are the same men that recently wished to kill my young companions, and to-day you are after my life. Very well; I am without weapons and you have easy play. But hold...."

I did not have time to finish the sentence. They all sprang to their feet, every one took his weapons, bow and arrow,—and laid them down at my feet.

"What does this mean?"

The leader of the band spat upon my hands and feet (certainly a curious

form of politeness) and said with some solemnity:

"Stranger, thou hast come to us as a friend, but we have repulsed thee and driven thee away as an enemy; in this we have not done well. Our head chief Makunge sends us to thee, to tell thee, that he wishes to live in peace with thee and become thy friend. As a token of this mind, we have laid down our weapons at thy feet. Do with them as it may please thee."

"Thanks be to God," said I, breathing relieved. "The Almighty, then, has changed your hearts; when once you shall know him better, he will also change your souls. Take your bows and arrows and make use of them, not to wage unjust wars, but to protect your lives against the beasts of the wilderness. Tell your chief, if he wishes to become my friend, he should come to the mission and also take his son with him, that I may instruct him, and that he may teach his father the religion of the true God."

The oldest of the band, who was a brother of the chief, promised to report every thing I had charged him with. Then these transformed sons of the wilderness performed a dance and betook themselves to the journey homeward. The moon had risen in the mean time, and its rays illuminated the grotesque forms.

Later on I heard that the old chief Makunge, before he resolved to conclude peace and friendship with us, had retired into a solitary cave, in which—a fact significant of his love of witchcraft and fortune-telling—he searched after the future in the entrails of a goat that had been killed.

Poor people, how deep are you still immersed in the most foolish superstition, how hard do the fetters and chains of Satan press you! May Our Lady soon bring to an issue the work of your salvation which she has taken in hand.

WHY SHOULD I JOIN THE STAMP UNION ?

Written for the STAMP-COLLECTOR.

It is a peculiar trait of the philosopher, to inquire into the very reason of things and occurrences. I would scarcely be justified in assigning all the readers of "THE STAMP-COLLECTOR" to that class of people. Still, perhaps all have a leaning to that little word, and in our particular case they will ask, "Why should I join the St. Francis Stamp Union?" To them I wish to address a few words of explanation and encouragement.—

In speaking of the support of poor missions, many are under the impression that assistance can be given effectually, only by means of large sums of money, by generous contributions of the necessaries of life, etc. How can these missions, it is urged, derive any benefit from the little squares of paper? Of what service can these small bits of cancelled paper be to indigent congregations? In reply it must be stated that rare cancelled stamps are sold by missionaries or their agents to dealers, others are disposed of in the same manner for private collections. The common stamps are generally used by missionary societies for several purposes; for instance, in the arrangement of various designs, sometimes with charming effect, in works of art and fancy. In all cases, however, the money realized goes to the benefit of poor missions. For further particulars the reader is referred to another article in this number. The greater the amount of stamps collected, the greater will be the aid rendered to these missions. Can you not then give a helping hand to the Union in this manner?

You have, perhaps, no money beyond your own needs, still you wish to

perform some charitable work. Here you have an easy means of practising charity. However small your contribution of stamps may be, remember that you have thousands cooperating with you and that success depends on the united efforts of the individual members. "In unity there is strength."—

Others again will urge want of time. "It interferes with my business, with my position, I have no occasion, no time, no leisure, to tend to such childish matters."—In most cases such excuses are made to cover want of zeal, or even distaste. For, who could not spare a few minutes daily or weekly for the pursuit of such a small charitable work? One spends so many hours in idle conversation and useless undertakings, in pursuit of pleasures and comforts, which bring one but little or no profit; in aiding the Union by saving cancelled stamps you use leisure moments to advantage both temporally and spiritually. And even if you yourself can really not devote any spare moments to this enterprise, you will readily find a substitute among the young folks. In so doing, besides being directly useful to the missions, you may occasion charitable motives and generous principles to arise in the tender hearts of our future generation.

Private collectors of stamps exercise great care and evince particular zeal in accumulating their favorites. But their purpose is more or less selfish. Should not we, then, cheerfully proffer our assistance in a charitable cause? A member of the Union need not look so much to the variety, but rather to the good quality of cancelled stamps. The noble end in view should, indeed, inspire all with fervor and perseverance in the enterprise once begun.

Finally the pitiable condition of those nations that will be redeemed from slavery and idolatry by means of used

stamps should dispel all doubt and hesitation. The appeal of these deplorable fellow-men strikes the softest chord of the human heart, that of love and sympathy. Cruel then, indeed, is he who fails to take part in their liberation, when such easy means are placed at his disposal.

But you should not join the Union with a selfish motive. You can not expect an exchange of album-stamps, or a sale of rare stamps, etc. The object of the Union is beyond these personal considerations; its aim is a charitable and disinterested one. Will you still ask: What benefit shall I obtain in joining the St. Francis Stamp Union?

(BY J. B. H.)

QUARTERLY RECORD OF THE WORK
DONE BY MEANS OF POSTAGE-
STAMPS BY THE SEMI-
NARY AT LIEGE.

The last three months have been quite successful regarding the collection of postage-stamps, having its headquarters at the Seminary of Liege, Belgium; the past months have been marked by several events interesting to the benefactors of the work. Accordingly, we beg permission, in the first place, to thank cordially all those that have taken the pains of assisting us by their contributions. We can not but thank in a special manner those persons who have assisted us abundantly by gifts of money during these months.

In May we had the happiness of announcing through our circulars that the merciful God had well aided us, and the number of stamps received amounted to 70,000,000. Since that time we have had new proofs of the zeal of the Catholic people for the propagation of the Faith in the savage districts of South Africa. In July our agent in Ireland was enabled to send us 3½ million stamps. The United States of America also gave liberally, as we received more than three million from that country since May. The Catholic schools of France and Belgium, and our contributors in Germany, have not allowed their zeal to languish, but

have assisted us with 6,000,000 stamps. More than 2,000,000 have been sent us from South America, Asia, Africa, Oceanica, and several countries in Europe. Owing to that extraordinary co-operation, the number of stamps received about the middle of July was 80,000,000. We again thank Divine Providence, our dear benefactors, and the press which has given us powerful aid by publishing accounts of the work.

Our first Catholic village, a pledge of the success of the work and of the merits of our benefactors, has been founded in Congo, and soon we shall be able to send other missionaries to begin the foundation of a second one: for, some thousand francs have already been realized for the missionary funds. It will bear the name of the venerated and illustrious Head of the Church, Leo XIII.

The work is prospering; but let our friends continue to assist us with zeal; for, there is still much to be done for religion and civilization in the state of Congo: for the glory of the Church and Jesus Christ.

REV. HENRY STOUTEN.

Secr. of the work

FOR REV. W. SIMENON.

SOME INTERESTING FACTS ABOUT
STAMPS.

It is rumored that a new envelope die will be used for the next issue of envelope stamps.

The Marquis of Dufferin and Ava is said to be the owner of the smallest book in the world. It is an edition of the sacred book of Sikha; it has the shape, and half the size, of an ordinary postage-stamp.

The French are considering a new and distinctively original plan in honoring Joan of Arc. It is suggested that the beautiful and patriotic features of the Maid of Orleans might figure with advantage on the next issue of postage stamps.

Postmaster General Bissel refused to have another series of the \$1 Colum-

bian stamps issued, saying that he did not care to break the alleged corner of the series by the stamp dealers. Every one of the \$1 Columbian stamps, it is said, has been bought for speculation by the dealers.

Jamaica will in all probability have a series of Columbian stamps, in order to commemorate the fourth centenary of the discovery of Jamaica by Columbus. They are to be issued in the following denomination $\frac{1}{2}$ d., 1 d., 2 d., $2\frac{1}{2}$ d., $4\frac{1}{2}$ d., 5 d. They are to continue in circulation during the period of one year from the date of issue. The cancelled Columbian stamps of higher denominations will be of exceedingly great value for the missions in the future. The reason is evident; many, yes the most, stamps of high denomination have been laid away unused, for future speculation. A New York firm has expended above \$8,000,000 within a few weeks for the \$1 Columbian stamps.

The postal authorities of New Zealand who sometime since conceived the brilliant idea of selling advertising space on the back of the New Zealand stamps at remunerative rates, have, it is understood, abandoned the experiment in disgust. Thank heaven that this idiotic practice has been checked in its infancy! The ubiquitous advertiser is closing his net around us. The familiar "Hood's Cures," or "Take a Kodak with you," glares at us from every point of the compass. We penetrate into the heart of a great city: the "ad" is still with us; we rush into the pathless solitude of the forest: and, lo, the bill poster has been there. Shall it come to that point that one cannot even lick a postage-stamp without being gently reminded that "Little Liver Pills Cure Constipation?" Never! a thousand times, never! — *Meke's Stamp News.*

THE FIRST POST-OFFICE.

The invention of the post-office is ascribed to Cyrus, the king of Persia, who lived more than five hundred years before Christ. Cyrus required all of his governors of provinces to write to him an exact account of what occurred in their several districts and armies. The Persian empire was of vast extent, and some means had to be provided to render that correspondence sure and expeditious. Cyrus therefore caused post-offices to be built, and messengers appointed, in every province. He found who far a good horse, with an experienced rider, could travel in a day without being hurt, and then had stables built in proportion, at equal distances. At each of these places he appointed a post-master.

"It is quite true that we have need of men and means at home; and it is because we have need of men and means at home, and of more men and of more means by a great deal than we yet possess, that I am convinced that we ought to send both men and means abroad."

CARDINAL MANNING.

Look at the map of Africa and you will see that it has the shape of a heart. Indeed, like the heart of the God-man, it has been surrounded with sorrows. The crown of thorns, emblematic of sin, harries it: the festering lance of slavery pierces it; the blood of its unnumbered millions flows down it, and the cross hovers over it. As yet the flames of God's love have not gone up from the African race.—*Colored Harvest.*

Help the poor children, slaves, and missions by getting subscribers for the STAMP COLLECTOR.

LETTERS OF APPROBATION AND ENCOURAGEMENT BY THE AMERICAN HIERARCHY.

WASHINGTON, D. C., Sept. 15, 1894.

The Sisters of St. Francis:

I have received the first number of the STAMP-COLLECTOR, and I congratulate you on this work undertaken for the interests of the Catholic missions.

Hoping that your praiseworthy endeavors will prove successful for the good of religion, I bless all of you and your work, and I remain

Yours in X.

† FR. ARCHB. SATOLLI.

Deleg. Apost.

Cardinal's Residence,

BALTO. MD. Sept. 9, 1894.

The Sisters of St. Francis:

Dear Sisters,

His Eminence begs to thank you for the STAMP-COLLECTOR you sent him, and hopes that the wide diffusion of your quarterly will conduce to the advancement of the good work in which you are engaged.

Sincerely,

WM. J. RUSSEL.

St. Peter's Cathedral, 237 West Eight St.
CINCINNATI, OHIO, Sept. 28, 1894.

My dear Sisters,

I have to be absent so much that I can not attend to private letters as promptly as I wish. Enclosed are stamps for my subscription to your Messenger.

All my cancelled stamps I give to the Superior of the Ursulines. She has a special place to send them to.

I have given her that number of the Messenger. It would be well if you could publish in our Catholic papers some of your articles showing the great work accomplished by collecting stamps, and also the letter from the Post-Office in Washington saying there is no danger of extensive frauds. A good many think the stamps eventually get into the hands of dishonest persons.

And if the stamped envelopes are worth saving, it will be well to repeat the directions about them.

Likewise the other stamps of business firms, etc., are useful.

I give you my blessing, and ask your prayers.

† WILLIAM HENRY ELDER.

Archbp. Cincinnati.

The Catholic papers go into a great many hands which your Messenger cannot reach.

Bishop's House, SIOUX FALLS,

S. DAKOTA, Sept. 8, 1894.

St. Francis X. Union of Stamp Collectors,

Your enterprise deserves all praise and encouragement, not only because it benefits the poor missions, but because it awakens and increases the missionary spirit in our youth. Asking God to bless and sustain you, I am,

Yours truly,

† M. MARTY.

O. S. B.

My stamps go to the Sisters of Mercy in Denver now, later on I will send them to you. (His Lordship enclosed one dollar.)

Diocese of San Antonio, 310 Dwyer Ave.

SAN ANTONIO, TEXAS, Sept. 28, 1894.

St. Francis Union of Stamp Collectors,

St. Francis of Assisi Convent,

I received some time ago the magazine STAMP COLLECTOR, I approve of it and wish it every success.

Yours truly,

† JOHN C. NERAZ.

Bishop of San Antonio.

Per Sec.

Bishop has been very sick, but is now improving.

PRO-CATHEDRAL, DULUTH, Sept. 10, 1894
St Francis Union of Stamp Collectors,

In these days, when so many corporations and societies appeal to the public through special printed organs of various kinds, it is a great source of satisfaction to see that the love of souls has induced good men to form an association for the collection of cancelled stamps, even to print a pretty magazine called THE STAMP COLLECTOR. It is enough to move Catholic Charity in many other directions, to read of the zeal and the good will shown by the St. Francis Xavier Union of Stamp Collectors.

May God bless all connected with so excellent a work. For years we had been throwing into the waste basket what might, if we knew, have purchased immortal souls. It is more than the dream of the alchemists: to turn lead into gold; with a little effort we can all take part in this noble work of aiding poor missions in China, Japan, etc. The children in our schools would gladly join in a movement at once so easy and so fruitful of good.

† JAMES MC. GOLRICK.

Bishop of Duluth.

The Stamp-Collector

— and —
MESSENGER OF THE
St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office at St. Francis, Wis.,
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to 'The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp-Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., NOVEMBER, 1894.

We offer our respectful thanks to the American Hierarchy for the encouraging words contained in the preceding letters.

We feel greatly indebted to His Grace Archbishop Elder for his kindly interest and helpful suggestions. The present issue will show that we have availed ourselves of them.

Many priests and sisters have their names inscribed on our subscription list. We crave the pleasure of numbering these by the hundred, nay, the thousands.

Contributors of stamps are again urgently requested to read more carefully, the practical remarks regarding cancelled stamps and preserve the stamps intact.

The St. Francis Union will appreciate any assistance the Rev. Clergy or Ven. Sisters may give in the way of bringing to the notice of the young the merits of our paper.

The next issue of the STAMP-COLLECTOR will have the second semi-annual report. We hope that all members will try to have a large number of stamps placed to their credit.

The number of subscribers for the STAMP-COLLECTOR is approaching three thousand. If every subscriber would procure another, our edition would soon reach six thousand, with prospect of increase.

A large shipment of stamps is ready to be forwarded to Europe. The returns from these, if they were sold in America, would be about \$200.00; in the European markets they will bring about \$270.00.

It is our desire to have as many subscribers as possible, for two reasons: to enable us to improve our magazine, and bring more illustrations; and to derive a pecuniary profit for the missions.

Our patrons are earnestly requested, in writing, or sending subscriptions, always to give their full name and address; otherwise much time is lost in looking up their directions. Please comply with this.

This being our last visit to our friends before the close of the old year, we wish each and everyone of them a Merry Christmas and a Happy New Year. Though our resources be small, we are confident that in this we are in advance of the other periodicals.

We have several pictures on hand, but the state of our finances will not

permit us to print more than one illustration in each number. However, we intend publishing a Christmas number—if a February issue may presume upon that title—which will be more elaborate and contain some special illustrations.

The pages of the STAMP-COLLECTOR are open to all members and friends of the Union, and they are requested to communicate to us anything in our sphere they might deem of interest. We should like to have the STAMP-COLLECTOR considered the property of them all, in which all have a personal interest, in order to produce for the missions the best results possible.

It is our duty to thank the Rev. Clergy and the Ven. Sisters who have disinterestedly aided us in the propagation of the Union and its Messenger. Some of our Rev. friends have personally subscribed for fifty copies, with the sole object of distributing them gratis amongst the members of their congregations; others, besides subscribing for the same number, have sent us names and addresses of bright little girls and boys, to act as our local promoters. Patrons such as these are the soul of the work in which they become interested.

Members of the Union are kindly advised and entreated not to sell or exchange the Columbian stamps, no matter what their denomination may be, even if they should receive a larger number of stamps in return. All such transactions are prejudicial to the missions. In the interest of these, we offer as a special inducement a beautiful picture to those who will send us one thousand 1 ct. Columbian stamps, or five hundred Columbian stamps of the following denominations: 3, 4, 5, 6, 8, 10, 15 cts.

We daily receive letters from all parts of the country, having kind and commending words. We should like to answer them individually; but owing to lack of time by reason of the work the Union and the magazine impose upon us, this is impossible. We therefore take this opportunity to say publicly that we are grateful for the kind words spoken or written in behalf of the Union and STAMP-COLLECTOR. We shall always endeavor to make the Union and its organ worthy of approval. Space forbidding, all these letters can not be published; a few, however, will be found on the last pages.

DO STAMP-COLLECTORS AID IN DEFRAUDING THE GOV- ERNMENT?

In compliance with a former announcement, a statement of the proper official, deciding the much mooted question in the negative, is herewith submitted. In place of the letter announced, two other letters are given below. The former was not returned by the editor to whom it had been sent; it was lost after having reached that editor's office and served its purpose in one instance. We wished to convince our readers, and at the same time, avert unjust suspicion. Hence the president of the St. Francis Union again applied to the respective department at Washington. In the absence of the Third Assistant, the Acting Third Assistant answered as follows:—

POST OFFICE DEPARTMENT,

OFFICE OF THE THIRD ASSISTANT POST-
MASTER GENERAL,

WASHINGTON, D. C., Aug. 27, 1894.

MR. C. F. SCHMID,

270 Greenbush Street, MILWAUKEE, Wis.
SIR:

In reply to your letter of the 20th, instant, I beg to inform you that there is no postal law which prohibits the collection of



postage-stamps by private parties. The rate of postage on this class of matter, cancelled or uncanceled, is one cent for each two ounces or fraction thereof.

Very respectfully,

MADISON DAVIS.

Actg. Third Assistant Postmaster General.
C. S. F.

This, however, did not satisfy us; for, it avoided the real point at issue. Hence the matter was once more referred; not to excite wrath by repeated importunity, the name of the Very Rev. L. Conrad was this time affixed, with his consent. We are happy to say that the question was not passed by a second time, as the letter will show:—

POST OFFICE DEPARTMENT,

OFFICE OF THE THIRD ASSISTANT POST-
MASTER GENERAL.

WASHINGTON, D. C., Sept. 13, 1894.

VERY REV. L. CONRAD,
St. Francis Convent,
St. Francis, Wis.,

SIR:

Your communication of the 10th, inst. has been received. It is believed that the ink now being used by postmasters for cancelling postage-stamps, I mean the ink supplied by the Department for that purpose, is not easily removable from the face of stamps, even by an expert. The trouble arising from the cleaning of postage-stamps *if there really be any trouble*—is due not so much to the quality of the cancelling ink used as to the failure of postal officials to apply it properly.

Yours very respectfully,

MADISON DAVIS.

Actg. Third Assistant Postmaster General.

Whilst we regret the loss of the letter of the Third Assistant, which was even more emphatic and treated the question as not deserving of serious attention, we can not but be content with those of his substitute. They suffice to quiet all reasonable doubts; it is hoped they will set all rumors and fears at rest. The origin of these rumors is easy of explanation; they were well founded years ago, when the cancelling ink was selected by the postmasters re-

gardless of its fitness. The ink now supplied by the Government is composed of such ingredients as will insure it to be as stable as the color of the stamps. A postmaster of a large city has assured the president of the Union that the ink used by postoffices can not be erased without a consequent fading of the stamps.

OUR PICTURE.

By way of contrast to the last number, we give in this issue the picture to be seen on the opposite page. In the former the interest centred around the village of which some inhabitants graced the paper; in this the chief figure is a homeless child. The activity of the missionaries is directed to the small and the great; their work is like that of the Author of nature, who nurtures the neglected seed as well as the gigantic forest.

The missionary Father to whom we introduce our readers this time, is the Rev. P. Horne', of Africa. The little one by his side is his foster child, which is sincerely attached to him, for good reasons. Years ago it was delivered by him from a cruel death, and has ever since been under his immediate care. The little negro is deaf and dumb; on account of this natural defect its parents had decided to put it to death. The Rev. P. Horne', falling in their way just as they were on the point of executing their inhuman design, begged them to give him the child. The parents at length consented under the condition that they should receive a bag of salt in exchange; which the Rev. Father promised to do. The rescued boy is now in a deaf-mute asylum. He is making good progress in his studies, and manifests extraordinary talents.

The round object upon which the hat of the missionary rests, is an Afri-

can drum covered with human skin. This dread instrument is in the possession of the Right Rev. Bishop of Limburg.

The Saints have considered their lives well spent if they could save a single soul. Our ambition, indeed, is to found, or assist in founding, another Christian village, and we do not doubt but we shall succeed. Still this picture also has a lesson, in particular for such as despise the small and will not do anything which is not accompanied with extraordinary and honorific results.

MISSION NOTES.

In the Patagonian missions there are twelve colleges with 5,000 students, a hospital, and an industrial school.

Twelve Franciscan Fathers labor for the salvation of souls in Alexandria, Egypt. On every Sunday and holy day they deliver sermons to the faithful in six different languages.

A new church has been opened at Queenstown, South Africa, by Bishop Strobino. It seems that it has also lately been freed of debt, mainly through the untiring efforts of W. Connick, of Wexford, Ire., and Rudolf Malcher, of Baden, Austria.

The first band of "White Sisters," a new French order, recently left Paris for the great lakes of Equatorial Africa, to help in the conversion of the natives.

It was recently announced in the four Catholic churches of Peking, China, that the government had taken measures for the protection of Christians throughout the kingdom.

The Order of the Most Holy Trinity since its foundation has redeemed 200,

000 slaves, and counts 9,000 martyrs. In the last Chapter General, held in Rome, it was decided, when the number of religious should be sufficient, to resume the work of the redemption of slaves in Africa.

Last year the priests of the Foreign Missions whose headquarters are in Paris baptized 32,482 adult pagans and 176,643 children. They have 3,800 missionary stations and have charge of regions in which there are millions and millions of heathens. When will the Church in the United States have a foreign missionary society?

According to the telegrams received from Madrid, the Spanish Ministry has empowered the Minister of Foreign Affairs to open negotiations with the Holy See with regard to the traditional rights of the Crown of Spain in the administration of the temporalities of the missions of the Philippine Islands.

A Catholic Bishop has been appointed by the Chinese Government a Mandarin of the third class. He is the Right Rev. Mgr. Anzer, Bishop of Telepte, Vicar Apostolic of Southern Chantong. He now ranks among the officials of the Celestial Empire with judges of courts of appeal and the generals of the army. He is held in the highest honor by all classes, and his new dignity will give him increased respect with the natives.

The Catholic Church has native priests in China and Japan. Bishop Consin of Nagasaki, Japan, states that he has in his diocese fifteen native Japanese priests, forty-five native catechists, eight native religious communities consisting of one hundred and

eighty Japanese Sisters, engaged in nursing the sick and in teaching girls.

Five of the Sisters of Charity from Ghent, who have lived for three years in Africa, have just penetrated to the extreme southern limit of the Congo State. They were guided by Father de Deken, who only four years ago accompanied Prince Henry of Orleans over the frozen passes of Thibet,—rather a contrast to tropical Africa. The Sisters were welcomed by hundreds of negros, who had made long marches in order to meet them. Chiefs of all the neighboring tribes came with large escorts and valuable presents.

Cardinal Lavigerie's plan for the civilization of Africa is to be tested. The first caravan of 100 African pioneers, reared on the Algerian and Tunisian farms of the confraternities founded by him, have just left Marseilles for Madagascar, where they are to settle as agricultural colonists. Another hundred will be sent as soon as these are established, and other companies are under orders to go to the Soudan, the Touareg country, the Tchad region, and the Congo, where they will spread the Catholic faith and French civilization.

From Vancouver comes the intelligence that a gathering of Indians under the direction of the Roman Catholic Missionaries was held at St. Mary's Mission in June, the largest of the kind ever held. The Indians of British Columbia have made great progress in learning, under the priests. There are several excellent brass bands amongst them, two or three newspapers set up entirely in shorthand. Shorthand is taught exclusively in the mission schools, so that the majority of adult Catholic Indians in British Columbia are good stenographers.

THE COLLECTING OF RARE POST-AGE-STAMPS A SIMPLE MEANS OF AIDING THE MISSIONS.

Translated from the German of Niderberger
by J. O'H.

There is an old proverb which says: "Love finds a way". And especially the love of God, the love for immortal souls, as it so beautifully reveals itself in aiding the Catholic missions, ever knows how to find new ways and means wherewith to attain with immediate and lasting results its great and lofty aim of winning the souls of poor heathens for Christ and Heaven. How much has Christian charity already accomplished on this field, what great and world-wide results have emanated from beginnings apparently insignificant, and how much yet remains to be done! The missions in heathen countries, especially in Africa, are daily extending their field of labor, and their necessities increase in like ratio. For this reason it has always been an earnest care of those who are urged on by the love of Christ, to do something for their brothers who are walking in the shadows of death and lingering in the night of heathendom; to devise new ways and means to meet the ever increasing needs of the missions; to establish new missionary stations, and to push forward the borders of the kingdom of Christ farther into the districts yet swayed by Satan.

A very simple means of aiding the missions, is to collect cancelled stamps, especially such as are rare. This means is no longer novel; still, by far too little advantage has been taken of it. The collecting of stamps, which during recent years, especially in Germany, has assumed great proportions, has indeed placed itself at the service of the missions, particularly in France and Bel-

gium, but only in part; whilst in other places the good people who collect stamps and are eager to turn them over to the missions still labor under many misconceptions. They think the whole matter of no use, and look upon the collecting of stamps as a pastime and sport for children.

They are in the wrong, and we shall try to enlighten them by the following. It is true, with the stamps themselves the missions can not do anything; but they can do something with the money that is paid for these stamps. But, who pays money for the stamps? Not the heathens, not the Chinese, as was often thought formerly, and least of all the negroes in Africa. That is done by the fanciers, the rich collectors of stamps, who have a passion for collections, and the dealers who humor this passion. For this passion amazing prices are paid, as the following examples will show.

There are stamp collections that have a value of from two thousand to twenty thousand dollars and more. We shall instance of the most important only these: that of Mr. Philippe Ferrary de la Renotiere in Paris, which probably is the most complete and represents a value of \$300,000. Mr. de Ferrary very likely possesses the most complete and valuable collection in the world; he could make several collections of it; for, among his stamps, there are many costly duplicates, sometimes two to ten specimens of the same stamp. He will not part with them, however, in order in that way to render it impossible that other collections be made as complete as his own. Furthermore, the collection of Baron Rothschild, and of Dr. Magnus Legrand, in Paris, must be called valuable. Prominent among the English collectors are Mr. Tapling and Mr. Castile; among the Americans, Mr. Philbrick, in New York. Of the German

collections must be mentioned that of the German Imperial Post-Museum; of the Austrian, those of Lieutenant Schwarz, Mr. W. Krapp, Mr. Neulinger, which last possesses a special collection of Austrian stamps containing 20,000 specimens. In all parts of the world there are such valuable collections, which are the pride of their possessors, and in which there is a capital sufficient to buy the most beautiful estates, and with which one might found and support entire missionary stations. To these fanciers the dealers in stamps, who at present may be found in all the larger cities of Europe and America, sell their rare stamps; to be able to supply the demand, they are eagerly desirous of completing their stock with new rare specimens. They buy their stamps from small dealers and private persons, and make a good profit, trying of course, to purchase as cheaply as they can and to sell at the highest price possible. In the large central cities, New York, London, Paris, Vienna, Berlin, and Leipzig, there are so-called stamp exchanges that "make" the price, regulate supply and demand, and give employment to hundreds of dealers. Some of these dealers have made princely fortunes by this humble trade.

How much is paid for a rare stamp, can never be stated with accuracy in every case; for, the prices are raised, or they fall, according to the number placed upon the market. Here also, as in every department of our modern commercial transactions, demand and supply decides: the greater the demand, the higher the price; the greater the supply, the smaller the pay.

Several very rare stamps have firm prices, because they are in "firm" hands, as the commercial phrase has it, and also because no duplicates appear in the market, the possessors not being under any necessity of selling their rare speci-

mens. An extremely valuable stamp, the most valuable of all, is for instance, the "Mauritius stamp." The proceeds of such a single stamp would almost suffice to found a new missionary station in Africa, and it was not a poor joke when lately an advertisement was to be read in an Australian paper, by which a young matrimonial aspirant sought a wife whose only dowry should consist of a postage-stamp. It must be remarked that the stamp desired was very rare, and commands a price that would be the equivalent of a respectable dowry. Our readers hardly possess such a stamp, or will ever be able to procure one.

The Mauritius stamp, first series 1847, of the two pence denomination, has a blue color on grayish or bluish paper; it is engraved by Lapirot, and undented. For this extremely rare stamp a collector in Vienna lately offered the sum of \$1000.00, a price which to other mortals seems highly exorbitant; the fortunate possessor, however, asked \$1400.00 for it. This is the stamp which the above mentioned Australian youth required as the dowry of his intended.

But there are, besides, a long list of other rare stamps for which amazing prices are asked and given. Thus, for instance, certain Prussian stamped envelopes of the fifth decade of this century cost \$100.00 to \$125.00; the first Austrian stamped envelope, 3 Kreuzer, mercantile form, of 1861, sells for \$38.00; the Thurn and Taxis envelopes of the same year, for \$12.00 to \$125.00.

The first series of Hawaiian stamps, 13 cts., today cost \$38.00 each; for the old and rare stamps of the single states of the South American Confederation as much as \$200.00 is paid.

The double Geneva stamp also is a very rare and dear specimen. It is a combination of two 5ct. stamps printed

side by side, with the inscription, "Port Cantonal." This stamp costs \$25.00-\$50.00.

The Finland 8 penny stamp of the year 1843, with small dents, costs \$25.00; whilst, with large dents, it fetches, at the most, 5cts.

Some Moldavian stamps also are very valuable. The first series (1885) of the Moldavian principality, now united with Walachia into the kingdom of Rumania, are worth: a specimen of the 27 para stamp, \$44.00; 54 para, \$18.00; 81 para, \$75.00; 108 para, \$30.00.

What has been said will suffice to convince the reader that the collecting of stamps is after all not an absurdity, and that something appreciable may result to the missions. In almost every house there are old stamps and stamped envelopes that often have a value not suspected by the possessors. How kind and charitable would it be if, instead of pasting these into books to be gazed at, people would send these apparently worthless trifles to the missions or to such as collect for the missions. Then would those simple stamps become for them a treasure which neither rust nor moth can devour, and in all probability add to their crown of glory in the world to come.

Make an effort then, my dear readers, to gather those simple little stamps; preserve them, and when you have collected a number, see that they find their way to the missions in the land of benighted heathendom. God's reward is certain, and the knowledge that you have done something for that great work, the support of the missions, will bring you more joy than the most beautiful stamp collection. As it is not possible in every case to state the exact value of a stamp, do not trouble yourself about that; but when you have a stamp or stamps which you wish to turn over

to the benefit of the missions, send it or all that you may have, to the St. Francis Union of Stamp-Collectors, St. Francis, Wis., and you may rest assured that they will reach the destination for which they were intended by our kind reader.

LETTERS FROM WELL-WISHERS.

F.....Mo., Oct. 1894.

It just now occurs to my mind that I have not yet subscribed for THE STAMP-COLLECTOR, and I now desire to remedy this defect. Father E. P., the author of the Church-History, was here this week; and whilst I was saying my office, I gave him the STAMP-COLLECTOR to read. The Reverend Father admired the little editorial notes, and expressed great satisfaction with the whole number of the STAMP-COLLECTOR, which he read from cover to cover. Such a praise from a distinguished man, is of course, more honorable than my own opinion: but, after the lark's song, I will add my sparrow's chirping. I need not tell you that I read the little magazine with great interest....I can say that your magazine compares favorably with other English periodicals.

I enclose one dollar, for which amount please send the STAMP-COLLECTOR to.....

May your good work flourish and bring forth fruit a hundred fold.

REV. J. R.

St. Mary's College, BELMONT, N. C.

Sept. 17th, 1894.

St. Francis Union of Stamp-Collectors.

St. Francis, Wis.

Without any particular object in view, I began to save cancelled stamps last winter. Now, the other day, your journal was handed to me. I am glad that I can help at least a little in the good work. From now on all our students will save their stamps, and they will be forwarded to you. I send you to-day about 2,800, and hope that I can send many more in future.

Yours very sincerely,

F. E., O. S. B.

PADUA, OHIO, Aug. 31st, 1894.

St. Francis Union of Stamp-Collectors.

Herewith I send 25 cents in stamps, for my subscription. If possible, I would be very glad, if you would send one doz. sample copies to me. I will promote and propagate your good work with all my heart. I could use the sample copies very usefully, and will send them even to foreign countries. Herewith I send you a few stamps I received from Ceylon, Asia. Very soon I hope to send you many from the foreign countries. I am very glad to see you prosper so well in your pious work. All for Jesus. Asking your prayers I am in Jesus and Mary,

Your servant,

Rev. M. C. S., C. P. P. S.

St. Joseph's College,

MT. ANGEL, OR. Aug. 22nd, 1894.

St. Francis Union of Stamp-Collectors.

We have edited the article sent us. We also mail to you 500 stamps. We hope to be able to plead this noble cause as long as our short life endures. Send us the magazine when finished. Please send receipt, so we know if the stamps reached their destiny.

Respectfully,

Br. G. C. O. S. B.

St. Joseph's Convent,

CHESTNUT HILL, Sept. 24th, 1894.

St. Francis Union of Stamp-Collectors.

Please accept sincere thanks for the four books sent us. I have distributed them among the members of our Community; many have done much in helping to collect the stamps, and all are glad to do a little in assisting you in the good work. I am very grateful to you for making me a member of the Union and I shall pray for its success and do all in my power to aid you by continuing to send cancelled stamps. Please have earnest prayers said for the recovery of a person of whom I spoke. Again thanking you for the prayers that have been said, I am,

Yours in our Lord,

Sr. M. B.

TOLEDO, OHIO, Oct. 3rd, 1894.

St. Francis Union of Stamp-Collectors.

I received your circulars and also the STAMP-COLLECTOR, for which I am much obliged to you. Indeed, I think it is a lovely book to read, especially to hear what poor Missionary Fathers are doing for the conversion of heathens, but I am sure that God will bless them for their labors. I intend to subscribe for it very soon. I would like very much to become a promoter of this work, and would like very much to receive instructions from the circulars, if you will please send me one. Hoping to hear from you soon, I remain sincerely yours in the love of Jesus and Mary,

Miss M. O'C.

MANHATTENVILLE, N. Y. CITY,

May, 30th, 1894.

St. Francis Union of Stamp-Collectors.

We sent some days ago from here a box of stamps. Nellie Cragie, one of our little girls, is the donor; she is very happy to contribute to your good work by collecting stamps for you. In return, you will pray for her and her little brother. Wishing you every success in your mission, which must redound to the honor and glory of the Sacred Heart of Jesus, I remain in that same Sacred Heart, Very respectfully yours,

A. S.

LOWELL, MASS, Oct. 1st, 1894.

St. Francis Union of Stamp-Collectors.

Enclosed find 25 cents for 1 year's subscription to the STAMP-COLLECTOR, a notice of which I saw in this week's Pilot. I have been collecting stamps for over five years, having sent a five-pound box to France for

the work of the Mission of Marv Immaculate, besides helping others to make collections. I have now about 18,000 in the present lot. I am collecting, and it is the ambition of my father (who is very old and enjoys the work of cutting them) to gather 100,000 before he dies. So many are interested in the work now, that the supply of stamps is hardly equal to the demand, but as I am employed in a newspaper office I am enabled to procure more than many others. Several people also collect for me. The Pilot spoke particularly of the picture of some Negros who are being educated in Belgium, through the proceeds of the sale of stamps, and said that it would "move the most frivolous." I understand that this accompanies the magazine, and shall wait eagerly for it, as I am intensely interested in the Negro and Indian Missions. Wishing you success in your noble undertaking, I remain

Sincerely yours,

Mrs. M. J. G.

WATERTOWN, June 17th, 1894.
St. Francis Union of Stamp-Collectors.

I have seen one of your circulars and would like to become one of your members. I am a little girl of ten years old, but think old enough to gather stamps. With this letter I am sending a little box, which contains 150 stamps of different kind, hope you will get them alright and, if you please, send one of your circulars. Will try and have another lot in a month or so.

Respectfully,

A. K.

TOLEDO, OHIO, Sept. 25th, 1894.
St. Francis Union of Stamp-Collectors.

I think it is a beautiful thing to think that you can save your old postage-stamps for such a noble purpose, especially to help the poor Missions. As I have a few old stamps, I thought I would send them now, and I will also save all my stamps hereafter. I would like to have some of your circulars to read, as I presume the poor Missionaries have done great work in the way of converting poor souls to the true faith, and I am sure that God will bless them for their kindness and their labor. Hoping that the stamps will be accepted, I remain,

Miss M. O'C.

CIANHALTHA, IRELAND, Oct. 1st, 1894.
St. Francis Union of Stamp-Collectors.

Will you please send one of your circulars, as advertised, to the above address, as I have collected a quantity of old postage-stamps to enable me to help in your good work. I would also like to know if there is any branch of your Convent in the British Isles, where it would be more convenient for me to send stamps. Wishing you every success in your mission, and hoping that I will be able to help in it, is the earnest wish of,

Miss N. M. W.

ST. GENEVIEVE, Mo. Oct. 1th, 1894.
St. Francis Union of Stamp-Collectors.

I received your most welcome letter, STAMP-COLLECTOR and certificate. I tried very hard to get some new subscribers. So far I have five new subscribers. I am very glad that I can do something for the missions. I will try to get some more subscribers. In wishing God's blessing upon your undertaking, I remain,

Yours respectfully,

M. W.,

QUERIES AND ANSWERS.

Having laid the matter regarding the naming of a heathen child, before the Rev. Father through whom we correspond with the missions, we have received the following communication:

"I think it quite difficult to answer your kind question. In order to enjoy the privilege of having a child baptized in one's name one must furnish a sufficient amount of money, which, very truly, can also be realized from stamps. The amount necessary to redeem a heathen child, at some places in Africa, China, etc., is between \$2.50 and \$3.50; again, at other places between \$5.00 and \$6.50; at some places, even between \$10.00 and \$12.50 according to American money; so that four or five dollars would in many instances be sufficient.

But the difficulty lies in the fact that all stamps are not of the same value; v. g., one collecting only 100, or 50 stamps, at times only 5 stamps, can often redeem more children with these, than another collecting 40, 000 or 50,000 common ones. It requires about 30,000 or 40,000 of the common 1ct. or 2ct. stamps to raise sufficient money for one child's redemption; whereas only 1000 of the 3ct. Columbian issue, or 15000 of the 2ct. Columbian issue will effect as much. The best suggestion to persons wishing to obtain such a privilege and to make sure of it, is to advise them to send cash money. Still I will also be satisfied with stamps, and I, shall certainly do my work conscientiously. However, I am afraid that I shall often have to disappoint people in this matter, since there are only too many who think the common stamps as valuable as the rare."

Do I get anything for collecting stamps?

Certainly, dear friend. You get God's blessing, Who has promised to reward everything given in His name, though it were only a draught of cold water. You get the benefit of the prayers of all that are assisted by the collecting of stamps, especially the prayers of the redeemed slaves and children, who ask God daily to bless their benefactors. You share in the merits of the missionaries, of their sufferings, labors, and good works, as well as in the prayers which are recited every day especially for the members of the St. Francis Union. As a member, you get a certificate of membership, con-

sisting of a beautiful picture, and a small compensation if you collect more than five thousand a year; also from time to time, little pictures and leaflets with interesting reading matter, prayers, instructions, etc. There is no doubt but your work will be well required. Give us your assistance.

How do you want me to send money?

The safest way to send money, is by postal-notes, money orders, checks, and registered letter. Sums not exceeding one dollar are best sent in 1ct. or 2ct. postage-stamps. All money orders must be made payable to THE STAMP-COLLECTOR, St. Francis Assisi Convent, St. Francis, Wis.

Why should we preserve envelopes with impressed stamps entire? Don't you cut them in any way?

Because all articles with stamps impressed not glued on, lose much of their value if the stamps are cut or turn off. It suffices to preserve entire that side of the envelope which contains the stamp, in other words, the side containing the address. See Practical Remarks No. 3.

May I send a name with every 600 stamps?

You may if you so desire; but in that case, earnestly request the persons whom you enroll, to do also their part.

Would you please ask the infants to pray for me?

When sending stamps to the missionaries, we always ask them to pray, and to have those in their charge pray, for the intentions of our members. The infants, therefore, pray also for your intention.

Is it necessary to take the paper off the stamps before sending them?

This is not absolutely necessary. Persons, however, that have time, or can employ children to do it for them, would certainly oblige us very much by taking the paper off before sending the stamps. There is such a demand made upon our time by this work that we shall be very grateful for any assistance given us. See Nos. 4 and 5 of Pract. Remarks.

In what way can cancelled stamps aid the propagation of faith and civilization?

The stamps as such do not aid the propagation of faith and civilization; this is done with the money derived from the sale of the stamps. Rare and old stamps often sell at a very high price; those more common are also sold in foreign markets; the very common ones are used in works of art, etc., by various missionary societies, and the articles made from them are sold for the benefit of the missions. In this way much is done every year, and great profit accrues therefrom to the missions.

What will I get for 200,000 stamps?

The St. Francis Union is not a stamp agency for private lucre; still we shall compensate you as far as the interest of the poor missions allows. Send us the stamps, and we shall mail to you a beautiful picture.

Why do you not sell, buy, or exchange, any stamps?

Because such transactions would be prejudicial to the indigent missions. In particular:— 1. We do not sell any stamps, because American dealers will not, and can not, offer the price paid by foreign dealers. 2. We do not buy any stamps, because our dealers charge as much for stamps as foreign dealers pay for them. 3. We do not exchange any, because people, as a rule, ask for stamps that are by far more valuable than those we receive from them in return. They have the advantage even when promising a larger number; e. g., one thousand common stamps are not worth so much as one hundred 1 ct. Columbian stamps. Our sole object being the benefit of indigent missions, we can not, and will not, make any transaction which would be a dispoiling of the missions for the profit of individuals.

PRACTICAL REMARKS ABOUT CANCELLED POSTAGE- STAMPS.

1. Cancelled postage-stamps of every country and every kind, also cards, telegraph and express companies' stamps, coins, etc., are gladly accepted.

2. The stamps should be securely packed, otherwise they may be lost all or in part. If only a small number of stamps is to be sent, it is best to forward them in a large envelope; if a large quantity, use a strong pasteboard box, or better, a bag of cotton cloth, and mail it as printed matter, which costs only half a cent an ounce. Large boxes are best sent by express or freight.

3. All articles having the stamp impressed and printed (not glued) lose the greater part of their value if the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one fourth of the whole card or envelope, etc. Whenever possible, preserve entire the envelopes, cards, etc., that have the stamps impressed and printed.

4. Do not try to take off stamps that are glued to the envelope, etc., without first wetting them; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, the face of the stamp turned towards the paper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps

of a different color in the same water, as they often lose their own color and impart it to the other stamps. If you have no time for this work, or if you are not sure of doing it well, send the stamps without cleaning them. Do take great care to preserve these stamps uninjured; they are of but little value if in any way injured.

6 We call the attention of our members and friends especially to the collecting of the Columbian, Jubilee, and old, stamps that are no longer current, Mexican, Central, and South American, stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or any thing that resembles a stamp; though partly torn, or even when cut contrary to the above mentioned instructions, send them; they will always be of a little value.

9. We kindly request our friends not to send less than several hundred or a thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expenses, which are sufficiently large without this, and have thus far been met by private funds.

11. Many have too small an idea of this charitable work, and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child, or to realize funds sufficient to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a christian village in Congo (Africa), all of which were collected in three years. This shows that much may be done if everyone does his share.

12. Always give your full name and address, as we wish to keep a strict account of all the stamps sent in. In sending for circulars, please state whether you wish them in English, German, French, or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not let them lie unnoticed.

13 We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

OBITUARY.

We are grieved to record the death of one of our Community, Sr. M. Kili-ana, who went to her eternal reward Sunday, Sept 30th. She entered the religious life in 1871, and devoted most of the time since to education in different

parts of Wisconsin. In 1885 she was given the arduous task of training the deaf-mutes, to which she devoted her utmost energy, leaving nothing in her power undone that could brighten or better the lives of those poor unfortunates. To intimate how much she has done for the success of the St. John's Institute at St. Francis, Wisconsin, to how many she has brought the light of Faith, we can only refer to the Institute and its pupils, to the esteem and love they bear for her. She was a Sister dear to many, and especially so to the deaf-mutes.

As the day softly faded into night
Her weary spirit took its flight
To realms of bliss and joy above.
There loved ones greeted her in love;
There the dear deaf-mutes will appear
And renew the love which began here.
Sleep on, dear Sister, thy trial is o'er.
We will meet on the distant shore:
And when thy loving face we see,
We will share in joy the victory,
And from this vain world set free,
We all shall spend eternity
Around that glorious throne above
Where all is peace and joy and love.
Farewell, dear Sister, till the day dawn
And shadows flee.
O, loving Savior, come to me.

SISTERS OF ST. FRANCIS.

The following deceased members are recommended to the prayers of our readers:—

Mr. Geo. Thera and family; John and Anna Edmeir; Katie Schrantz; Philip, Emma, and Margareth Maron; Bernard Rad; Andrew and Walburga Burkhard; Michael and Kunigunda Heinisch; Katie Gahr; Family Eibert; Fr. Stanislaus, O. S. F., Mrs. Graff; Agnes Grundmann; Elisabeth Edmeier; Kunigunda Roehl; Mr. and Mrs. Kra-witz; Josephine Burkhard; Eva Bres, Ven. Sr. M. Camilla, Sr. of Mercy; Annie Bowe; Katie Hooker; James Riordan; Barbara Schmuck; Peter and Eliza Dall; Peter and Andrew Lang; Mary Rattiger; Patrick, Mary, and P. J. Laferty; Catherine Schoenebaum; Bridget Berregan; Katie Farrel; Mary Boyle; Mary Nagel; Fred Bertold; Lawrence Lempe.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

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Pres.

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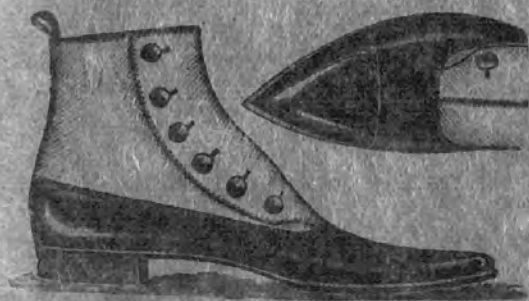
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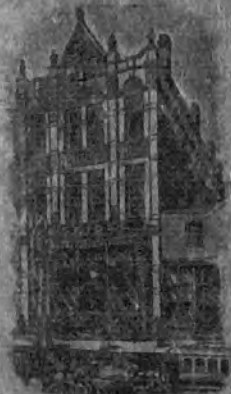
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— and —

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A QUARTERLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. I.

ST. FRANCIS, WIS., FEBRUARY, 1895.

NO. 3.

EPIPHANY.

To nations now groping in darkness,
To lands that are buried in night,
Lo, heralds celestial are speeding,
With promise of comfort and light.
"Look upward, forgetting your sadness,"
Our Lord to His people doth cry;
"Already the day-star is glancing,
Already the daybreak is nigh.
Remember the quest of the Magi,
The myrrh, the frankincense, and gold:
The camels of Epha, in vision
Of glory, by prophet foretold.
Remember the grace and the blessing
To each as he knelt at my feet:
Remember, though weary of waiting,
The camels of Epha were fleet."
Transported by love, over deserts,
O'er mountains, truth's heralds appear.
The teachers of truth everlasting,
Of happiness pure and sincere.
The Master is leading them onward:
His voice as their Shepherd's is heard;
The hearts of the nations, uplifted,
As leaves in the forest are stirred;
And longings which could not be uttered,
And hopes which in silence have sprung,
Are ready to welcome the heralds
Whom prophet and palmist have sung.

A voice in the desert is singing,
A chorus has waked on the shore,
The day-star has brought the aurora,
And Christ shall be praised evermore!

ELIZA ALLEN STARR.

On the feast of St. Francis Xavier,
December the third, the patronal feast
of the Union, high-mass was celebrated
at our headquarters for all the members
of the Union.

AN OLD STAMP-COLLECTION.

BY PERMISSION OF THE AUTHOR.

Come, little book, with proud array
Of postage-stamps on faded leaves,
The glory of my boyhood's May,
A mystic charm around the weaves:
Long years ago, in the golden prime,
Thy treasures found this humble home:
Come, wake to-night a gladsome chime,
As through thy lone demesnes I roam.

2.

No grand collection, rich and rare,
Such as I've seen in other hands:
On pages ten are ranged with care
The stragglers all of foreign lands;
Amid the stamps of France and Spain,
O'er German, Dutch, and Austrian
In splendor thrones and proud disdain
One rising sun of Old Japan.

3.

'Tis true, thy treasures are but trash
In all but philatelic eyes:
But oh! how dear, though not in cash,
Thy host of "memories and sighs."
The gentle smiles, the childlike tears,
The merry jests and laughter's roar
Still faintly through the long, dead years
Reecho here forever more.

4.

That flabby three-cent envelope,
Yet fragrant with a secret joy,
Once carried words of love and hope
From a mother's heart to her homesick boy.
Ah, first dear letter I received,
So cheerful, tender, true and mild!
I clear forgot that I had grieved,
As from its pages my mother smiled.

5.

This strange antique of Trinidad
I bought in eager pride for four-

And-twenty cents ('twas all I had,
Or I'd have given twenty more.)
My friends declared it was a fake,
Because its face no postmark bore,
But never could these rumors wake
Conviction, though I doubted sore.

6.

And now some fifty more recall
Bright incidents, or grave or gay;
Again I see the study-hall
And many a darkling leafy way;
Once more I walk with you, dear Friend,
Along the Lake's low-murmuring shore,
And as the shades of night descend,
I hear the college bell once more.

7.

And many a dear familiar face
Obedient to its wondrous spell,
Appears to-night in youthful grace
As in the days when all was well.
There's Harry with his twinkling eye,
And pensive Gus, and gentle Pete,
And ponderous Joe, and Ed the sly—
All, all with joyous heart I greet.

8.

The vision brightens as I gaze
Upon the forms of grace and truth,
Whose golden hearts and winsome ways
Once shed a glamour o'er my youth.
Now, silent in the moonlight's gleam
And fitting by on spirit-wings,
They soothe my heart with a lovely dream
Of hope and rapt imaginings.

9.

Oh, that the sad, sweet dream might last,
The memories of my early May!
But through the dim vistas of the past
The vision fades away, away.
The midnight stillness fills the room:
And so, dear tattered book, good night!
For once amid the encircling gloom
Thou wert a talisman of light.

J. R.

We have issued special circulars for a greater and more speedy circulation of the Stamp-Collector. We shall be glad, upon application, to send any number desired. All those who wish to advance the cause of the Stamp-Collector and thus aid the poor missions, will please apply for copies and circulars.

THE SLAVE TRADE IN EAST AFRICA.

That the odious slave-trade still flourishes in East Africa despite all prohibitions, and that the Arabian slave-hunters go to work with great cunning to dispose of their human ware or to conceal them from the eyes of searching officials, is gathered from a letter which the Rev. P. Acker, proctor of the Catholic mission in Zanzibar penned April 7. In this letter, among other things, the following occurrences are related:—

“To land the slaves in Zanzibar, the Arabian slave-dealers commonly make use of small skiffs, with primitive equipments, consisting only of an excavated trunk of a tree and able to contain, at the most, three or four men. When there is danger in delay, for instance at the approach of an English, German, or French man-of-war, they simply throw one or two slaves over board into the sea, and let them drown miserably if the unhappy men do not succeed in saving themselves by swimming.

In the preceding year, the Arabian slave-dealers contrived the following deceit and often applied it with success. They bought tickets for their slaves on the ships that sail from Zanzibar to Muscat, and procured regular passes for them. To avoid all suspicion, they put the slaves whom they wished to sell in Muscat into respectable clothing, and passed them off, according to the circumstances, for their sons, brothers, cousins, daughters, nieces, or sisters, who were obliged by ill health to go to Muscat to recuperate. For a long time no one in Zanzibar noticed that these “relatives” never returned from Muscat.

The English captains, however, who for all such things seem to have the

eyes of lynxes, captured and rescued during the past year more than a dozen of these "cousins" traveling on the ship "Kilwa".

To hinder this kind of slave-trade and render it impossible, the French consul in Zanzibar devised the following method. Every passenger that wished to embark upon a French ship was obliged to present himself at the French consulate, where a piece of cloth bearing the seal of the consulate was tied about his arm. For a short time this worked well; soon, however, the utter inadequacy of this primitive method became apparent, since through the smallest accident the seal might break or the cloth tear, so that they were finally compelled to abandon it, in order not to expose themselves to the danger of frequently punishing the innocent

The consul next proceeded as follows. He took the measure of the single passengers, provided them with an exact personal description, and affixed all these marks to the list of passengers on the French ships. One day there came together 57 passengers, who wished to embark in a ship about to sail for Muscat. That was a pretty bit of work for the officers of the consulate: to measure, describe, etc., 57 negroes who resembled one another as twins. Nevertheless the officers did their best and gave each the minutest description possible. The 57 travelers were entered upon the list of passengers with their numerous surnames and additional names, their length, breadth, thickness, special characteristics, etc. The ship was to depart in the forenoon at eleven o'clock, hence at broad daylight; thus there was not the least ground for any suspicion. To have all assurance possible, however, one of the officers of the consulate went on board the ship at ten o'clock, one hour before departure, examined everything, in

spected minutely all the passengers whom he had measured and described the preceding day in the consulate, counted them one after the other, and found the number 57 correct. Thus this time it was sure beyond doubt that there could be no slaves on board.

"All right! Ruhusa! (You may depart!)"

The officer leaves the ship, the anchors are weighed, the pilot conducts the ship out of the harbor into the open sea, where it heads its course towards Muscat.

In the mean time, the captain of an English ship lying in the harbor had closely watched all the movements on the ship destined for Muscat, not only in the morning, but also on the eve of departure; and especially well had he been on the alert during the night, in which, no doubt, he was also aided by the English detectives.

To be short, at eleven o'clock the ship spread its sails and softly glided northward on the bosom of the sea, which was as smooth as a mirror.

"Allah akbar!" (God is great!) the Arabs pray in a chorus upon the deck. "El hamdul Allah! (God be praised!) We have played a fine trick upon these Christian dogs!"

They had already reached the open sea opposite the last houses of Zanzibar, when a boat was lowered from the English man-of-war, and pursued the departing ship with all haste. The latter had already arrived opposite the villa of the Sultan Mtoni, without the city, when the English overtook it.

A cannon shot was the signal for the Arabs to strike their sails.

The command was immediately obeyed, and in a trice the English were on board the dhow.

"Let no one move from his place!"

cried the leader, revolver in hand; "show me your papers!"

"Here they are", quietly replied the Arabian captain.

"You have 57 men on board . . ."

"That is correct."

"Where are they?"

"Here," answered the Arab, pointing to a crowd of negroes that lay scattered about the deck.

"Is that all."

"Yes."

"No, you have slaves on board; where are they?"

"Wallai!" (By God!) the captain replied, faltering, "that is not true, we have not a single one."

"Give me a light!" continued the English officer, who had already had much experience with slave dealers, "and open yonder door for me, which leads to the hold below the after deck."

With these words he walked across the deck, which was covered with ropes and mats of straw, towards the door mentioned.

"Aie, Aie, nakufa, unune umiza" — (Oh, oh, you hurt me, I am dying!) cries a plaintive voice.

What was that?

The solution is simple. The deck was strewn with slaves, and over them the Arab had spread ropes and mats of straw.

The English officer now opened the door, and actually found in the hold what he was looking for. The entire narrow space was crammed with slaves. They lay piled one upon the other in rows like so many herring, on one side the women, on the other the men. The heat in this den was suffocating, the air rendered mephitic through the perspiration of so many people penned up like cattle. The unfortunate beings had passed many days previous to the departure of the vessel in this dismal dungeon, and barely had sufficient strength

to stretch out their thin arms in supplication and to beg with piteous voice for help and deliverance.

The liberated slaves, 76 in number, mostly children twelve years of age and younger, were given in custody to the Catholic Mission in Zanzibar. The support of these poor creatures, though their sustenance be ever so frugal, calls for large sums of money. Beside them, the mission received, some weeks since, from the Massai Land 50 half-famished children, who were given into their charge by the German authorities, so that 126 poor children must be fed, clothed, and instructed. To these must be added the 120 slave children that the mission received the last year; hence altogether 246 poor, destitute beings, who must be supported entirely at the expense of the mission, and whom the mission can support, only if the liberality of the Catholics places the necessary means at its disposal. To Catholics, therefore, that have a heart for the frightful distress of our poor black brothers and sisters in Africa, the opportunity is not wanting to make a beneficial and meritorious disposition of their gifts.

"He that receives one of these little ones, receives me," the mouth of the Eternal Truth has said, and added the solemn promise: "As long as you did it to one of these my least brethren, you did it to me."

HOME MISSIONS.

FOR THE STAMP-COLLECTOR.

THE STAMP-COLLECTOR'S aim is, to collect funds for the support of our missions. People generally find money for everything they are interested in, and it would be an easy thing to gather the necessary contributions from persons who appreciate the work done by the Catholic missionaries. Their work is the continuation of the work com-

menced by the Divine Infant. He left His throne in Heaven, He submitted to all the humiliations and sufferings which His Father imposed upon Him, in order to save our souls here and hereafter from the power of Satan. To snatch immortal souls from the clutches of the infernal foe, is the work of the Catholic Church. Like the Good Shepherd she follows the lost sheep in its wanderings through the desert, she preserves it from the jaws of the hellish wolf, and brings it safely to the one fold of Christ.

As I was just beginning to write my article on Home Missions, I received from Rev. Florentin Digmann, S. J., Superior of the Mission-School at Pine Ridge, South Dakota, an account of his work done in behalf of Connomgata Two Sticks, a Sioux, or Dakota Indian, of Pine Ridge Reservation. I append his letter in lieu of a special article. He was present when one year ago four cowboys were murdered by the Indians. The cowboys were found dead in their cabin, and could give no testimony; several young Indians were put into prison, they put the crime on old Two Sticks, and are now in the penitentiary at Sioux Falls. The old man, whose one arm and leg were stiff and who asserted steadfastly his innocence, was condemned to death, and his execution was set for Dec. 29, 1894.

Many a time had he been at the Catholic Mission and attentively listened to the instruction of the Father, but like so many other old Indians, he always put off his conversion to some more convenient time. When he was in jail at Deadwood, he sent word to the Fathers, he would be glad if one of them would come to see him, and it is probable that he hoped through their intervention to prove his innocence in some way and to prolong his life. The Fathers knew only too well that an Indian

has nothing to expect of human justice. The evil one has so far prevailed in this country, that white or red man is esteemed and considered only so far as money can be made out of him. But whilst the white man can hold his own and defend himself, the Indian is without any rights whatsoever, and his defenders are set down as cranks.

So Father Digmann sent the answer to the doomed man, that there was no hope for him on this side of the grave, but if he wanted to find mercy at the judgment seat of his Maker, the Great Spirit, he would come and prepare him for death with the means of salvation which Jesus Christ has brought into the world. Father Digmann relates what happened, in the following words:—

"I left the Mission Sunday Dec. 23rd, and reached Deadwood the following day, 11 A.M. Very Rev. Father Redmond met me at the depot. In the afternoon I went to the jail. First the sheriff, Mr. Wm. Remer, told me he had orders not to let any one speaking Sioux to Two Sticks, except a Deputy was with him. I was satisfied. But soon they gave me all possible liberty and I could see him whenever and as long as I wanted. Two Sticks was exceedingly glad to see me, and said right from the beginning, he wanted to be baptized and be on the good road. As Rev. F. Redmond had invited me to Lead City, I went over there in the evening and spent Christmas night and the forenoon with him. The first afternoon train took me back to Deadwood. I soon found out that Two Sticks entertained hopes yet to get another chance to clear himself of the murder put on him. I told him right there and then that I could do nothing for him in that line, though I should be glad if he would succeed; my intention was only to help him to prepare for a happy death. He

answered, for that purpose he had called me, Mr. Philip Wells had told him already the same. Those Indians in jail with him, one of whom knew English, interpreted to him what was said about him in the papers, and this kept up his hopes to live. I thought it cruelty more than kindness to act so, and went to his attorney, Mr. Wm. McLaughlin, asking him what chances there were for his client, and in case there were none, to tell him so clearly. Only after he had broken with all hopes to live, I felt sure that he would be in earnest with his conversion. Mr. McLaughlin went with me to see him and told him the truth. He took it well, very well; only protested his innocence of the crime put on him. "After I am dead," he said, "you will know it, and they at the Great Father's house will know it and hear it, that I was not in it. I never have killed a whiteman. In war with the Crow Indians I have killed one (Crow Indian), and again another one and taken his horse, and again a third one. Now, with us Sioux, one who has killed several enemies is looked upon as a Chief. If I wanted here in jail, I could kill all the whitemen in here. There is plenty wood (chairs); I could use it as a weapon, but it never comes to my mind. As long as I am in jail I have behaved myself, even the papers say so of me. I did so, because I have come here knowing that I did not commit that murder."

He repeated the same to the deputy who read to him the death warrant, 10 A. M. yesterday, and added he could die without fear and he was of a good heart because he was innocent.

I went to him every day twice, and stayed most of the day with him, instructing him. He was always very glad, respectful, and attentive. I impressed him especially with the thought of God's omnipresence, omniscience and

justice, that He could not forget anything, even though we could. With regard to the Commandments, I had to teach him and insist especially on the obligation of forgiving his enemies. I showed him the Crucifix, and told him how Jesus so innocent was killed and forgave and prayed for his executioners and enemies. He repeated it time and again, that he forgave them. I told him it was not the white men, but his own people's statement that convinced the jury that he was guilty. He said, his attorney being present, "I wished that Fat Woman and White Faced Horse could sit here, and I would tell the truth and they would be silenced." His attorney said, that this Fat Woman was a simple.— Of course, once in a while nature and the inborn desire to live and lie down in peace, showed itself also in the 63 years old Two Sticks. I then would take him to Jesus in the garden and tell him, that He, too, prayed to be spared, but added: "Father not my, but they will be done;" and so you must pray now from your heart and take everything as coming from Him. He will love you only the more, if you speak the truth and die innocent." Our conversations had evidently had always a good effect on him. When I bid good bye to the jailer, he told F. Traynor I had done him much good, and they would have not got along so smoothly without my influence.

As Your Lordship had written to me to baptize him Dec. 27, so I did. F. Traynor and his attorney, Mr. McLaughlin, were the witnesses. I had put a nice brass-bound crucifix on the table, and told him he might kiss it, to show his love and gratitude to Jesus. I myself kissed it and put it on the table. For a while he did not touch it, but afterwards he took it up all by himself and reverently, and seemingly affection-

ately, kissed it. He gave plenty signs of a good disposition, and was resigned to his fate. Still, I had told Mr. Mc Laughlin to telegraph once more to the President. The dispatch was sent Dec. 26, the answer arrived Dec. 27, and I read Dec. 28. in the morning paper, that the President refused to interfere. With this news I went to see him 8.30 A. M. on his last day. He then said "Weiste, cante masice sui! (all right—I am not sorry.)" I sang to him several of the Dakota hymns, prayed with him, and wrote yet his last wishes with regard to his family. He tried to kneel down, but one leg is all stiff, and he cannot bend it.

So far everything was right. I had just told his attorney (a Catholic) that I thought one could see the grace of Baptism work in him. But the enemy of our nature was not so willing to lose him. The jury came in, the death warrant was read to him and interpreted by Mr. Frank Young from Pine Ridge. Two Sticks said, turning to those standing around: "I see many good men before me, I know you have helped me, but now I have to die. I am not of a bad heart, but the time will come when you will hear that I was innocent. My people will be ashamed, hearing of my being hanged, and I should think the Great Father himself will be ashamed (istel iciyinkte.)" Then he went around and heartily shook hands with all present. To me and his attorney he said especially: "You had pity on me (onsimayclapsi) and I will pray for you when I come to God."

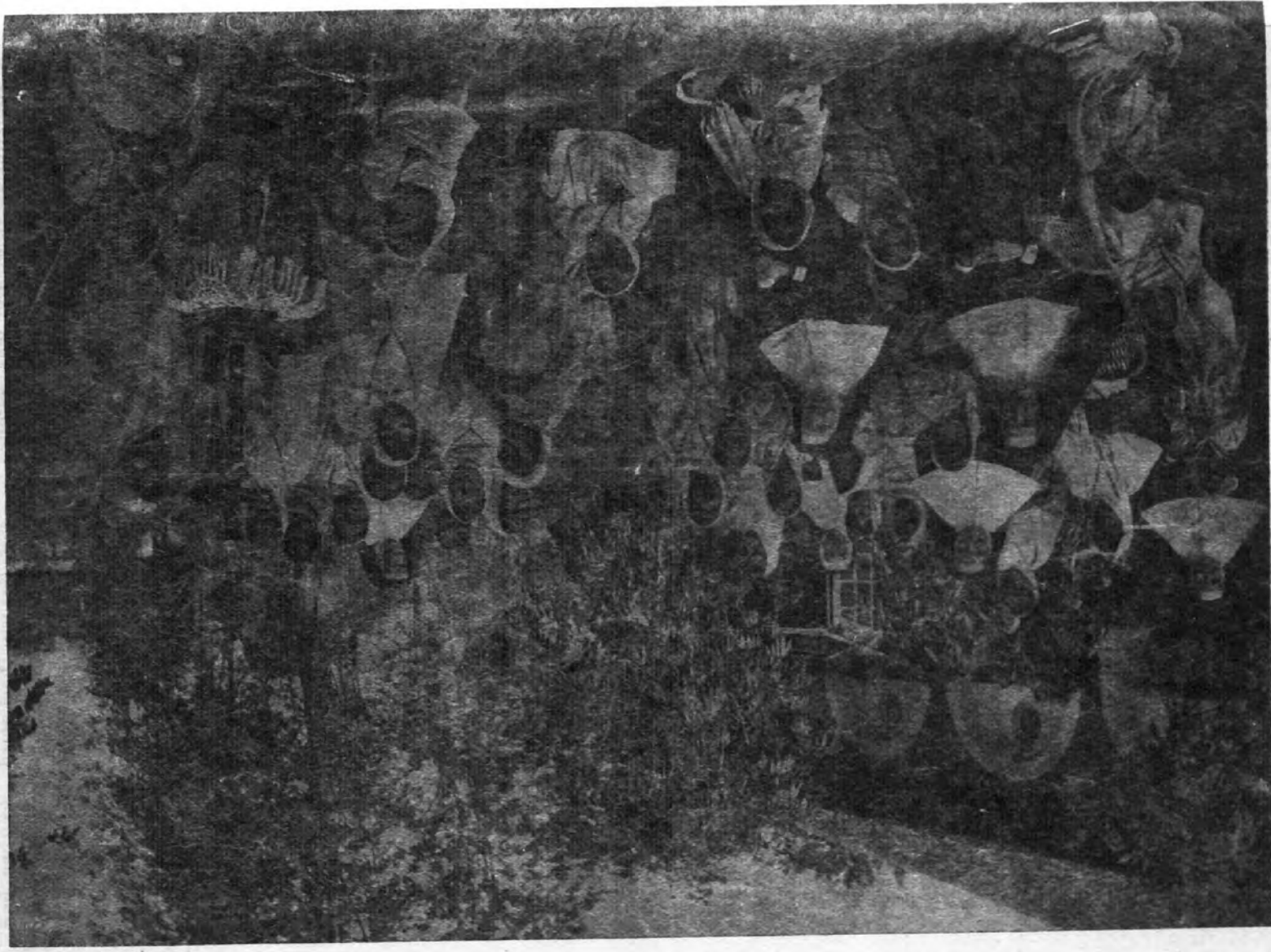
Then they brought in the straps to tie him. He laughed heartily and said, he would not need any tying, he would go alright. I told him: "Let it be done, as I have told you yesterday;" and he readily consented. Now it was found out

that his right arm was stiff and could not be bent backward. So they had to go and get ropes, instead of straps. This short delay of two or three minutes was the hour the devil had waited for. Two Sticks picked up one of the straps left there, made a sling, put it over his head, around his neck, and tried to choke himself, reaching the end of the strap through one hole of the iron cage, in which his three countrymen were kept, that they should pull it. This was all the work of a few seconds. I first did not realize what he was doing, but right away I made him loosen again the strap, scolded him and told him of the greatness of such a sin. He replied (inawahni,) "I am in a hurry to die." I exhorted him repeatedly to sorrow and contrition, and he said repeatedly, he was sorry for it; so I gave him absolution. He let them tie him, just as they wanted, and then walked out bravely to the scaffold. I walked up with him, praying with him, until he dropped. He must have died instantly; they had fastened a sack filled with sand weighing two hundred pounds under the trap. He did not speak any more outside the jail.

In the afternoon, Father Traynor and I went out to the Catholic Cemetery with the body, and buried him. I went with the Father to the editors of the three Deadwood papers, to make a statement of his having repented of his attempt in jail or we would not have given him the last honors. Though I am inclined to believe that he even did not realize the malice of the act; because as soon as I told him of its wickedness, he said he was sorry for it. This is the true statement, whatever papers might spread to the contrary.

Just when, or before I left, they brought in to Hotsprings Thunderhawk, who is accused of murdering a woman and a chief. He denies the fact,

THE NATIONAL GEOGRAPHIC



THE NATIONAL GEOGRAPHIC
MAY 1911
A large gathering of the people of the
tribe of the
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tribe of the

but puts it on Lance! John Owlung went by this ticket name Lance. Thunderhawk, too, was baptized last year. May God be merciful to them and us!

Your Lordship's humble servant in X.

P. FLOR. DIGMANN, S. J.

Through the courtesy of the
Rt. Rev. M. Marty D. D.

COLUMBIAN STAMPS AND THEIR REPRESENTATIONS.

In order to meet the many questions that have of late been put to us regarding the Columbian Stamps, we give here a description of them as far as lies in our power.

The Columbian Stamps, also frequently called "Worlds Fair Postage Stamps," were on sale for one year, and there are yet a few to be had at various post-offices. They were issued in the following denominations: 1, 2, 3, 4, 5, 6, 8, 10, 15, 30, and 50 cents, and 1, 2, 3, 4, and 5 dollars. These stamps differ greatly in size and form from those now in use; the engraved space being one eighth of an inch by one and eleven thirty-seconds inches. Each stamp bears a design commemorative of the discovery of America by Columbus.

The details of the general design are: first, a white-faced imprint of the figures 1492 and 1892 in the upper left and right-hand corners, respectively; then in white shaded capitals beneath, in a waved line, the words, United States of America.

The scenes represented are these:—

One-Cent—"Columbus in Sight of Land," after the painting by William H. Powell. This representation is enclosed in a circle. On the left is shown an Indian woman with her child, and on the right an Indian man with headdress of feathers, each figure in a sitting posture; color, Antwerp blue.

Two-Cent—"Landing of Columbus," after the painting by Vanderlyn in the rotunda of the Capitol at Washington; color, purple maroon.

Three-Cent—Flagship of Columbus in Mid-Ocean," from a Spanish engraving; color, medium shade of green.

Four-Cent—"Fleet of Columbus," the three caravels, Santa Maria, Nina, and Pinta, in mid-ocean; color, ultramarine blue.

Five-Cent—"Columbus Soliciting Aid of Isabella," after the painting by Brozk, in the Metropolitan Museum of Art in New York; color, chocolate brown.

Six-Cent—"Columbus Welcomed at Barcelona,"

Ten-Cent—"Columbus Presenting Natives," after the painting by Luigi Gregore at the University of Notre Dame, South Bend, Ind.; color, Van Dyke brown.

Fifteen-Cent—"Columbus Announcing His Discovery," after the painting by R. Balvea, now in Madrid; color, dark green.

Thirty-Cent—"Columbus at La Rabi-da;" color, sienna brown.

Fifty-Cent—"Recall of Columbus;" color, carbon blue.

One-Dollar—"Isabella Pledging Her Jewels," after the painting by Munoz Degram; color, rose salmon.

Two-Dollar—"Columbus in Chains;" color, toned mineral red.

Three-Dollar—"Columbus Describing his Third Voyage;" color, light yellow green.

Four-Dollar—Portraits, in circles, of Isabella and Columbus; color, carmine.

Five-Dollar—Profile head of Columbus, the same as that on the fifty-cent silver souvenir. The profile is in a circle, on the right of which is the figure of America represented by a female Indian with a crown of feathers, and on the left a figure of Liberty; color, black.

The stamped envelopes are of the same design and denomination as the adhesive stamps.

The Stamp-Collector

—and—
MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office at St. Francis, Wis.,
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to 'The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp-Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., FEBRUARY 1895.

Every member of the St. Francis Xavier Union ought to be a subscriber to the STAMP-COLLECTOR.

We have the promise of the Rt. Rev. Bishop Marty, O. S. B., of St. Cloud, Minn., for a series of very interesting articles.

We extend cordial thanks in the name of all poor mission children, slaves, etc., to our members and friends for the zeal they manifested during the past year.

Members and friends receiving this copy of the STAMP-COLLECTOR, who are not regular subscribers, may regard it as a direct solicitation for their subscription.

We desire to offer our sincere thanks to all our members and friends, especially to those who have cleaned and assorted great numbers of cancelled stamps. We kindly solicit their assistance for the future.

We are proud to say that there is not a single State in our glorious Republic to-day where we have not regular subscribers; even South America, Mexico, Ireland, Germany have subscribers on our list.

We feel ourselves greatly indebted to the Rt. Rev. M. Marty, to Miss Eliza Allen Starr, the Rev. J. R., for articles furnished, and to the Rt. Rev. J. McGolrick for a large shipment of stamps collected by the children of the cathedral school.

Regular subscribers that have not received the second number of the STAMP-COLLECTOR, which appeared last November, will please notify us at once. Several persons have already done so; should there be any more, we will gladly pay attention to their orders.

We are greatly obliged to our members and friends for the many kind letters of congratulation received for the New Year. We appreciate their kind favor. We are greatly indebted to the Rev. Clergy for the great interest they have manifested in the Union, especially of late.

The fact that our publication is rapidly spreading in all parts of the United States, is a source of unusual satisfaction to us and our aim is to make each number more interesting and welcome. No labor will be spared to make it interesting to our readers and helpful to the poor missions.

This being the most appropriate time to arrange for school papers, we suggest to the Rev. Clergy and Ven. Sisters to bring the STAMP-COLLECTOR to the notice of the young. By doing so they will put interesting and edifying reading matter into their hands, and will greatly aid the missions.

We have quite a number of the first and second issues of the STAMP-COLLECTOR on hand yet. They will be mailed to any address on receipt of 15 cts. These two numbers contain much matter of interest and should therefore be in the hands of new subscribers. Every one sending us, besides his own, three new subscriptions, will receive the previous numbers free of charge, on application.

This is the third time the STAMP-COLLECTOR makes its appearance with every assurance that the success which has thus far attended it, will continue. It will always strive to maintain the position it holds. The subscription price, twenty-five cents a year, is certainly reasonable enough to insure the subscription of every one interested in missionary work. Our aim is, to increase our subscription list many-fold during the present year, in order that the simple work of aiding poor missions by means of cancelled stamps may be better known and appreciated. If you are not a subscriber, fill out enclosed subscription blank and mail with remittance.

We have prepared special circulars, to increase the circulation of the STAMP-COLLECTOR. Promoters, friends, and members will please bear this in mind. Send for these Circulars and distribute them. Enclose them in your letters, and ask your friends to aid you in distributing them; spread the good work, not only in your own locality, but also beyond.

MISSION NOTES.

News has reached Rome that at Garpardagna, in Bengal, over eighty Protestants have lately become Catholics. Conversions have also taken place in other districts.

One hundred bishops in various parts of the world, and 4,000 churches are leagued with the Montmartre church in the practice of the perpetual adoration of the Blessed Sacrament.

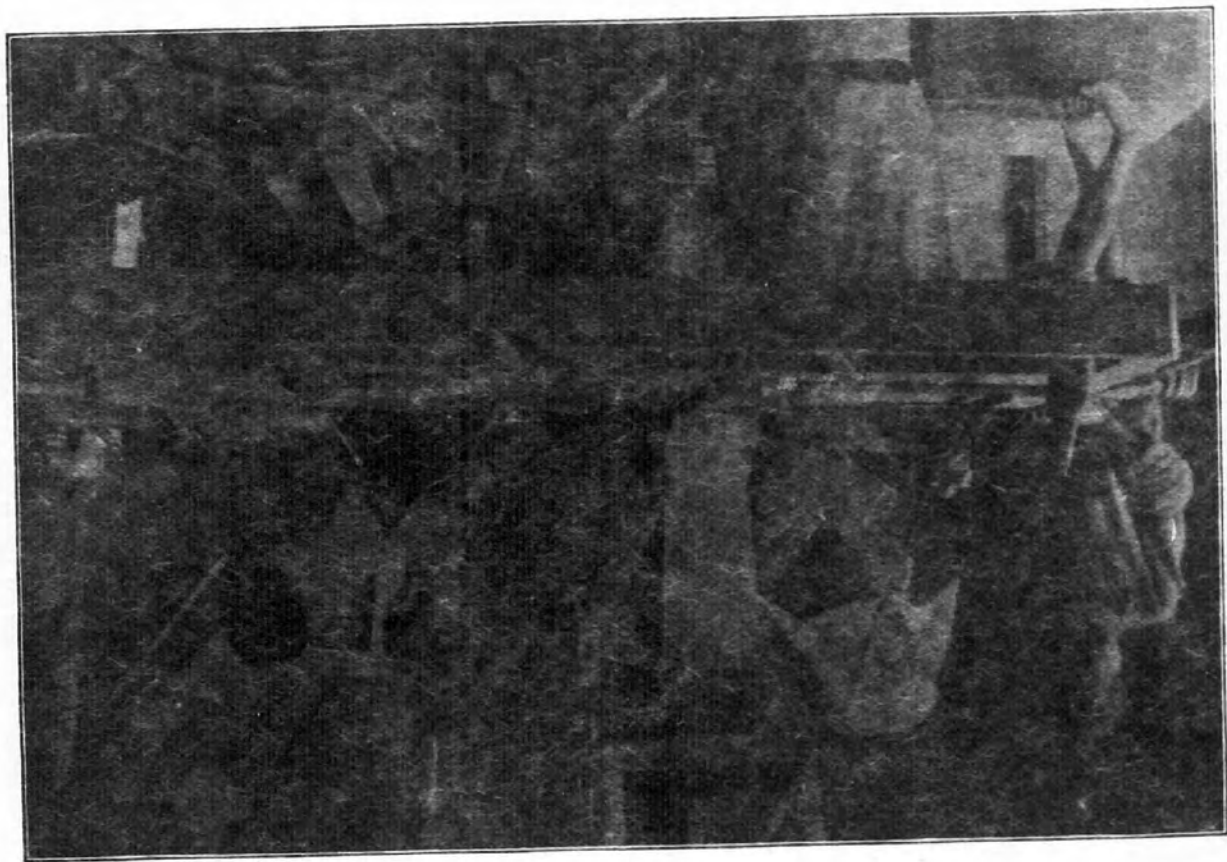
Dean Macartney, of Melbourne, Australia, has just died in his 96th year. He had held the deanship forty-two years, having gone to Australia with Bishop Perry, the first Bishop of Melbourne.

The Chicago *Herald* says that the Indians of Stuart's Lake, British Columbia, instead of dying out in presence of the whiteman, are growing into a civilized nation under the care of Rev. Father Morice, the Catholic missionary.

Within five years Bishop Becker of Savannah, Ga., has organized a third colored sisterhood, known as the Sisters of St. Francis. Already they number five, who are in charge of an orphanage in that city.

The Very Rev. Padre Michele di Carbonara, Capuchin, has been selected by the Pope to be the first vicar apostolic of Erythrea, embracing the Italian possessions in East Africa. Father Michele was formerly a secular priest at Tortona, in Piedmont, but four years ago he joined the Capuchins.

A recent estimate of the Catholic population in England shows that in the year 1800 there were only 120,000 Catholics in England and Scotland. In



1840 the number increased to 400,000; in 1880 to 1,620,000; and in 1890 to 1,632,000. During the past eleven months the large number of 160 converts to the Catholic faith has been received in St. Francis' church, Glasgow.

Great difficulties are met with in the diocese of Oregon in evangelizing the Indians, owing to the opposition of certain Indian agents. Archbishop Gross writes: "From reports of priests laboring among them, and my own observation in traveling through Oregon, I believe that the number of Catholic Indians in my diocese scattered over the vast territory is at least some four or five thousand."

Catholics ought to be satisfied with the success of the Church in the Canton of Geneva, Switzerland. In 1822 there were 31,000 Protestants in that Canton, and 51,000 in 1888, whilst Catholics have increased from 19,000 in 1822 to 52,000 in 1888. The Church has grown about in the same proportion in the other Cantons, so that the old division between Catholic and Protestant Cantons is rapidly disappearing. The fin de siècle shows well for Catholicity all over the world.

Mgr. Lorenzo Pintoz of Brescia, Italy, has just passed away. He followed closely in the footsteps of St. Vincent de Paul and Dom Bosco in his love of poor children. He gathered about him the most abandoned boys, watched over their education, visited their families in their gloomy homes, and did all he could to make them love religion and practice it. These are the men who make the world better.

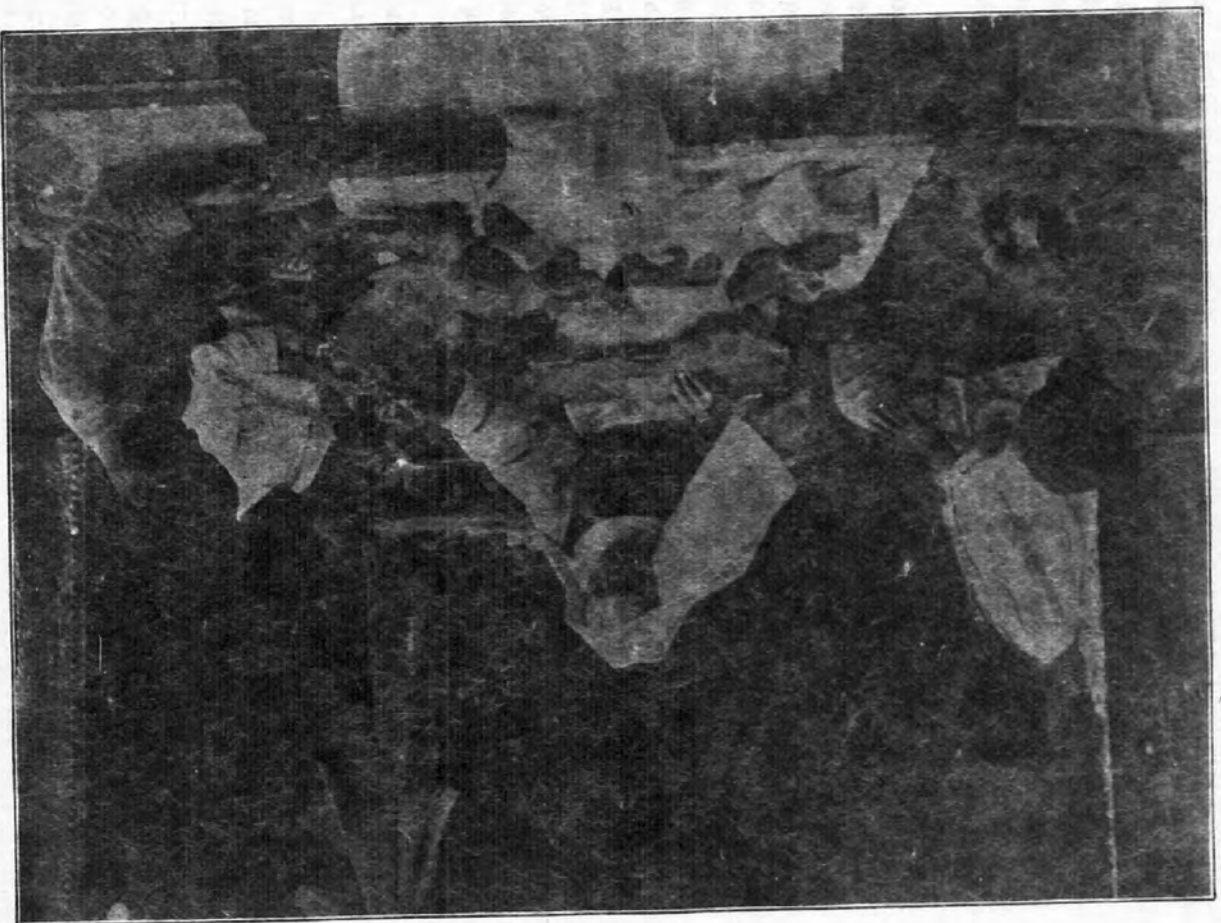
A correspondent writing from San Juan del Norte, Nicaragua, under date

of August 24, says: "The longthreatened war between the State and the Catholic Church is on. Yesterday fourteen American, English, French and Italian nuns of the Order of the Sacred Heart, and two Jesuit priests came down from the interior, stating that two hours had been given them in which to start to leave the country. Many priests are also in prison. If President Zelaya succeeds in overturning the Church, he will prove himself an exceedingly strong man, for the power of the Church over the masses of the of the people is very strong."

The congregation of the Propaganda has sent numerous subsidies to the Catholic missions in China in view of recent converts. The Vatican is in communication with France, which has a protectorate over the missions, in order that it may intercede with other European powers in favor of the missionaries, who have sent to the Propaganda very alarming reports.

Rev. Gabriel Korkemas, the Maronite priest who went to Boston some months ago to labor among the Arabic-speaking Catholics, is contemplating the erection of a chapel in that city. He has the sanction of the Archbishop in his undertaking. At present he holds services at St. James' Church, Harrison avenue, through the courtesy of the Rev. W. P. McQuade, the pastor.

A conference of the Hungarian Bishops has assembled at Buda-Pesth under the presidency of Cardinal Primate Vaszary. Nearly the entire episcopacy was present. The line of conduct to be pursued in consequence of the recent ecclesiastical policy in the Chamber of Magnates was deliberated upon, but before the closing of the Congress it was resolved to keep secret the result of



Some interesting and interesting view showing the
people the system of the Commission of
Education and Hygiene of the
Department of the Interior

the deliberations. Another meeting will soon be held.

Two hundred and forty pupils were enrolled during the past year in the Catholic Indian schools of the diocese of Green Bay, Wis. The Catholic Indian population in the diocese is 1,400. Sixty-five converts are reported among the Oneidas and a limited number among the Stockbridges. There are four churches, attended by two priests, both of whom are Franciscans. There is an industrial school situated at Keshena. It is taught by religious of the order of St. Francis, viz.: two priests, five lay brothers, six nuns, and one secular teacher.

An appeal for aid has been received from our Lady of the Sacred Heart Mission, in charge of Indian Industrial school at Morris, Minn. The Sisters and orphans sustained great loss by a hail storm July 30, 1894 and unless help comes from outside the future will be a hard one for the orphans.

OUR PICTURES.

The series of illustrations appearing on pages 56, 60 and 62, were sent to us directly from Virulam, South Africa. They give a glimpse of the daily life at the missions and of the means employed in civilizing the barbarous aborigines. It mirrors the work in which the Church has been occupied for centuries and of which our own country furnishes examples among the natives of America. That the Church holds the first place as a civilizing agent, we might say, that only the Church can boast of success among our American Indians, has been admitted and declared in the United States Senate by a Protestant member of that body. The Catholic missionaries do not consider their work accomplished if they have put the aborigines

into the clothing of the civilized nations. The missionaries and their assistant orders of men and woman educate the entire man; they instruct the wild people in religion and letters, and at the same time teach them the useful arts. They place them as far as possible on an equal footing with their white brethren. Work is a great civilizing power; it exercises latent energies, which, once awakened, stimulate the nobler qualities in man, and, aided by religion, leads him through rugged paths to the height of enlightenment.

Such is the significance of our illustrations. In the large illustration on page 56, the Sisters and girl orphans are gathered around the crucifix. The other pictures present the native boys at work under the direction of a Sister; in one case they are turning the wood of their forests to the use of man for his comfort or necessities; they are growing up to be the first carpenters of Africa. In the last picture, we see incipient shoemakers.

This work implies more than the words of shoemaker and carpenter convey. To make artisans of the native children, is not simply to occupy them usefully, it is also putting them on their own feet, that they may walk and advance on the paths of civilization and godliness.

We herewith give the letter that accompanied the pictures; we sincerely hope that the appeal of the Sisters will find a way to the hearts of charitable readers.

Dominican Convent,
Sacred Heart Mission,
Oakford. Perulam
Natal, S. Africa.
Nov. 16th 1894.

Honoured Gentlemen.

Having received from the Rev. J. Theo. Stein (to whom we send our old stamps) your address, I take the liberty of addressing you and sending you a few photos of our poor

Mission to solicit your charity in our great need. Our Natives number about 300; oh, but they are so poor, and we are like them in that respect; we are 25 Sisters and have so little income that we can scarcely exist on it. It is therefore for the love of the divine Heart of our dear Lord that I beg of you to assist us. Our convent, as you will see by the photo, is not an elaborate one and not large enough for so many inhabitants, and in such a hot country as this is, it is very unhealthy for so many to be forced to live in such limited space. I think I can say with truth that ours is the poorest Mission in South Africa, for we receive no help, and have to labour hardly for our daily bread; but that is nothing for it is a labour of love. But we cannot live in the open air, and need sadly the means to put up a suitable building for the Nuns.

I earnestly repeat my request for help, and already thank you in anticipation. Promising you the prayers of the Community and our dear native children, who number about 90 in the school,

I remain, with greatest respect,
Yours sincerely grateful in J. C.
M. Gabriel, O. S. D.,
Prioress.

ON THE ORIGIN OF STAMPS.

FOR THE "STAMP-COLLECTOR."

The introduction of adhesive stamps as in use at present, was not characterized by a sudden and instantaneous appearance. The reason is obvious. Like so many other articles in general use, stamps owe their origin, not so much to the flash of an inventive genius, but rather to the gradual evolution of social requirements. Neither would it, therefore, be quite correct to attribute their adoption to the exertions of an individual person, but rather to the progress of civilization and the concomitant development of the postal system. Still, the names of such are not wanting as have been intimately connected with

the introduction of postage-stamps and have greatly contributed to their rapid adoption.

The year 1840 is generally referred to as the natal year of stamps. It would be wrong, however, to suppose that their use had not been previously recommended and tried, for it is universally conceded that the first attempt to introduce stamps for postal purposes was made by a certain De Velay, master of chancery under Louis XIV. of France. The chronicler Pellisson-Fontainer informs us that in, persuasion of a royal grant, Velay had erected mail boxes in various parts of the city of Paris, and enjoyed the privilege of conveying city letters for one sou each. Very soon De Velay adopted a plan of selling stamped slips of paper upon which were printed the words: "Port payé le.....jour du mois.....l'an 1653." * This blank was properly filled, and the slip folded about the note or letter. Postage was thus collected in the form of prepayment. It is not known in what size and color these slips were issued, neither does history inform us whether they were gummed, a most indispensable requisite of our present stamp. Although this plan had simplified postal transactions, it was still in advance of the social conditions of those times, and was soon discarded (1676).

No further attempt was ventured until the beginning of this century, when private associations and local postal authorities revived the idea.

Thus, in 1812, a steamship company in Scotland issued a kind of letter and packet stamp.

In 1818 the kingdom of Sardinia appears to have introduced stamped papers on covers, for postal purposes.

* "Post paid the.....day of the month ofin the year 1653."

The first kind issued were stamped envelopes of a certain color; in 1820 they were embossed without colors.

In 1823 Count Gabriel de Treffenburg, in Sweden, tried to introduce the method of paying postage by stamped labels; but the project failed to meet with the appreciation it so well deserved.

About ten years later, a certain Chas. Knight, publisher in England, issued a pamphlet recommending the use of glutinous stamped labels, rendered adhesive by moisture. His plan was not then adopted.

In 1834, James Chalmers of Dundee, publisher, printer, and bookseller, issued a pamphlet on adhesive stamps. Specimens of stamps were exhibited on his own premises. The plan was submitted to Sir Rowland Hill, by whom it was taken up successfully in 1839. Later on, it was a matter of dispute and bitter controversy, which of the two, Chalmers or Hill, was to be considered the originator of the idea. Omitting the details of the controversy, we shall simply say that the plan of Chalmers would not have proved a success without the penny scheme of Rowland Hill. It is true, also, that Mr. Chalmer lacked the necessary means to carry out his project, and was obliged to see how Sir Hill reaped the fruits of his suggestion.

Rowland Hill was at this time in no way connected with the postal service. Still he had already considered measures which would remove the defects of the existing mail system, when an apparently insignificant occurrence led him to an active pursuit of his project. One day Hill sat with Coleridge the poet, in a village tavern, when a mail-carrier entered with a letter addressed to the waitress, for which he asked a shilling postage. The barmaid inspected the letter with attention, but soon burst

into tears and sobs, declaring that the missive contained long expected news from her brother, but that she could not afford to pay the postage and was therefore obliged to return the letter. Coleridge at once offered to satisfy the demands of the carrier, but the maid declined the offer most vigorously. Coleridge, notwithstanding, secured the letter. Hill's curiosity had been aroused by the queer conduct of the waitress, and after the departure of the mail carrier, he asked for the reason of her refusal. She then opened the letter, and, with a smile, drew forth a blank piece of paper, remarking that a preconcerted sign was to be found on the cover by which she was informed that her brother was faring well.

From the imperfect data of the London district Hill found by comparing the number of letters passing through the mails with the expenses incurred in their transit and delivery, that the charge for a single letter averaged eighty-four one-hundredths of a penny. The average cost of the Edinburgh mail gave a still lower proportion, viz: one-thirty-sixth penny. Hill correctly inferred, that to make the whole expense proportionate to the charge for postage, the latter must be made uniformly the same from each post-town to every other station in the kingdom, unless it could be shown how such a small sum as the one-thirty-sixth part of a penny was to be collected.

At this period the rate of postage actually imposed outside of the London district was 4d. to 1s. for any letter or parcel an ounce in weight, otherwise the overcharge was nearly 9d. This gave rise to many disorders. Taxation was in many cases excessive, communication was greatly checked, trade hampered; occasion was given for an illicit traffic in letters, a complicated system of accounts and frauds in their

settlement, violation of the sacredness of correspondence, letters being purposely opened to ascertain their contents.

The principal defects and shortcomings of the postal system of England prior to 1838 may be best learned from the report of a Committee appointed by the House of Commons to investigate the post-offices. Having stated the question under discussion and the course of inquiry pursued, the report proceeds as follows:

"The principal points which appear to your Committee to have been established in evidence are the following:

1. The exceedingly slow advance and occasionally retrograde movement of the post-office revenue during the last twenty years.

2. The fact of the charge of the postage exceeding the cost in a manifold proportion.

3. The fact of postage being evaded most extensively by all classes of society, and of correspondence being suppressed, more especially among the middle and working class of the people, and this in consequence . . . of the excessively high scale of taxation.

4. The fact . . . that whenever on former occasions large deductions in the rates have been made, this reduction has been followed by an extension of correspondence proportionate to the contraction of the rates, and as matters of inference from these facts we are of the opinion:

a. That the only remedies for the evils above stated are a reduction of the rates and the establishment of additional deliveries and more frequent dispatches of letters.

b. That, owing to the rapid extension of railroads, there is an urgent and daily increasing necessity for making such changes.

c. That any underrate reduction

in the rates would occasion loss to the revenue, without in any material degree diminishing the present amount of letters irregularly conveyed or giving rise to the growth of new correspondence.

d. That the principle of a low, uniform rate is just in itself and, when combined with prepayment and collections by means of stamps, would be exceedingly convenient and highly satisfactory to the public."

Already in the preceding year, Hill had published a pamphlet on "Post-Office Reform," in which he proposed to counteract these evils by enacting "that the charge for primary distribution, that is to say, the postage on all letters received in a post-town and delivered in the same or any other post-town of the British Isle,—shall be at the uniform rate of one penny for each $\frac{1}{2}$ ounce, all letters and other papers, whether single or multiple, forming one packet, and not weighing more than $\frac{1}{2}$ ounce, being charged one penny; and heavier, packets, to any convenient limit, . . . being charged an additional penny for each additional half-ounce."—It was further proposed to collect postage in advance by selling stamped labels which would include the postage.—(Hill, *Post Office Reform*, page. 27.)

The plan met with the hearty approval of the public in general, and the trading public in particular. The officers of the postal service, however, at once denounced it as a ridiculous and ruinous scheme. Lord Lichfield, then post-master, commenting upon it in the House of Lords, said: "Of all the wild and visionary schemes which I have ever heard of, it is the most extravagant!" (*Mirror of Parliament*. Debate of June 15, 1837.)

During the subsequent session of Parliament, petitions poured into both houses in favor of penny postage, which induced the chancellor of the exchequer

to introduce a bill to this effect. Despite the opposition of the postal officers, the measure was carried by a majority of 100, and became a law on Aug. 17, 1839. On Dec. 5, of the same year, the postage was reduced in the London district, and on Jan. 10, 1840, the penny rate came into operation throughout the United Kingdom. On May 6, postage-stamps were introduced.

Sir Rowland Hill himself was entrusted with the office of a treasurer. In that position he could recommend only the most indispensable measurers through the chancellor of the exchequer, who, as well as the rest of the officers of the post department, entertained the greatest mistrust. This unfavorable condition was aggravated by the fact that Hill's scheme had to be tested during a period of severe commercial depression. Although there was little hope of success at the outset, unexpected results were actually obtained. Within two years the amount of chargeable letters was nearly trebled; the illicit conveyance of letters was entirely suppressed, and the revenue obtained showed a gain of 60 per cent over the highest on record. In the face of such extraordinary and beneficial results, opposition was soon silenced, and, instead of being a failure, the plan proved to be a success upon which mankind may even at the present day congratulate the originator.—

With such struggles and such successes postage-stamps were permanently introduced on the stage of postal transactions. They served to remove many evils. Little did their defenders dream that in the future these stamps would constitute an effective means enabling christian charity to spread faith and civilization.

QUERIES AND ANSWERS.

For want of space Queries and Answers were omitted in this number.

FOUNDATION OF A CATHOLIC VILLAGE IN CONGO BY MEANS OF OLD POSTAGE-STAMPS.

COMMUNICATED TO THE STAMP-COLLECTOR.

Those among our readers who have become cooperators of the work of Old Postage-Stamps, will, no doubt, read with deep interest some details on the first christian village, Sin-Trudo, which owes its existence to it.

In the first days of this year, Rev. F. Cambier, who had been charged with the foundation of this new christian station, arrived on the spot appointed for its erection. It is a large piece of ground, granted by the government of the Free State, 200 acres in area, and four leagues distant from Lusambo on the banks of the river Lubi. Superintendent of the works and master builder were wanting; Rev. F. Cambier, who wasn't at his first trial, became both, nor could a better one be found. The circumstances were also most favorable. Kassongo, the native chief, instantly wished to have the new village founded in his territory. Consequently, Rev. F. Cambier set to work immediately and, notwithstanding the many obstacles he had to meet with from the chief who had asked for him, the building of the village made rapid progress.

The Very Rev. Van Aertselaer, superior general of the Congregation of the Immaculate Heart of Mary of Scheutlez-Brussels, just arrived in Belgium after a three years stay in Congo, writes as follows to the Central Committee of the Work; "When I left (Sin-Trudo) in May last, some buildings were finished, a good many acres already tilled, so as to spare the first inhabitants the unpleasantness and dangers of a first instalment. The proximity of the flourishing station of Luluabourg (which is only ten days journey distant) and the presence on the spot of Rev. F. Cambier have accomplished what seemed impossible. I have taken all the necessary dispositions that one of the two missionaries who are to be attached to this new foundation, be the Rev. F. Senden of the diocese of Liege, who has a particular interest in the good faring of the station."—"The foundation is laid," thus concludes the letter, "the zeal of the benefactors of the Work of Old Stamps, will, I fervently hope, do the rest."

Such is the effect of your efforts, benefactors, and in the same time the first reward of your zeal. Many black inhabitants of Africa owe you their redemption from the slavery of man and of Satan, and God, on this account, will certainly bless you a thousand-fold.

The Directing Committee of the Work, considering that the foundation of one christian village is but very little when 15,000,000 souls remain in the darkness of Paganism, and encouraged by its first success, has resolved to continue to collect old stamps for the foundation of new stations.

Benefactors, we rely on your zeal, which we know will never fail us, since God has shown that our Work is agreeable to Him.

We appeal especially to the charity of superiors of convents, schools, and other institutions, who by their situation are enabled to help us in a more particular way.

TO THE LITTLE STAMP-COLLECTOR

BY THEIR FRIEND.

"Suffer ye the little ones,
 Forbid them not to come to me;
 For unto such is heaven's kingdom."
 Words of Jesus, Child, to thee!

To every child these words must be the key-note to a great happiness. Spoken, as they were, to the little ones alone, mature manhood and old age can have no claim to their sweetness, unless they have retained a child-like spirit and simplicity of heart.

Reflect, dear little one, how fondly Jesus must have loved you, when, tired of preaching and speaking to the Apostles, He, nevertheless, was most willing to play with the children.

The story goes that Jesus one day was tired of the day's wearisome toil and sat Himself beneath the shadow of a well, in order to gain strength for the journey He was about to undertake. The sun was setting slowly in the western sky, and with a speedy gait the mothers were making their way home from the fields, where they also had toiled hard for the daily bread. These mothers, returning with their children, saw Jesus sitting on the road-side near the well. He seemed to them to be seated on a heav-

only throne, for the dying sun encircled His head, and all the beautiful ruby-light of the evening sky seemed to come from His beautiful face. Thus seated, with the Apostles at His side, He well might have impressed the mothers with His greatness and coming glory and the children with His beautiful face beaming with love; for mothers and children hastened to Jesus, to kiss His garments and to beg His blessing.

The Apostles were, at first, not willing to let the children interrupt the conversation, and to rob Jesus of His rest, but the words of Jesus made them blush with shame and from that time forth they never interfered when children were brought to Jesus.

Being assured of a hearty welcome, the little ones at once began to clamber up the knees of Jesus and beset him on all sides. On His knee, lips to lips, and heart to heart, the Fountain of Love receives and gives the greeting of innocence.

Mind you, dear little reader, Jesus did not ask for only one child, but He asked for all, and He did not wish the Apostles to forbid one of them to come to Him. Unto all His Sacred Heart is ever open for a fond embrace of love and innocence. One and all, with equal fondness the little ones are nestled in His arms. Black and white, red and yellow, all these children of men are the same to Him; for to Him their soul is whiter than snow and purer than the sun. His tender mercy is shared equally by all, and all are destined to be the children of His Love and Light.

Unto all the little ones His Father's Kingdom is to come.

He smiles lovingly upon the curly-head of the picaninny, who gamble all day long in the tropical sun of Africa, and fondly He embraces the cute and shy little boy or girl of China with their dangling cue. With great joy he gently strokes the golden and silvery tresses of the children with the rosy cheeks, and He tenderly caresses the plumb little features of the Indian.

We know that Jesus loves all children without exception, but some there are, whom He especially loves because they have done something to increase His love. They have given Him something in return for his love and smiles.

And what was this something? It was a little child they brought to Him which he should love, embrace and bless.

Do you wish to know how to bring other little ones to Jesus, little ones, who

might be only too willing to go to Jesus if someone should take them by the hand and bring them to Him? Why, just look, how simple it is to bring to Him millions of these children who but for you would never get to see Him.

These are the heathen children, those of China, Africa, India, and all other parts of the world and of all nations not yet having the light of the Gospel. Of such children there are over 300,000,000 in the world. How great a number! But, if of the 75,000-000 little Catholic children, each would bring only one to Jesus during his lifetime, then in ten years there would be none left of that great number that were not nestled in the arms of mercy. You could make it possible that they, like you, would sing songs of the Love of Jesus, and of the love of those children who have brought them to Him.

Now, will you not start at once to help us, little ones? you that are yet children?

Will you not do something for these many millions, so near to you but so far away from Jesus? Say, "Yes", and Jesus will believe you, He will love you for it the more, and your happiness in His Father's Kingdom will be the greater.

Then save your pennies, ask your mamas and papas for the stamps of their letters, and give these to the missionaries, that they will be able to bring all of these children to Jesus for you.

E. L. Q.

OUR HOPES.

With the Catholic Church the Negro is a man. Her teaching is, that through Christ there is established a brotherly bond between man and man, people and people.

Just as in the order of nature we have a common origin, so in the order of grace we have a like source and the same channels of salvation. The same divine banquet is offered to black and white. The same divine blessings of grace and eternal life belong to both. As St. Paul tells us, "For you are all children of God by faith in Jesus Christ, for as many of you as have been baptized in Christ, have put on Christ. There is

neither Jew nor Greek; there is neither bond nor free; there is neither male nor female." From these Christian principles it follows that there can be no slave save him who is in bondage of sin, for Leo X. declared, "Not the Christian religion only, but nature itself cries out against slavery." Our Christian advantages flow from our spiritual birth and adoption into the family of God. It is from truth that our dignity comes, not from color or blood.

From the beginning the Church has labored to carry out these principles. In writing to Philemon, St. Paul insists that they who have an intercommunion of faith should also have an intercommunion of charity. Christians vied with each other in manumitting their slaves, the Church itself had ordered it to be proposed to Christians as a proper legacy in their wills.

Bishops even, Ambrose, Augustine, Hilary, and countless others melted down the consecrated gold and silver, alienated the gifts and ornaments of their basilicas, in order to redeem slaves. Two orders were established in the Church for the redemption of slaves—the Orders of the Most Holy Trinity and of Our Lady of Mercy.

Furthermore, by restoring free labor, which had died out under Roman Caesarism and Roman slavery, the Church raised the dignity of the workman and struck at the same time the death-knell of slavery. After the rise of the negro slavery, in the fifteenth and sixteenth centuries, the Catholic Church applied her great principles of the natural unity of the human race and the same supernatural destiny to that infamous traffic. Urban VIII, Benedict XIV, and Gregory XVI. condemned it.

Wherever the Catholic Church has influence, there is no Negro Question. Brazil, by a stroke of the pen, emancipated her slaves, while the United

States waded through oceans of blood to emancipate them. Whatever misery afflicts Spanish America, the Catholic instinct of human equality has delivered it from race antagonisms. There is no Negro problem in the Catholic South America.

The Catholic Church forever restricts bondage to bodily service, the bondman being in her eyes a man, a moral being with a conscience of his own, which no master under any cloak may invade. For she has the one law for masters and slaves; one code of morality binds both; each is accountable for his own deeds before the just Judge. "God," says St. Augustine, "gave man dominion over the irrational creatures, but not over the rational." The Church, moreover, always insisted on the Christian marriage of the slave, thereby holding that he is a person and no chattel.

For she teaches that marriage is a free contract, into which none but persons can enter. Catholic theologians also hold that the ministers of marriage are the contracting parties, now, none but persons can be ministers of the sacrament. Hence in blessing the marriage of the Negro slaves the holy Church recognizes their manhood and eternal liberty.

It may be well, however, to emphasize the position of the Catholic Church still more. She asserts the unity of the race. The Negro, then, is of the race of Adam, created by the same God, redeemed by the same Saviour, and destined to the same Heaven, as the white man. In matters of morality she makes no distinction. The decalogue of Moses obliges blacks as well as whites; the precepts of Sunday worships, of Friday abstinence, of Lenten fast bind the blacks as strictly as they do the whites. For both races have the same baptismal, marriage, and burial services, the same doctrine, the same sacraments, the same

worship, the same communion, the same promises, the same privileges, the same hopes.

A pen-picture may describe the Negroes as numbering eight or nine millions, living in one section of our land, and that the least Catholic, just emerged from slavery, enjoying the franchise; learning how to read and write; two-thirds of them living on plantations; one and all made to feel a frightful ostracism, which descends so deep as to exclude them, in some places, from public conveyances; a people, one half of whom have no religion, and the other half professing only a shade of sentimental belief.

Yet there is a cheerful view to be taken. They are not rebels against public authority. They are law-abiding citizens. They love the worship of God; in their childish way they desire to love God; they long for and relish the supernatural; they willingly listen to the word of God; their hearts burn for the better gifts; they are hard working; patiently and forgivingly do they bear their wrongs.

It is related of Michael Angelo that going along the streets of Rome, he espied a rough, unhewn block of marble. "There is an angel hidden there," said he pointing to the stone. Having had it brought back to his studio, the immortal artist soon began to chip it, to hack it and to shape it, till finally there came forth from it the faultless angel in marble which his prophet eyes had seen in it.

A similar block of marble is the Negro; far harder to work upon than the Carrara lump of Michael Angelo, because the chisel must be applied to the human heart. And has the Negro a human heart? Is he a man? Yes, thank God, he is a man, with all the affections and longings, all the faculties and qualities of human kind. Behold,

then, it is his manhood that is the first ground of our hope.

The future of the Negro, therefore appears hopeful, for it rests principally on the great truth that the human race is one. There is one Lord, one God, one Father of all. From this we rise to the supernatural destiny of our common humanity: one Jesus Christ, one church, one life of probation, one Heaven, one Hell. The Negro has everything that makes a man, everything that makes a Christian. As the Negro passed out of slavery, it was the Catholic Church which could say to him with the apostle, in his new relation: "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba! Father!"

Yes, the human race, predestinated to Christian grace and so admirably recognized by the Church, is the foundation of our hopes. The Negro's heart, like the white man's, is essentially good. Here we have a foothold. Grace, we know, builds upon nature.

The manhood of the Negro race, moreover, is a truth of religion, and one which Leo XIII. has well insisted upon in his letter to the bishops of Brazil at the time of the emancipation of the slaves of that country. "It was sin" he writes, "which deserved the name of Slavery: it was not natural. From the first sin came all evils, and especially this perversity that there were men who, forgetful of the original brotherhood of the race, instead of seeking, as they would naturally have done, to promote natural kindness and mutual respect, following their evil desires, began to think of other men as their inferiors and to hold them as cattle, born to the yoke." And the argument which we hear so often in political agitation, and read so much in the public press, viz., that by nature the black man is in-

ferior, Leo XIII. declares an outrage on our common humanity.

REV. JOHN R. SLATTERY.

THE COLORED HARVEST.

THE CONVERSION OF THE NEGRO RACE.

THE Colored Harvest, which has been issued only a short time ago, is a beautifully illustrated sixteen page paper, filled with interesting matter, and is published for the benefit of St. Joseph's Seminary for the Negro Missions and its feeder, the Epiphany Apostolic College.

The paper gives us a clear idea of what the Catholic Church is doing and what it hopes to do for the Negro race, and when we remember how great a charity it is to help on such an apostolic work as the evangelization of our colored brethren, the twenty five cents a year asked for it will seem trifling indeed.

Let us say a word of the great need there is for missionary efforts among the Negroes. In the United States there are over five millions of unbaptized Negroes. Here is a people living and dying without once having the Truths of our Holy Faith propounded to them, who are pitifully ignorant of Our Lord's love for them, and to whom the names "Jesus, Mary and Joseph" are meaningless words. Our Faith was not given to us that we might wrap it carefully in a napkin and carry it in our bosoms, but that we might share it with our brethren, that we might bring it to every soul for whom Christ died.

Now here, right in our midst, are from eight to nine millions for whom He shed His precious blood, and to whom we owe the debt of the True Faith. Of course, we cannot all enter upon a missionary career, but we can all be missionaries in the sense that we may aid the spread of Truth. By our alms we can equip those who are called to leave home and friends and labor among this benighted people; gathering souls for the great harvest of Eternity.

The fact that St. Peter Claver baptized some three hundred thousand Negroes, shows that they are not averse to the teachings of Holy Church. All they need is missionaries, but how can missionaries go unless they be sent? And to the Catholic laity belongs the duty of sending them.

Prayers, too, are necessary for the success of this work. We know not how far one little ejaculation a day, may go towards freeing this people from their spiritual bondage.

All are requested to send for a sample copy of the Colored Harvest. Every subscriber is entitled to a blessed Medal of St. Joseph and the Sacred Heart.

Zelators are those who obtain twenty subscribers.

For a sample copy of the colored Harvest address:

Rev. J. R. Slattery,
St. Joseph's Seminary,
Baltimore, Md.

NOTICE.

This number of the STAMP-COLLECTOR is intended as a New Year Number. It was our modest endeavor to have it appear as such. We are distributing many thousand copies in hopes of greatly increasing our subscription list; we trust that our friends will assist us and secure at least a few new subscribers. A subscription blank accompanies this issue, and we hope that it will be filled out and returned with remittance. The STAMP-COLLECTOR is the only paper published exclusively in the interest of the work of collecting stamps for charitable purposes. Every number contains articles and notes of much interest to the members and friends of our Union. Its quarterly visits are well worth the nominal price of 25 cents a year. Now is the time to subscribe. Begin with this number; the names of all our members not on our subscription list, should be added. We wish every member to be a subscriber in order to become more and more interested in the noble work of aiding the poor missions, etc., in so simple a way. Send in your subscription at once, and ask others to subscribe; the poor missions, orphans, slaves, etc., will certainly be most grateful to you.

PRO-CATHEDRAL. DULUTH.

January 25, 1895.

The little children of St. Thomas school here in Duluth have collected the cancelled stamps which I send by express. They will continue to aid this good work with much pleasure and they will feel happy to be able to join in this way with the poor mission-

aries. Some of them expect to see a colored baby or two sent on for their contributions, but their teachers assure them that the St. Francis Xavier Union will send them some nice pictures as a reward for their collections.

I am sincerely yours in x,
James McGolrick.

The children send 18,900, stamps bound in packages of 100 each.

Always enclose a 2 ct. stamp when you ask for any information you expect to receive by letter; otherwise we can not furnish it. Persons neglecting to enclose a 2 ct. stamp will have to wait for the next issue of the STAMP-COLLECTOR. We feel obliged to take this step, because many questions are put repeatedly, although they have been answered on some former occasion. This is also a reason why all members of the Union should be subscribers of the STAMP-COLLECTOR.

The Excelsior Almanac of 1895 is beautifully illustrated, and contains highly interesting reading matter. It is the only German Almanac of its kind in the Northwest. The fact that it displays a high order of merit in its pages and the exceptional beauty of its illustrations, should draw to it the favorable notice of all our German-speaking Catholics. We wish it as big a circulation as it is possible for a publication of its kind to have. Address—Excelsior Publishing Co. L. Box 354 Milwaukee, Wis.

We are obliged to Joseph Flanner, 215 Grand Ave. Milwaukee, Wis. for the "American Cavalry," "Flying Sparks" and "Dancing Snow Flakes," three very popular compositions, by Edward Holst, a composer, very well known in Catholic circles. Persons selecting compositions for musical entertainments etc., will do well to order there. When doing so, mention the STAMP-COLLECTOR.

SECOND SEMI-ANNUAL REPORT

OF THE

ST. FRANCIS XAVIER UNION of STAMP-COLLECTORS.

WISCONSIN.

Rt. Rev. Mgr. A. Zelniger		Rev. Ig. A. Klein,.....	19931	Notre Dame Srs. (Wat.).....	1500
V. G.....	3017	" J. Hummel.....	2882	Ven. Sr. M. Alberta.....	19685
Very Rev. L. Conrad.....	1475	" E. F. Van Hootegen.....	83181	" " " Baptista.....	17840
" " J. Rainer.....	525	" F. Eustace, O. S. F.....	1337	" " " Dominica.....	200
Rev. A. Schinner.....	1903	" J. Boedecker.....	550	" " " Liboria.....	1000
Rev. J. Koester.....	250	Dominican Srs. (Racine).....	20000	St. Emil. Orphan Asylum.....	531
" A. J. Schemmel.....	2882	St. Francis Assisi Convent.....	35920	St. Clara's Academy.....	6180
" J. Salentine.....	24726	Srs. of Good Shepherd.....	4095	Holy Trinity School.....	2546
" F. X. Schneider.....	770	Notre Dame Srs. (Mil.).....	189000	St. Charles School.....	8776

St. Nicola's Hospital.....	212	Miss. F. Nussbaum.....	1100	Miss. M. Poehling.....	600
Hoffmann Bros.....	658	Mrs. D. ".....	1430	" T. ".....	600
Wiltzius & Co.....	4238	Miss. J. Botz.....	178	F. P. Weigand.....	431
Schumacher Bros. (prom.).....	6019	Mrs. A. Rueth.....	19	N. Coleman.....	4000
Kroeger Bros.....	1361	F. B. Habermann.....	37	M. A. La Count.....	7700
Cordes & Keogh.....	4800	Mrs. Cunningham.....	348	E. Bub.....	557
Excelsior Publishing Co.....	583	Miss. M. Deidrich.....	800	Miss. C. Singenberger.....	757
Jacob Franzen Co.....	497	" A. Batz.....	1095	G. Haensler.....	2000
Louis Bohne Co.....	883	" L. Jochem.....	637	J. ".....	600
H. H. Hackendahl Co.....	472	" A. Wolter.....	1115	J. ".....	600
R. Seidel Co.....	600	" M. A. Lamb.....	1115	J. Sylvester.....	1008
A. V. Wiskochil.....	163	Mrs. M. Windmaier.....	1875	J. M. Hoffmann.....	1500
Cordes & Treis.....	2175	Miss. L. Lochemes.....	100	E. Baurichter.....	950
Ziegler & Co.....	7557	" M. Hand.....	1036	Miss. M. Klein (prom.).....	2835
Vanderwarf & Koelsch.....	382	" C. Kohlstorf.....	10268	" C. Keiz.....	828
C. F. Schmid.....	1750	" H. Kronschnabel.....	600	J. Doyle.....	1057
N. Freimann.....	1039	" E. Hundt.....	900	L. Peters.....	420
E. P. Seelig.....	16220	" A. ".....	18900	J. Huehl.....	2500
G. Thiele.....	100	R. Lochemes.....	1950	P. Olinger (prom.).....	1100
J. B. Henken.....	150	Miss. I. Martin.....	511	Miss. M. Burbach.....	205
F. C. Kleser.....	500	" E. Brust.....	330	" G. Burbach.....	160
P. Schiedell.....	1900	N. ".....	60	MINNESOTA.	
Mrs. A. Farrell.....	1257	J. W. Day.....	3000	Rt. Rev. J. McGorlick, D. D.	
Miss A. Krenziger.....	3005	Mrs. J. Fitzgibbon.....	604	coll. by the children of St.	
J. M. Gruber.....	51046	" B. Spranger.....	6050	Thos. School.....	18900
Miss L. Dusold.....	203	J. Tries.....	600	Rev. A. J. Gerhard.....	2897
P. ".....	500	Miss. C. Boemer.....	255	" Pius Schmid.....	655
J. ".....	500	F. Moose.....	1255	" Meinulf O. S. B.....	1333
F. Amrhein.....	5600	B. McGrath.....	1010	" Ed. Glitner.....	846
Miss. G. Stencil.....	143	L. Serwe.....	600	Ven. Sr. M. Leonilla.....	2510
W. Saile.....	950	W. Freis.....	600	W. A. Schreiter.....	73
A. Fisher.....	300	Miss. A. K. Fries.....	600	H. J. Bauman.....	617
Mrs. Gilbert.....	1070	J. J. Bach.....	3100	Rev. J. B. Lambert.....	9698
Miss. R. Reinert.....	200	Miss. A. Wright.....	154	" F. Biebl.....	315
J. Moser.....	73	" A. M. Worsley.....	162	" C. Baberich.....	2552
Mrs. T. Thren.....	2702	" K. Biwer.....	755	" F. Baisch.....	1700
" J. Reinehr.....	1155	" E. Stuber.....	250	" L. Brey.....	50
Miss. C. Brasky.....	9600	" I. ".....	250	Miss. B. Baberich.....	1495
Miss. M. Bohlen.....	572	Mrs. J. Lange.....	1200	Mrs. C. Cummins.....	183
" A. L. Kastle.....	145	Miss. L. Stamberger.....	100	N. L. Dangan.....	431
A. Nixt.....	155	J. ".....	172	St. Haider.....	80
A. Kell.....	900	F. Gutting.....	150	Mrs. P. Hamm.....	1694
Miss. A. Schebelak.....	1576	Miss. C. Justin.....	122	Miss. B. Kerer.....	926
" M. Conner-ton.....	250	A. Ruhl.....	600	" M. Kruesel.....	175
Mrs. M. Keifer.....	1200	J. Fischer.....	1875	J. Oakes.....	303
Miss. I. Martin.....	511	Miss. L. Menger.....	400	M. Lang.....	503
W. Amen.....	1719	J. Kohl.....	400	F. Pofel.....	175
J. Franzen.....	37	A. Fries.....	200	Miss. A. Messerich.....	120
A. Retzen.....	124	O. Brosemer.....	200	J. A. Rupp.....	7510
H. Wassweiler.....	54	B. Schaefer.....	200	J. Schmitt.....	302
J. Hencl.....	338	L. Merten.....	200	H. J. Koempel.....	521
J. Hawz.....	304	B. Kratz.....	200	Miss. M. C. Yost.....	161
Mrs. L. J. Kohsow.....	680	A. Wild.....	200	Mrs. W. H. Richarty.....	600
Miss. M. Grintges.....	350	T. Schaefer.....	400	M. M. Mandl Jr.....	5654
" J. ".....	500	J. ".....	400	Miss. M. Mandl.....	5654
G. Schleicher.....	1968	C. ".....	200	Mrs. J. Fehn.....	222
Miss. R. ".....	762	G. Monro.....	788	M. P. Schiltz.....	1573
" A. Scheurell.....	211	H. J. Hausser.....	2000	P. Mohrbacher.....	1187
T. Boll.....	1800	J. Meyer.....	110	Miss. M. A. Wermeskirchen.....	1191
J. Thean.....	1400	Studnicka.....	4530	J. Petony.....	600
Miss. J. Boll.....	2120	W. Kotte.....	595	Miss. A. C. Absher.....	1588
" A. Kaiser.....	1744	Mrs. C. Lochemes.....	850	Miss. M. O'Shea.....	137
" L. Treder.....	433	Miss. L. ".....	850	Miss. A. O'Leary.....	137
Mrs. E. Gerstner.....	1876	" A. Schumacher.....	312	W. Stadtherr.....	1891
W. Tries.....	600	Mrs. Dr. Werner.....	9738	B. M. Unger.....	100
Miss. L. Zehnpennig.....	315	Miss. M. ".....	550	J. Indicke.....	532
" L. C. Gnaine.....	948	" H. ".....	300	Miss. K. Wallerich.....	32
Mrs. J. Lark.....	753	J. Zawodny.....	691	A. S. Kill.....	3300
" M. A. Burbank.....	1515	Miss. A. Schumell.....	600	Th. Abbrecht.....	2443
Miss. C. Lochemes.....	200	A. Kowalskye.....	840	D. Abbrecht.....	2225
W. Boll.....	100	J. Bachmeyer.....	107	F. Pietsan.....	344
Miss. K. Schwalbach.....	350	M. A. Garside.....	5000	Miss. I. Klein.....	2386
W. Ball.....	358	Miss. A. July.....	105	Miss. A. Pinger.....	100
Miss. H. Leutschinger.....	525	Mrs. M. Meuer.....	765	V. Shebat.....	2600
" C. Miller.....	800	H. Stein.....	74	A. Miller.....	2000
J. Heller.....	786	P. Ehr.....	375	W. Evers.....	345
L. W. Mihm.....	425	A. Graffe.....	312	Simon.....	345
Miss. K. Olinger.....	300	P. Buhmann.....	100	L. Berning.....	202
Mrs. K. Farlong.....	9297	E. Pettit.....	450	H. Diedrich.....	44
" K. Gray.....	2870	C. Pfeil.....	600	J. Hentsbovel.....	55
V. Amrhein.....	4900	A. ".....	600	Mrs. P. Smith.....	600
G. Bethke.....	11670	E. Langlin.....	600	F. X. Natz.....	1023
Miss. H. Collete.....	89	H. Lerne.....	600	Miss. K. Thera.....	1840
F. Czislki.....	71	Mrs. L. Melchior.....	1230	J. Thera.....	600
Miss. E. Goller.....	997	M. Green.....	272	J. Wagner.....	3400
L. Strasser.....	580	A. Puetzer.....	216	J. Thera.....	600
Miss. K. Zimmer.....	40	Miss. N. Markey.....	263	H. ".....	600
L. Lautz.....	277	A. D. Schinner.....	1035	F. ".....	600
E. Cooper.....	617	M. Monrean.....	340	E. ".....	600
Miss. I. Miller.....	2673	A. Scheiber.....	600	G. ".....	600
M. Pollard.....	100	E. Jungmann.....	356	G. ".....	600
M. K. Dworschack.....	36	L. Hahn.....	710	A. ".....	600
Miss. T. Olinger.....	100	Miss T. Reichardt.....	1186	C. Schoenebaum.....	600
F. Fountain.....	748	Mrs. M. J. Reynolds.....	600	H. ".....	600
Miss. K. Schweitzer.....	1500	Miss. M. Ditz.....	600	M. ".....	600
" M. Kemmeter.....	90	Mrs. M. Fries.....	1200	L. Maron.....	600

Miss. R. Reilly.....	1000	Miss. M. Gaul.....	160	Miss. K. L. Richtsneier.....	594
Miss. B. Nulsen.....	10256	B. Link.....	585	MISSOURI.	
" K. Grabuth.....	1200	K. Wallischeck.....	1580	Rev. J. F. Reuther.....	6443
J. Shaeven.....	567	Miss. L. Smydet.....	125	" E. Pruente.....	1155
H. A. Robinson.....	615	N. Siewert.....	100	" M. Ruppreecher (prom.)	7941
V. Korb.....	10	J. A. Chenn.....	3600	Alexian Bros. Hospital.....	400
Mrs. J. Hawthem.....	350	H. F. Finn.....	3007	New Ellenberg Abbey.....	585
" I. Hatten.....	425	B. Haine.....	107	Srs. of Ch. Charity.....	2484
Miss M. Hoban.....	10000	O. Baldnc.....	2632	" St. Joseph of Caron-	
" King.....	6450	Mrs. H. Erz.....	1240	delet.....	1033
" M. M. Bray.....	1142	Miss. M. Reilly.....	61	Srs. of The Precious Blood.	1000
" E. Weber.....	1635	M. Mackey.....	7000	Franciscan Convent.....	2950
" J. M. Braening.....	350	Miss. L. A. Leber.....	1865	Ven. Sr. M. P. Kilian.....	17912
Mrs. Austing.....	5000	Mrs. H. Ordng.....	1009	Sr. M. Seraphine.....	17912
" S. Zepf.....	207	J. Backfish.....	1375	Lorrette Academy.....	39150
Miss. M. Lally.....	9600	L. Stark.....	406	St. Saviours Academy Mar-	
A. Schmitt.....	1108	Miss. M. Rosch.....	6000	shal.....	4300
Miss E. Birnberger.....	1700	M. Smith.....	70	Catholic Book Store.....	2743
" M. O'Connell.....	25	Mrs. Watson.....	700	The Herald des Glaudens..	26754
" P. R. Leitz.....	1400	M. Kalehan.....	5000	Mrs. E. des Lauriel.....	1144
Mrs. S. Beck.....	600	M. Humphry.....	3000	M. Primm.....	600
" M. Bell.....	600	Mrs. Morain.....	4000	J. Backewell.....	600
J. T. Kelly.....	700	M. Kawenogh.....	2000	A. Churchill.....	600
P. Zumbahlen.....	529	Brousmann.....	4500	L. Gareschl.....	339
E. Derthoffer.....	45	Williams.....	10000	O.....	339
Mrs. I. G. Lahn.....	1286	Klutsch.....	15000	A. Backewell.....	339
J. Muecnghoff.....	500	Andrew.....	1000	J. Knagge.....	553
B. Schwertner.....	1256	T. Kenealy.....	1700	N. Backewell.....	339
P. J. Keekelsen.....	3000	A. Stephen.....	70	L. A. Siedekum.....	710
Miss. N. Limbert.....	50	Miss M. Humey.....	147	T. Stith.....	839
Mrs. I. Schwertner.....	668	" Sweeny.....	697	R. Backewell.....	839
V. Lippert.....	625	J. Heiland.....	68	F. Schmittker.....	170
V. Bast.....	607	A. Dollinger.....	10	Miss. T. O'Brien.....	4818
T. Mc Cart.....	1045	J. Krepmp.....	740	" L. Jansen.....	1128
J. Fully.....	00	R. Regt.....	183	M. Wipfler.....	258
C. Deoney.....	675	Mrs. J. Riechr.....	79	Mrs. M. E. Musgrave.....	1300
J. Breen.....	11193	IOWA.		S. Boland.....	314
C. A. Sound.....	630	Rev. J. B. Albers.....	2185	A.....	313
K. Huelsmann.....	1075	Franciscan Srs.....	600	M.....	313
B. Peckskamp.....	397	Ven. Sr. M. Clementine.....	2400	M. M. Schrader.....	2526
A. Quade.....	700	C. De Haan & Co.....	303	Miss. K. Pierce.....	572
B. C. Twenhoffel.....	1038	C. E. Mc Laughlin.....	157	" E. Schumacher.....	340
J. Windoffer.....	14482	J. Domayer.....	800	A. T. Tehan.....	177
K. Banerle.....	300	H. B. Guether.....	4400	Miss. M. Davis.....	900
F. Schrand.....	500	G. Harrington.....	675	B. O'Shaugnessy.....	727
C. Koepfer.....	500	P. Flemming (prom.).....	864	Miss. C. B. Lamb.....	1945
Miss. E. Tusner.....	1220	V. Mc Dermott.....	1007	E. Slevin.....	600
J. Legist.....	56	A. Doelin.....	175	J.....	600
J. Zimmermann.....	600	E. J. Hauser.....	2000	E.....	600
Miss. B. Trenkamp.....	8471	Miss. E. Studer.....	250	M.....	600
C. A. Staab.....	230	H. Hoefer.....	436	Miss. J. Graff.....	4100
F. Mooney.....	625	Miss. M. Welte.....	429	M. Thorhauer.....	1322
J. Allgeier.....	639	" N. Fitzsimmons.....	317	J. M. Tritz.....	571
B. Venemann.....	750	J. Hackl.....	488	J. Stevens.....	1270
ILLINOIS.		W. Rosen.....	2500	W. Kotte.....	580
Rev. A. Buchler.....	2716	V. Mahon.....	145	C. Schulte.....	3454
" I. Gey, O. S. F.....	3600	R. Crowl.....	645	W.....	1185
Bro. Odercus, O. S. F.....	158547	W. Keirman.....	35	J. Jobst.....	325
Benedictine Srs.....	2000	A. M. Hingsderger.....	300	M.....	264
Srs. of Ch. Carity.....	3042	M. F. Lorber.....	1393	F. Blaeser.....	433
" " Josephinum.....	16800	E. Demuth.....	382	E. Schulze.....	600
St. Mary's Hospital.....	10000	S. Steelp.....	188	Mrs. M. Krekeler.....	146
St. Joseph's Hospital.....	2521	M. Gross.....	198	" J. Schloemer.....	325
Mrs. M. Colfer.....	2500	T. Gabel.....	160	Miss. M. Hauser.....	125
" W. M. Marray.....	215	R. Meyer.....	114	G. Hottenrot.....	350
N. Scheuerbricker.....	695	K.....	100	MARYLAND.	
P. Mayer.....	506	M. Wentz.....	60	Rev. J. R. Slattery.....	5800
F. Kessler.....	2124	A.....	60	Srs. of Notre Dame.....	10000
Cunningham & Co. (Ins.		B. Holschlag.....	147	Oblate Srs. of Providence.....	950
Agts.).....	672	T. Laures.....	75	Students of St. Jos. Sem.....	3450
Koenig Medicine Co.....	2582	E. Feuling.....	62	Mission Helpers.....	25000
L. Loeb & Co.....	386	Miss. H. Feuling.....	55	St. Mary's Sem.....	400
Franciscan Remedy Co.....	572	O. Schuetz.....	75	Kreuzer Bros.....	3497
A. Baetner.....	152	W. Hoffmann.....	60	H. Kopp.....	230
J. Byrne.....	600	C. Gill.....	86	J. Dorsch.....	2578
M. Corcoran.....	850	B. Geerts.....	130	Miss. Riordan.....	600
M. Mc Grath.....	2269	J. Nargang.....	124	G. Dorsch.....	753
Miss. B. Peffer.....	74	C. Schuetz.....	75	Mr. & Mrs. Riordan.....	1377
" R. Waller.....	1533	E. Delsing.....	52	Mrs. A. Brady.....	688
M. Shea.....	100	C. Schuetz.....	129	Miss. B.....	973
M. J. White.....	4315	J. O'Neil.....	705	E. L. Quade (prom.).....	4605
B. H. Heilmann.....	770	Miss. M. Schecher.....	440	Miss. A. Farrell.....	1600
A. Brvfeld.....	481	J. Helling.....	400	Mrs. J. Endres.....	3276
Miss. E. Mende.....	4400	S. Kottenstetter.....	500	R. Knott.....	1700
M. F. Stack.....	275	W. Kern.....	600	J. Heidelberger.....	2158
A. Mowen.....	200	M. Nelle.....	450	D. Vorndicke.....	52
S. F. Sutton.....	300	F. Wilkin.....	700	F. Snebker.....	52
Mrs. F. L. Gould.....	310	H. Heying.....	350	A. Morgan.....	53
" L. Gieseke.....	310	G. Rump.....	700	A. Ochs.....	1668
A. C. Sconlan.....	578	H. Schroeder.....	600	M. E. Jirdinston.....	200
Mrs. Mc Nulty.....	113	H. J.....	150	" A.....	200
Miss. M. Midden.....	4513	B. H. Rosen.....	300	" Schlafer.....	38
" R.....	4578	Mrs. L. Saur.....	260	" Menefee.....	151
J. Bogenschuetz.....	400	Miss. M. Widben.....	50	" Kinsley.....	2581
K. Sweeny.....	703	Mrs. M. Scifer.....	600	H. T. Klostermann.....	118
B. D. Holladay.....	6894	" E. Huns.....	1200		

F. Harkness.....	2000	Mrs. A. Hutzler.....	521	Mrs. M. Sullivan.....	60
Miss. H. S. Toole.....	1143	H. Walther.....	100	A. Schwager.....	256
F. J. Schmitt.....	100	Miss. R. Carle.....	8194	B. M. Bowers.....	91
Miss. T. Weber.....	350	Mrs. H. J. Ludwig.....	50	J. Wiesner.....	90
C. Dewer.....	744	L. L. Lane.....	161	J. Stepanek.....	331
T. Brady.....	745	Mrs. J. Wagner.....	571	Miss. M. P. Frhacaer.....	600
H. Riordan.....	755	J. M. Rovia.....	0143	J. B. Maus.....	79
Miss. M. Riordan.....	744	Ch. Kossbiel.....	4250	A. Smrash.....	197
" A. ".....	744	B. Sheridan.....	8803	Miss. N. Quinn.....	6758
" A. ".....	744	WASHINGTON.			
" N. ".....	744	Rev. J. Studnicka.....	550	Rev. E. Weigl.....	173
" A. Mc Grath.....	506	T. Rott.....	800	Con. de Notre Dame.....	30900
M. Kromeke.....	1800	Mrs. Adderley.....	1680	Ven. Sr. St. Tharsilla.....	4441
L. Baumgart.....	2950	Mr. & Mrs. Bottiger.....	55	Mrs. P. McCarthy.....	2014
O. Dorsch.....	554	A. Mc Hugh.....	229	V.....	750
B. Gallagher.....	700	A. Guske.....	50	Mrs. J. O'Donohoe.....	700
Clark.....	1850	Mrs. J. Bottiger.....	200	M. Murphy.....	600
T. Staff.....	100	" " Mc Mackin.....	214	K.....	600
J. J. Collins.....	750	E. R.....	160	M. Kearney.....	509
Miss. F. Jenkins.....	13	Miss. D. Steier.....	105	M. Cunn.....	600
Mrs. C. Thomas.....	637	M. J. Mc Hugh.....	131	FLORIDA.	
" Cox.....	75	NORTH DAKOTA.		Srs. of St. Joseph.....	10033
Miss. Frohlinger.....	524	G. Riedhammer.....	295	Miss. M. Barthle.....	3453
C. Koepler.....	500	Miss. M. Irmen.....	195	A. S. Martin.....	1107
J. Moran.....	72	Mrs. M. Haag.....	209	VERMONT.	
C. Schields.....	95	M. Flozy.....	60	C. Reipold.....	421
A. Becker.....	1002	F. C. Fischer.....	335	T. Boach.....	1104
C. Abell.....	582	A. Vetsch.....	67	P. Bushell.....	1012
K. Aner.....	561	J. Fischer.....	208	DELAWARE.	
G. Campell.....	624	B. Jochim.....	2708	Benedictine Srs.....	663
L. O'Neil (prom).....	1444	CONNETICUT.		Miss. M. E. Miller.....	1772
Miss. M. Braag (prom).....	1800	J. Esser.....	1251	LOUISIANA.	
Miss. Mirschberger.....	1611	Miss. M. E. Mc Mahon.....	605	A. A. Mc Nally.....	8529
MICHIGAN.		" K. Kane.....	768	A. Mc Gloin.....	436
Capuchin Fathers.....	15712	" M. Mulcakey.....	300	NEW HAMPSHIRE.	
Srs. of Ch. Charity (W.).....	5062	R. Sprokne.....	435	A. Reiter.....	1000
" " " (I.).....	5853	Cath. A. Hayden.....	1131	H. Kossbiel.....	635
" " " Bay City.....	452	C. F. Brogen.....	1958	OREGON.	
Ven. Sr. M. Berchmans.....	3500	L. L. Smith.....	600	Mt. Angel Monastery.....	2021
St. Mary's Hospital.....	2008	M. E. Rogan.....	354	A Reader of the Sentinel.....	2920
American Cath. Tribune.....	112	NEBRASKA.		RHODE ISLAND.	
Miss. J. Kramer.....	824	J. J. Klinge.....	1478	P. J. Brannon.....	2933
A. Hammel.....	570	S. Kuhl.....	154	R. M. Geraghty.....	1253
C. Dermellan (prom.).....	500	H. A. Erz.....	4493	WEST VIRGINIA.	
B. C.....	500	M. Fries.....	2900	St. Joseph's Convent.....	48518
A. Hoffmann.....	464	Miss. J. Goreczka.....	100	Miss. M. Wayman.....	511
D. Wurges.....	148	COLORADO.		ARKANSAS.	
R. Hogrebe.....	320	Rev. A. Gietl, C. P. P. S.....	600	Srs. of Mercy.....	17671
A. M. Grassbuesh.....	375	J. Beal.....	75	St. Scholastica's Con.....	2237
L. J. Brodewolf.....	645	R. Martin.....	314	VIRGINIA.	
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Miss. M. Hackemiller.....	1038	Mrs. L. Whigman.....	1125	UNKNOWN.....	35759
" E. Leahy.....	100	Miss. A. Mc Shane.....	484	Amount.....	2604948
Mrs. M. Ryan.....	100	J. H. Mc Laughling.....	2019	Am't of I. Semi-Annual	
Miss. B. Deoylder.....	100	J. C. Cortiss.....	1240	Report.....	3416172
" A. Morgan.....	100	Miss. R. Brooks.....	2579	Total Amount.....	6040020
" B.....	100	Mrs. E. M. Blonnt.....	147	Other sources from which	
" A. H. Rock.....	5239	Miss. N. F. Sullivan.....	238	the indigent missions	
INDIANA.		" K. Mc Laughlin.....	253	have received great sup-	
F. W. Sneeberger.....	1550	Mrs. G. L. Young.....	11140	ply during the past year	
M. A. Laurence.....	2187	M. E. Doyle.....	50	are:	
Miss. R. Borgman.....	283	Miss. M. Lynskey.....	600	The Holy Cross Fathers,	
M. C. Clever.....	100	KANSAS.		Notre Dame, Ind., who	
F. W. Harnishfeger.....	10232	Rt. Rev. I. Wolf, O. S. B.....	3000	collected about.....	2500000
A. Kammer.....	2843	St. Benedict's College.....	3000	The Holy Child-Hood.....	1200000
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P. Busenleahner.....	150	A. Gice.....	1144	Pa.....	900000
L. B. Kinsman.....	461	J. C. Schärpf.....	774	Mr. Carroll, Brooklyn,	
E. Ball.....	600	C. P. Wunderlick.....	217	N. Y.....	800000
SOUTH DAKOTA.		J. Mund.....	1668	Annual Total.....	11440020
M. Bohan.....	540	M. Gorge.....	125	N. B. Mr. J. Strauss, Buffalo,	
J. Lyons.....	836	P. Fischcach.....	118	N. Y. collected 83101 through	
W. Scanlen.....	300	J. Bestger.....	118	the members of his club, which	
E. M.....	129	M. Hein.....	118	are contained in our Report	
Mrs. Mc Master.....	118	Miss. M. Mueller.....	118		
" S. Reck.....	422	J. Fischer.....	118		
N. Erschens.....	100	C.....	118		
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TEXAS.		G. A. Erbacher.....	300		
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VOL. I.

ST. FRANCIS, WIS., MAY, 1895.

NO. 4



ST. FRANCIS ASSISI CONVENT.

TWO PROSPEROUS INSTITUTIONS.

We have thought fit to give to those of our readers that know of St. Francis only through the columns of this magazine a view of the two institutions within whose walls the magazine takes shape.

The first view shows the mother-house of the Sisters of the Third Order of St. Francis, the

headquarters of the St. Francis Union. The foundation of this community dates back to days when the Indian was a familiar visitor, and the present St. Francis bore the Indian name Nojoshing. The new chapel, whose spire towers above the building, is nearing completion; about \$35,000 will be expended in completing and decorating it. When finished, it will be of unusual architectural correctness and beauty. The Sisters are looking forward with eagerness to the day on which their chapel will be consecrated by the Most Rev. F. X. Katzer, Archbishop of Milwaukee.

The second view shows the St. Aemilianus Orphan Asylum, several rods south of the Convent. An unassuming frame house, erected in 1854, was the beginning of the cluster of buildings that now form the commodious asylum. Since its establishment in St. Francis it was under the direction and care of the Sisters. The new wing, which is the foremost on our view, was completed in January last, entailing an expense of \$25,000. To occupy the orphan boys profitably, to prepare them for life,

and render them fit to make a respectable livelihood, the plan of training them in the various trades was adopted. Some months since, a beginning was made with the printing department. The work of the orphan boys in that department has received



ST. AEMILIANUS ORPHAN ASYLUM

much laudatory comment, and our magazine, which is entirely their work, proves that the praise is well merited.

FRUITS AND FLOWERS ON THE
TREE OF CATHOLIC INDIAN
EDUCATION.

A GLIMPSE AT CATHOLIC-MISSION
SCHOOL WORK.

In this age of moil and toil no labor perhaps captivates more attention or absorbs a larger proportion of the energies of mankind than education.

Countless schools arise to view, not only in our crowded cities, but also in less populous villages and hamlets. Nay, even in deserted byroads the modest school-house smiles its cheery greeting, stretching athwart the land "the nerve-wires of intelligence."

"Beside yon straggling fence that
skirts the way
With blossomed furze unprofitably
gay."

Next to the church and second to it alone, the village school-house rises, mother to noble deeds and noble thoughts, dear to simple hearts, vocal and most sacred with the charm of association.

No artisan or laborer, no clerk or financier, but education spurs him on. Now, if this wish of lifting up be ceaselessly going on elsewhere, it is pushing forward also with prodigious activity in the Rocky Mt. Indian Missions.

The education of the Indian is a subject that is much talked of and much misunderstood by such as devote to it merely speculative attention. "Expertus potest dicere." An unprofitable waste of time and energy, men call it—for the blanket, they say, holds fascinations dearer to the Indian heart than hearth or hook.

Would that you might come with me, O theorizer, into one of our schools. See this well-written letter. Would you not say it is the teacher's? And read the firmness with which our sixteen-year old Watzinithas refuses the hand of the high-chief's son and a lucrative position in the government school. "I am not yet sufficiently satisfied with my education. I want to go on with my studies. I want to grow firmer and stronger in the practice of my religious principles. I refuse the position and the marriage you offer me. I absolutely refuse to go."

Not to the site of some fanciful romance, where poverty and pride are interwoven about the ideal creation, the "Indian Maiden," not to the scenes of money-making Indian education, where empty philanthropy reigns and hides corruption and incapacity in high-sounding phrases and all the pomp that money brings:—no, follow me into a Catholic Indian mission, to St. Peter's in North-Western Montana. Look with the modest steady eye of Catholic charity upon the tree of Catholic Indian education, and see if there be growing there blossoms worth your culling. There are some that love the realities of life with their hard practical import, they want to see the outcome of the charities to which they offer help; others again have the gift of imparting grace and beauty to all they do, seeking rather the amenities of life; but for both there may be pleasure and profit in this brief visit.

Eleven years ago, the Ursuline Nuns came from Toledo, Ohio, to open a school for the Cheyenne Indians of Montana, who were then giving the Government much trouble. Soon they branched out elsewhere, and in October 1884, they opened their novitiate and motherhouse at St. Peter's Mission, in Montana, sixty miles North of Helena.

Let us enter this Mission and view the school, where 150 girls are now receiving Catholic education.

This mission consists of a church, a series of old log cabins, a stately Jesuit college, a post-office, to the East of Mission Creek; and to the West, the novitiate and mother-house of the Ursuline Nuns.

Mission Creek takes its rise in one of the grandest canyons of Montana, flanked by two rugged peaks "Turada" and "Damiani," and rivalling in grandeur the pictured scenes of Colorado and California. Continuing the circle northward, the "Pommel," "Saddle Back" greet one's view; then "Skull Butte," "Black Butte," "Square Butte," "Fish Back," "Mt. St. Nesuda," "Rack St. Amadeus," and finally, "Mary Magdalen Rack," closes in the circle, bringing us again to the canyon's mouth. Thus we see this mission an aerie 4000 feet above the level of the sea, lying amid the rugged peaks that rise some two or three hundred feet above it still; "Damiani" perpetually frowning in pine and snow, whilst the "Square" alternately scowls and smiles, mid chasing clouds or accumulated sunshine—the mission barometer foretelling the future of the day.

This valley, formerly the battleground of Black-feet and Flat-heads, is now alive to school-room bustle alone.

Here the girls have been withdrawn from the camps; they have been washed and combed and rid of the vermin, and made acquainted with the whiteman's clothing and the whiteman's mode of cleanliness. They are seated in the school-room. Follow me. We are in the lowest class, the Kindergarten. The children are making the alphabet on their slates, the studious ones absorbed in the cabalistic labor, the others troubling with many a little whisper and covert criticism. Frequently Sister is

called away to listen to some tale of woeful misdeed from "Big Eyes" or "Aeschmaki."

And when the slates are filled, the motion songs are the order of the day, that make every kindergarten glow with the sweet smiles and innocent ways of childhood. Our little children are not behind the white in the art of winning—nay, we think them far ahead—these little "banditti."

Next we climb the rude unfinished stairway to the higher school, where the wonders of the chart are unfolding before little people that had almost as lief be running about the prairies and catching the swift little mice and counting the rattles of some cast-off skin. But soon the sense of novelty has captivated the little listeners too, and they are becoming enamored of the slate with all its possibilities, the Reader with its pictures and stories. In this class the children mount up through the chart and primer to the Second Reader. We have heard them work riddles in addition and subtraction, and seen them write with grace and firmness. Not a sound from the wailing canyon, not a pulse of the moaning wind, but the child can rightly interpret. With something like a "sixth sense," she glances about, pricks up her little ears, and makes revelations of which we would long remain in ignorance. If she is suffering under the sting of what she deems injustice, she will rise up, jump out of the window, and run for miles in the coldest wintriest weather, even in the darkest night. Poor little toy of long inherited reasonless passion!

In the highest room at St. Peter's mission, the children have learned to read well in the Sixth Reader. They are advanced in geography and grammar, and work nicely through the arithmetic. These girls range in age from 10 to 14 and 16, have been some

years at the mission, and whilst persuing their school task, also, by systematic management of time and energy, see to the baking and dairy work, whilst they assist in washing and cooking throughout the household and 'mid the mountainous accumulations of the sewing room. Nowhere, perhaps, is the visitor to St. Peter's Mission more delighted than in the sewing-room, when all the girls are at work, fifteen of the largest running the machines with deft and adroit fingers, smiling at the even beat of the needle, and the swelling buzz of work kindles their emulation. Of course, all this labor requires direction and constant devotion; but when God wants the work accomplished, He fashions souls that can do it.

And now, with our hands full of labor, we wold turn to the generous. This bitter winter that has past over our prairies still lingers in our mountains. We still live and hope, yet perforce appeal to you to help us continue our labor of love. We lived eight years in untenantable hovels. Now, by charity's help, we are moved into an unfinished stone house; for stone is more abundant than wood; it does not let in the snow and rain, as our cabins did, but it does, from being unfinished, let in the cold. We have seen the weather 15 degrees, below zero in our kitchen whilst the fire crackled in the stove. Our stairways, floors, doors are rough boards, our windows and doors are without a casements. Northwestern Montana is very cold, and St Peter's valley is the windiest spot on earth. This is the mother house for nine missions which the Ursuline nuns conduct under the direction of the Rev. Jesuit Fathers in the various Indian reservations of Montana. It shelters 150 Indian girls, for 90 of whom the Government gives some help, but for the support of the 60 over and above, and for the sup-

port of all these poor children, the Ursulines find themselves constrained to appeal to public charity, as well as for the means to complete their buildings. Every little will be helpful, most welcome. We pray that this little gleam of charity, like a fragrant sun-beam, coming we know not whence, albeit from Heaven, may penetrate the many honorable and happy households which this messenger will visit and play about the hearts and hearths of the very kind readers of the Stamp-Collector.

We pray that these words may linger about their hearts, make music in their ears, until they bring about the harmony of helpfulness to our poor suffering home. This do we entreat in the mighty name of Jesus, begging the blessings of peace and plenty for them in exchange four times a day; and at their visit to the Blessed Sacrament the Indian girls pray for the intentions of their helpers, sending up to the throne of God that mighty wave of intercession that God does not, can not, withstand.

Help in any form will be most gladly received by the Mother Superior, Ursuline Convent, St. Peter P. O., via Cascade, Montana. Offerings in money can be sent by registered letter or Postal Money Order to St. Peter P. O., or by check on any of the local banks.

Address all communications to Rev. Mother Superior, Ursuline Convent, St. Peter, Montana.

Early in the sixteenth century the "Corrieri di Venezia" was established in Veneci which was the beginning of the Italian postal system. The whole history of development of this is one of the most interesting chapters in postal history, and as is well known the issue of stamped paper for free transmission through the mails by Sardina in 1818 was almost the last act that paved the way for the final introduction of Sir Rowland Hill's stamps and their ultimate adoption by all civilized nations.

THE ORPHAN OF MONTENEGRO.

Montenegro is a small picturesque and wild country in the western part of Turkey, with mountains covered with snow, and narrow valleys abounding in trees and huge rocks, in goats, and highwaymen. But what completely distinguishes this tract of land from the neighboring regions is the warlike character of its inhabitants, who are constantly in arms, always ready to die in defence of their liberty. Impetuous, unsubdued, and fighters as they are, they render themselves justice, and often revenge the least injury, in a most ferocious manner.

It was a month since, when I was boarding at a farmer's and I witnessed the following drama. Whilst working in my little room one afternoon, the noise of a quarrel outside led me to see what was the matter.

A score of warriors were arguing with animosity before the house, and a man whom I recognized to be he whose hospitality I enjoyed, lay, his brains crushed, on the cold grass.

His wife, pale and covered with blood, stood before him. With the manly courage of her race, she choked the cries of despair, and extending her hand, by a gesture at the same time full of authority and of supplication, she pointed out the corpse to her son, hardly twelve years old: "Swear, Marco," she said, "swear that you will pursue the assassin. You already know the ancient customs of the nation; the right of punishing is yours!"

And before pronouncing the terrible "vendetta," an oath of death from which nothing can release a Montenegro even at the present day,—that poor little creature begged his friends that were present to help him at once in the pursuit of the murderer.

"You are ignorant of the fact," replied a chief, "that Christmas Eve is the only day of the year on which retaliation is forbidden."—"Allright!" replied Marco, proudly lifting his head, "the future is mine.....I shall grow up, I shall wait till I have the arm and strength of a man.....Let no one touch the guilty one, I shall reserve him for myself!"

With a rapid movement he grasped the victim's dagger, dipped it in his father's blood, and waved it towards the Black Mountains, which the setting sun dyed with its last rays.

Marco's father had fallen a victim in one of those quarrels so frequent in that wild region. There was only a question of a bit of land: still, with such an irascible character as that of the Montenegrans, there is no such a thing as a childish dispute. One of the two overcome by anger, struck the other.... then frightened at his deed, he fled to some inaccessible retreat.

I liked Marco. To draw him away from so inauspicious a place, I suggested to his mother the idea of taking him with me on my journeys, and the unfortunate mother, already wounded to the heart, finally consented after some hesitation. She thought after all that she had a very hard life, that her bread was pretty brown, her cabin quite gloomy, and that Marco, desirous of liberty and adventure, would make a fine trip over the blue sea and would return the following spring.

We left the coast on Christmas, at day-break. Three months afterwards, Marco's mother died, and the poor boy remained alone in this wide world.

"Do not send me back, uncle Yves," he whispered, crying.—

"Stay here," I replied, "you will become a French sailor."

Having agreed to the understanding, we travelled twice around the

world; those six years passed away as a dream; when stopping at Scrutari, a short distance south of Montenegro, Marco asked me to be allowed to see his native land once more. It was winter. The cottages were just as deserted and the roads as bad as when I was first there.

"What a fancy to have brought me here, Marco," I pleasantly remarked when, amidst the fog, we entered the village.

"Nothing wears out the remembrance of the native soil," he said gravely. "Now I have a duty to perform."—"A duty! What duty?..... Not the vendetta, that revengeful oath, is it? What! you have not yet forgotten that folly?"—"No! certainly not!"—"You are talking nonsense!..... It is foolishness, madness," I cried out with anger..... "That eternal spite, at the very best, is only good for your country-men, savages, ignorant beings; but you, Marco, you that I have brought up, instructed....."—"Silence!" he said, interrupting me, "'tis here!" And he pointed out to a large, neat dwelling whence were heard the melodious strains of a guitar.

Protected by a curtain of juniper-trees, we could approach the low windows and see the interior of the room.

"Look," said Marco bitterly, "here is my father's murderer. He has prospered, has a family, his children surround him, his grand-children are playing at his feet..... He is rich, peaceful, honored perhaps!.... And I, what is left of me? Neither parents, nor home, nor country.... Ah!" he repeated with a sudden rage, as if the blood of his ancestors had protested against his prolonged patience, "it is now my turn to murder, my turn to make others weep!"

He then paused a moment.

Someone whose features we did not recognize was ordering silence and speaking aloud in the room.

"My friends," said a voice in that language so melodious and sonorous, "before beginning our amusements, we must pray..... pray for a culprit whose name I must not mention, pray for a departed soul whom you did not know, pray also for a poor orphan."

A violent thrill passed through my companion's frame. Meanwhile, a national air was played on the guitar in a low, solemn tone, the women inclined their heads, and all present, in one voice, pronounced the name of Marco and his father.

This tribute to the past being paid, the children rushed towards a door, which suddenly opening, allowed us to see the traditional Christmas-tree, decorated with ribbons and lit up with an abundance of small candles.

At this aspect, Marco stepped back with a suffocating cry. Then yielding to I know not what infernal suggestion, he pounced into the room and was in the midst of his enemies before I could prevent him or even suspect his purpose.

On seeing this, an old man sunk on his chair, and a few men looked for their arms. His arms folded, his looks glowing with fever, Marco, filled with pride and audacity, slowly advanced towards the murderer. The latter, with supreme effort, straightened up and stammering said: "It is justice! I knew well that, for a Montenegro there is nothing beyond the 'vendetta'."—"You are mistaken," Marco mildly replied, "there is something loftier and more excellent than revenge."—"What then?"—"It is pardon! Get up, I came to make you expiate a crime, but it is Christmas tomorrow, and Christmas forgives you!"

M. DE BESSERAY.

By permission from the French publication: "Semaine Religieuse du diocèse de Liege," Belgium,
through the kindness of
Rev. Wm. Simonon.

A WORD WITH OUR FRIENDS.

If to-day we address you in a special manner, it is only in behalf of thousand, nay millions of wretched beings, who are still ignorant and destitute of the light of Christianity. It is in behalf of the poor heathens, many of whom could be redeemed from the slavery of the devil, if only all our members would take an earnest and active part in the noble crusade of the St. Francis Union of Stamp-Collectors. If many remain in the darkness of paganism, whose fault is it? If others who have at a time embraced Christianity, now fall fast back into the practices of their old heathen rites, who is responsible for the abomination which disgrace the Christian name? Christ died for all—for the Indian, the African, the Chinese, as well as for the European, who have recognized this fact. Have we come up to the duty we owe our less favored brother? And when we find him lying in helpless misery, bruised and beaten, will we take him up, carry him to an inn, and like the good Samaritan pour oil into his wounds? or will we pass and leave him lie by the way-side as if his Heavenly Father was not ours also? Woe to us at the judgement seat of God, if we have not done as the good Samaritan did. Christ will say: "I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was naked, and you clothed me not; sick, and you did not visit me." And the answer will come to you as distinctly and definitely as to the astonished culprit who could not see Christ in the person of the poor and needy. "Amen I say to you, as you did not do it to one of these least ones, you did not do it to me."

Yes, dear friends, He who died to

redeem us all, will surely hold us accountable, unless we make reparation as far as we are able, for the wrong done to these neglected creatures, in whose behalf our Mother, the Church, is continually and tenderly pleading. Come then, we entreat in the bowels of Christ's mercy,—in the name of Him, who for your sake and for the sake of those for whom we are pleading, hung on the cross, come to the aid of those devoted missionaries who are doing what they can to save this people worthy of a better fate. Friends, remember the abundant graces poured centuries ago on your own ancestors. For, what else are these brave missionaries doing, but just what St. Boniface did in Germany, St. Patrick for Ireland, our glorious patron, St. Francis Xavier, for the savage tribes of India, and St. Francis of Sales, the gentle apostle of the Swiss, for the tens of thousands, whom he rescued from the enemy of souls.

Friends, a glorious work is the work of the missionaries, and especially glorious in heathen lands. If then your conscience bids you to take up the good cause for which the St. Francis Union is so zealously laboring, harden not your hearts, turn not a deaf ear to the voice pleading within you for your destitute brethren. Take in hand at once the work; arise and shake off the slothfulness of the past and let your charity respond in full measure to this earnest appeal for help. Every person, whether young or old, poor or rich, well or ill can, lend us a helping hand and thus participate in a true apostolic missionary work.

The St. Francis Union collected about ten million stamps during the first year of its existence. Let every member and friend resolve to-day that the number of collected stamps at the end of the second year be not only ten



millions, but fifteen, nay twenty millions if possible.

As insignificant as our work may seem, we can assure you that if we work in harmony and with zeal, we must achieve a grand success. Let every member of the Union consider himself a part of it, let him be fully interested in it, let him do all in his power to gain new members, and let each one strive to have the largest number of stamps placed to his credit, and success will be ours. The rich results of your generosity you may not live to see. Leave that to God. The just man lives by faith, and he knows that if in loving kindness to the poor he casts his bread upon the waters, it will come back to him not in the shape of human praise, but in the fulness of divine mercy, which will not be wanting to him in that important hour when he will stand most in need of it. Strive, therefore, dear friends, to make our work in behalf of the poor missions a true success. Do all you can to interest others in the work and circulate THE "STAMP-COLLECTOR" amongst relatives, friends, acquaintances, and neighbors. The subscription price is only twenty-five cents. It is certainly small enough, and therefore every person has a chance to share in the labors and merits of the Union.

HOW POSTAGE STAMPS ARE MADE.

The design of the stamp is engraved on steel; and, in the printing, plates are used on which two hundred stamps have been engraved. Two men are kept busy at work covering these with colored inks, and passing them to a man and a girl, who are equally busy printing them with large rolling hand-presses. Three of these little squads are

employed all the time. After the small sheets of paper, containing two hundred printed stamps, have been dried, they are sent into another room and gummed. The gum used for this purpose is a peculiar composition, made of the powder of dried potatoes and other vegetables, mixed with water. After having been again dried, this time on little racks fanned by steam-power for about an hour, they are put between sheets of paste-board, and pressed in hydraulic presses capable of applying a weight of two thousand tons. The next thing is to cut the sheets in two, each sheet, when cut, containing one hundred stamps. This is done by a girl, with a pair of shears, cutting by hand being preferred to that by machinery, which would destroy too many stamps. They are then passed to another squad of workers, who perforate the paper between the stamps. Next they are pressed once more, and then packed and labeled and stowed away, to be sent out to the various offices when ordered. If a single stamp is torn or in any way mutilated, the whole sheet of one hundred stamps is burned. Not less than five hundred thousand are said to be burned every week from this cause. The greatest care is taken in counting the sheets of stamps, to guard against pilfering by the employees, and it is said that during the past twenty years not a single sheet has been lost in this way. During the process of manufacturing the sheets are counted eleven times.

(*Sacred Heart Review.*)

In 1853 President Pierce bestowed upon Judge Campbell the office of Postmaster-General, and in this capacity he proved his business ability. The rates of postage were reduced, foreign postal arrangements vastly improved, and the registry service established.

The Stamp-Collector

—and—
MESSENGER OF THE
St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office at St. Francis, Wis.,
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp-Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., MAY 1895.

If you have not yet subscribed to the STAMP-COLLECTOR, do so at once.

Subscribe to the STAMP-COLLECTOR, and persuade your friends to do the same.

Always inclose a two cent stamp when asking for information, in order not to increase our expenses. Every cent counts for the missions.

We call attention to the articles on Indian Mission in Montana, by the Ven. Ursuline Nuns. Any one desirous of giving a mite, may send it directly to the address given below and mention the STAMP-COLLECTOR.

This number closes the first volume of the STAMP-COLLECTOR. The zeal of our subscribers during the past year

prompts us to hope for a continuance of the same in the future. We offer them herewith our cordial thanks.

In our Saviour's name, Who took the little ones in His arms and blessed them, we pray humbly for the poor heathen children. Every kind helper may be sure that the Divine Friend of the children will return him a thousand-fold, what he sacrifices for him.

Send for circulars and help us to increase the circulation of the STAMP-COLLECTOR. Ask your friends to aid in collecting stamps and in getting subscribers. Spread the good work, not only in your own locality, but also beyond.

We have quite a number of the first, second, and third issues of the STAMP-COLLECTOR on hand. They will be mailed to any address on receipt of 20c. These three numbers contain much interesting and instructive matter and should therefore be in the hands of all new subscribers.

Subscribers that have not paid their due subscription are earnestly requested to do so at once. The poor missions are in great need of assistance. We receive numerous appeals for help, but how can we give aid, if our subscribers are careless in paying their small subscription.

Since our last issue we have shipped another large box of stamps to Rev. Jos. Stein, Siggen, for the various missions supported by him in East India, China, Japan, etc. Another large shipment went to the Trappist Monastery, in Mariannahill, S. Africa. We have also completed a shipment for the missions in Congo, Africa.

The circulation of the STAMP-COLLECTOR being extended all over the

United States, Canada, and Mexico, it is useless to deny its importance as an excellent advertising medium. We call the attention of our readers to this very practical way of helping on our good work by patronizing our advertisers, who will patronize us in return.

We would like to enlarge our magazine in the future, but the state of our finances will not permit it, unless all our subscribers pay up subscriptions due, and those whose subscription expires with this number renew the same at once. The price, twenty-five cents a year, is certainly reasonable enough to insure the subscription of every one interested in missionary work.

Always enclose a 2ct. stamp when you ask for any information you expect to receive by letter, otherwise we can not furnish it. Persons neglecting to enclose a 2ct. stamp will have to wait for the next issue of the STAMP-COLLECTOR. We feel obliged to take this step, because many questions are put repeatedly, although they have been answered on some former occasion. This is also a reason why all members of the Union should be subscribers of the STAMP-COLLECTOR.

We are profoundly grateful for the many kind words and encouragements that have come to us lately from various sources. The Rev. Clergy and Ven. Sisters have our warmest thanks and heartfelt gratitude for the kind words they are continually speaking for the STAMP-COLLECTOR and for the numerous contributions of stamps. Words cannot express the obligation we are under to the Rt. Rev. Bishops, who take a warm interest in our work. May God bless and reward a hundred-fold all our members, subscribers, and friends.

We wish to thank in a special manner all our members and friends that have cleaned, assorted, and bunched their stamps before sending them to us. They certainly have done us a great favor, and we kindly solicit their assistance in this line also for the future. We should like to request all our members to do this if in any way possible. We are frequently occupied with other work of the Union and Magazine to such an extent that it is almost impossible for us to wash and assort all the stamps we receive. Our shipments to the missions are on this account often delayed.

The process of washing the stamps may be seen on our circulars No. 5.

We recommended our kind members to use their best endeavors in propagating the STAMP-COLLECTOR; by so doing they will propagate the Union and its work, will greatly aid the poor missions in heathen countries and benefit many a poor soul. Please aid us as best you can in making a complete success of this magazine. It should be in the hands of all our friends. It is our desire to have as many subscribers as possible, in order to enable us to improve our magazine, bring more illustrations and interesting reading matter, and to derive a pecuniary profit for the missions. Our aim is to make each number more welcome, and no labor will be spared to make it interesting to our readers and helpful to our poor mission. We are therefore looking for an increased circulation. The better the support we get, the better will be our paper.

Cancelled Postage Stamps must be mailed as printed matter at half a cent for each ounce, within the borders of the United States. If you have any trouble with your post-office in sending the cancelled stamps at the rate of half a cent an ounce, then please show the

official letter from the General Post-Office in Washington, which we received directly from there:

POST-OFFICE DEPARTMENT,
OFFICE OF THE THIRD ASSISTANT POST-
MASTER GENERAL.

WASHINGTON, D. C., Aug. 27, 1884.
MR. C. F. SCHMID,

270 Greenbush St. Milwaukee, Wis.
Sir:

In reply to your letter of the 20th instant, I beg to inform you, that there is no postal law which prohibits the collection of postage-stamps by private parties. The rate of postage on this class of matter, cancelled or uncanceled, is one cent for each two ounces or fraction thereof.

Very respectfully,

MADISON DAVIS,

ACTG. THIRD ASSISTANT POST-MASTER
GENERAL. C. S. F.

MISSION NOTES.

Conversions among the Nestorians are said to continue in large numbers, whole villages joining the Church together.

According to accurate statistics, eighty-five foreign missionaries were martyred last year in hatred of the faith, and of these, twenty-four were French.

The statement of the Society of St. Vincent de Paul shows that it distributed 11,233,460 francs to the poor during the past year, all over the world. Of this amount, France contributed 2,198,566 francs.

Pope Leo XIII. has issued a brief forming eleven Welsh counties into a separate Vicariate Apostolic. Glamorganshire for the present is not included. The Catholic Bishop will submit three names to the Pope, who will then ap-

point the first Vicar Apostolic for the principality.

European papers announce the death at Swansea of Mother Mary Joseph, one of the Community of the Ursulines of Jesus of St. Mary's Convent. The deceased, who was an octogenarian, has been thirty-four years attached to the Catholic mission at St. Joseph's.

Bishop Gulstan Roger of Honolulu will soon depart for Europe on business connected with his vicariate. He has been requested by the Board of Health to get Christian Brothers to take charge of the lepers at Kalawao. The present Board of Health is deserving of highest praise for its efforts to ameliorate the condition of the lepers.

Next April the first Congress of the Salesian co-operators of Dom Bosco will take place in Bologna. The first idea of this Congress originated in that city. A committee of promoters has been organized under the presidency of the Archbishop of Bologna.

Three new Apostolic Vicariates have been created by the Propaganda Congregation in Nyanza. Two of these have been given into charge of Cardinal Lavigerie's White Fathers and the third to the English missionary Fathers, founded by Cardinal Vaughan.

Earl Gray, who returned to England from a tour through South Africa says: "The Roman Catholic missionaries are doing much the best work. They have industrial settlements, and their policy is to teach the natives industrial and religious habits and not bother him about dogma. We Protestants, unfortunately, have no great Orders and have not the machinery for this work."

In the Jesuit menology there are the names of forty-four native Japanese Jesuits distinguished for holiness. Of these are three canonized saints, whose feast occurs on the 5th. of February. Still others have been beatified. In the Jesuit catalogue of the mission of Nankin are the names of twelve native Jesuit priests and five scholastics. Of the priests, one, Andrew Tsiang, is the Prefect of Studies in the seminary. Besides these there are nineteen native secular priests under Jesuit direction.

THE ST. JOSEPH'S BLATT:

We recommend it to our dear members in Oregon and vicinity. This paper a German weekly, is published by the Benedictine Fathers, Mt. Angel, Ore. Price \$1.00 a year.

OUR PICTURES.

THE TRAPPISTS AND THEIR MISSION IN SOUTH AFRICA.

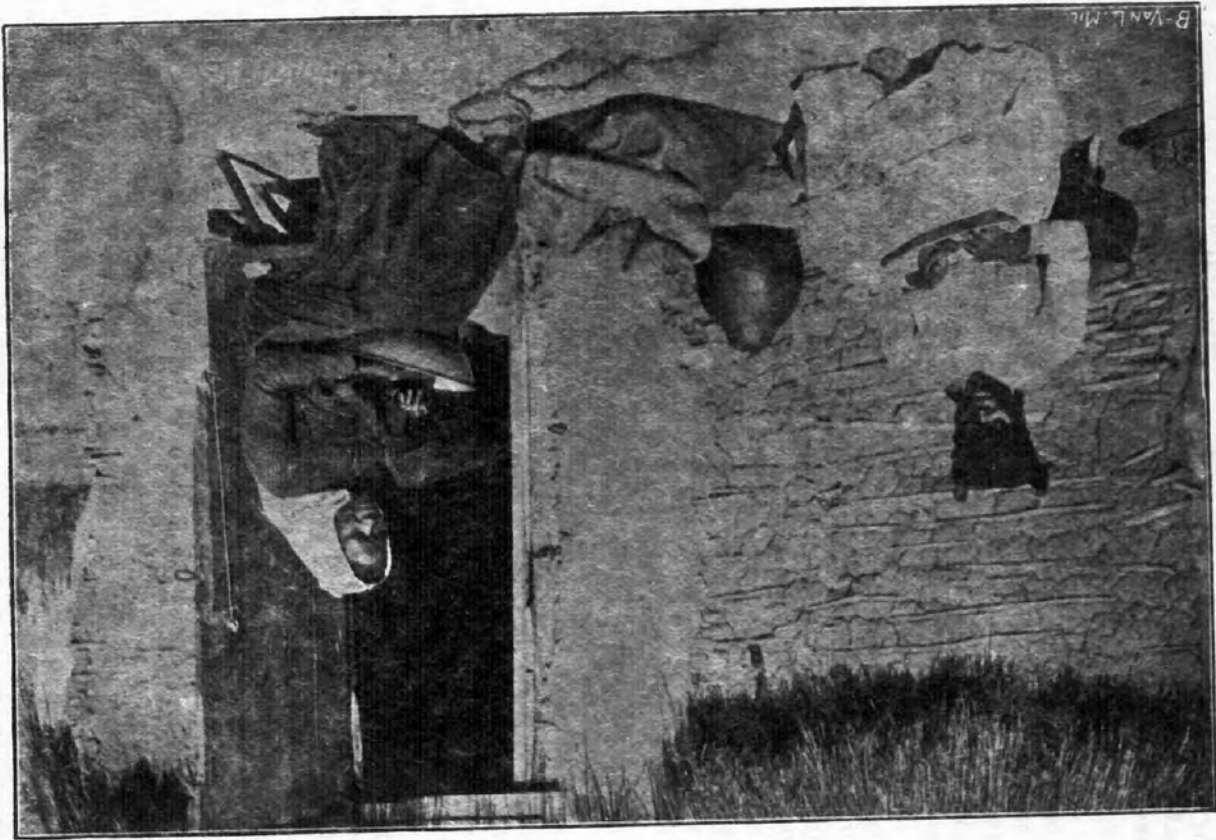
The accompanying illustrations present the inmates of Mariannahill a mission conducted by the Trappist Fathers. The following letter, which we received, will give an explanation:

Mariannahill was founded in the year 1883 by the Very Rev. P. Francis, who went thither with thirty brothers from Bosnia, at the request of an African bishop, in order to demonstrate by the silent example of an humble, laborious, and mortified life, the teachings of Christianity to the Kaffir tribes, who are naturally proud, averse to labor, and sensual, but also to lead the hearts of the poor heathens to the light of the Gospel by word and affectionate kind deeds. And that this is the only possible way of civilizing and christianizing the Kaffir tribes, was shown within a short time by the grand results, the more so, since every other attempt failed almost completely.

Mariannahill at present numbers about five hundred souls, who are all, either directly or indirectly, engaged in

the work of the mission. Of these more than three hundred belong to the Trappist Order. The two hundred Sisters are a newly established congregation, intended only for service in the mission, but soon to be approved by the Holy See and aggregated as a sort of Third Order to the Cistercian Order of men. Their work is, in the first place, the instruction and education of the girls under the guidance of the Trappist Fathers. Of the three hundred Trappists, about sixty-four are choir members, and two hundred and thirty-six lay brothers; of the former, twenty are priests, three deacons, and four subdeacons; twenty other members are engaged in preparatory studies for the priesthood. Whilst the religious are engaged, beside the divine service, in pastoral care, in catechizing and instructing in school, the lay brothers work in shops, on the fields, etc., and instruct the boys in the several arts, trades, and crafts, so that these, after having finished their education, return to their native homes, not to continue in their former unemployed idleness, but capable of earning their bread in a respectable position.

The entire personnel of the mission is distributed between the mother-house and ten stations in Natal, Cape Colony, and Basutoland. Since we, like other missionaries, must give our first care to the rising youth, it has come to this that in our schools more than one thousand pupils gratuitously have a home, clothing, instruction, and education. The boys receive a five year's course in school, and work daily three or four hours on the field, in the garden, or in the shops. There is also a catechetical school, to educate African catechists and teachers, taken from the talented students that have such a desire and inclination. To boys distinguished for piety and talent opportunity is given, through the assistance of the Propaganda at Rome, towards an education for the priesthood. Boys that have been graduated from the school, during their apprenticeship have a home and receive further education in our St. Joseph's Institute until they marry or adopt some definite occupation. For the girls a course of four



B-VAN L. M.L.

years at school, together with needle-work, suffices. Girls graduated from school find a home in the "House of Mary," where, under the supervision of the Sisters, they obtain further instruction, until their marriage, in female and house work. By matrimonial unions of the scholars of the St. Joseph's Institute with the Christian girls of the House of Mary, no restraint being put upon the individual inclination, we obtain with the help of God happy marriages that form the nucleus of our Christian congregations and are the hope and joy of our mission. In this way already several Christian Kaffir villages are under progress. Though our special care be directed to the young, it is by no means said that we neglect the conversion of the adults; of these also we conduct annually hundreds into the kingdom of God upon earth, but this is connected with great difficulties.

From all that has been said you will see what a grand missionary work has developed in Natal with the help of God, and what labor this entails. Our builders are the most severely occupied; everywhere churches, schools, and dwellings must be erected; even the mother-house is not by far completed, and we must content ourselves with the most necessary buildings. Many great things have been accomplished with the grace of God and through the kind liberality of our benefactors; even more and greater things might be accomplished if an empty purse did not enjoin an imperious halt. It must be regretted that in consequence of the bad times in Europe alms are diminishing considerably, and we are forced to look for other sources. Owing to a want of men and means, many requests for new establishments in Central, Eastern, and Western Africa had to be refused or postponed to a later date. Even from Australia requests for Trappist Fathers were received: these also had to be refused because men and means were lacking.

Of late, various opinions were expressed with regard to the vocation of the Trappist for missionary work, because the European Trappists are an Order occupied with contemplation

only, without studies. The Apostolic See has made an end of these by giving its apostolic sanction to the convent of Mariannahill for the mission and placing it under the protection of the Propaganda. Since then Mariannahill visibly flourished under the prudent and circumspect direction of our saintly Very Rev. Abbot P. Amandus, who was made abbot and superior of our convent in place of P. Franciscus resigned, and it seems that the hour of divine mercy for the long-forgotten sons of Cham has come.

The Lord has conferred many great graces upon us in making use of us, mean and poor instruments, to conduct thousands and thousands of poor heathens into the one true fold of Jesus Christ. Our mission rises a gigantic work of the divine miraculous power against the endeavor of hundred non-Catholic sects. Even a bigoted Anglican once confessed to one of our Fathers that the missionaries of his denomination only spoil the Kaffirs, and in spite of the enormous sums placed at their disposal by the Government achieve no results, whilst our schools are thronged, and the Kaffirs are educated by us to be useful reliable citizens. Even the English Anglican Government of Natal can not but acknowledge in words of praise our educational system and recommend it to the missionaries of the High-Church as the only successful method.

Our household expenditures annually amount to about \$125,000. Where the enormous sums come from, is a mystery even to us, and only the last day will reveal how wonderfully God has often helped us, and where our cashier, the chief banker, St. Joseph, got the money. The largest sums are consumed by the buildings; for we must build continually, in Mariannahill as well as in the other missions. For 1895 we contemplate building: two new churches; two schools; one of these, a large school for girls in Mariannahill, is already under way; one new hospital in Mariannahill, which is an urgent necessity; one large house for the many strangers that claim hospitality of our convent or visit our convent; one large additional wing to our convent for the chapter-hall, library, etc. The material is very dear in this

vicinity and must be brought from a great distance with great difficulty, hence large sums must be expended for everything.

Mariannahill possesses about six thousand acres of land, has a herd of two hundred oxen and one hundred cows, as well as about twenty-five horses, in Mariannahill alone. The soil, however, is little adapted for grain, and provisions must be procured either from the stations or from Australia. Of vegetables and bananas only we have a copious supply. This much will suffice to give you an idea.

I recommend once more our mission for your liberality and earnestly beg for assistance.

Recommending myself to your pious prayers, I remain

Yours sincerely,

P. ALEXANDER, O. C. R.

HUMAN SACRIFICES IN THE EAST INDIES.

From Calcutta comes the announcement that, notwithstanding the most stringent efforts of the courts, the barbarous practices of burning widows yet continues. Recently some of those unhappy creatures appealed to the English law for protection against that diabolical custom, which protection was forthwith guaranteed to them; whereupon the entire caste rose up against those persecuted women, unmercifully drove them forth from amidst their relatives and friends, to die of starvation.

To which faith, it is needless to state, they shortly succumbed. But besides this particular case, it is repeatedly affirmed that human sacrifices still continue to be offered in very many localities, as may be gathered from the following narrative.

A steamer plies regularly between Calcutta and False Point, which is situated on the Bay of Bengal, on the eastern coast of India. It is a voyage of about two or three days. Here we disembark and, boarding a smaller boat, ascend the Mahanadi to a town known as Cattack. Cattack is a typical Indian town, with narrow crooked streets, low built houses, or more

properly speaking, huts. It contains but few Europeans and has no communication with the rest of India save by the tedious and slow river way by means of small flat boats.

Every European is gaped at as if he were some wonderful animal; his appearance in the vicinity is the subject of many warm discussions among the natives; the object of his visit is earnestly sought for.

There is nothing of the sublime or beautiful to attract, much less to engage the tourist's attention in this hamlet; not far distant, however, gigantic mountain ranges, with their majestic summits towering upward to the blue vaults of heaven, stretch out for miles and miles.

Up among those mountains lives the ancient tribe known as Dhongs. They are not so swarthy-colored as the Hindoos, are shorter in stature, yet, like all inhabitants of mountain districts, they possess great strength.

Rarely do any of these leave the vicinity of their mountain homes. If such a case happens, if ever it does, the purpose is most assuredly of a very sinister character.

Twenty years ago the stranger who would attempt to penetrate into that wild region paid the penalty for his rashness by forfeiture of life. Instant death was the punishment for trespassing on the sacred domains of the Dhongs.

Indeed, it cost the English forces much hardship and great loss of men and money before they effected an entrance into this region. Nor even to-day is it devoid of danger to travel in this district without a strong military escort.

The Dhongs possess a religion peculiar to themselves and in keeping with their ferocious nature. Their God is the deity of the land inhabited by them.

On him it depends whether or not their fields and trees will bear fruit; through their priests they hold intercourse with this deity. They believe that this God ever grants to his followers all things they may wish or desire, yet on condition that they offer sacrifice to him, and this sacrifice must consist in the offering of human beings. More-

over, the victims sacrificed are not to be chosen from among the believers, but from among those other tribes or peoples who are unbelievers. No Dhong can be offered in sacrifice.

The manner of procuring victims may be learned from the following.

Some of the priests make excursions into the lower countries and purchase children ranging in age from one to six years.

If it be impossible to purchase such, then they resort to stealing in order to attain their purpose. Only male children, however, are they allowed to procure.

When a number of such children has been procured, the priests return to their dwellings among the mountains, and immediately another company sets out on a like expedition.

The children thus secured are then distributed among various families of the faithful and reared unto manhood, without any intimation, however, of their destined end.

They are designedly left under the impression that those who reared them are in reality their parents. Thus they enter manhood. The priests only know when the turn of each arrives to be led to slaughter. The young man has no thought of the terrible end awaiting him.

True, he has been present on many occasions when human beings were sacrificed, yet he little dreams that the day is drawing near when he himself will be the victim.

He has enjoyed life until this, for his "father," as he in ignorance styles him, has treated him very kindly. He always enjoyed every delicacy and privilege his heart could desire.

The priest also has been a frequent and welcome visitor; has been, in fact, his personal friend. But one fine morning his bosom friend, the priest, arrives accompanied by his assistants and announces to him that the god has selected him to make his people happy,— he must be sacrificed.

His prayers for mercy, his struggles and endeavors to escape are now of no avail.

He is carried, or rather dragged, to the temple, at which place a large con-

course of people has already assembled. The other victims are also there, for frequently six or seven victims are sacrificed at the same time.

The victims are bound to a sacred tree, and the Dhongs dance around them.

Even now all the desires of the victims are satiated, except that of freedom.

This festival continues during three days without ceasing. On the third day the victim's bonds are removed because the god will accept no forced or bound sacrifice. However, lest the victim should escape, previous to removing the shackles, the right leg of each is broken.

So soon as they are unbound, the priest gives the sign for beginning the sacrifice.

This consists in inflicting a slight wound upon the body of the victim with a small knife so that some drops of blood issue therefrom and touch or besprinkle the ground. This being done, the ferocious people throw themselves upon their victim, each armed with a similar weapon, carve off a small piece of flesh, which they roll up in paper, and hasten with all speed to bury it in their farms or gardens.

This last must be performed as soon as possible, since each believer must appear again in the temple ere the sun of that day sets, otherwise he will incur the anger of his god.

Thus is the unfortunate victim little by little carved alive, and the tinier the pieces thus cut off, the more pleasing they say it is to their god, and the more blessings will each receive.

The lower limbs of the victim are brought into the woods and there offered unto the god of the forest.

The priests teach that this offering is then brought to the forest god by his servant the tiger.

It is scarcely twenty years since more than three-hundred victims were thus annually sacrificed.

The English government, indeed, has exerted itself to its utmost in extirpating this inhuman practice, but, although it has succeeded to a great extent, yet the Dhongs continue in secret to carry out their barbarous rites. Un-

til such time as those wild tribes are reclaimed by the saving and civilizing doctrine of Christianity, much cannot be expected by the most strenuous efforts of the Government. We trust that each reader of the STAMP-COLLECTOR by word and deed may assist in supplying means to enable self-sacrificing missionaries of the One and only True God to bring the tidings of salvation to this benighted people.

LETTERS FROM THE MISSIONS.

CISTERCIAN ABBEY,
MARIANHILL,
NATAL, AFRICA, Jan. 1st. 1895.
VENERABLE FRIENDS,

In reply to your friendly communication of the 23. Nov., 1894, I make haste to inform you that we use all postal values for the benefit of our mission only. In the name of our poor school children I would kindly ask your generous assistance. Cancelled stamps are employed in the arrangement of collections (albums,) which later on are sold at a very high price; hence, I would request you to send a great variety of stamps. Others are sent off in smaller portions (20-100) to our benefactors, who not unfrequently donate 100-1000 mark (\$25-\$250) for only a few foreign stamps.-By far the greater part of these cancelled stamps are sold in large quantities (to dealers and private persons,) and the sum realized goes to the missions.

You would then, venerable friends, perform a charitable work by frequently honoring our missions with a large shipment of stamps and other postal values. We also cheerfully accept coins, paper-money of any kind and in any quantity, as alms to our mission. Two masses are daily said in our Trappist monastery for our benefactors, one votive mass for the living, and one requiem mass for all departed. Benefactors, besides, share in all the good works accomplished in the monastery and in the mission.

We therefore gladly accept not only American postal values, but also those of other countries of all kinds and issues as alms for our missions, in whose name, as well as by order of our Rt. Rev. Abbot, I thank you sincerely in advance for your kind efforts and for any donation or shipment you may favor us with. We would be very much obliged if, supported by your contributions, we were enabled to realize a sum sufficient to insure the erection of a church or the foundation of a colony.

Enclosed you will find a report of the activity of the Trappist Fathers and the condition of our missions. I have added a few pictures from our photographer's studio, which you may dispose of at leisure in your "STAMP-COLLECTOR."

Concerning the postal values, you may send them sorted and cleaned or otherwise, just as you have them to hand. Almost

continuously we have invalid and convalescent persons in our midst who can easily do the cleaning and assorting; the main thing is to have the stamps.

Thanking you once more from the bottom of my heart for your friendly disposition, I extend to you a thousandfold "God reward you" for any shipment you may deign to send us.

By order of the Rt. Rev. Abbot I kindly ask you to remember our mission in your prayers. I am

Most Respectfully Yours,
P. ALEXANDER, O. CIST. PROF.
Cist. Abbey,
Mariannhill, Natal,
South-Africa.

VENERABLE AND DEAR SISTERS;

With pleasure do I acknowledge the receipt of a chest full of cancelled stamps from your address. The expenses of shipment amounted to 39 mark (\$9.)

May God reward all your labors a thousand-fold; may His holy blessings be to you sources of success and happiness.

Allow me to make a few remarks on the work of your Union. Bank notes are of so little value that they do not come up for the freight expenses; the same must be said of the mutilated and largely injured postal cards, envelopes, stamps. Please call the attention of your readers in the "STAMP-COLLECTOR" to this fact, so that our Christian friends may not send things in such a spoiled condition and pay postage for nothing. We receive quite a number of these mutilated values, which are good only for the wastebasket. I have enclosed a few samples. The Mexican and some of the mixed stamps were the best of those in your shipment..... Stamps can be sold here with difficulty only, as all are collecting common stamps with a sort of mania; hence, they are valued but little, and rare ones seldom reach me. I enclose a letter which I received but lately; from it you may see how often I am requested to buy and pay for things at book-sellers etc., for poor missionaries.

May God's blessing enable you to soon favor me with another shipment of stamps more valuable. If possible, send postage or freight postpaid. It would please me very much. I have to pay the freight from Southampton or Hamburg till here, since the Am. Express does not prepay any farther.

Promising not to forget the praiseworthy Union, its officers, and co-workers, especially the venerable Sisters at the holy altar, I am most gratefully

in X to yours,
JOS. THEOD. STEIN-
SIGGEN, MARCH, 5, 1895.

LETTERS FROM WELL-WISHERS.

CULLMAN, ALA. March, 31, 1895.
DEAR SISTERS,

I am a little girl ten years old, and tried to get some subscribers for the

STAMP-COLLECTOR. I am not very rich myself, but I want to do something for the little negroes. I guess you have a hard time with them. I sent you for four through the Sisters and here is for one more; Mr Joseph Otte, Cullman, Ala. Did you receive the four sent you? There are a great many names in the STAMP-COLLECTOR of those who sent many stamps. I am saving some too. I hope you will have pleasure with my letter, I am yours,

MARY LITTLETON.
Sacred Heart Academy.

We assure the dear little writer that we have received few letters that gave us so much pleasure. We hope she will continue the work and also procure the aid of her little friends.

CONCEPTION, MO., Jan 27, 1895,

EDITOR STAMP-COLLECTOR.

DEAR SIR.

Please find enclosed twenty five cents for which send us The STAMP-COLLECTOR for one year.

We would like to become members of the Union will you please tell us what we must do?

We have excellent opportunities to get stamps here and have a large number collected and tied in bundles of one hundred each, which we will send you as soon as we get your instructions.

Wishing your noble work success we remain,

Yours Sincerely,
B. MERSCHER. & L. BRUMM.

ILCHESTER, March 4th 1895.

DEAR SISTERS.

I have just read in the "Church Progress" that circulars of interesting information can be obtained from the St. Francis Union of Stamp Collectors. I should be very much obliged to you, if you would kindly furnish me with these circulars, as we are enabled to collect thousands of old stamps, and should be glad to help a good work.

Yours in xto.
W. G. Licking, C. SS. R.
Vice Rector.

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REV. DEAR FATHER:—

A box is now sent you containing twelve thousand four hundred cancelled stamps which, I hope, will aid you a little in the good work of the Union. I send these as a Christmas offering in honor of the Infant Jesus that He may grant me the grace of a happy death.

Please continue to pray for the complete recovery of the one whom I before recommended to you: this is now dearer to me

than any other intention, and if it is obtained will contribute greatly to the glory of God.

Wishing you all success in your noble work during the coming year, and all the compliments and blessings of this Holy Season,

I am,

Yours very respectfully in our Lord.
SR. M. BRUNO.

DECEMBER, 4 th, 1894.

ATCHISON, KANS, Dec. 4, 1894.

DEAR SISTERS.

I appointed Fr. Raphael Weiffenbach, O. S. B, to collect all stamps in college and Abbey and send them to you from time to time. Lately he sent you a package of 3000. God bless you and your work.

Yours sincerely in Christ,
INNOCENT WOLF, O. S. B.
Abbots.

QUERIES AND ANSWERS.

May I send my subscription money in postage stamps?

Yes, if the sum does not exceed one dollar. The stamps must be of the 1ct. or 2ct. denomination.

What reward do I get for collecting stamps?

God's blessing, the prayers of the poor children, slaves, and missions. You also share in the merits of the missionaries. (See Queries and Answers in No. 2 of the STAMP-COLLECTOR.)

How often are members expected to send in their collected stamps?

At least once a year.

Have you any Rosaries blessed by the Crossier Fathers?

We have not. If we can procure any, we shall distribute them free of charge among our members.

Do you take postal cards?

Yes. (See number 3 of practical remarks page 44 in No. 2 of STAMP-COLLECTOR.)

May members of the Union subscribe for the Stamp-Collector?

Certainly. They are expected to do so, and to assist us in propagating it.

By what Express Co. should I send my stamps?

By the American Express Co. if it has an office in your town; if not, then by the United States Express Co.

Have you any St. Francis Xavier medals?

We have not, neither do we know where to get them.

Will you also accept money for the poor missions?

Yes; if you state to what poor mission you desire to apply the money, that mission will receive the entire sum; if sent for the missions in general, it will be divided according to our best judgment.

E. Brielmaier & Söhne,

Architekten und Altarbauer,

Edle 2. und Sherman Straße, Milwaukee, Wisconsin.

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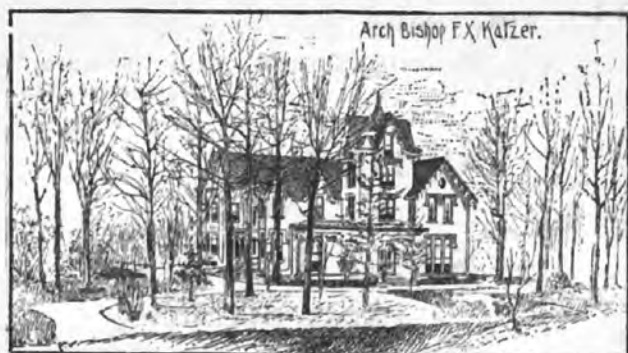


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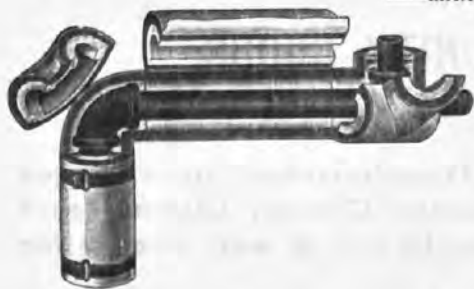
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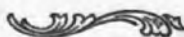
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Ask your druggist for it! Price 25c, or 5 packages for \$1.00, mailed on receipt of money.

N. B. For all kinds of old running sores it is advisable to use Father Jansen's Curative Plaster in connection with the tea.

Each helps the other and their combined use is an infallible cure. A trial box of the plaster with directions must be found in every package of the genuine tea.

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VOL. II.

ST. FRANCIS, WIS., AUGUST, 1895.

NO. 1.

PURCHASE OF YOUNG SLAVES.

A great object of Missionaries of Zanguebar is the ransom of young slaves.

What a beautiful and touching work is this! How often are missionaries permitted to watch with surprise the secrets of Divine Providence, who chooses His elect and leads events so as to place them, at the appointed time, in such conditions as will assure their salvation!

Here, perhaps, facts will say more than reflections. One day some Blacks of the neighborhood brought a young Albino. He was about six months old, and had been devoted beforehand to a violent death. They asked an enormous price for him, which we could not pay. Whilst discussing the matter with them, the Father Superior procured a little water, and seeming to wash the child's forehead, covered, like the rest of the body, with a scaly skin, he baptized it. The Blacks went away soon after, and took the child with them. A few days later it was immolated. "*Mori lucrum!*" (To die is gain.) What a happy future had the Divine Mercy assured to him

in leading his barbarous masters to us!

Stephania is ten years of age; she was born in Ukami. There she had been stolen, with her father and her mother, and brought to the coast. The long and painful journey was too much for her strength. How this poor child had suffered, so young, yet obliged to continue these forced marches, consumed with fever, suffering from a delirium which scarcely left her, moreover cut with blows from her inhuman owner! She arrived at Bagamoyo. Here a new grief was in store for her. Her father and her mother, from whom she had not yet been separated, were sold to different Arab masters. Before her turn to be sold had come, her master wished her to recover her strength: he ceased to strike her. But the



child could only sigh and weep; her limbs were all painful and inflamed; her isolation also, more than all, caused her tears to flow. To stop her crying, her master one day said to her, pointing out to her Father Hirtzlin, who was passing through the street:

"Do you see that White with the long beard? He eats little children. If you cry any more, I will sell you to him!"

Indeed, as her tears did not cease, and her terrors had made her quite foolish, she was brought to the Mission to be sold. Imagine her terror when she saw Father Hirtzlin; and when purchased by him, she was sent to the house of the Sisters. As soon as any one went near her, she ran away trembling.

"Ah!" she exclaimed, "they will take me to the kitchen, and cut me into bits!"

During the night she suffered from nightmare.

"The Whites, the Whites!" she exclaimed in her dream. "There they are: they are coming to eat me!"

Poor child, she was really in a pitiable condition. For a long time nothing could calm her—neither the maternal care of the Sisters, nor their caresses, nor the serene happiness of the children who surrounded her. It was feared that she would fall into a demented condition. Happily she has recovered. Now she is tranquil, happy and cheerful: she begins to understand all her happiness; and, if her tears fall sometimes, it is at the thought of her father and her mother already dead, perhaps, or, at least, in a very unhappy condition.

The most revolting part of this business is that many of these children have been stolen. Their parents being at the fields, and, being alone in the house, they are often found defenceless and carried off. At other times, the mother being alone with them has not the strength to resist. She is gagged, chained, and driven to the coast with her child, and there they are sold separately. It frequently happens that the masters speculate in slaves as in herds of vile animals, and sell them as they would sell an ox or a goat, to procure money or goods for themselves. Famine, which is often prevalent, causes an increase in this kind of traffic. Men are often selling themselves

in order to be supplied with food. The most cruel consequences of sales of this kind are the violent separations which tear the husband from the wife, the mother from the daughter, a brother from a sister.

The heart of the black is good; he feels these unnatural separations keenly. Sometimes God takes pleasure in bringing together those whom a cruel destiny had thus torn from a legitimate and mutual affection. Brothers have been brought together who have recognized each other; sisters have been enabled to grow up together in the Mission in mutual love, although purchased at different times and from different masters. A curious and touching history is that of a mother and her daughter, who are living together under the same roof at Bagamoyo, providentially brought together after a separation of more than fifteen years.

The Mother was captured by the English; and, being set at liberty, she was confided to the Mission, with an infant which she carried in her arms. Twelve years passed by. She, though of a lively and hasty temperament, was reconciled to her condition. She received religious instruction with pleasure, and was baptized by the name of Monica. The little girl had grown up here; she was called Augustine. She is with the Sisters at Zanzibar, whilst Monica was placed at Bagamoyo.

One day, in the month of March last, one of the girls in the Orphanage, purchased the previous month, came to her and said:

"You are my mother, do you not know me?"

"Your mother! How can that be?"

And vainly she measured the girl with wide-open eyes, so as to aid herself to recover the memory of the child she had lost.

"Yes, you are my mother," she replied. "When I arrived here I was struck with your appearance, and I said to myself, 'That is my mother.'

"Poor child! you are mistaken! And I should deceive you if I were to say that you were my daughter. I do not recognize you. And, besides, the country where I was separated from my child, is so distant that I cannot hope to see her here."

"The country is Unyamwezi; the village is Mkohongo; and you, you are Unyammandoka."

"The Sister has doubtless told you all this."

"Oh, no! I am not mistaken in my recollections, and my heart speaks yet more truly. You are my mother. Embrace me!"

Monica hesitated. There was nothing in the features of her young interlocutor to bring back to her mind the image of the child from whom she had been violently torn fourteen years previously.

"What, mother! you do not know me? Listen, then. It is a long time since, a very long time. I was very little. This was one morning I was sleeping near you. I was still lying down when the man, our master, awoke us roughly, and said to you: 'Get up; you must go to the coast; leave your daughter here, and follow us.' You took me in your arms, you would not let me go; you embraced me when weeping, and wished to take me away with you. The man beat you to make you leave me; you held me closer to you. At length he tied your hands and your neck with a chain and took you away leaving me with other women."

The child had not finished this rapid narrative, when Monica, weeping, covered her with tears and kisses. Yes, this was her daughter! She was then not more than five years of age; she is

now nineteen. She was grown up and had changed very much. But if her features were not remembered, her words left no uncertainty.

The child's memory could be trusted; and that cruel scene had been too deeply impressed upon her mind to be ever effaced from her remembrance. How much had passed since this cruel separation!

The mother, taken to the coast on foot, notwithstanding her suffering condition, had been sold to two masters successively. Her daughter, Augustine, was soon born; and then, embarked on board an Arab vessel, they were voyaging to Mascata, when the English took the vessel, set them free, and gave them up to the mission at Zanzibar. As to her eldest daughter, who had remained up to this year in her native country, she was recently sold by her inhuman master and purchased by the Missionaries. She is now baptized by the name of Valentine. I might multiply such facts.

A few words will show you how little the pagan or the Mussulman values, not only the most sacred feelings of human nature, but even the lives of his fellow-creatures, so much is he a prey to the love of money. It is very well known that, at Zanguebar and elsewhere, the old people and the sick who are supposed to be incurable, are thrown into the brushwood or deserted in the forest.

A short time since, a woman was thus given to the Missions for almost nothing. Baptized on the evening of her arrival, she died a few days later, leaving her two children. The younger one was baptized; it soon followed its mother. Its brother, who belongs to the master of the deceased mother, will be taken from the Mission as soon as he is able to work.

Here you see, from what has been related, the system of ransoming slaves. Who can imagine the good accomplished by the alms of the members of the St. Francis Union. May God grant that they may continually increase! They will gradually renew the condition of heathen countries by filling Orphanages with children who become Catholics, will form families, Catholic villages, and, in time, will implant Catholic customs in the land which has been the scene of a horrible traffic in those of its inhabitants, whom superstition had not annihilated in their infancy.

Through the kindness of Rev. C. B., missionary.

A PROTESTANT TRIBUTE TO CATHOLIC MISSIONS.

The daily *Telegraph*, a leading protestant organ of London, contained the following passage which we print below. The sketch is more graphic than true in its description and an allusion is made to our theology that reminds us a little of Protestantism.

But when the Editor descends to figures, he deals with facts as facts should be dealt with, and makes reflections that deserve to be committed to memory.

In one of the finest Passages of Shelley's "Prometheus Unbound," the poet talks of a future time "when the Celt knows the Indian." We are getting a long way past such a geographical millennium by the news which comes from Rome, where, we learn, the Pope received some time ago "several converted cannibals from Patagonia and Tierra del Fuego." Imagination would fail in the effort to conceive people much more widely apart from each other by birth, education, habit, and residence than his Holiness, surrounded by his Cardinals and Bishops, and this party

of gigantic anthropophagi from the wild shores of the Straits of Magellan. We are told that their lives and habits were explained, and that the Pope was greatly interested in Monsignor Cagliero's account of the natives. If the Vicar-Apostolic of Patagonia were truthful in his description, as from his character and sacred position we may be sure he was, the Holy Father must have listened to some strange details of the previous "manners and customs" of his interesting visitors. And they, in their turn, with the flavor of the last missionary still lingering upon their palate, and but newly habituated to soap, and clothes, and washing bills, which come with Christianity—how strange must have been the meditation of their still half savage brains! It is when we reflect on the really heroic work performed by missionaries of all Churches for the reclamation of such outcasts of humanity as the Patagonians, that it becomes impossible to find faults with the simple faith which continues to pour enormous funds into the treasure chests of the various societies. We read for example that Conon Scott Robertson has just completed his twenty-first annual summary of British contributions to missionary societies for propagating the Gospel in foreign parts, and that the total for the year 1891 is £1,421,509 which is larger than that of 1890 by £120,203. The channels of contributions selected by the donors were as follows: Church of England societies, £539,510; joint societies of Churchmen and Nonconformists in England and Wales, £456,348; Scotch and Irish Presbyterian societies, £210,306; Roman Catholic societies £9,015. All of these do good in their way, but we should not wonder if the last comparatively small item in the above list went as far in proportion as some of the larger ones. These "fishers of men"

who bring cannibals to Rome—whatever may be said of the theology which they trust upon the bewildered heathen—are of the type that make francs do the work of pounds in their ceaseless devotion to the task of regenerating the dark places of the earth.

IN ONE OF THE TURIN DAILIES,
WE FIND THE FOLLOWING
PARTICULARS OF A VISIT
TO AGUA DE DIOS :—

A LEPER COLONY IN COLUMBIA.

"The track I followed to arrive at this plague-stricken village [Agua de Dios] is picturesque in the highest degree. In some places it is broad and commodious; in others, rugged and dangerous. Steep descents cut along the solid rock; deep sloughs through which my poor mule 'walked on her belly;' sweeping torrents crossed by swimming; such is a threadbare outline of the route that leads from Bogota to Agua de Dios. On every side I contemplate stupendous panoramas of a sublimely savage grandeur; immense valleys formed by hundreds of lesser valleys, awful precipices that render one sick and dizzy to look upon. After a ride of almost three days, I arrive at the village of Anguish. The sight of it produced on my mind an impression of the most profound melancholy.

"The first object that meets my gaze on entering the village, is a young woman sitting on a stone by the door of a cabin. Her face is deformed; her nose is gone; and her ears are swollen to, at least, four times the natural size, and have taken an irregular, bizarre shape. And—sad to say!—she clasps in her arms a little girl, the offspring and object of her tender affection, destined, poor thing! to suffer and, perhaps, procreate others to her own unhappy lot!

"In the Republic of Columbia the total number of lepers is set down at twenty-five thousand. Against such a dreadful scourge, which every year enormously increases, it becomes the imperious duty of the government to provide.

"My sad impression increases as I advance into the village. Touched by curiosity at my approach, I see emerging from the cabins at every pass men and women bereft of every human feature! A great many are without a nose! some wear green glasses, which helps to give their ghostly countenance a frightful appearance. I have seen one poor fellow with such large, long ears that they were flapping on his shoulders.

"Father Unia, a Salesian priest and native of Cuneo, who is about two years at Agua de Dios, offers himself to accompany me to visit the Hospital. I accept the courtesy of the courageous priest, and in his company I turn towards this place of indescribable suffering.

"The present hospital is too small, being capable of containing only fifty beds; but, thanks to the charity truly munificent of the Columbians, another is in course of construction, which when finished, will be capable of accommodating upwards of three hundred invalids.

"The first that my eyes fall upon on crossing the threshold of this home of horrors is a young man about 25 years of age; a doctor, also stricken with leprosy, is standing beside him. Two very young sisters of Charity are bending over his miserable body, which looks like an ulcerated skeleton from head to foot,—one of them is washing the fetid ulcers with a disinfectant, the other covering them with filament. It is a sublime spectacle of Christian Charity!

"As soon as the poor leper sees Don Unia, he calls him, 'Father'. The priest approaches the bed, clasps the hand ex-

tended to him, and finds for this wretched sufferer words of such charity and resignation that he succeeds in making the already languishing eyes of the agonizing creature sparkle with joy.

"I confess I had not the courage to resist any longer the sight of those heart-rending tortures; so I retraced my steps from the hospital with an overwhelming sense of horror.

"Later on I took the liberty of remarking to Don Unia that it was his duty to use every possible precaution to keep himself clear of this fell malady. He replied:—'Leprosy, you must know, renders those poor people extremely sensitive. Were I to show repugnance in my intercourse with them, they would hate instead of love me. Ere yesterday a poor creature embraced me and expired in my arms. Suppose I had tried to shake him off he might have died cursing me, and I should ever accuse myself of his unchristian death. Believe me, if we wish to be of any assistance to these poor sufferers, we must love, not loathe, them for their misfortunes.'

"Don Unia's health has become greatly impaired lately; his constitution is no longer that of a stalworth mountaineer, but rather of a man who, if he continues much longer in his noble mission, will soon go to reap the fruit of his holy life.

"Turning my back to the hospital, a few steps brought me to the market-square. Hundreds of lepers are buying and selling; but nobody tries up his merchandise; nobody discusses prices; all is done in silence—it is the reign of death!

"The heat is suffocating here all the year round, the mean temperature being 34 centigrades in the shade. The number of Lepers at present in Agua de Dios is about 800. The destitute receive 1.50 fr. for their daily support from the Government."

DEAR MR. EDITOR,

I have read with deep interest the article of your esteemed review, the *STAMP-COLLECTOR*, entitled "Our Hopes." In accordance with my promise I shall on my part speak of what has already been done in Belgium for the negro race, in order to fulfil the desires of His Holiness Leo XIII.

I must be brief, and therefore I shall not speak about the efforts of our king Leopold II. in extending the work of civilization in Congo, nor say anything about the many Belgian missionaries that went to Africa, leaving their home and friends, to sacrifice their lives for the civilization and conversion of that unhappy people, nor about the work of our good nuns, who with manly courage have affronted the difficulties of a long voyage and the dangers of a savage country, to devote themselves to the Apostleship of the missions; I shall speak only of the work of educating the Congolan children in Belgium, begun six years ago at the College of Gyseghhem under the direction of Rev. Father Van Impe.

This pious, learned, and most active priest had conceived the idea that Congolan children religiously brought up in Belgium and afterwards sent back to their tribes would be a great help to our missionaries in the conversion of their brethren. As a practical man, who knows to convert an idea into a fact, Rev. Father Impe addressed himself to the Government of the Independent State of Congo and begged them to send him a few children. It was not an easy task to comply with the wish, as the negroes do not easily give up their children to the white men, as they call us. I shall give you the history of procuring the first child, the son of the native chief of Nemlao. One day Mr. Gustin, director of Justice in Congo, when about to return to Belgium, was at Banana,

looking for a negro boy; he saw the king of Nemlao accompanied by his son, Vidi, then about twelve years old. He made a very favorable impression on Mr. Gustin: an intelligent look, noble features, the entire bearing of the boy told him that he was not in the presence of the son of an ordinary negro. He asked the boy to accompany him to Belgium. The boy at first hesitated, but soon ran to his father and told him of the proposal.

The king of Nemlao immediately went home to take council with his people, and sent his tambours to notify them that they had to gather in plenary council. Three days passed in deliberation, when at last the brother of the chief, who had till then been silent, after a long meditation said that it would be a good thing to send Vidi to Belgium as afterward he would come back learned cunning and instructed in European business and civilization and prove a great prince for the tribe.

Arrived at Liege, Vidi made great progress in the knowledge of the Catholic religion, and repeatedly manifested the desire of embracing our faith. Nine months after, he was admitted to receive Holy Baptism and soon after to receive Holy Communion and to experience the happiness of uniting himself with his Creator.

The second negro to be brought to Belgium was not a prince as the first, but a slave, who had been bought from the Arabian slave-traders for the petty sum of one dollar. He was eight years old when he arrived in Belgium in 1889. With large shoulders, strong limbs, he is quite fit to sustain labor and fatigue, and promises later to be a vigorous pioneer of Christian civilization in Congo. Rev. Father Impe took great pains with his religious education, and had the consolation to see him make rapid progress. He received baptism on Easter

Sunday, 1890, in the presence of a great concourse of religious, military and civil authorities. Three years later the work of old postage stamps was established in our Catholic Seminary at Liege with the aim of helping our missionaries in Congo; the directors sympathizing with the work of Rev. Father Impe, adopted this little negro, in order to insure his education through the funds realized by the sale of old stamps. At the same time the directing committee adopted also a little girl that had arrived at the Convent of the Sisters of Mercy, hoping that the two little ones would once help powerfully in the foundation of Catholic villages in Congo.

In the mean time, many other Congolan children were received in Belgium. At present there are twenty-four at the college of Gyseghhem. They prove themselves fit for a moral and religious education; they attend school with our Belgian boys and are models of piety. They are loved by their fellow pupils and by the Belgian people. In several important cities committees of charitable ladies have been formed; they collect many alms, which insure the success of the work.

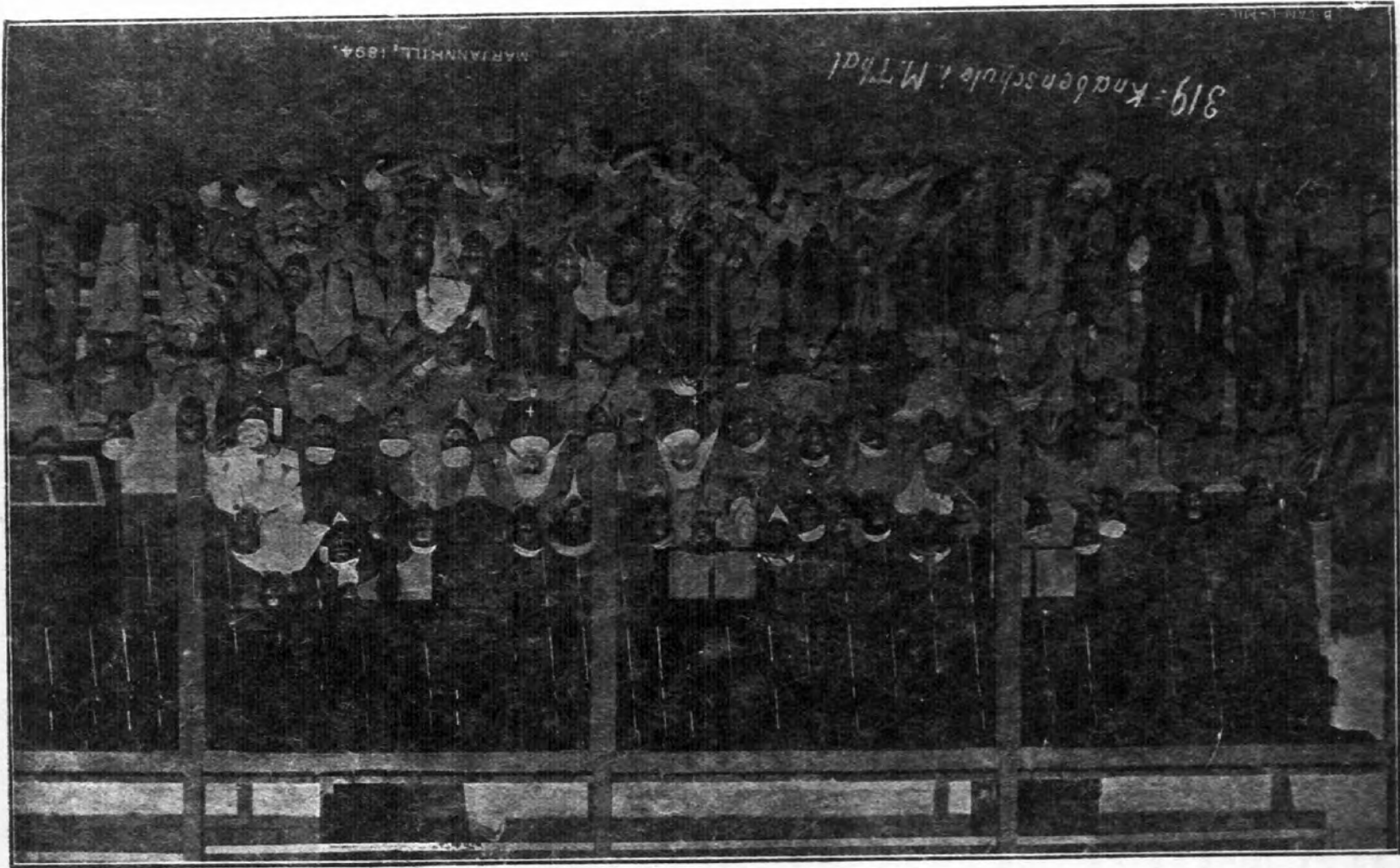
Wishing you, dear Editor, long life, and every success to the STAMP-COLLECTOR and to the St. Francis Union, I remain yours in Christo Jesu,

Yours faithfully,

Rev. Henry Stouten.

British Honduras has a population of 32,000 of which 2000 are Catholics, and are attended by Jesuits. They have one Catholic paper, "The Angelus" which appears in English and Spanish.

Hawaii has 40,000 Catholics, who are attended by one bishop and 30 priests of the society of the Sacred Heart of Jesus and Mary. Hawaii has a leper colony which is attended by two priests and several sisters.



319-Knabenschule, M.Thal

MARJANNKILL, 1894.

B. VAN L. SMITH

Photograph of the Knabenschule, M. Thal, 1894.

HOME NEWS.

DEDICATION OF THE CHAPEL OF ST.
FRANCIS ASSISI CONVENT AUG. 2.
A MODEL OF CHURCH ARCHI-
TECTURE.

The chapel of the convent of St. Francis Assisi, at St. Francis, was dedicated Aug. 2nd. The ceremony was performed by Rev. A. F. Schinner, assisted by Revs. L. Peschong and Rev. A. Salick. Solemn high mass followed, the English sermon being delivered by Very Rev. J. J. Keogh and the German sermon by Rev. A. Kampshroer. Among the clergy in attendance were the following:

Revs. L. Conrad, J. Rainer, A. Rossbach, Ph. Klein, P. Fischery, A. Birkhaeuser, J. Huber, J. J. Keogh, H. Kampshroer, F. P. Reilly, G. Trimberger, J. Koester, William Brucker, G. Haberstock, P. J. Dellas, J. M. Kasel, M. M. Gerend, Jas. Schumacher, F. Ryan, H. Willmes, H. B. Kies, H. Blum, Jos. Zimmermann, A. Schinner, L. Peschong, A. Salick, Charles Schmidt, and the students, J. Burbach, G. Meyers, M. Mandery.

Excepting the Perpetual adoration chapel at Notre Dame convent, the new chapel at St. Francis is the most beautiful specimen of church architecture in the archdiocese. It is built in the Gothic style having a vaulted ceiling, supported by ten pillars of thirty feet each making the mean height of the building from floor to ceiling forty-eight feet, giving a beautiful and lofty effect, largely increased by the frescoing of a rich and at the same time a chaste design. The altar place from the railing to the wall is forty-two feet deep. The altars, one twenty-six feet high, of red oak and richly carved, two side altars, twenty-one feet high, of the same material and workmanship, fifty pews elegantly carved in the same style as the communion and gallery railings, make up the church furniture. The doors also are noteworthy as specimens of what can be done to combine grace and airiness in carving with strength and solidity. The large niches in the sanctuary will receive beautiful paintings, now being painted at Munich. Two altar paintings will also soon arrive from

there. Art glass for the sixteen windows in the edifice has been ordered from Innsbruck-Tyrol by Monsignor Zeininger, now in Europe. The organ was built from designs of Prof. Singenberger and costs \$2,000. The cost of the chapel complete is \$40,000 and it is a noteworthy addition to the many beautiful buildings at St. Francis.

DEATH OF SISTER M. CLARA O. S. F.

Sister M. Clara died at St. Francis Convent, St. Francis, Wis., Saturday July 20. She was born December 1st, 1862. Up to her thirteenth year she attended St. Joseph's School at Milwaukee. A few years after leaving school, the call to a religious life became strong within her, she harkened to the voice of God turned her back on all the pleasures which the human heart holds so dear and entered the novitiate of the Sisters of St. Francis, at St. Francis, March 14, 1883. She devoted herself with all the ardor of a deep religious nature to the love and service of Him who has promised a hundredfold to those who renounce all and follow Him. Hers was a nature which never did anything out of pride. Her motto was: "all for God." Her short life in religion—only eleven years—counted much for heaven. The passion of her life was God's will, and in her death the measure of her ambition was filled to overflowing, for she felt that her death was the supreme act of that divine will and that her reward would be "exceeding great."

Those who witnessed her death looked with awe on the upturned eyes, beaming with heaven's own light.

"Can this be death?" Yes, this is death as meant by the Creator. When it is otherwise it is the work of the creature.

Solemn Requiem Highmass was sung by Very Rev. J. Rainer of St. Francis Sem'y, with Rev. M. Lochemes of St. Francis, as deacon and Rev. C. Schmid of Milwaukee as subdeacon. Several Rev. friends were in the sanctuary. Very Rev. Rainer pronounced a touching eulogy

A lily bloomed in a thorny wild
And its fragrance filled the air,
And He who among the lillies feeds
Looked with love on that bloom so rare.
He smiled as the lily bent its head,
And, reaching down with a loving hand
He said; "How wondrous fair.
I'll place it beside the great white throne
I know it will flourish there."

R. I. P.

(Sisters of St. Francis).

The Stamp-Collector

—and—

MESSENGER OF THE
St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office at St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

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ST. FRANCIS, WIS., AUGUST 1895.

Read carefully what we have to say about our advertisers.

Every member and friend of the St. Francis Union ought to be a subscriber to THE STAMP-COLLECTOR.

We issue another 32 page number this time and it is not improbable that we may soon decide to make this the permanent size.

The Rev. Clergy, Ven. Sisters and Teachers wishing to advance the circulation of THE STAMP-COLLECTOR, will please send for Sample Copies.

We shall appreciate any help that the Rev. Clergy and Ven. Sisters may give in the way of bringing THE STAMP-COLLECTOR to the notice of the youth.

Do not allow the work of collecting stamps for charitable purposes to flag. Collect as many stamps as possible. You can never do too much for the poor missions.

Members and friends receiving this copy of THE STAMP-COLLECTOR, who are not regular subscribers, may regard it as a direct solicitation for their subscriptions.

Subscribers receiving more than one copy or having extra copies will do us a favor by giving them to their friends, neighbors or to parties who might be interested in same.

Our aim is and shall be, to interest each and every one of our readers in the work of Stamp Collecting for charitable purposes. This work, easy as it is, has thus far been sorely neglected.

Boys and girls, you have a splendid opportunity of giving us a helping hand and of becoming workers in a noble cause. Send us the names of 8 new subscribers and we will mail you a nice premium.

We extend cordial thanks in the name of all poor mission children, slaves, etc. to our members and friends for the zeal they manifested during the past year in spreading THE STAMP-COLLECTOR. May God bless them all.

Ask your friends to subscribe for THE STAMP-COLLECTOR. Lend us a helping hand: renew your subscription at once and send us at least one or two new subscriptions for the 2nd. volume which just commenced. Do aid our poor missions.

We hope to make the numbers of the second volume of THE STAMP-COLLECTOR unusually fine this year. In

this respect we have always done our best; but the present year we shall make a special effort.

We desire to offer our sincere thanks to all our friends who have cleaned and assorted great numbers of canceled stamps. They have greatly favored us by doing so, and we beg all our members to assist us particularly in this line.

We warn our members and friends against certain parties who pretend to collect stamps for charitable purposes, but who are not very reliable. We would request our friends who intend to correspond with persons of a doubtful character, to inform us before doing so.

The fact that our publication has received a hearty welcome in all parts of the United States is a source of unusual satisfaction to us and our aim is to make each number more interesting and welcome. We shall endeavor to make THE STAMP-COLLECTOR worthy of the kind approval of all interested in the poor missions.

The pages of THE STAMP-COLLECTOR are open to all members and friends of the Union, and they are requested to communicate to us anything in our sphere they might deem of interest. We should like to have THE STAMP-COLLECTOR considered the property of them all, in which all have a personal interest, in order to produce for the missions the best results possible.

THE STAMP-COLLECTOR has become a splendid success, this is largely due to the kind words spoken by the Rev. Clergy and Ven. Sisters. We are thankful for the generous testimony given us, and we trust that the pleasant relations existing may be kept up. We would be glad if our Rev. Friends would suggest

some names of parties in their parishes willing to solicit subscriptions for our paper.

Some subscribers of THE STAMP-COLLECTOR voluntarily extended their subscription for several years. They evidently do not wish to bother about the matter again for the next few years. If our readers are prompt in renewing even for one year in advance we are satisfied, and in this connection we are glad to add that there are very few who neglect to keep up their subscription, and forget to pay at proper time.

We have endeavored, during the past year, to make THE STAMP-COLLECTOR a very acceptable publication. We have spared no labor or time to make it interesting to our readers and helpfull to the poor missions. But as no one should act as judge in his own cause, we shall not venture to say how well we have succeeded. We humbly submit the decision of that question to our respected readers. They can answer this question favorably by a speedy renewal of their subscription. We wish, however, to state here that any suggestions or word of advise that our readers may be inclined to offer will be sincerely appreciated and at once acted upon.

300 priests of the Congregation of the Holy Ghost, are laboring in Africa.

Mgr. Combes, Archbishop of Carthage, and Primate of Africa, opened the old amphitheater at Carthage, on March 7. for divine services.

The statement of the Society of St. Vincent de Paul shows that it distributed 11,233,460 francs to the poor during the past year, all over the world. Of this amount France, contributed 2,198,566 francs.



MAR IANMILL, 1894.

335

Ein Koffernweib.

F. VAN L.

MISSION NOTES.

The energetic Father Bischelli, of Italy, chief of the Missionaries of the Precious Blood, is organizing a league against bad newspapers.

The St. Charles Society in Germany, whose object it is to circulate good books in missionary countries celebrated his golden Jubilee, May 30. It numbers at present 61,311 members.

China and Japan has quite a number of native priests. The diocese of Nagapoki, Japan, has 20 native priests, 45 native chatechists and 8 religious communities numbering 180 nuns.

The Right Rev. bishop of Lüttig, Belgium, has organized a congregation of priests whose object it is to attend to the temporal and spiritual welfare of the working classes.

The French Catholic, English, and American missionary property at Chingtoo, capital of Sechuen province, Western China, was destroyed by rioters between May 29 and 31. The missionaries are reported to be safe in the official Yamen.

The Hungarian papers announce the death of Mgr. Schopper, Bishop of Rosenau, aged 74. He was a man of strong character, and always took an active part in defending the interests of the Church. In 1870 he was present at the Vatican Council as secretary to Cardinal Simor.

The Catholic Hierarchy in Japan consists of 1 archbishop and 3 bishops, who are assisted by 84 European missionaries, 20 native priests, 86 European nuns and 9 native nuns. During 1894 the missionaries baptized 2,560 adults and 1,450 infants.

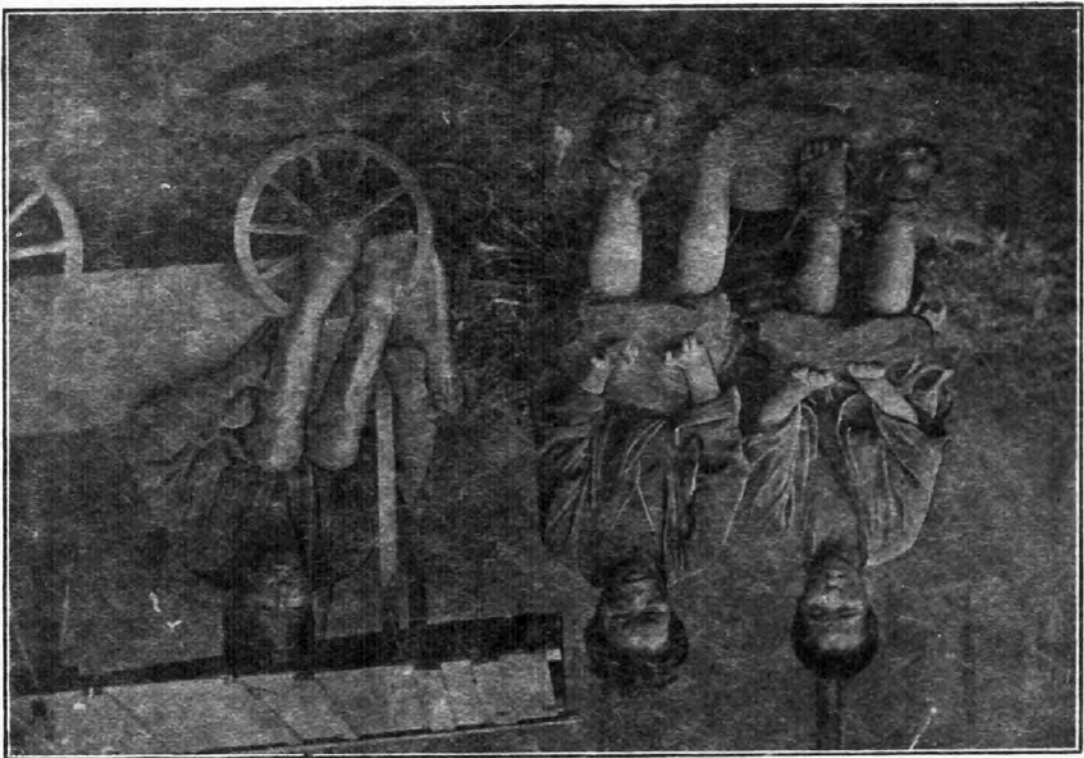
On Easter Sunday, mass was celebrated for the first time, on the northern island, after an interruption of 365 years. The gospel is now preached again to the natives by two missionaries. The island has 75,000 inhabitants.

The Pope has appointed P. Anton Maria Noveggio to succeed Rev. Nogaro as Vicar Apostolic of Sudan, Africa, and P. Victor Noelens, a member of the White Fathers, founded by Cardinal Lavigerie, has been appointed Vicar Apostolic in upper Congo.

According to a special dispatch from Shanghai, the loss of property as a result of recent rioting at Cheng-Tu, Kis-Tung, and Yo-Ching, amounts to several million dollars. The Chinese officials, it is added, headed by the Viceroy of the Province of Sze-Chuen, openly encouraged the mobs to all sorts of outrages, and the petitions of foreigners for protection were refused.

Miss Fannie M. Dryden, the prominent missionary of the Lutheran church in India, where her labors for more than eleven years have made her name a household word in Protestant missionary and literary circles, was received into the Catholic Church by Father Guass, at Carlisle, Pa. Miss Dryden proposes to enter a religious house with the intention of consecrating her life to God.

Japan has four dioceses, with a Catholic population of 50,000, 242 congregations, 216 churches, chapels and oratories, a Seminary in Nangasaki with 44 students, 2 colleges attended by 154 pupils, 3 Academies, 17 orphan asylums sheltering 1,802 orphans, of which 457 are boys and 1,343 girls; 18 charitable establishments, 3 hospitals, 1 hospital for lepers and 35 nurseries.



[Faint, illegible text, likely bleed-through from the reverse side of the page.]

In the Jesuit menology there are the names of forty-four native Japanese Jesuits, distinguished for holiness. Of these, three are canonized saints, whose feast occurs on the 5th of February. Still others have been beatified. In the Jesuit Catalogue of the mission of Nankin are the names of twelve native Jesuit priests and five scholastics. Of the priests, one, Andrew Tsiang, is the Prefect of Studies in the Seminary. Besides there are nineteen native secular priests under Jesuit direction.

DESTRUCTION OF THE MISSION OF TCHEN-TU.

We have learned of fresh massacres and destruction of Missions in China, that unhappy empire which, not sufficiently humbled by the losses inflicted upon it by Japan, continues to manifest its hatred and barbarism against Christians.

On this subject we read in a late number of the "*Missioni Cattoliche*," of Milan, that the Ven. Superior of the Seminary of Eastern Missions in Paris, Rev. Fr. Delpech publishes the following Cablegram received from China: "Hong-Kong 1st June, 10:30 p. m. Mission of Tchen-Tu destroyed, Bishop wounded, serious losses incurred. "Martinet."

The wounded prelate is Mgr. Giulian Durand born in the Diocese of Moutiers in 1841. He went to China in 69 and was named Vicar apostolic of East Gutcinen and titular Bishop of Caloe in 1893.

Tchen-Tu, the Residence of the Vicar apostolic of East Gutcinen and the flourishing centre of this Mission of over forty thousand Christians, is one of the most populous cities of the Celestial Empire. Richthofen gives it a population of eight hundred thousand inhabitants. We recommend this mission to the prayers of our readers.

OUR PICTURES.

Three of the illustrations appearing in this number were sent to us directly from Mariannahill in Africa. They give us a picture of the daily life of the self-sacrificing Sisters who left all that is dear to the human heart in order to devote themselves to the salvation of souls. These illustrations give us indeed a true idea of what the Church has done and is still doing. We ought to think it an honor and our holy duty to assist her noble missionaries in carrying on this sublime, this heavenly work.

The large illustration represents two sisters and their pupils in one of the Schools at Mariannahill, the third picture presents to us the type of a Kaffir woman.

The last illustration comes from a leper colony in Japan, and it gives us a glimpse of poor mortals, who suffer intensely, and who, were it not for the missionaries and self-sacrificing sisters of Charity, would entirely despair. We refer you, dear reader, to the articles which accompanied this illustration and which are given on another page. It ought to move our hearts and induce us to give our assistance at least by collecting stamps, and subscribing to THE STAMP-COLLECTOR.

THE EXCELSIOR:

We recommend it to our dear Readers in Wisconsin and the vicinity. This paper a German Weekly, is published by the Excelsior Publishing Co., Milwaukee. Price \$2.00 a year. Address
Excelsior,

L. B. 354, Milwaukee, Wis.

Any one sending us 20 new subscribers, will receive by return mail a premium list, from which he may select any premium mentioned thereon.

JAPAN. KUMAMOTO MISSION.

THE SICK AND DYING.

H! how sad is the lot of the sick and dying in pagan lands! To suffer without hope; to cease to suffer in this world, in order to suffer still more in the next, perhaps for ever! Can you think of this without shuddering? Out of the vast pagan population confided to me, the number of these unfortunates must be counted by thousands and tens of thousands who pass every year to such a fate.

Of course, there are many kinds of sick. There are adult sick and dying, and there are little children who have not yet the use of reason. There are the sick and dying in the hospitals; the sick and dying in their homes: the sick and dying who have no homes, but are lying by the roadside or in abandoned huts. There are the ordinary diseases, the contagious or epidemic diseases—dysentery, small-pox, typhus, cholera, the sour scourges which so often desolate Japan: but above all, leprosy and syphilis, two evils no less terrible.

Close by Kumamoto, there is a hamlet called Honmiaji, from the name of a pagoda much frequented by pious Buddhists. This pagoda, is also the rendezvous of all kinds of sick, especially of lepers and the syphilitic, who gather hither from all parts of the Empire. The greater part of these wretched people are outcasts forever from their families to whom they have caused dishonor and ruin. As the people of Kumamoto are very tolerant in their regard, many end by establishing themselves for good in the hamlet, where they form one of the most pitiable collections of beings to be seen in the whole world.

The state of these wretches is really

terrible. They are piled one on top of the other in miserable hovels belonging to other poor people, to whom they pay about a fifth or two fifths of a cent every day for their lodging. In general, they have only one garment, but what a garment! I have seen in one of these wretched holes a poor mother who had no feet, scarcely any hands, and no other clothing than an old piece of rag which scarcely covered half of her shoulders, with her little naked baby she strove to cover the rest of her person. Those who can still walk, go about the city and the country begging. The more skillful succeed on good days in getting as much as three or four cents. If they have not gone too far, they return in the evening to Honmioji and sleep in the hovels just described. Some go a great distance and do not return for days or weeks. The villagers treat them with considerable humanity, but they can not get a lodging anywhere; they have to sleep in the vestibule of a temple, in a corner of a field, or in the forest on the naked earth, or on a plank of wood. To cook the few handfuls of rice which they have begged, they carry a little sancepan, worth about four or five cents, and prepare their poor meal far away from dwelling houses, wherever they can find a bit of dry wood to make a fire. Those who cannot walk, get themselves carried or drag themselves to the wide avenue or the steps leading to the pagoda, where from morning to night they implore the charity of pilgrims and passers-by. The maximum of their daily receipts is said to be from two to three cents. But often enough, through fewness of visitors or other causes, they get centimes, sometimes nothing, and many of them remain two or three days without eating.

As said above, they sleep in huts or common sheds. But when their disease

reaches a certain stage, they exhale such an odor that they become insupportable to their neighbors and then they are expelled. From this moment they no longer appear with the rest, they sleep outside abandoned by all, without mat or cover, exposed to wind and rain, weeping, groaning, sighing for death, which generally is not slow in coming. Then nothing is left but to bury them. Four or five of their companions dig a pit. An old barrel is bought and the corpse is thrown into it, and the whole deposited in the ground, without priest or ceremonies. A burial costs eighteen or twenty cents. But where is the money to come from? As I have said, some of them have a little saucepan; this is sold. Each has also a rag of clothing; of course this cannot be left in the bier, so it is sold too, and many fetch eight or ten cents. Then, there are, besides the hovels, dung-heaps, which are regularly sold to poor farmers of the neighborhood as manure, and the product serves to complete the cost of the funeral.

Some time ago I was desirous to ascertain the history of a certain number of these wretched inhabitants of Honmioji. Here are some of the details, I obtained:

1. Furuya Ukichi, of the province of Nagato, aged 28; a leper. Has three brothers, all very wretched, who are unable to keep him. Has been at Honmioji for two years. Came from home penniless, begging on the way. He says, if he gets better, he will return home. And adds that he has never seen anybody cured at home. Says that he suffers very much in body and adds "that his soul is very sad." Whilst speaking, big tears roll down his cheeks, which are all eaten away with leprosy.

2. Uyeda Masuzo, province of Tyn, aged 34. He had leprosy since he was 21, and has been three years blind. Ef-

forts were made to cure him at home, and his parents have spent about \$200, constituting all.

3. Ayuwara Otohe, of same province, 18 years; of poor family, who are quite unable to attend to him. Has had leprosy only two years, but is awfully disfigured.

4. Fukuzawa Kanekichi, of Sagami province, 29. Eldest of a poor family, whose support he has been. Has been a leper three years. Thinks only of his parents and wonders what they now do to live. Sleeps in the woods, on the bare earth or on a stone.

5. Chikuga Teru, town of Shima-bar, a girl of 23, has had leprosy three years. Says her people were comfortably off, but have spent all on trying to get her cured.

9. Kato Matazo, province of Tajima, 30. Has only his mother, who brought him herself to Honmioji. As he can't walk, she goes about begging for him.

7. Nakamura Nami, of the district of Akita, in Higo, girl of 22. Has had leprosy since she was 15; has no relations.

8. Tanaka Rihe, province of Sanuki, 33. Has had leprosy for six years. Nobody can remain near him on account of the offensive odour; so he sleeps in the open air. Cannot walk, often has nothing to eat. Appears to long for death.

9. Mikoda Ukichi, of Chikugo province, 25. Has had leprosy since age of 22. Can walk a little, but can not go beyond precincts of pagoda; begs alms from pilgrims, eats when he can and slept outside.

10. Matsdurn Kanshichi, province of Samiki, 18. Can no longer walk, nor sleep. Seems discontented that he has ever been created.

Here, then, are ten specimens of lepers, in honor of the ten lepers of the

Gospel. I think they will suffice. From them you can form an idea of the rest.

I dare not give any details regarding the sufferers from syphilis of both sexes, still more miserable than the lepers. "Who has sinned, these or their parents?" Answer: "We are all sinners, let him, that is without sin, cast the first stone.

In conclusion. We must try to save at least the souls of these unfortunate pagans, who have our own nature, which belongs also to Christ and his Mother, who are blessed in all age! But to save their souls, we must begin with their bodies. A hospital is necessary. To found it will require from \$7,000 to \$8,000; and to keep it up, abundant resources yearly. Catechists-nurses are also needed to go into hospitals and private houses, so as to visit and nurse the sick, instruct and baptize them. Each one will cost some \$60 a year; besides alms to distribute to the most needy.

Reader I commend to your charity our poor pagans, sick and dying. He Who has promised to reward a cup of cold water, will repay whatever you do for them. "Blessed be the merciful, for they shall obtain mercy." Agonizing Heart of Jesus, have pity on the dying! Mary, health of the sick and comfort of the afflicted, pray for us, pray for the dying pagans! Amen.

Letters reach me directly at the address, Rev. J. Corre, Missionary Apostolic: Kumamoto, Japan, and Money-orders may be sent by post, or either to Father Hinard, Director of the Foreign Missions, 128 Rue-du Bac, Paris, or to the Father, St. John's Seminary, Brighton, Boston: Mass.

J. M. Corre, M. Ap.

Send for Sample Copies and ask your friends to subscribe.

STAMP COLLECTORS.

BY THEIR WORK HEATHEN WOMEN ARE CONVERTED.

Fourteen years ago there was inaugurated in Paris, in an humble way, a Christian work which has since grown like the little mustard seed of the Gospel, and has been aptly described as a branch providentially grafted onto the admirable Society for the Propagation of the Faith. It is known as the Association of Mary Immaculate for the conversion of heathen women. This excellent work deserves the sympathy and encouragement of all who have at heart the spread of the faith.

The Association of Mary Immaculate owes its existence, a writer in the *Ave Maria* says, to the compassion felt by Christian women for the unhappy lot of their sisters in heathen lands, and the desire to co-operate with the missionaries for the special conversion of pagan women, by means of prayer and offerings of good works and the daily trials of life. For the purpose of organizing an association of this end, some pious women met in Paris on the 4th of June, 1880, the feast of the Sacred Heart of Jesus. It was a happy inspiration to place the work of redeeming these poor daughters of Eve under the protection of Mary Immaculate.

This pious crusade of prayers had begun to spread, when the women directing it heard of another work very much like it, which had been founded for the East by the religious of the Congregation of the Mother of God. This providential coincidence seemed a sign of God's will, and suggested at once the idea of uniting the associations for a common object—the glory of God through the salvation of neglected souls. The members of the two societies united to offer to the Sovereign Pontiff the as-

surance of their devoted homage, and presented a petition praying His Holiness to accord them a special benediction, and grant some indulgences in their favor. This Leo XIII. did by a rescript of June 17, 1882; and since then the Association has been able to record many new successes. Besides the approbation of the Holy Father, the Association has the blessings and encouragement of many Cardinals, upward of two hundred Archbishops and Bishops, and sixteen superiors of religious orders.

In 1883 the Association had members in 130 towns and 165 convents, and in 1884, in 297 towns and 394 convents. During that year the total number of prayers and pious works was 16,687,611. The following year this number was swelled to 18,717,417, including 890,574 good works offered by the crusaders of the Mother of God. It is impossible to state the number of associates, as nuns do not give their names, but it is not far from 70,000. God alone knows the number of supplications which daily ascend to heaven in behalf of poor souls deprived of the grace of baptism.

That the Association of Mary Immaculate is entirely supported by the revenue derived from the sale of cancelled postage stamps seems hardly credible; such, however, is the fact. This work of collecting defaced stamps for charitable purposes has attracted numerous and zealous supporters. The work is confined to no particular country; it exists in every community where Christians are to be found. It embraces all classes, and appeals alike to rich and poor, young and old.

The enthusiasm that has been aroused in the enterprise seems little less than phenomenal, when it is known that the collectors have no distinct idea of what ultimately becomes of the stamps. It is generally known that

they are disposed of in some manner, and the proceeds devoted to charity: but just what disposition the purchasers make of their collection is not easily conceived. Naturally, not a little curiosity has been aroused in regard to the subject.

All sorts of stamps can be utilized. They are divided into two classes; rare or antique stamps, and those of the common sort—that is, modern stamps. The rare stamps are sold at various prices, according to their value, and thus find their way into collections and private and public museums. The common stamps are sold at prices ranging from ten to twenty cents a thousand, according to quality or variety, and are employed in making various kinds of mosaics and pictures for the ornamentation of drawing rooms. Decorators have become so skillful in blending and arranging the different colors that their work, when finished, has the appearance of something from the appearance of an artist. This novel art is at present in great vogue in Bavaria and Switzerland, and is finding its way into Belgium and Holland.

In the city of Ghent, Belgium, the Brothers of St. John of God possess three rooms ornamented with old stamps. These are so arranged as to produce a beautiful series of landscapes, agreeably exhibiting most of the prismatic colors, with many of their blendings. A still greater triumph of this form of art is to be seen in a nobleman's house in Rotterdam, Holland. Some of the walls are ornamented with defaced postage-stamps at the enormous expense of \$25,000.

The stamps are not usually used whole, but are artistically cut up, and beautiful border designs are employed with great effect. The stamps are arranged in all sorts of ingenious designs on porcelain, wall-hanging, screens,

vases, and every variety of ornaments. Clever designers devise maps with stamps, each country being represented by stamps of its own issue. China pieces are decorated with the portraits and the illuminated borders of the stamps and then glazed in the usual way. The stamps are made to yield a considerable revenue, as attested by the extent of the work of the Association. Some idea may thus be formed of the almost incalculable number of stamps required and actually received.

After learning the real character of the work of Mary Immaculate, no person who has at heart the spread of the Gospel and the conversion of heathen women will permit a single stamp to go to waste, but will carefully treasure it up for the Association, and thus obtain a share in the glorious apostolate of the missionary catechists.

Assist us therefore in collecting as many Stamps as possible.

TO OUR MEMBERS AND FRIENDS.

Most grateful acknowledgments we address to you generous members and friends of the St. Francis Union. You have one year more assisted us in promoting the heavenly work of our Union. You have assisted in saving immortal souls, in feeding, clothing, lodging numberless infants, in redeeming poor slaves, in supporting missions and charitable institutions. You have opened to many the gates of the blessed and eternal mansions. May our good Lord through the intercession of our patron St. Francis Xavier reward each and everyone of you a hundredfold. If you persevere to the end you will one day hear from the Sovereign Judge the consoling words; "Come ye, blessed of my Father, possess you the kingdom prepared for you from the foundation of

the world. For I was hungry and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger and you took me in: naked and you clothed me." Although, perhaps circumstances have not enabled you to do as much as you desired, you have nevertheless not imitated those who after putting their hand to the plough have looked behind, have abandoned to their fate millions of their fellow-creatures, perishing for want of a handful of rice. May God forgive them and soften their hearts.

Among those who close their ears to the cries of the unfortunate heathens, there are some who justify themselves by repeating the selfish saying: "Charity begins at home." They forget that these words, as understood by them, as a denial of the great Christian principle. "Love thy neighbor as thyself, do to others what you wish others to do to you."

Well ordered charity, certainly, does not neglect the indigent that are near, to succor those at a distance, when the necessities of both are equal. But when on one side there are only common bodily wants, and on the other extreme wants of soul and body, then the favorite maxims of the uncharitable finds no application. Besides persons whose hearts have a natural tendency to petrifications, there are a few individuals destitute of the faculty called conscience. These unfortunate beings, when urged and entreated to do something for the distant heathen, do often not hesitate to reply: "The money or the other collections are not applied to this relief:" thus accusing of dishonesty a multitude of bishops, priest, religious of both sexes and many devoted collectors.

If you do not really believe what they say, as we are inclined to think, they tell a most malicious lie they lend their tongue to Satan.

Let all the friends of the St. Francis

Union continue to act in accordance with the exhortation of the holy Spirit: "Son, defraud not the poor of alms, and turn not thy eyes from the poor: Despise not the hungry soul, and provoke not the poor in his want." And thou shalt be as the obedient Son of the most High and He will have mercy on thee more than a mother. (Cacl. c. IV.)

Upon you dear members and subscribers rest the conversion and salvation of thousands of souls. Think what a privilege it is to work with God Himself and His chosen priests! What a joy that you can cooperate with God in the sublime work of saving souls. In your hands dear friends, rests the happiness of many a soul. And what a noble work is it not to redeem souls from the slavery of the devil. Why did Christ become man, suffer and die? Why the Church and her priesthood? Why the holy sacrifice and the sacraments? Why do missionaries go out from their fathers houses to strange people? Why? To save souls.

What a work of charity will it be in you to neglect those unfortunates millions and millions of heathens who bear the impress of the wormwood and the gall the poverty and rejection of the suffering Saviour, who was poor from his youth up, and who became the rejected of men and the outcast of his people. Hundreds of these poor creatures die daily, and alas, how unprepared to face the Judge!

We do not wish your home charities to be interfered. Catholic charity is ever well ordered. The faith of a good Catholic should embrace the whole world his love the interest of the whole Church.

Members and Friends, a glorious work is the work of the missionaries, and especially glorious in heathen lands. The members of the St. Francis Union are truly participating in missionary

work, they are zealously laboring for the conversion of countless souls. Embrace therefore, dear readers the opportunity and harden not your hearts, turn not a deaf ear to the voice pleading within you for your destitute brethren. Do let your charity respond in full measure to this earnest appeal for help. Every person, whether old or young, poor or rich, well or ill can lend a helping hand and thus participate in a true apostolic missionary work. The St. Francis Union collected about 10 million of Stamps during the first year of its existence, Let every member and friend resolve today that the number of collected stamps at the end of the second year be at least 25 or 30 million and that the subscription list to the STAMP-COLLECTOR will be doubled. As insignificant as our work may seem we can assure you that if we work in harmony and zeal we must achieve a grand success. Let each member of the Union consider himself a part of it, let him be fully interested in it, let each one strive to gain new members and subscribers, and success will be ours.

ST. JOSEPH'S MISSION OF BORNEO.

Ten years ago when I was laboring in Afghanistan, Pope Leo XIII. conferred upon me the title and powers of a Prefect-Apostolic, and ordered me to make an attempt to establish a mission in Borneo, an island about seven times as large as Ireland, situated on the equator between China and Australia. The Rev. Fathers Goosens, Dunn, and Kilty were sent out from St. Joseph's Missionary College, Mill Hill, London, to join me in beginning this work. Later on ten other Priests, two Brothers, and sixteen Franciscan Sisters were sent out to me.

We were sent to Borneo with hardly any temporal resources, and knowing nothing of the many languages spoken

by the scattered native tribes. To get into the country some of my missionaries were obliged to go out to sea in rude native boats, and after being repeatedly shipwrecked, were landed by Pagan boatmen on the coast, and then, at the peril of their lives, had to make long and dangerous journeys to unknown and almost inaccessible places, wading through rivers infested by crocodiles, climbing precipitous mountain ranges, and walking, for days together, through immense bogs and marshes. In the day-time they sometimes fainted from exhaustion and the intense heat, and at night-time they were stung almost to madness by the sand-flies, mosquitos, and other troublesome insects, which abound in the Borneo jungles.

Most of the tribes of the interior of Borneo are utterly rude and uncivilized. They are generally located far apart, and are fond of changing their dwelling-places. They have scarcely anything in the way of dress. Slavery exists amongst them. In some tribes human sacrifices are offered. They have a custom of killing people in order to obtain human skulls, which they suspend as trophies from the roofs of their huts. It is from this custom that these people have obtained the name of "Head Hunters." But notwithstanding the barbarous customs that exist amongst them, they have many good qualities: they are truthful and honest, and have a great affection for their children. Polygamy is almost unknown amongst them, they are a brave independent people, well worthy of the labors of a missionary of the Catholic Church.

Notwithstanding difficulties almost insurmountable, and having endured sickness, privation and sufferings of every kind, my missionaries have succeeded in learning several of the unwritten languages used by the native tribes,

and have established eight stations or centres of work in various parts of the immense country confided to their care. In these places active missionary work is going on with every prospect of success; if we can obtain the means to maintain and support them until they can be made self-supporting. Up to the present time about 800 heathen have been carefully instructed and baptized. About 150 native children are living with the missionaries, and are educated as Christians.

We have no temporal resources of our own to carry on this work. I am, therefore, forced to make an appeal to the Catholics of this land for help. More Priests and Sisters are urgently needed. I have little difficulty in finding Priests and Sisters ready to go out, but I cannot accept them until I can obtain the means to pay their passage money (\$200 each), and maintain them while in Borneo. We also want assistance to erect at least wooden Chapels in all our stations, and for many other pressing needs.

With the help of God, I and my heroic band of missionaries are willing to continue to live, as most of us have been obliged to do since we landed in Borneo, in a state of semi-starvation, and in the midst of privations and dangers of all sorts; but we earnestly beg for help to carry on this work, which the Vicar of Christ has given us to do amongst the most spiritually destitute people that exist anywhere in the world. The missionaries and their converts will not fail to ask God to bless all who help in this great work.

Alms for the Borneo Mission may, at any time, be sent to the Very Rev. P. BENOIT, St. Joseph's Missionary College, Mill Hill, London, N. W., or to the Very Rev. A. B. LEESON, 401 Court-

land Street, Baltimore, Md., who will forward them to Borneo.

THOMAS JACKSON,

Prefect-Apostolic of Labuan and Northern Borneo.

When sending please mention THE STAMP-COLLECTOR, or send directly to us.

CONVENT OF THE GOOD SHEPHERD.

Very Honoured Sister,

We received your very welcome letter, as also the albums, which are very interesting. Many thanks for the same.

You asked me for a description of our Mission work in Mysore. Well, honoured Sister, with great pleasure I shall tell you something of our life here, which is one of great hardships and brings little or no consolation.

Mysore, as I have already told you, is a large heathen town. Our Convent is situated in an out-of-the-way part of the town, and consequently, we are surrounded by natives, who are very poor and live in mere huts, and are mostly pagans.

We have two classes of European and Eurasian children, who are increasing yearly. We also have some day-scholars who are frequently withdrawn after a short time, if they are Protestants, for the minister never rests till he gets them from us by continual persuasion and threats. And in this way the Protestants try their best to snatch all they can from us by their money; as I have told you, the people are very poor.

We have two other classes for natives: one for fallen women and girls; the other for younger children, most of whom were baptized here, and are taught to read and write in their own language, besides which, they learn some household work, and when grown up, are well married.

We have also some babies abandoned by their mothers, whom it is very difficult to rear up; sometimes, however, we succeed in getting the mothers to stay with us. In fine, all those whom the world rejects, we receive with joy, whether they be old or young, white or black, healthy or sickly.

A short time ago, a poor woman with four children asked admittance. We received the poor, heathen, starving creatures; they really looked like savages. Their poor

mother has a cancer in her stomach, and suffers a great deal. I do not suppose she will live long. She was baptized the other day, and now longs to die. How cruel it is really for these unfortunate mothers to abandon their children and run after their passions madly, as it were.

The Mohamedans or Mussulmen are great in number, especially round our Convent. They are a dangerous people, for they spell persons and once anyone gets into their hands, it is hard to get them away. We have a European woman who lived for years with a Mussulman. She was a Protestant, and very well to do when her husband was alive. But after his death, she fell so low, and after years of slavery, she one day ran away and at night came knocking at our gate, which opened to her without delay. She was baptized, but left us after a time and fell back into her past life of sin and misery. We managed to get her back at last, and she is now with us, and behaves more reasonably.

These are only a few instances of our labours here, it would take too long to enumerate all, but you can judge of our work from this, and we do it all as cheerfully as we possibly can, for we know there will be great reward for it, as Our Lord Himself has promised that even a cup of cold water given in His Name to a disciple will not lose its reward.

In a short time I hope to send you some photographs and stamps.

I remain,

Dear and Honoured Sister,

Your humble servant in Jesus Christ,

Sister Mary,

Religious of the Good Shepherd.

Mysore, 21st. May, 1895.

QUERIES AND ANSWERS.

Have you any agent in Cincinnati to whom we could send stamps?

We have not.

Do you want us to continue to collect stamps?

Certainly, we do, and the more you collect, the greater will be your reward from God.

Are old stamps from Japan and France used?

Yes they are used, and we would be greatly pleased to receive many of them.

What does it cost to join the Union?

Nothing but your good will, i. e., 600 cancelled stamps a year and your subscription to the "STAMP-COLLECTOR" which is only 25 cts. a year. The latter however is optional of the Union.

Do the members enjoy any particular benefits?

Indeed they do. They have the prayers of the poor children slaves, heathens and missions, the prayers of the missionaries and God's reward for assisting him in the salvation of souls. Besides they enjoy the benefit of the masses which are annually said for the members of the Union. What more can you expect? (See *Queries and Answers* in Vol. I. No. 2. of STAMP-COLLECTOR).

Do you send rosaries in return for stamps?

We do not, but we mail you from time to time other little rewards, according to the zeal you manifest in collecting stamps.

Are tobacco and cigarette stamps of any use?

Yes, they are.

Are Stamps sent correctly if mailed as printed matter?

That is the way they ought to be mailed. (See Page 25).

What do the missionaries do with cancelled stamps?

See Vol. I. No. 1 of STAMP-COLLECTOR.

Why should I join the Union?

See Vol. I. No. 2. of STAMP-COLLECTOR.

Having laid the matter regarding the naming of a heathen child, before the Rev. Father through whom we correspond with the missions, we have received the following communication:

"I think it quite difficult to answer your kind question. In order to enjoy the privilege of having a child baptized in one's name one must furnish a sufficient amount of money, which, very truly, can also be realized from stamps. The amount necessary to redeem a heathen child, at some places in Africa, China, etc., is between \$2.50 and \$3.50; again, at other places between \$5.00 and \$6.50; at some places, even between

\$10.00 and \$12.50 according to American money; so that four or five dollars would in many instances be sufficient.

But the difficulty lies in the fact that all stamps are not of the same value; v. g., one collecting only 100, or 50 stamps, at times only 5 stamps, can often redeem more children with these, than another collecting 40,000 or 50,000 common ones. It requires about 30,000 or 40,000 of the common 1ct. or 2ct. stamps to raise sufficient money for one child's redemption; whereas only 1000 of the 3ct. Columbian issue, or 1500 of the 2ct. Columbian issue will effect as much. The best suggestion to persons wishing to obtain such a privilege and to make sure of it, is to advise them to send cash money. Still I will also be satisfied with stamps, and I shall certainly do my work conscientiously. However, I am afraid that I shall often have to disappoint people in this matter, since there are only too many who think the common stamps as valuable as the rare."

Will you also accept money for the poor missions?

Yes; if you state to what poor mission you desire to apply the money, that mission will receive the entire sum; if sent for the missions in general, it will be divided according to our best judgment.

Why do you not sell, buy, or exchange, any stamps?

Because such transactions would be prejudicial to the indigent missions. In particular:—1. We do not sell any stamps because American dealers will not, and can not, offer the price paid by foreign dealers. 2. We do not buy any stamps, because our dealers charge as much for stamps as foreign dealers pay for them. 3. We do not exchange any, because people, as a rule, ask for stamps that are by far more valuable than those we receive from them in return. They have the advantage even when promising a larger number; e. g., one thousand common stamps are not worth so much as one hundred 1 ct. Columbian stamps. Our sole object being the benefit of indigent missions, we can not, and will not make any transaction which would be a dispoiling of the missions for the profit of individuals.

DO STAMP-COLLECTORS AID IN
DEFRAUDING THE GOV-
ERNMENT.

In compliance with a former announcement, a statement of the proper official, deciding the much mooted question in the negative, is herewith submitted. In place of the letter announced, two other letters are given below. The former was not returned by the editor to whom it had been sent; it was lost after having reached that editors' office, and served its purpose in one instance. We wished to convince our readers, and at the same time, avert unjust suspicion. Hence the president of the St. Francis Union again applied to the respective department at Washington. In the absence of the Third Assistant, the Acting Third Assistant answered as follows:—

POST OFFICE DEPARTMENT,
OFFICE OF THE THIRD ASSISTANT POST-
MASTER GENERAL.

WASHINGTON, D. C., Aug. 27, 1894.
MR. C. F. SCHMID,
270 Greebush Street, MILWAUKEE, WIS.
SIR:

In reply to your letter of the 20th, instant, I beg to inform you that there is no postal law which prohibits the collection of postage-stamps by private parties. The rate of postage on this class of matter, cancelled or uncanceled, is one cent for each two ounces or fraction thereof.

Very respectfully,

MADISON DAVIS.

Actg. Third Assistant Postmaster General
C. S. F.

This, however, did not satisfy us, for, it avoided the real point at issue. Hence the matter was once more referred, not to excite wrath by repeated importunity, the name of the Very Rev. L. Conrad was this time affixed, with his consent. We are happy to say that the question was not passed by a second time, as the letter will show.—

POST OFFICE DEPARTMENT,
OFFICE OF THE THIRD ASSISTANT POST-
MASTER GENERAL.

WASHINGTON, D. C., Sept. 13, 1894.
VERY REV. L. CONRAD,
St. Francis, Convent,
St. Francis, Wis.,

Sir.

Your communication of the 10th, inst. has been received. It is believed that the

ink now being used by postmasters for cancelling postage-stamps, I mean the ink supplied by the Department for that purpose, is not easily removable from the face of stamps, even by an expert. The trouble arising from the cleaning of postage-stamps *if there really be any trouble*—is due not so much to the quality of the cancelling ink used as to the failure of postal official to apply it properly.

Yours very respectfully,

MADISON DAVIS.

Actg. Third Assistant Postmaster General.

Whilst we regret the loss of the letter of the Third Assistant, which was even more emphatic and treated the question as not deserving of serious attention, we can not but be content with those of his substitute. They suffice to quiet all reasonable doubts, it is hoped they will set all rumors and fears at rest. The origin of these rumors is easy of explanation; they were well founded years ago, when the cancelling ink was selected by the postmasters regardless of its fitness. The ink now supplied by the Government is composed of such ingredients as will insure it to be as stable as the color of the stamps. A postmaster of a large city has assured the president of the Union that the ink used by postoffices can not be erased without a consequent fading of the stamps.

Always inclose a two cent stamp
When asking for information, in order not to increase our expenses. Every cent counts for the missions.

Our Readers are requested to inform us of the death of a member living in their neighborhood. We will publish their names and recommend their souls to the prayers of the living members.

Subscribers are urgently requested to notify us immediately of any incorrectness in their address such as wrong initials, misspelled names etc. By complying with this request subscribers insure the safe delivery of the STAMP-COLLECTOR.

DURING the past six months many letters and packages were lost because not sent in the manner described. Members and friends will please follow directions given in the "Practical Remarks." Persons sending stamps by express will do us a great favor by forwarding through the American Express.

A STATEMENT.

"The STAMP-COLLECTOR" and "Messenger of the St. Francis Union" was started a year ago. It is no experiment but is a decided success. It is devoted to the interest of the members of the Union and to all friends of the poor missions. It always contains something for everyone, from the young to the old, and the boy to the man. Its object is to raise its voice continually in the interest of the poor missions at home and abroad, to make the work of Stamp Collecting, for charitable purposes, thoroughly known, to entertain, educate and interest all friends of the poor heathens, and its field is broadening with every issue. Though by no means obliged by competition to improve the paper, we nevertheless intend to spare no time and expense to make it truly welcome to our friends. Fill out the coupon in this number and return same with remittance.

NOTES.

We received a great many letters and packages during the past months with no names attached, and we do not know who sends them; be sure and see that your name is signed every time you write to us.

We have prepared special circulars, to increase the circulation of the STAMP-COLLECTOR. Promoters, friends and members will please bear this in mind. Send for these circulars and distribute them. Enclose them in your letters, and ask your friends to aid you in distributing them; spread the good work, not only in your own locality, but also beyond.

We have quite a number of the first, second, third and fourth issues of the STAMP COLLECTOR on hand yet. They will be mailed to any address on receipt of 20c. These numbers contain highly interesting and instructive matter and should therefore be in the hands of all new subscribers. Every one sending us, besides his own, 5 new subscriptions, will receive the previous numbers free of charge, on application.

Always enclose a 2ct. stamp, when you ask for any information, you expect to receive by letter, otherwise we cannot furnish it. Persons neglecting to do so will have to wait for the next issue of the STAMP-COLLECTOR. We feel obliged to take this step,

because many questions are put repeatedly, although they have been answered on some former occasion. This is also a reason why all members of the Union should be subscribers to the STAMP-COLLECTOR.

A charitable organization nearly entirely supported by the sale of cancelled stamps, is the Society of Mary Immaculate in France. This society, blessed and encouraged by the Vicar of Christ in a special manner, was instituted for providing female catechists, to assist bishops and priests in certain countries whose customs militate against the conversion of women. In other words it is a society for the propagation of the faith among pagan women and children, whom male missionaries cannot reach. Everybody ought to feel interested in this noble work of the Mary Immaculate Society and ought to be willing to promote the same by contributing and collecting stamps.

OUR ADVERTISERS.

WE respectfully call your attention to our advertising columns. If there is any article mentioned therein which you would like to purchase, you would certainly do us a great favor by patronizing those who patronize us. As is evident the success and prosperity of a paper like THE STAMP-COLLECTOR largely depends upon the amount of money received for advertising space. Our Subscription money is not sufficient to meet the current printing expenses. Hence business men give great aid to our publication with their advertisements, naturally they expect some return for the money invested, this is but right and just and we hope that the friends and readers of THE STAMP-COLLECTOR will help us along by patronizing those whose names appear in our columns. We have several times refused advertisements and this either because the article proposed was not commendable or because we were not well enough acquainted with the parties desirous of advertising. We intend to keep THE STAMP-COLLECTOR clean and clear of everything objectionable. We want it to be a publication which parents can put, without fear, into the hands of their children. Hence we sincerely hope and trust that our dear readers will appreciate our efforts. This they can do by patronizing our advertisers and by mentioning THE STAMP-COLLECTOR whenever addressing

them. Do please favor us in this line, since it will help us along in our publication and indirectly also assist the poor missionaries who are craving to see THE STAMP-COLLECTOR a true success.

AN INDIAN GIRL WHO BECOMES A MISSIONER.

PAULINE PEILEMAR, is a young Indian girl who has been educated in the House of the Sisters of Mary Help of Christians, in Pringles (Patagonia). She often wrote to Don Rua to give him, as she used to say, a "proof of her proficiency." and to thank him for having sent Don Bosco's nuns to Pringles. Having completed her course of studies, Pauline returned to her native home, and full of gratitude to God for the special marks of Divine favor so lavishly bestowed upon her, she resolved to emulate her teachers by imparting to others the "good things" she had learned from the Sisters.

Accordingly she gathers the poor Indians around her, teaches them how to pray to the one true God, explains to them the principal truths of the Catholic faith, and prepares them for the sacrament of Baptism. She also teaches the elements of the Spanish tongue and the general ethics of Christian education. In a word, Miss Peilemar is a true missionary among her brother Indians, and her example (if generously taken up and followed in due time by the Indian pupils now in our various Patagonian institutions), will act an important part of the conversion of their poor savage brothers to the Gospel of Christ, and in the social and

moral amelioration of their unhappy condition. May the Lord pour down abundant blessings on this excellent and devoted young woman and increase a hundred-fold the fruits of her apostolic exertions!

Whenever the King of Servia has his photograph taken by the court photographer or his portrait painted by the court artist (if sober Belgrade boasts such a personage) the Servian Post-Office Department considers it necessary to inform the outside world of the altered appearance of His Highness by means of a new set of stamps, with the latest portrait of the monarch as the leading feature. In accordance with this principal, Servia has just added another set to her philatelic wealth. In design it is much the same as the issue of 1890, though the King's portrait shows him to be now considerably more mature than when we last beheld his features—by proxy.

The Mohawk Indians will not allow so much as a blade of grass to grow on the graves of their companions.

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CONFESSOR OF THE FAITH.

It was the crowning of a confessor of the faith, says the *Ave Maria*, when the venerable Father Albert Montiton, of the Fathers of the Sacred Heart, departed this life recently at the convent of his Order at Miranda, Spain. Fifty years ago he was a brilliant student at the college of Avranches, France. After receiving the degree of A. B. of the Academy of Paris, he joined the Fathers of the Sacred Heart and was sent to Chili, where he was ordained. and taught for some time in the colleges of Valparaiso and Santiago. In 1852 he passed to the missions in Oceanica, and spent twenty years in the Poupoutious Islands, first as a missionary among the native Mormons and later among the cannibals. The sufferings and trials endured during this portion of his life are known only to God. For a time he escaped death at the hands of the cannibals only on account of the emaciated condition of his body. (Those natives are nearly all Christians now.) From Poupoutious Father Albert was sent to the assistance of Father Damien, and ministered to the lepers in Kaulapapa. After some time he was recalled to Tabiti, where he spent several years of arduous labor. Such was his poverty that he made the rounds of the mission stations in an open boat, sleeping with a coil of rope for a pillow. At last, worn out with sufferings and labors, he was ordered back to Europe. During the remaining months of his life he still exerted himself in behalf of foreign missions, edifying all by his zeal, piety and spirit of mortification.

Father Albert's life was one of true heroism, and his labors and sufferings entitle him to be called a confessor of the faith.

The French Government has bestowed special honor on Rev. Noblet, S. J., missionary in Madagaskar, Africa. The map of Madagaskar in use, by the French expedition was drawn by the venerable missionary.

Early in the sixteenth century the "Corrieri di Venezia" was established in Venice which was the beginning of the Italian postal system. The whole history of development of this is one of the most interesting chapters in postal history, and as is well known the issue of stamped paper for free transmission through the mails by Sardinia in 1818 was almost the last act that paved the way for the final introduction of Sir Rowland Hill's stamps and their ultimate adoption by all civilized nations.

We want our subscribers to make Snowballs of The STAMP-COLLECTOR. How will they do that by not letting the paper rest. After reading it let them pass it on to their friends and neighbors; get them to subscribe to it; and have them pass it further on. Keep the ball a rolling. If every subscriber would get four more subscribers what a grand success would the STAMP-COLLECTOR be? and how soon would not the ice-bound mountain of infidelity vanish in heathen countries. Pass The STAMP-COLLECTOR along, keep it a moving. May angels guard it.

1895.

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Enclosed please find \$ _____ for which send _____ copy
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PRACTICAL REMARKS ABOUT CANCELLED POSTAGE STAMPS.

1. Cancelled postage stamps of every country and every kind, also cards, telegraph and express companies' stamps, coins, etc., are gladly accepted.

2. The Stamps should be securely packed, otherwise they may be lost, all or in part. If only a small number of Stamps is to be sent, it is best to forward them in a large envelope; if a large quantity, use a strong paste-board box, or better, a bag of cotton cloth, and mail it as printed matter, which costs only half a cent an ounce. Large boxes are best sent by express or freight.

3. All articles having the stamp impressed and printed (not glued) lose the greater part of their value when the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one fourth of the whole card or envelope, etc. When ever possible, preserve the entire envelopes, cards, etc., that have the stamps impressed and printed.

4. Do not try to take off stamps that are glued to the envelope, etc. without first wetting the stamps; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps of different colors in the same water as they often lose their own color and impart it to the other stamps. If you have no time for this work, or if you are not sure of doing it well send the stamps without cleaning them. Do take great care to preserve the stamps uninjured they are of but little value if in any way injured.

6. We call the attention of our members and friends especially to the collecting of Columbian, Jubilee, and old stamps that are no longer cur-

rent, Mexican, Central, and South American Stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or anything that resembles a stamp; though partly torn or even when cut contrary to the above mentioned instructions, send them; they will always be of a little value.

9. We kindly request our friends not to send less than several hundred or one thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expences, which are sufficiently large without this and have thus far been met by private funds.

11. Many have too small an idea of this charitable work and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child or to realize enough funds to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a christian village in Congo (Africa) all of which were collected in three years. This shows that much may be done if every one does his share.

12. Always give your full name and address as we wish to keep a strict account of all the stamps sent in. In sending for circulars please state whether you wish them in English, German French or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not leave them lie unnoticed.

13. We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

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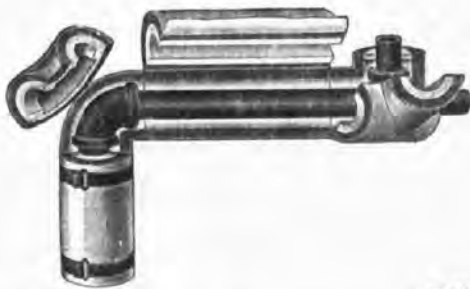
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REV. FATHER H. JANSEN'S

CURATIVE BLOOD PURIFYING TEA is the surest of all means of doing so. It is made from roots and herbs, which act mildly but effectually upon the stomach, liver and kidneys, removing all germs of disease and purifying and strengthening the entire system. It is prepared only by me from the original recipe of Rev. H. Jansen, and is sold in packages bearing Father Jansen's Portrait and Signature. Look for them and take no other.

Ask your druggist for it. Price 25c. or 5 packages for \$1.00, mailed on receipt of money.

N. B. For all kinds of old running sores it is advisable to use Father Jansen's Curative Plaster in connection with the tea.

Each helps the other and their combined use is an infallible cure. A trial box of the plaster with directions must be found in every package of the genuine tea.

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A QUARTERLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. II.

ST. FRANCIS, WIS., NOVEMBER, 1895.

NO. 2.

MISSIONARIES AT MADAGASCAR.

There were no native Christians on the island of Madagascar as yet, at the beginning of the present century. Several attempts had been made in the sixteenth century, to christianize the heathen Islanders, by French and Portuguese missionaries, but proved to be without lasting results. When, in 1820, the first English (Protestant) missionaries! arrived at Tananarivo, a prominent city of the island, all traces of former missionary work had vanished. These Missionaries had been called by Sir Robert Farquhar, the Governor of Mauritius, to aid him in working a way for British influence, in that and the neighboring territories. It is said, that when they arrived, he introduced them to the chieftains of the Howa-tribes, saying: "These are our missionaries; they bring you the Bible, together with English religion and cultivation. If you shall listen to them, and do what they tell you, you will become a powerful and distinguished nation, fit in every way to vie even with England itself."

However, in spite of these designs of the Governor Radama I., who was then ruler of Madagascar, would not permit the English missionaries to preach their creed to the natives of the Isle. All that could be obtained, was permission to erect schools and to instruct their children in reading and writing.

Six years after their arrival, the schools of the English missionaries numbered two thousand pupils, as was

shown by an annual examination, at which Radama himself presided to investigate, what the English ministers could do for the welfare of his subjects. In 1830, the number of pupils had been doubled, and in 1835, there were no less than 35,000 Protestant Howas on the island of Madagascar. Meanwhile Radama I. had died, and was succeeded on the throne by his first wife, Ranavalona, who proved to be a very cruel and vicious ruler. She had contrived to have the mother, and all surviving relatives of Radama I. assassinated, and was addicted to superstition and sorcery. No sooner had she ascended the throne, when she ordered all foreigners to leave the country at once, together with all their household and domestic animals. Then there followed a bloody persecution, in which neither the Christians, nor her Pagan enemies could hope for mercy and pardon. Witnesses tell us, that every year 20,000 to 30,000 persons fell victims to the rage of the infuriated Ranavalona I.; many were executed, others poisoned, and others again suffered a slow death by slavery and starvation. Among the Catholic martyrs was the illustrious Bishop Soulage, Vicar-Apostolic of Bourbon, who died in 1838.

The Jesuit Father Jouen, (died 1872) who afterwards was made Vicar-Apostolic of Tananarivo, tells us, that she is responsible for no less than 200,000 murders. She died in 1861, and was succeeded by her son Rakato, who assumed the name of Radama II. The

new ruler proved to be more kindly disposed toward the Christians, but was soon killed by a conspiracy of the Howas, who seemed to adhere to the traditions of Ranavalona I.

However, the widow of Radama II., Queen Basoherina, must have been a very clever and prudent ruler, whose principal aim it was, to have her people educated and influenced by foreign culture. It was with this end in view, that she gave a very friendly reception to the Jesuit missionaries, who had come there from La Reunion and Sainte-Marie. In fact there was a time, when it seemed as if she herself intended to become a Catholic. She sent her adopted daughter to the school of the Sisters of Mercy, together with all the maids of honor, and gave the Jesuit fathers substantial aid on their missionary tours, throughout the island. But these favorable auspices were put to an end, when a conflict ensued between Madagascar and the court of Napoleon III.

A French citizen, living on the island, had entered upon a compact with Radama II. When this compact was broken by his successor, and France demanded an indemnity of 1,200,000 francs, a great commotion was caused at the court of Emyrna. Rasoherina at once called home her daughter from the Sisters' school, and following her example, most of the principle dignitaries at court did the same. Not satisfied with this, in January 1867, all the officials of the country adopted the Methodist religion. It is true, the queen did not become a professed Methodist herself, but after her death, prime minister Rainilairivony called her cousin Ranalavona II. to the throne, and at the coronation ceremony, Sept. 3rd., 1869, introduced Protestantism as the official religion of the kingdom. On the 21st. of February of the following year (1870) Rainilairivony and Ranala-

vona II. had themselves publicly baptized after the Methodist rite.

We must not forget to mention, that a private chapel and Protestant services had already been introduced at the royal palace, Oct. 23rd, 1869. A national "Howa"-Church was organized on the plan of the Angelican sect, making the ruler of the country at once the head of the church. In September 1870, by royal order, all the idols were doomed to the flames. From that time forward, a marked increase of a religious life became visible throughout the whole island. The number of members considerably increased, both with the Catholic, and the official Protestant denomination. In 1867 there were at Madagascar 100 preachers, all Europeans, and in 1869, the Protestants numbered 159 pastors, and besides this 925 natives, who were employed in the ministry. During the time of 1867-1869 the number of church-members had increased from 37,000, to 153,000, and instead of 1735 pupils there were 5270 to attend the schools. The official English-mission report of the year 1894, places the number of church-members at 373,000, the pupils at nearly 100,000, with 38 European missionaries and 6,800 natives employed in the ministry or as teachers. The number of schools and churches is accordingly quite large.

It is very enjoyable to see, that, in spite of the many obstacles placed in its way, Catholicity is also making great progress in Madagascar. Pope Pius IX. re-established the Vicariate-Apostolic in 1861, and made the well-deserving Father Jouen its head. The latter died in 1872. In 1875 the Most Rev. Delanoy, Bishop of La Reunion, paid an extended visit to the Catholic missions on the isle, and reported very favorably as to their success. The present Vicar Apostolic, Mgr. Cazet, says in his re-

port of 1894, that there are among the Howas and other tribes of the island 443 stations with 83 churches, 277 chapels, and no less than 136,775 faithful and 27,000 pupils to attend the schools. Besides this, Catholics have several hospitals, two of which are destined for the care of lepers.

Considering the many difficulties, with which Catholic missionaries meet, this progress of our missions in Madagascar is most remarkable. For, putting aside the fact, that Catholicity is discountenanced by the court and the government, whose official religion is Protestantism, Catholic missionaries frequently complain, that their school-children are compelled by force to attend Protestant schools, and that they themselves are persecuted and calumniated by their rivals of other denominations. Besides this the Howas are a very unmanageable tribe, and cling closely to their heathen traditions. True, their rude form of idolatry, (a gross form of Feticism) has been abolished, but sorcery and superstition are still predominant with them, and they are slaves to the basest depravity.—

Rev. J. L.

The merchant class of China is composed of polite, patient, extremely shrewd, well-dressed pattern-shopkeepers. The leisure class is graceful, polished and amiable, but the peasantry reminds one of the country folks of Europe, excepting Russia.

Do not forget to glance over our advertising columns and to make your Christmas purchases with those who patronize us. This will not only result in profit to them but also to you and it will greatly benefit the STAMP-COLLECTOR.

CATHOLICS OF CHINA.

The Catholic missions in China must have a special interest for every member of the Church. It is doubtful whether even educated Catholics realize the fact that there is no province in the whole of the vast Chinese Empire in which Bishops and priests of the Catholic Church have not, at the cost of unwearied labors, and in the face of ever-present danger, gathered together communities of Chinese Christians, which are, in many cases, under the spiritual direction of native Chinese priests. This is not the case only along the coast and on the lower reaches of the great rivers, where gunboats show European flags, and make the resident foreigners comparatively safe from any outburst of Chinese fanaticism. Away on the confines of the desert beyond the Great Wall, or far up in the provinces that boarder on the central highlands of Asia the Catholic missionary is to be found. There is a curious passage in Cooper's "Journeys of a Pioneer of Commerce" which strikingly illustrates this. Much of Mr. Cooper's adventurous life was devoted to the attempt to open a trade route from Assam or Northern Burmah into the southwestern provinces of China.

On one of his journeys he had made his way to one of the remote towns in the province of Yun-nan. There he received the hospitality of the Catholic mission. On the morning after his arrival he was awakened by one of the native Christians telling him, it would soon be time for Mass. The Chinaman had rashly concluded, all white men were Catholics.

"I had not the heart to undeceive him," wrote Cooper.

He went to Mass, and he tells how, as he looked on the little flock of native Christians gathered around the humble

altar in that remote spot in the very heart of Asia, he could not help, Protestant as he was, praying heartily for the success of the Catholic missions in China.

In the thirty years since 1860 there has been a steady and general progress in the Chinese missions. The whole of China is now divided into Apostolic Vicariates. Three date from the decade of years that begins with 1860; seven from the period 1870-1880. This alone is a sign not only of progress, but of increasing progress in the last thirty years.

The missionaries of the various Vicariates are supplied by the Franciscans, Dominicans, Augustinians, Jesuits, Lazarists, and by the students of various missionary colleges, the most important of which is the Foreign Missionary Seminary of Paris, which has given more missionary bishops and martyrs to the Church in our own time than any other college in the world.

China has a Catholic population of upwards of 550,000 Catholics and 900 priests. With regard to the number of Catholics it must be noted that if catechumens, or those under instruction, were included in the total, the number would be very largely increased.

Thus, for instance, in the last return for the mission of North Shan-tung, we find that besides the 16,246 baptized Catholics there are 4,976 catechumens. In the adjacent districts of South Shan-tung the Catholics number only a little over 2,000 but at the time of the last report there were over 5,000 catechumens under instruction and awaiting baptism.

Catholic missionary statistics are not compiled on the principle, adopted by the most of the Protestant missionary organizations, of counting every "adherent" a Christian.

Nor must it be supposed that the

missions influence only the uneducated classes. The Jesuit College at Zi ka-wei, near Nankin, is the chief educational center in China. Baron Bubner, in his narrative of his journey around the world, notes that the first class at this college could speak equally fluently, Chinese, Latin and French.—*Liverpool Times*.

THE SISTERS OF OUR LADY OF AFRICAN MISSIONS.

Cardinal Lavigerie has given to Africa not only the White Fathers and the Armed Brothers of Sahara but also a society of religious woman who call themselves Sisters of Our Lady of the African Missions. It will undoubtedly interest our readers to know that these Sisters are to a great extent more successful in their missionary work, than the indefatigable and unselfish White Fathers, praiseworthy as the efforts of these truly apostolic missionaries have been and are. On his elevation to the see of Algiers, or rather, on his voluntary and self-sacrificing transfer thither from his wealthier see of Nancy, Cardinal Lavigerie at once noticed and felt the great want of sisters in carrying on the missionary work. He foresaw the good which could be achieved by noble and self-sacrificing women, and he resolved to have them introduced into the diocese of Algiers. He laid his plans before his fellow-bishops and higher clergy, but a large number, nay, even the greater part of them protested against his idea. Cardinal Lavigerie however did not lose courage; he had that quality of genius, which is called, "controlled impatience." He made a public appeal to the Catholic Sisterhood, explained the need for sisters in the dark Continent, and asked God to bless his new undertaking. The first response to his appeal came from his old diocese

of Nancy, from the venerable community of the Sisters of St. Charles. A novitiate of this order was formed at Konba, Africa in 1868. Their beginning was indeed an humble one and the results of their hard labors were but few and small. Their work was even misrepresented and openly opposed. But at last even the hostile had to admit that their labors were extraordinary, having no other inspirations than the love for souls.

Now the African Sisters are a recognized power in the dark Continent, and even the most bigoted anti-religionist would hesitate to assert that their influence is not a great and good one.

Among the Arabs there is a spirit of wonder and admiration for the courage, the self-sacrificing devotion, the medical knowledge and skill, the tenderness and saintly steadfastness of these truly heroic sisters. Hundreds, nay thousands have been brought to a different attitude through observation of the Sisters of Our Lady of African missions. Their self-denying kindness, their devotion and zeal, their piety and courage deeply impress the unbelievers, who gaze at them with astonishment and admiration as if they were something more than human. The work so silently and unostentatiously done by these Sisters is of so great importance, that if, for any reason, it were impossible for both the White Fathers and the White Sisters to remain there as missionaries, the fathers would unquestionably have to give way. A White Father in Biskro said: "We are the pioneers, forever on the march after receding boundaries: the sisters are the first dauntless and undefatigable settlers, who bring the practically virgin soil into a prosperous constitution, full of promises for a wonderful and near future." A Protestant said: "It is the

Roman Catholic Church that is doing the greatest work in Africa by her religious orders of men and women who work not for their own interest but for the interest of God.

Cardinal Lavigerie is said to have declared to Pope Pius IX. on some solemn occasion, that within a quarter of a century French Africa would be civilized by religious orders of women. This his prophecy is truly being verified by the Sisters of Africa, whose influence is growing stronger from day to day.

R. R.

ST. PETER CLAVER, THE APOSTLE OF THE NEGROES.

St. Peter Claver was born in the province of Catalonia, Spain, in the year 1580, and was admitted into the Society of Jesus in the thirty-third year of his age. Whilst pursuing his studies on the island of Majorca, he made the acquaintance of a saintly man who was destined to exercise a decisive influence on his future career. This was Brother Alonso Roderigues, lately raised to the honors of the altar. One day the holy father led the young scholastic to the brow of a hill overlooking the sea, and pointing to the West he tearfully exclaimed: How sad that God is so little known in that western world, because there are so few priests willing to go and preach His name. Cannot charity traverse seas already opened up by cupid-ity? O brother of my soul, what a vast field is here opened to your zeal! Go thou, and be a saviour to these millions of perishing souls. Urge and entreat your superiors to send you. The prospect filled the generous soul of Claver with delight. After repeated entreaties he obtained the consent of his superiors, and in the year 1610 he set sail for South America. Landing at Carthagina he was sorely afflicted at the spiritual des-

titution of the poor negro slaves, twelve thousand of whom were annually imported from various ports of Africa. He resolved to consecrate his life to their salvation. Henceforth he will sign himself,

PETER CLAVER THE SLAVE OF THE
NEGROES FOREVER.

His plan was to meet each cargo of slaves at their landing and to instruct and baptize them before they were sold and scattered. He always began by distributing among them fruits, cordials and various delicacies. He administered suitable remedies to the sick and lavished caresses upon all. He used to say: "We must first speak to these poor creatures with our hands before we try to speak to them with our lips." The Negroes, so cruelly treated during the voyage, were no less surprised than delighted at the loving kindness of *the Father*. Having thus won their confidence and affection, our Saint had no difficulty in getting them to receive his instructions. By dint of weary repetition he would succeed in impressing on their minds the chief truths of faith, together with certain prayers to be recited daily. He then baptized them and let them depart with their new masters. It usually took about three weeks to dispose of each fresh importation in this way. And he continued this weary work year in and year out for forty years together, during which time he received into the fold of Christ about

FOUR HUNDRED THOUSAND SOULS.

The work in the slave pens at the landing, though enough to occupy ten ordinary missionaries, did not satisfy the zeal of St. Peter Claver. He regarded himself as the pastor of all the Negroes who domiciled in and about Carthagina, and he was ever at their service by day and by night. He kept an exact list of the sick and of such as were too infirm to come to the church; these he visited

regularly. He seldom visited the sick or helpless poor without bringing aid for their corporal as well as for their spiritual wants. To procure the necessary supplies he would go begging from stall to stall in the market. Then with his load on his shoulders he would start for the huts of his beloved Negroes. His alms were always accompanied with suitable instructions. He was never weary of repeating the acts of faith, hope, charity and contrition. His words inflamed the hearts of all who heard him with love of God. No wonder that the poor Negroes were devoted to him, and that his word was as law to them. It could not have been otherwise, seeing that he loved them so tenderly. His love, however, was not sentimental but supernatural, springing from his love of God. With him it was altogether a question of souls; and his attraction, like that of his Divine Master, was to the most sinful and abandoned. He accosted all whom he chanced to meet on the street with a sweet smile and perhaps a word of edification. To a youth neglecting his religion he would say; "Don't trust too much to youth: many a blossom withers before maturing to fruit." He would warn an old sinner, saying: "The house is already crumbling; get your soul ready for its departure"—or, "Don't trifle with the Almighty; He counts your sins; perhaps the next may be your last," which words, spoken by a man whom all revered as a Saint, often produced the happiest results.

After spending the entire Sunday forenoon in the church ministering to his flock, he would make a tour of the streets in the afternoon, collecting all whom he met into the public square, where he would make them an exhortation. During the entire lenten season he was accustomed to spend fifteen

hours a day in the confessional, from which he had to be carried occasionally in a fainting condition. Yet he seemed never happier than when he saw himself surrounded by a dense throng of penitents.

Every year after Easter he visited the mining camps and plantations around Carthagina. He always traveled on foot and, the better to identify himself with his flock, he always lodged in their huts. He gave a mission of a few days in each place, assembling the slaves twice a day. These labors so exhausted his strength that he could hardly drag himself back to the city. Yet he was no sooner back than he was to be found again at his post in the slave pens, instructing and baptizing as before.

Everything served to raise his thoughts to God—the flowers by the wayside, the towering oaks, even the singing of the birds. The terrific thunder-storms, so frequent in those regions, thrilled him with awe of God's awful majesty and power. Two or three hours sufficed for his night's rest. The remainder he devoted to the contemplation of heavenly things. It occasionally happened that some inmate of the college who chanced to be up during the night would be startled by a bright light issuing from the Saint's room, and peering in at the door would find him in an attitude of prayer, raised above the floor, surrounded by a mellow light, whilst his room, like the temple of old, would be filled with the glory of God.

The chronicles of his life are full of wonderful manifestations of divine favor and power, such as ecstasies, revelations and miracles. The Saint made but little account of these extraordinary gifts, attributing them to the hand of the Lord. But he seemed never so well pleased as when blamed and ill-treated. During the cholera epidemic

which visited Carthagina in 1650, he fell a victim to his zeal in attending the sick and dying. But the end was not yet. Four years more remained to him—years of incredible suffering and abandonment. The cholera left him a helpless invalid, and the heartless man who attended him ill-treated him in every conceivable way. When his successor, a devoted priest from Old Spain, arrived, the Saint by a supreme effort dragged himself to the guest chamber, and tenderly kissing the feet of the new comer, he thanked God that now he might die in peace, without fear of his poor Negroes being neglected. A few days later he calmly expired whilst the children ran through the streets of the city, exclaiming, "*The Saint is dying.*" All the old time veneration for him immediately revived and he was proclaimed a saint by popular acclamation. But it remained for our present glorious pontiff, Leo XIII, to set his seal upon the popular verdict and to place the name of the humble apostle of the Negroes on the catalogue of the Church's Saints.—*Colored Harvest.*

During a visit to the Eternal City, the late Wendell Philips entered St. Peter's. In the vast church a surprise awaited him, which he thus relates: "Standing behind a massive pillar, I caught the words of a sermon, pronounced in faultless English, and, moving to catch a view of the speaker, beheld therein in the pulpit of St. Peter's a full-blooded negro preaching the gospel of Christ, and I said: 'Nowhere else could I have beheld such a scene save in the Catholic Church.'"

Mme Yang wife of the Chinese minister at Washington, is progressing so finely in English that she is quite able to converse with her many visitors in their native tongue.



THE LITTLE MISSION HELPERS.
(see article, page 41.)

THE LITTLE MISSION HELPERS.

It was on the eve of the 2nd. of September, 1895, that a noble band of little girls and boys met at Holy Trinity Kindergarten, on Greenbush St., Milwaukee, Wis., to discuss means to aid the officers of the St. Francis Union of Stamp-Collectors. The chairman of this enthusiastic meeting addressed the little ones, and called their attention to the fact, that the work of the St. Francis Union was increasing from day to day, and that help was needed, in order to carry on the charitable work with more success. He stated, that the number of stamps, which are daily received at the Headquarters, fully overcrowd the Ven. Sisters in charge of the Union, and that something must be done to assist the Sisters in their truly charitable, but tiresome work. Each and every one present, fully agreed with the chairman and they resolved to organize a branch society of the St. Francis Union of Stamp Collectors under the title "The little Mission Helpers." The object of this society is, to assist in the Union's work, by cleaning, bunching and assorting the stamps, which are received at the Headquarters. The constitution drawn up by the chairman was accepted and the following officers elected:

Director, the Rev. Chairman; President, Lora Schuers; Vice President, Mary Brockmann; Secretary, Roman Lochemes; 1st. Treasurer, Lillie Schuers; 2nd. Treasurer, Johnie Heuhl.

In accordance with the constitution, Elsa Dudenhoefer and Florence Heunneckens were appointed Assistant Treasurers by the Chairman. The next regular meeting was decided upon Dec. 26th 1895.

The little Mission Helpers have worked very diligently since their organization and are undoubtedly drawing God's blessing upon themselves.

They had a picnic at Franklin, Wis. sometime ago, which will long remain fresh in their memory. It was announced the most enjoyable picnic of little children, the city had witnessed during the year. The first two illustrations in this number are souvenirs of those truly happy picnickers, the success of which was to the greatest extent due, to Rev. Father Trimberger of Sacred Heart Church, Franklin, Wis.

The society is only in its prime, but composed, as it is of young, energetic and charitable girls and boys, it has accomplished in the short time of its existence far more, than its most ardent admirers had hoped for. May God bless each and every one of them a hundred fold.

Take an example, dear readers, from these little Mission Helpers.

The following is a list of those who attended the first regular meeting.

Lora Schuers, Lillie Schuers, Della Lange, Mamie Brockmann, Florence Huenneckens, Elsa Dudenhoefer, Ida Gribel, Isabella Boll, Martha Loghagen, Katie Escher, Annie Pehlan, Helen Fisher, Annie Harris, Roman Lochemes, Johnie Heuhl, Chas. Philges, Paul Fisher, Walter Steinmetz, Christ. Steinmetz, Alfred Hess, George Lange, L. Schneider.

A CARD.

The little Mission Helpers extend their cordial thanks to Rev. Father Trimberger of Franklin, for the use of the picnic grounds; to the families of Mr. M. Kremp and Merkel, for the kind assistance they gave in serving meals and refreshments; to the St. Aemilianus Printing Department for printing their badges gratis; to Miss. H. Dudenhoefer and to the Ven Sisters of St. Francis and Notre Dame. May God reward the many kind favors they bestowed on us.

Miss Lora Schuers,
President.

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors,

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office at St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

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Price:—Per year, in advance, 25 cents; single copies, 10 cents.

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Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., NOVEMBER, 1895.

Every subscriber ought to send us a few new subscriptions as a Christmas gift for the poor.

Alms help the dead as well as the living. Make therefore some offering in the name of your dear departed ones.

The St. Francis Union of Stamp-Collectors, is no obstacle to other good works, it is rather an incentive, as it kindles charity everywhere.

Many members have not yet sent in their annual contribution of stamps: It is time for them to do so, if they desire to figure in the annual report, which will appear in the next number.

Since we receive Christmas gifts, why not make some presents to the poor children and missions in heathen

countries? The Infant Jesus will surely bless us for them.

Parties having more copies of The STAMP COLLECTOR than they need, or who do not care to keep their copy, would do well to send them to those who would be benefited by them.

Do not forget your Christmas gift for the poor children and missions. Kindly favor them with a large amount of canceled stamps and with at least a few new subscriptions to The STAMP-COLLECTOR.

On the feast of St. Francis Xavier, which occurs December the third, the patron feast of the Union, highmass will be celebrated at our headquarters for all members of the Union.

This being our last visit to you, dear, readers before Christmas, we wish each and everyone one of you a Merry Christmas. We humbly ask you not to forget the poor children and missions during the happy Christmas tide.

Subscribers that have not paid their due subscriptions yet, are earnestly requested to do so at once. Christmas is drawing near, let us therefore be mindful of the poor in heathen countries, by paying our due subscription and by renewing the same for another year.

Just before going to press we received a letter of appeal from the Ven. Ursuline Nuns of St. Peter's Mission, Montana, which we print in this number. Any one desirous of giving a mite is kindly requested to send same to us. We will be happy to forward the amount to the Ven. Sisters.

In this number we bring two letters acknowledging receipt of stamps which we shipped since the last issue of the STAMP-COLLECTOR. We call special at-

tention to the one from Africa, from which our members may learn, how grateful the missionaries are to the collectors.

THE STAMP-COLLECTOR CO., extends a hearty welcome home to the Most Rev. Archbishop Katzer and Right. Rev. Mgr. Zeininger, who recently returned from an extended trip to Rome and the Holy Land.

Very Rev. L. Conrad, pastor of Holy Trinity Church Milwaukee, Wis. has our sincere condolence in the death of his brother Valentine Conrad, who died at the Trinity parsonage, Oct. 18. Likewise Rev. A. Schinner in the death of his mother, who departed this life at her residence in Milwaukee on the same day.

Experience teaches, that it is by means of children purchased by the missionaries and educated by them in the Christian religion, that infidel countries will be opened for the reception of the gospel. What more powerful motive for becoming a member of St. Francis Union and a subscriber to THE STAMP-COLLECTOR can we expect?

The Siamese have a great horror of odd numbers, and were never known to put five, seven, nine or eleven windows in a house or temple.

No tree has yet been measured which was taller than the great eucalyptus in Gipsland, Australia, which proved to be four hundred and fifty feet high.

As compared with Japan, one feature of every view is strikingly in favor of China. The dress and behavior of the Chinese will not offend Europeans. The women are modest and dress in a baggy garment which completely covers them.

MISSION NOTES.

Eight nuns of the convent at Ribardon, Italy, were recently burned to death, by fire, which destroyed their convent building.

The Holy Father is about to send an envoy to Mexico in the person of Monsignor Averardi, who will exert his influence to bring about better relations between Church and State.

By a special concession of the Sultan the house of St. Veronica at Jerusalem, which had been transformed into a church, has been handed over to Catholics and restored to Catholic worship. Mgr. G. Jusset, Patriarch of Antioch, Alexandria and Jerusalem has solemnly blessed the new sanctuary.

A telegram from South Africa announces the death of Father Henry Schomberg Kerr, S. J. who in 1891 was appointed head of the Zambesi mission and has labored since then with untiring zeal and energy in fulfilling the very serious duties of his charge. Father Kerr, belonged to a noble Scotch family which was not only well known in the history of the Sothians, but has also contributed many converts to the church, counting his own father and mother among them. He was the second son of Lord Henry Kerr, uncle to the present Marquis of Sothians, and of Lady Henry, the sister of Mr. Hope Scott of Abbotsford.

The Archbishop of Calcutta, at his interview with the Holy Father, related the progress of Catholicism in India and the development of the missions very favorably. The Archbishop presented to the Pope several precious articles sent by the Catholic natives and assured His Holiness that Catholicism was enjoying the greatest toler-

ance. Some Catholic Seminaries are about to be established in India.

According to statistics obtained by the Times' correspondent, Corea contains 600,000 Catholics and 700,000 Protestant and Greek Christians. Thus more than a quarter of the population is already Christian, so that the present war has, in the eyes of European Powers, a character of which account has not been taken.

The Holy Childhood, this wonderful organization, has been in existence since 1842. In these years 82,500,000 francs have been contributed to its work. Nearly half of this sum came from the children of France. At the present time the Holy Childhood supports 146,000 children in 3,000 schools, 624 orphanages and 300 work-shops in which they are trained to be self-supporting.

At the Episcopal missionary council held in Hartford, Conn., one of the missionaries from Alaska unconsciously paid a tribute to the zeal and energy of the Jesuits. He told his fellow Episcopalians that one of the greatest obstacles the missionaries have to contend with, is the work of the Jesuits. They have a larger working force, he said, and are encroaching upon the Protestant missionary field. It may be remarked that the success of the Jesuit missionaries in Alaska, as indicated by this Episcopalian, is paralleled all over the world, wherever these noble sons of the Church have penetrated. Their work is the more effective because they preach the gospel of truth.

One of the Carmelite nuns of the Convent of Tours in France had recently the great happiness to see her father celebrate mass in the chapel of her convent. The Abbe Ligoney, who

had been a Papal Zouave in his time, after the death of his wife prepared himself for the priesthood and was ordained a short time ago. His daughter had become a Carmelite nun, and of the precious robes which she had worn on the day of her reception, she made a beautiful chasuble which was worn by her father at his first mass. The mass was served by his nephew.

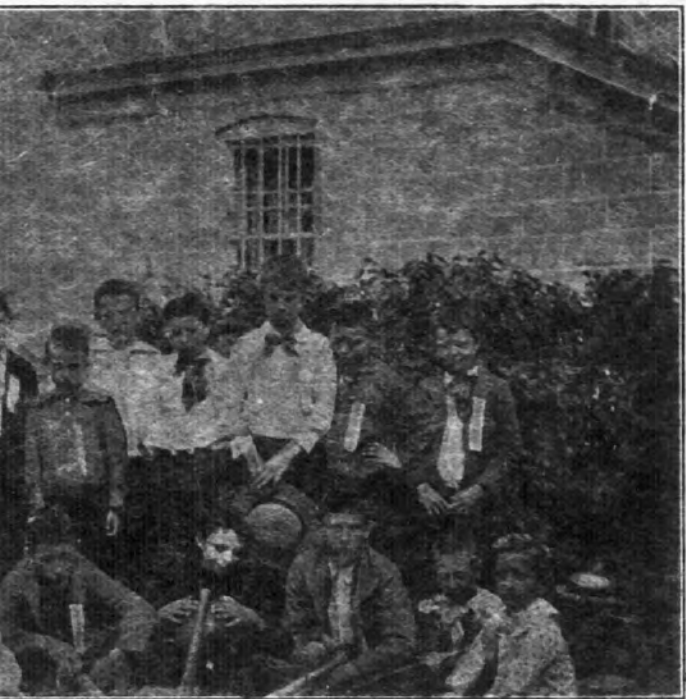
The paper of Rev. Jos. Yazbeck, the Maronite missionary, read at the Eucharistic Congress in Washington, attracted much attention, owing to the recent Turko-Armenian riots and the efforts to reunite the Eastern Church with Rome.

Father Yazbeck said that of the 3,000,000 Armenians only about 100,000 were allied with the Catholic Church. He doubted whether it would be possible to bring back the princes and patriarchs of the East, but he pointed out that the separation was formal to a large extent, the only important feature being that the Eastern Church did not acknowledge the supremacy of the Pope. It had the Catholic Mass and ceremonies. Hundreds of Armenians had said to him: "There is no real difference between us: let the shepherds agree and we will follow." He closed with an eloquent exhortation that the Eastern Church might be brought back before Pope Leo's death, in order that the Pontiff's great desire might be accomplished.

The Chinese thrash rice by taking a handful and beating it with a log to scatter the kernels on the ground. The farmers break up the soil and punch holes in it for seeds with a stick.

The most beautiful women of China are of Soo-Chow. They are, as a rule, prettier than the women of Japan.





THE LITTLE MISSION HELPERS.

CANNIBALS AT THE CONGO.

ADAPTED FROM THE GERMAN BY REV. J. L.

Capt. L. S. Hinde, who has spent many years in the Congo and Aruwini Districts, recently delivered a very interesting lecture on the state of affairs in that part of the "Dark Continent" before the members of the anthropological section of the "British Association." Among other things, the captain, speaking about the abominable practice of eating human flesh, said as follows:

"In the interior Congo-District, all native tribes are addicted to Cannibalism, so much so, that human flesh constitutes a prominent article of merchandise and is sold or traded on all markets. There are places, where slaves are kept for the sole purpose of fattening them up and slaughtering them like cattle to be sold and served as food. The act of killing these unfortunate wretches is frequently connected with great cruelties, which, it is said, is to give the flesh a more dainty flavor. Thus, for instance, with the Bungala-tribe the custom prevalent is, to break the arms and legs of the poor victims, and to lay them into the water for three days, leaving only the head exposed, after which torture they cut the throat of the helpless creature. This, inhuman process, is said to render the flesh very delicate and agreeable to the taste. Every tribe considers a particular part of the human body a special delicacy, whilst the tongue, ears and brains are universally esteemed as the greatest dainties."

The captain proceeds to tell us, that these tribes never eat flesh in a raw state, and that its eating is not connected in any way with religious ceremonies or superstitious practices. It seems, that in his respect African cannibals differ from certain Indian tribes in the United States and Mexico, with

whom the eating of human flesh was considered a religious observation. In the Congo it is an ordinary every-day food. In the Baletela district you will never meet with an old or deformed person. The blind, the lame and the crippled are unknown with that tribe. For every child, whose bodily form is not perfect, and every aged person must be slaughtered and eaten as food. It frequently occurs, that children devour their own parents, as soon as they show any marks of old age or feebleness. Seeing this, we must not be surprised to find, that the Baletelas are one of the healthiest and strongest tribes to be found in Africa. When Capt. Hinde and his expedition would be engaged in a battle with the natives, the latter would usually make a great meal of all, that had been seriously wounded or killed in the combat, not leaving anything for the beasts and birds of prey.

We are informed, that Catholic missionaries have labored with wonderful success in civilizing these brutish tribes. Truly, they deserve all possible aid effacing from the earth the inhuman practice of Cannibalism. Let us therefore assist the missionaries in this noble work.

Chinese fish with cormorants. The birds sit on sticks projecting over the water and are trained by being starved and then throttled so that they cannot swallow the fish they catch. They are ragged-looking birds with enormous beaks.

The seed of the plant "pride of China" is a fruit called "madberry" which intoxicates birds that feed upon it.

At a Japanese banquet it is a compliment to ask to exchange cups with a friend.



PREPARING THEIR DINNER.
(SOUTH AFRICA.)

FORGIVE US AS WE FORGIVE.

A young Pueblo Indian had killed a member of his tribe, and was on trial for the crime. The mother of the murdered boy was called upon to testify. As she stood upon the witness stand it would be difficult to imagine a more weird and unearthly appearance. She must have measured six feet in height, but extreme old age had bent the large shoulders, and the long, bare lank arms and coarse hands told of many a year of weary toil. Her face was haggard and lean, and the scanty grey hair straggled over her brow and almost hid the vivid gleam fitfully imparted from her deep set, dark eyes. The house was full of spectators, and a group of Indians dressed in tawdy finery, lounged around the door.

Don Jesse Sene, the interpreter rendered her evidence into English for the court and jury. On being sworn, and she understood the obligation well, she refused to testify, though urged to do so.

When asked her reason for refusing she said that her faith taught her to forgive all her enemies, that she forgave the prisoner and could not swear against him. On being assured that it was not a violation of her obligations as a Catholic, and being ordered to testify by the Judge, she reluctantly proceeded to do so. When she had concluded she arose, and raising her long and bony hand, she exclaimed in a voice tremulous with emotion: "Juan, you killed my boy, but God says I must forgive you, and I do. I obey his will!"

As she stepped down from the stand a dead silence reigned throughout the court, and I could not help thinking that the good Padre who sat among the Indian children, must have felt that his teachings had borne good fruit in

the heart of that poor, bereaved mother.—(*Indian Advocate.*)

A PRAYER FOR THE CONVERSION OF UNBELIEVERS.

O Holy Spirit of Truth, we beseech Thee to enlighten the minds of unbelievers in the midst of us, to incline their hearts to Thy word, and to believe the teaching of Thy Church; give them courage to accept the faith and openly profess it; that they may come into union with Thee and the Father, through Christ Lord, who liveth and reigneth forever and ever, Amen. Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

By a rescript dated May 4, 1894, the Holy Father has granted 100 days indulgence each day to those who devoutly and contritely recite the above prayer.

Two monthly Masses will be offered for those who aid in spreading this devotion.

Any number of cards with the prayer may be had free upon application to

REV. F. G. LENTZ, Bement, Ills.

The Excelsior Almanac of 1896 is beautifully illustrated, and contains highly interesting reading matter. It is the only German Almanac of its kind in the Northwest. The fact that it displays a high order of merit in its pages and the exceptional beauty of its illustrations, should draw to it the favorable notice of all our German-speaking Catholics. We wish it as big a circulation as it is possible for a publication of its kind to have. Address—Excelsior Publishing Co., L. Box 354 Milwaukee, Wis.

Mention the STAMP-COLLECTOR when ordering.

INFANTICIDE.

Infanticide a frightful word, expressing a most horrible thing! Not only parents obliged to consent to the death of their new-born children, to cooperate in it, to be themselves sometimes the murderers of these little creatures to whom they have given life—not only parents bound by the abominable customs of the country, and usually giving way to fear, but also fathers and mothers without feeling who rid themselves of these poor babes whose cries annoy them, and whose support is a burden to them. What can be more criminal or revolting? In a great number of the provinces of Zanguebar this evil exists. We see certain fertile regions which are however, uninhabited; villages scattered at great distances, and plantations seldom met with. This depopulation is easy to understand. Have these countries been attacked by war, famine or epidemics? Perhaps they have had many disasters, but the true exterminating plague is infanticide. And here it is not an act of infanticide isolated or accidental, the atrocious crime of some unnatural creature—an act often more the offspring of madness than the result of a barbarous cruelty. No; it is infanticide, made a custom—a kind of legal infanticide, which has its code, of which the following are the principal articles.

Those who must be strangled: Every child born blind or deformed; every child born during the appearance of a comet. In fine, a great number of absurd prejudices, and certain superstitious practices followed by the sorcerers oblige these poor blacks to put to death more than half of their children on the day of their birth.

How infanticide is practised: At the moment of the child's birth the mother already closely confined at home, is surrounded by women destined to assist her.

These are aged women. The office of sick nurse which they have to fulfil is generally fulfilled by the oldest women less, perhaps, on account of their experience than of their greater hardness of heart, which enables them to fulfil inexorably the office of executioner with which the reigning superstition has invested them. In these circumstances they are careful to send the father away; and if he refuses to go they threaten him with evils which they will draw down upon him, so as to remove him. These threats are usually effectual.

The nurse examines the child; woe to it if it be not born under the desired conditions. Seized by the nurse, it is held before its mother's eyes. She must not allow any maternal feeling to appear; with dry eyes and without a sigh she must remain a passive spectator of all that is done. Before her eyes the old woman immediately twists the neck of the little creature, throws it into the vessel of water, and all is finished. Some time after the remains are carried into the forest, a hole quickly dug, the body placed in it, a little earth covers it, and over all they place the earthen vessel in which the strangled child had been at first plunged.

In Uzaramo this ceremonial is dispensed with. The child taken from its mother, is thrown among the brushwood, where it becomes the prey of wild beasts.

Sometimes the lives of these little beings are made a matter of trade. The nurses instead of exposing them to the beasts, bring them to us. We then purchase them; and so rescue them from a double death, for they are soon regenerated by baptism. It is scarcely possible to believe that such cruelty exists. It can only be accounted for by the state of gross superstition in which these people live—slaves of the devil. Nothing, indeed, can be so revolting to

human nature as that which attacks the innate feeling of man—the love of the parent for the child.

But what are the horrible evils which these innocent creatures are supposed to bring with them? The parents are persuaded that to allow them to live would be to condemn themselves to perish. Therefore they must die without any delay. A chief of the Uzigna said to one of our Missioners:

“I have had five children by my first wife, and they were all killed at their birth by my mother.”

Thus the grandparents willingly give themselves to this execrable crime. It would seem that it might be easy to abolish these criminal practices. No; the maternal feeling which might be brought to bear upon them seems to be extinct. Superstition stifles reason; and their hearts, left to themselves, far from being ready to join in any good which might be done for these poor children, have no feeling except as regards to vain terrors which are raised by the sorcerers in the minds of the parents.

One of our Fathers, to suppress this evil, has tried many means. Not one has succeeded. He arranged a meeting of the chiefs of his district, and explained to them how these practices, instead of protecting those who have recourse to them, are of a nature to draw down upon them the anger of Heaven. They quite agreed with them; they have even taken excellent resolutions. But what is the authority of a chief, were it even the Sultan himself, against that of the Waganga (sorcerers) and the tyranny of superstitious customs? Catholicity alone can effect this change. Let us pray God that our Catholic villages being multiplied in the soil of heathen countries will, without delay, produce a change for which all the fervent souls in the whole world should pray, and work.

R. C. Missionary

A STRIKING CONTRAST.

One of the most striking differences between the Anglo-Saxon civilization of the continent and that of other peoples is seen in their respective Indian policies. What has become of the Indians amongst the Anglo-Saxon people? Where he has not been exterminated, he has remained in the whole a brutal savage, worse even than when the white man forced him in the beginning. On the other hand, amongst the Spanish and French, the Indian has been treated with humanity and consideration, christianized, civilized and educated, the Indian population in these regions is even greater than originally. On the other hand the Anglo-Saxon has persistently robbed, brutalized and exterminated him. Here is a striking contrast, worth considering. Why is it? The answer is not far to seek, because the Spanish and French method of dealing with the Indians was animated by a Catholic spirit whereas the Anglo-Saxon way was just the opposite.

THE CATHOLICS OF THE WORLD.

The number of Catholics in the world is computed at about 280,000,000. They have all one Lord, one faith, one baptism, one creed. They receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common head. How sublime and consoling is the thought that, withsoever a Catholic goes over the broad world, whether he enters his church in Pekin or Melbourne, in London or Dublin, or Paris or New York, or San Francisco, he is sure to hear of the same sacraments.

This is not all. Her creed is now identical with that of the past ages. The Gospel of peace that Jesus Christ preached on the mount, is the same doc-

trine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus, St. John Chrysostom at Constantinople, St. Augustine at Hippo, St. Ambrose in Milan, St. Regimus in France, St. Boniface in Germany, St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced in to Ireland, that St. Augustine brought back to England, and St. Pelagius into Scotland, is ever preached in the Church throughout the globe from January to December—"Jesus Christ yesterday and to-day and forever."

One of the most common difficulties under which our foreign missionaries labor is shown in the following letter of Archbishop Navarre, M. L. H. Vicar Apostolic of New Guinea.

"There are no stones nor lime as we go inland. As a consequence my archiepiscopal residence, hitherto, has been of straw and brushes. Not to mention many other inconveniences, these primitive buildings last but two or three years. Besides, I have had, occasionally, the agreeable sensation of finding good-sized serpents curled up on my bed or other pieces of furniture. We need lasting constructions, and as our only resources consist in the standing forest, we are obliged to begin *ab ovo*, that is, fell the trees, hew them, saw them into boards, and put up our houses with our own hands, much impaired as our strength necessarily is by heat and fever. The task is a colossal one for us, under these circumstances. And I remark that we need three buildings in each station—even four, where we have the Sisters. These labors have to be done in great part by the missionaries themselves. The only help we can expect from the natives is in felling trees and drawing them. In the meantime the necessity for these buildings is urgent, for it is not wholesome here to sleep out of doors. School houses are no less needed and must be built at the shortest possible notice. The idea of teaching in the open air, or beneath the shade of a cocoanut tree, may be quite poetic but it is not at all practical in

this climate—our listeners would be few and the attendance irregular."

CHINESE MONEY.

In China they think nothing of carrying out a large part of their ready money transactions with coins as large as our silver quarters, and which are worth less than one tenth of a cent each, says the *New York World*. It takes as much money as a man can well carry to pay a bill of a few dollars and a transaction of no very great magnitude may easily require a cartload of money.

These coins are called "cash." They are usually from seven-eighths of an inch to one inch in diameter, and have a square hole in the center, and except when used in very small amounts are carried on strings.

Though coins of this shape and general character have been in circulation in China since the sixth century, B. C., and during the larger part of that time have been the only coins in circulation, the "cash" now in use is principally that coined during the present—known as the Ta-Tsing or Manchu-dynasty beginning with the year 1616.

The coins are made of various alloys of copper, zinc, lead and tin. The authorized proportions previous to 1722 were copper 50, zinc 41½, lead 6½, tin 2. After that time the proportions were changed to equal parts copper and zinc, but they were not always adhered to, especially at the provincial mints, a great deal of cash being of much poorer quality, some containing considerable iron.

The cash was all cast, the moulds being made to hold two rows of coins, with a hollow running through the center, in which the metal was poured, the moulds holding over fifty coins.

The coins are very similar in appearance having on the obverse or face, the name of the period, or "Nien Hao," of the reigning emperor, and the words, "Current money." The name of the emperor of China—who is styled "Son of Heaven"—is held to sacred to to be put in print, especially on a coin which passes through the hands and is carried in the pockets of the common people, and consequently a name is given to the period of the emperors reign, called the "Nien Hao," and this name is put on all the coins issued during that reign.

The reverses of the cash present a number of varieties the most common of which

contian the name of the mint of issue and the word "money," in Manchu characters; on others the name of the mint is given in Chinese characters to the right, and same in Manchu characters to the left. Others have the name of the mint in Chinese characters only at the top, right or left side, and a few having the value in addition.

The insurrection which took place about the beginning of the reign of the Emperor Wen Tsung (1851-62) caused a great drain on the treasury, and, among the various schemes devised for the relief of the government was the issue of coins of a larger denomination than the cash heretofore in use, having a nominal value much above their intrinsic worth. The coins were of the nominal value of 5, 10, 20, 50, 100, 200, 300, 400, 500, and 1,000 cash. They were not well received by the people and very few were issued of the values above 100 cash.

NOTICE.

It affords us great pleasure to announce, that we are able to distribute rosaries, according to the wish of many devoted members. We resolved to give a Seven Dolor rosary to every zealous collector free of charge, on application.

Members will please once and forever bear in mind that these rosaries are not given away for any certain number or kind of cancelled stamps nor for money. All we ask is, that each member desirous of procuring a Seven Dolor rosary will apply personally and enclose a 2c. stamp with his application, in order to defray mailing expenses. Leaflets explaining the method of saying this rosary and the indulgence connected to same will also be mailed. Please, always state wether you wish your leaflet in English or German.

These rosaries will be ready for mail by December 15th and will be given to members only and not to subscribers, unless they are at the same time members of the Union. This simple announcement will, we are sure, bring joy to the hearts of many of our members.

Order Your Father Jansen Medicine at H. H. Hackendahl, 480 National Ave., Milwaukee, and mention the STAMP-COLLECTOR. (See advertisement on inside cover page.)

Send for sample copies of the STAMP-COLLECTOR, and give them to parties whom you think interested in missionary work.

OBITUARY.

We recommend to the prayers of our members, the souls of Rev. J. Bogdecker who died at St. Elisabeth's hospital, Chicago, Ill., Sept 24th, being ordained only six months ago.

Rev. J. Burkhart, Rev. Bernhard, O. S. B., Abbot Rev. Meinrad, O. S. B., Fr. Stanislaus, O. S. F., Ven. Sr. M. Camilla, O. S. F., Ven. Sr. Gabriela, O. S. F., Ven. Sr. Kilians, O. S. F., Ven. Sr. Clara, O. S. F., Ven. Sr. Appolonia, O. S. F., Mrs. F. A. Maron, Mr. P. Maron, Mrs. M. Maron, Mr. Kraweitz, Mrs. Krawietz, Mrs. Graff, Mr. George Graff, Valentine Eibert, Mr. A. Burkhart, Mrs. A. Burkhart, Mr. J. Burkhart, Mrs. J. Burkhart, Mr. Depinger, Mrs. J. Depinger, All deceased of Eibert's Family, Mr. M. Heinisch, Mrs. C. Heinisch, Mrs. Gahr, Mr. F. Rath, Mrs. Odink, Mr. Macz, Miss E. Bross, Miss K. Roehl, Mr. K. Rein, Mrs. E. Reinhart, Mr. P. Groh, Mrs. M. Vogel, Mary Ann Bowe, Catharine E. Hooker, Mary S. Boyle, Elizabeth Edneier, Anna Edneier, Mr John Edneier, Ten deceased of Thera's Family, Catharine Schrantz, Emma Maron, Mr. Bernhard Rad, Walburga Burkhart, Kunigunda Gahr, Agnes Grundman, Mr. James Riordan, Barbara Schmuck, Mr. Peter Doll, Mary Rotteger, Catharine Schonebaum, Briget Herregan, Mary A. Lafferty, Mr. Patrick Lafferty, Mr. Patrick Z. Lafferty, Miss Katie Farrell, Gertrude Schenebricker, Timothy Coakley, Catharine O'Leary, Cornelius O'Leary, Marie E. Jir-dinston, Joe. Zoller, Francis Martin, Annie Smith, H. Hand, Deceased of Keating's Family, Mrs. Susan Bauer, Mary Reeterny, Mrs. Hannah Doyle, Eliza Doll, Mary Herbert, Henry Wagner, Valentine Conrad, Mrs. A. Schinner, Babara Wurm.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace!

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We beg to ask a special memento for the soul of Valentine Conrad, brother of Rev. L. Conrad, who departed this life Oct. 18. the interment took place from Holy Trinity Church Monday Oct. 21. Requiem-highmass being celebrated by Rev. A. Decker, Rev's L. Conrad, Mgr. Muenich, Lochemes, Koester, Klein, Wenker, Ph. Dreis, H. Dreis, Wurm, Pater Ludwig and C. Schmid were present in the sanctuary.

R. I. P.

LETTERS FROM THE MISSIONS,

VILLA MARIA, PA., Aug. 12th, 1895.

To the St. Francis Union:

I have just finished sorting, counting and arranging the stamps sent last month. The following is the contents of the box:

Columbian Stamps	-	10,400
Small Adhesive Stamps	-	9,900
Red two cent	- - -	42,700
Government Envelope Corners,	- - -	20,100
Columbian Envelope Corners,		470
Postals	- - -	1,500
Whole Envelopes	- -	2,800
Foreign Stamps	- -	2,200

Total 90,070

This is the beginning of the second half of the Million, this box was not so large as the previous one, and contained a great many envelopes, that took in considerable space.

I am very thankful to you for them and hope, that our dear Lord will look with favor upon your charitable efforts for the salvation of souls.

Begging to be remembered in your pious prayers. I remain in Jesus Sacred Heart,

Yours respectfully,
Mother M. Anna.

MARIANHILL, S. AFRICA.

Sept. 5th., 1895.

St. Francis Union of Stamp-Collectors,
ST. FRANCIS, WIS.

Ven. and dear Sisters:—

Your kind letter and the large box of stamps reached us in due time and in good condition. Permit me to extend to you and all the members of the Union the heartfelt thanks of our Most Rev. Abbot. Our dear Lord will surely bless your work thousand-fold. Your request to say an "Ave" with the children was cheerfully granted and I assure you in the name of our Most Rev. Abbot, that we will not be satisfied with saying one "Ave" but that we will pray for you again and again. Besides, you share in all our good works and participate in two holy masses, which are daily said in the convent for our living and dead benefactors. Inclosed please find a few stamps for the album you intend to make up for the poor missions. May God bless your efforts. I

would be pleased to send you more, but at present I have none at my disposal. It is very difficult to obtain rare and valuable stamps here, since we live amongst heathens, infidels etc. No body collects stamps for us here and the few we do occasionally receive are often of but little value. Still, we have to be and in fact are satisfied with the little, God gives us.

You would do us a great favor by sending us some rare stamps, especially Columbian stamps of higher denomination, so that we could make our album and museum more complete, for the benefit of our missions.

Our little magazine the "Bergiß mein nicht" is mailed regularly to your address, and you may dispose of it according to your desire, for "The STAMP-COLLECTOR." We recommend our poor missions very strongly to your kind charity. We will surely ask our Lord to bless all your efforts in behalf of the poor, and to grant you perfect happiness in this life and eternal glory in the next.

Your's most gratefully the trappists
Father's.

Per P. Alexander O. C. Ref.

P. S. Your box of stamps is of great value for our missions.

Ursuline Convent, St. Peter's Mission,
St. Peter, Montana.

Dear Friends;

I come to you again in deep distress to you, that have always listened so patiently to my appeals. My gratitude is written in the dear Sacred Heart of Jesus to Whom, by helping us, you have ministered. Our present distress dear Friends, arises from the fact, that the Government, which had formerly supported us, in part, has now cut down our contracts to 72. We here care for 150. I cannot send away unprotected these newly baptized souls, for removed from the strong and gentle influence of religion, they would drift back into camp life or fall into the snares laid for them by secular sectarian education. The Protestant schools are still flourishing. Shall we, whose ancestors were the holy martyrs, quail before these fiendish attacks of A. P. Aism? In all our Missions we have resolved generously to endure and to keep our Indian children. We hope with a change of administration to recover our contracts. Our garden has failed, because the snow and cold of winter returned in June to ruin what we had so laboriously planted. Send us a helping hand.

Gratefully,

The Mother Superioress.

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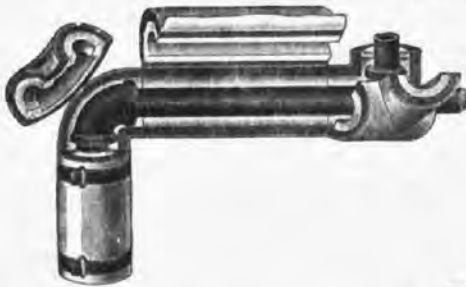
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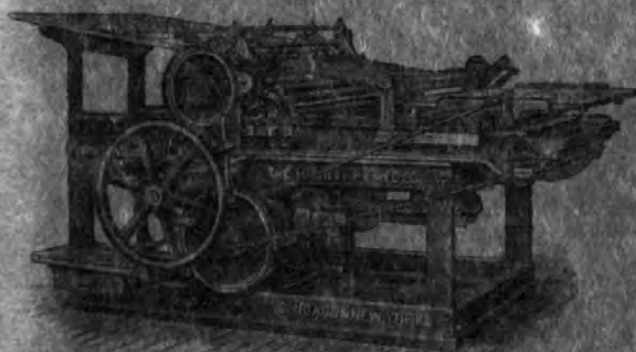
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VOL. II.

ST. FRANCIS, WIS., FEBRUARY, 1896.

NO. 3.

THE BALETELA-REVOLUTION IN THE CONGO DISTRICT.

WRITTEN FOR THE STAMP COLLECTOR.

The Rev. Simond, superior of the French Catholic Congo-missions has favored us with some letters written by his missionaries, and giving an accurate account of the rebellion of the Baletelas, about which our dailies oc-

by Father Cambier, is dated at Luluaburg, a military station with a mission in honor of St. Joseph. The soldiers, all of whom were Baletelas, at the time of the revolution were commanded by Captain Peltzer, and lieutenants Casart and Lassaux. The mission of St. John Berchmanns, also known as Merode Salvator, at Kalala Kafumba is situated at a distance of about a six days' journey from St. Joseph and



"BAND OF CHINESE MUSICIANS."

asionally reported last summer. We publish these letters for the benefit of our readers, but must be allowed to advance some explanatory remarks regarding the Congo-missions, which are necessary to facilitate the understanding of the letters. The Baletelas are a savage tribe, that had been engaged for military purposes by the French government in the province called Etat-Independant. Our first letter, written

about a nine days' journey from Lusamba, the latter being the principal station of the "Etat-Independant," commanded by district commissary Mr. Gillain. The mission of St. John Birchmanns was under the direction of Father Jarmyn. The second revolt took place at Mokabwa situated some 30 miles from Luluaburg, and commanded by M. Lapiè. The rebels also took possession of the military post

commanded by lieutenants Dehaspe and Böhler; in the conflict that ensued, Mr. Dehaspe was slain.—

About the first revolt, Father Cambier writes as follows:

St. Joseph's Mission, July 13th 1895
Very Reverend and Dear Father Superior,

The daily papers must have reported to you the great troubles at Luluaburg and knowing, how small is the distance that separates our mission from that station, you must have believed that we all had been slain. Thanks to the Almighty, I am still among the living and in good health, and it gives me pleasure to state the same of Father Declerque and the sisters. However, we have had a very close escape. Let me relate to you all the facts, in the order as they have occurred. No news have as yet been received about Father Jarmyre. On Thursday, the fourth of July about 9 a. m. I was busy in the work-shop, forging a piece of iron for our saw-mill when suddenly Pedro, our Angolais enterpreter rushed in saying: "Father, all the white men of the station have fled to the forest; their soldiers have rebelled and are laying to kill them." I stood incredulous when he continued: "Behold, there is the man that has brought the report."

"And do you believe such foolish reports?" said I. You had better let me do my work, and do not dare to spread such fairy tales in the village." However the man still maintained that what he said was true, so much so indeed that I sent word to Father Declerque, who was just engaged in work in the woods opposite the mission. We determined not to let the sisters know about the matter until the reports should have been verified I was just about to call upon the Mother Superior when a Lappo, (viz a tribe of natives, whose chief is very faithful to the white settlers) arrived bearing a note, that read as follows:

"The Batatela soldiers at Licluaburg have revolted. I think that Captain Peltzer and Lieutenant Cassart are killed. Come at once!"

The note bore no signature.:

"Who told you to bring this note to me? I asked of the Lappo.

"Captain Peltzer."

"That is impossible: This note states that he was killed" "Nevertheless it is he that wrote it; the man killed is Lieutenant Cassart, and, I believe, also Mr. Lassaux. As for Captain Peltzer, he has received a bullet in his side and another in his arm;

What was I to do? The best thing, no doubt, was to ascertain the condition of the author of the note. I decided to go at once, but Father Declerque and the sisters would not have it. I therefore gave the Lappo the following note addressed to Capt. Peltzer:

"Are you in danger of death- If so, do you desire me to assist you spiritually? In this case, I will leave all to help you. If otherwise, I must stay and watch over the security of the sisters and the mission."

Now, the truth was, that the Lappo was mistaken about the person of Capt. Peltzer. But this we did not know at the time, nor that the author of the note was Mr. Lassaux, who had been slightly wounded. Lieut. Cassart, having received a wound in the side, had retreated into the forest. About 11 o'clock a panic arose. The Christian inhabitants of the village rushed on in wild confusion, shouting: "The Batetelas from the station are coming to attack the mission; They are already drawing near!"

I seized my rifle, and several courageous men had soon gathered, brandishing their working-axes, whilst at a distance we could distinctly hear reports of heavy guns and musketry.

"Flee and save yourselves," I shouted to Father Leclerque and the sisters." I will stay and try to stop the enemy from advancing until you shall have secured a safe hiding place." But the noise decreased, and the rebels apparently retreated—After a quarter of an hour new alarm was spread: The rebels were approaching from another point. Again I shouted to Father Leclerque:"

"Flee, and take the sisters, the children and all those with you, that will follow, and seek refuge with our friends at Kanoa. If the attack is prolonged, I shall join you before long."

At half past eleven the sisters departed, leaving even the most necessary things behind them. So completely had fear and confusion deprived all of them of their presence of mind, that they seemed to have nothing to save except their lives.—The sisters disposed of, I called upon my faithful Angolais and the chiefs of the neighboring tribe of the Bena-Luha, of whose fidelity I was convinced. I gave them a sufficient supply of gun-powder and ordered them to proceed at once to the station and rescue Messrs. Cassart and Lassaux. At that time I still was under the false impression that Capt. Peltzer was the author of the note mentioned above, and that he was in security with his friends the Lappo-Lappos. About 2 o'clock I received another note, signed by Mr. Cassart, reading thus:

"The rebels have made themselves masters of our arsenal, our guns and cartridges. Mr. Peltzer was slain. I do not know where M. Cassart is. I received a bullet in my side and have fled to the woods of the Lulua. Apparently the soldiers do not intend to attack the mission. I shall not come to the mission for fear of being captured. Send me a little quinine if you please. From that time till evening the most contradictory reports were set in circulation. Now it was said that the rebels were drawing near, at an other time, that they had no intention to do any harm to our allies the Bena-Lulua, nor to Maganga- Bonka (that is my name in the language of the Batetelas) who far from doing injury to them had often soothed their wounds and dressed them till they were healed.

Being in expectation of the things to come I did not know what to do but to wait. In the mean time I sent the poor sisters some woollen blankets and other necessaries to Kanoa, where they had sought and found temporary shelter. Night came on. If the rebels are planning an attack, now is their chance. In that case I am determined not to leave before having set the mission on fire with my own hands; for I do not wish to give the Batetelas a chance to make use of our merchandise for their purposes,—perhaps to prejudice the natives against us.

It was nearly nine o'clock when one of the guards that I had posted along the road announced that a group of men was approaching. What kind of men? We did not know, but lay in ambuscade awaiting them at all risks.

"Who is there?"

"Lieutenant Cassart."

Yes, it was he. Two faithful servants were carrying him on a stretcher. A bullet had struck him just below the last rib. I examined the wound, and did not believe it fatal because in all probability no inner part had been hurt. Still the patient had been considerably weakened by the loss of blood and the excitement and worry of the catastrophe just related. From what he related there could no longer be a doubt but Capt. Peltzer had been killed, whilst Mr. Lassoux had been fortunate enough to be rescued by his friend, the Lappo-Lappo chief. The Batetelas had demanded the surrender of the fugitive; but the chief had answered them only by blows with his inverted musket.—

"And what are we to do now, Mr. Cassart?"

"What are we to do? The answer is easy: The rebels have completely pillaged the station. If they do not come to-night, you will surely see them here to-morrow. You say that you have 3 rifles and several muskets. The rebels have too rifles and 7,000 bullets.

"Then there is only one thing left to us. I will furnish you four strong bearers, and you must leave with them at once and join Father Declerque and the sisters. I myself will stay in order to. . . ."

"No, by no means, Father! You have just saved my life: do you think that would I be so cowardly as to abandon you? True, I am wounded; but I am still able to handle a musket!"

"I will grant that. But afterwards? Suppose we should have to flee? would you be able to do so? Do leave at once! If I find that resistance is useless I will start a conflagration and during the ensuing confusion I shall have no difficulty in fleeing and joining you."

"No Father, a thousand times, No! If I leave this place it is only in your company. And you must leave! In

your attachment to the mission you are forgetting entirely the poor sisters whom we are bound to protect!"

It was a terrible thought for me, to leave my dear mission of Luluaburg; to leave without hopes of ever returning thither! To abandon the happy result of four years of hard and unceasing labor! To abandon our Catechumens, our Christians, our children,—aye, and to deliver them into the hands of merciless ruffians! To see our chapel, our residence, our convent and the whole village demolished, our fertile fields and beautiful gardens trampled under foot! To flee with this poor wounded soldier and our sisters,—and whither? To Father Jarmyn at Merode-Salvator?—Oh, that's an idea: We might settle with him at Lubilach-Sankurn, and try to get to Lusamba by way of the territory of our friend, the great chief Pania-Mutombo.—Yes, let us flee, for we cannot stay and die here. We will do our duty and recommend the rest to God.

I was providing some medicines and several other little things, and we were all about ready to start, when, lo! the reports of guns were again heard at a distance. "The Batetelas, the Batetelas!" the cry rang through the air. Then the thought flashed upon me, that the Bl. Sacrament was still preserved in our chapel. To flee without taking it with us meant to expose it to the profanation of the barbarians. Should we permit this? No, never! Rather die! With a desperate attempt I rushed for the bunch of keys that the Reverend Mother had left behind.—None of them would fit the chapel door. I had to force the lock with a heavy blow. Now for the tabernacle,—if the assassins come, they will find and kill me but it matters not! —I have saved the precious treasure from profanation.

We left at half past nine o'clock. Several men remained with instructions not to flee except in case of extreme necessity; and in case of flight they must first start the conflagration. The moon gave us sufficient light to plod our sorrowful way. Though the number of fugitives exceeded 400 all were silent, each trembling and dreading to see the rebels as it were arising from

the grass beneath our feet. After some time the noise of the guns ceased. There is no sign of fire in the direction of the mission as yet. May God prevent it from being pillaged and destroyed!

At midnight we arrived at Kanoa. Everybody is fast asleep. I looked for a hut or a tent wherein to lodge Lieut. Cassart, who had fainted from exhaustion. On hearing the noise some sisters were aroused and came to inquire about the event. After briefly communicating my plan I concluded: "Sisters, I have brought the Most Bl. Sacrament.

To-morrow morning we shall receive the sacred species. Meanwhile, sleep and repair your strength, for to-morrow we must flee,—flee or die.

July 22nd.

"During the last few days so many unusual events have succeeded each other, that I have been unable to find time to continue my narrative. In fact, I should be unable to do so now were it not for the circumstance that I have to serve as watchman until morning, over our dear mission of Luluaburg, whither we have returned several days ago. I write this at midnight. . . ."

Here the letter ends. Father Senden who resides at Sin Trudo near Lusambo has added the following footnote to this letter:

"Very Reverend Superior: This letter, which was to be sent to you bears no signature. It was written by Father Cambier. The strange interruption leads me to conclude that the good ather in his haste has probably forgotten to place these leaves in the envelope, and mailed you only the latter part of his narrative. His letter, towards the end, is dated July 22nd (as above). He has addressed another to me relating the events that took place July 26th."

P. Senden.

(To be continued in the next number.)

Send for sample copies of the Stamp-Collector, and give them to parties whom you think interested in missionary work.

THE CHRISTIAN CONGREGATION AT HONJO, JAPAN, AND THE TWENTY-SIX MARTYRS.

Being a Missionary in Japan and entrusted with the Christian Congregation of Hanjo, one of the poorest and most populous quarters of Tokio, the capital of the country, I take the liberty of appealing to the charity of the members of the St. Francis Union, in order to obtain the means of building a church. That church has become necessary now, and I find no other way of constructing it than having recourse to their generosity. Until now, our Christians have been able to assemble in a provisional chapel of planks; but, besides its having become too small, it is on the eve of falling to pieces. The chapel is dedicated to the twenty-six martyrs canonized by Pius IX. in 1862. My desire would be to substitute for it a church under the same invocation and the moment seems propitious to erect it in honor of our Blessed Martyrs, for the 3d centenary anniversary of their glorious death is approaching.

I beg first to be allowed to sketch, in a few lines, the sufferings of our Martyrs.

St. Francis Xavier, the patron of your society, landed in the empire of Japan in August 15, 1549. In a short time the Christian religion took deep roots in the land. As early as 1585 the Christians numbered already several hundred thousands. Three Lords or feudal sovereigns had received baptism, and to their zeal was owing the conversion of their subjects.

These three princes sent young noblemen of their households as ambassadors to Pope Gregory XIII. to present him the homage of their filial veneration. The empire opened more and more to the Gospel, and the hope was cherished that it would soon become entirely Christian.

But alas! it was not long before a bloody persecution broke out. It began in 1587, and it had been raging already for 10 years when the crucifixion of our twenty-six Martyrs took place.

It was the Kubo, or Generalissimo of the empire, known under the name of Taiko-Sama, that pronounced the sen-

tence of death. It applied to six Spanish and Portuguese Franciscans, fifteen Japanese of the Third Order of St. Francis and to three Japanese of the Society of Jesus. Thus the number of victims amounted at first only to twenty-four; but two other Japanese desired also to share in the glory of their martyrdom, and they obtained by their entreaties to be allowed to join them. With the exception of two, who belonged to the South of Japan, all these Japanese were natives of the center of the empire, some of Miyako (the ancient capital, now called Kyoto), some of Osaka, and the others of the provinces of Ise and Owari.

The persecutors used a cruel refinement in the execution of the sentence. On January 3, 1597, the prisoners were dragged on carts through the streets of Miyako; then every one had a part of his left ear cut off. In the heart of winter, half naked and starving, they were obliged to make on foot the 600 miles that separate Miyako from Nagasaki, where they were to be crucified.

But if the sufferings of the Confessors of Christ were great, greater still was the joy of their souls.

Paul Miki, a Catechist and member of the Society of Jesus, said to his companions, the evening before they were dragged ignominiously through the city: "I am thirty-three years old, just the age at which Jesus Christ suffered for me. On the day of the Circumcision of Our Lord, I was carried off from Osaka, and on that very same day, Jesus shed the first drop of his blood for me. I was chained on Thursday; on Thursday also was Jesus seized and handed over to his enemies." And in the midst of the effusions of his heart he shed tears of joy.

Thomas Kozaki, a child of 14 years, said to the executioner who cut off the extremity of his ear: "Cut it higher if you like and glut yourself on Christian blood." And further on, just before dying with his father, he said to his mother: "Be not in pains at all on our account; we are going to wait for you in Paradise!"

Louis, only 11 years old, was among the arrested Christians. A nobleman, wishing to save him, engaged him to

renounce his faith. The child answered: "At that condition I do not desire to live; it is not worth while sacrificing an eternal life for a short and miserable one!"

Anthony was 13 years old. His father and mother, overwhelmed with grief and bursting into tears, on seeing him going to the execution, wanted to save their son and entreated him not to throw himself into the arms of death. Anthony made them tender reproaches, consoled them and remained true to his God. "Do not cry, said he to them, for I am going to enjoy forever the sight of my God."

Twenty-six crosses were erected on a hill. Having arrived on this new Calvary, the servants of Christ gave vent to their holy joy. Their neck, hands and feet having been fastened with iron rings, they were lifted from the ground at the same time. Even then a heavenly cheerfulness beamed from their countenances. But none manifested it more vividly than little Louis; on him especially were centered the eyes of the spectators.

Before breathing their last sigh, the Martyrs bore a supreme testimony to their faith, in preaching to the multitude that surrounded them.

The Catechist Paul Miki, beholding himself on the most glorious pulpit he had ever occupied, said to the spectators: "After having arrived to the goal where you see me, I do not think that any of you will suppose me to be able to betray the truth. Well, I declare to you all, there is no other means of salvation than the Catholic Church."

John of Goto, 16 years old, seeing his father come, addressed him thus: "Dear father, eternal salvation should be preferred to everything else. Be careful to assure it for yourself." The father answered: "Thanks, my son, your father and mother are ready to die for the same cause" The son congratulated his father, gave him his rosary as a souvenir, and to his mother, the cloth that surrounded his head.

Meanwhile, little Anthony began the psalm *Laudate, pueri, Dominum*: "children, praise the Lord!" and continued singing it. Having come to the *Gloria Patri*, he had his heart pierced with a lance and expired.

The other martyrs were likewise pierced with two strokes of a lance, and all died for Jesus Christ.

It was the 5th of February, 1597.

* * * * *

We are now preparing to celebrate the third centenary anniversary of this solemn sacrifice, and before the 5th of February, 1897, we would like to have a new church erected in Honjo and have it consecrated on that day.

Three hundred years ago the North of Japan had not the numerous phalanxes of Martyrs that shed their blood in the South of that country. History has, however, recorded more than one name in many towns of the North, such as Morioka, Akita, Sakata, Sendai, Yonezawa, Nihonmatsu, Shirakawa, Nakamatsu, etc. Yedo, now called Tokio, also had its martyrs. They were even numerous. The place of their death is not far from Honjo, on a piece of ground, used in those days for capital executions. They all died by fire or by the sword. The Church has not placed them on her altars, but the names of several have come down to us.

If we can construct in the neighborhood a church in honor of the twenty-six Martyrs already canonized, the faithful will blend them in their souvenirs and honor them in their brethren. No doubt that they, in return, will together come to our assistance, by their intercession, in the painful labor of evangelizing this part of Japan, yet nearly entirely pagan.

Thus a double motive urges us on to seek as soon as possible the funds required for building that church; the glorification of our Martyrs and the exigency of the Christian Congregation of Honjo.

That Congregation is yet very modest. It numbers about 450 Christians, but it is of very recent date, having begun only a few years ago, and it gives every symptom of onward growth.

The spirit of our neophytes is indeed excellent. What distinguishes them most is the charity that links them together. As in the primitive church, they may be truly said to have but one heart and one soul. They all know and love one another, as children of the same family.

As to their zeal, I beg to mention but one example. There is in the district of Honjo a hospital for contagious diseases. Not being able to visit that establishment often myself, for fear of attracting too much attention, I begged a Christian, by name of F. X. Makita, to make some calls at the hospital and to try to instruct and baptize such patients as might be in danger of death. Our Francis-Xavier accepted the task on the spot, without hesitation. For nearly three years he has visited the hospital regularly twice a week. He has constantly refused even the slightest remuneration and has always felt exceedingly happy to procure heaven to his fellow-citizens, even at the risk of his life. During these three last years, he has baptized 860 persons, a number which bespeaks eloquently his devotedness to his labor of love.

The Christians of Honjo are charitable and zealous; unfortunately for our church, they are all poor. They belong nearly all to the working classes, and whatever may be their desire to contribute to the construction of the projected church, their means do not match their good will.

On the other hand, the charges that weigh at present on the faithful of Europe and America are, I am well aware of, very heavy, and I would pause before daring to address them this pressing appeal, if I did not hope that they will find in the resources of their faith and generosity the means of coming to our assistance. Every offering, no matter how modest, will be received with thankfulness, and, in token of our gratitude, we will make it a duty for us to pray Almighty God for all our benefactors.

The alms may be addressed to Rev. Hinard, Director of the Seminary of the Foreign Missions, Paris, Rue du Bac, 128; — or directly by mail, to the undersigned.

J. BALETTE, Missionary Apostolic,
Honjo, Yokogawa-cho, 15, TOKIO
(Japan).

* * * * *

I fully approve of the appeal made by Rev. J. Balette to the pious generosity of the faithful in Europe and America, and sincerely pray God to

bless his endeavors. Indeed, he has, at present, no other means of procuring for his interesting Congregation of Honjo, the church they stand in so great a need of.

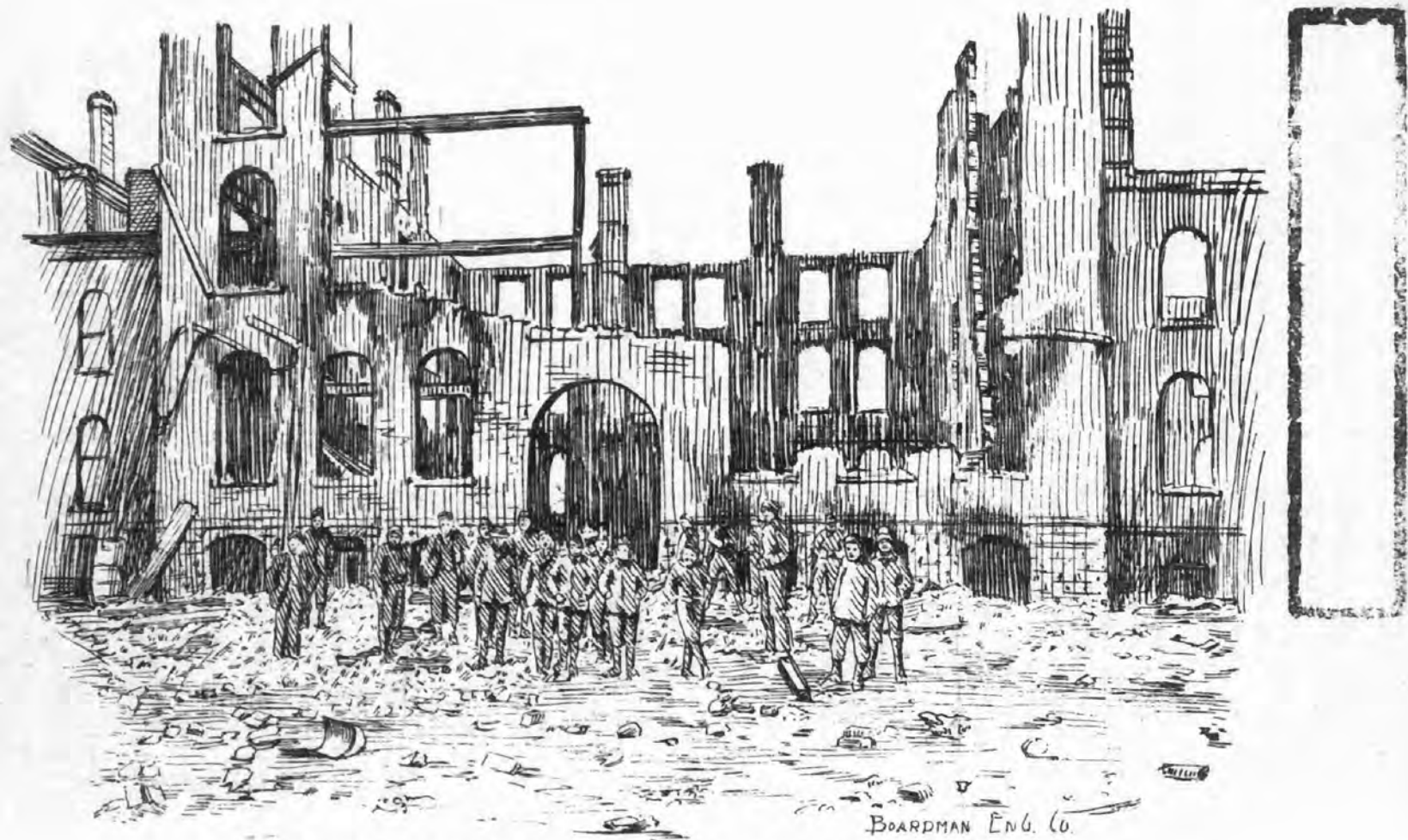
PIERRE-MARIE,
Archbishop of Tokio.

WONDERFUL UTILITY OF AN AFRICAN TREE.

In the kingdom of Congo, there grows naturally a tree of such bulk that ten men cannot fathom it round. The natives call it bondo, and as the wood early rots, they do not build their huts near it, lest its fall should crush them to death, or its fruit which is of the size of a large gourd, and easily broken from the tree, should knock them down. The bark of this tree well beaten and macerated, yields a coarse thread, of which they make their ropes, and which, macerated and dried, and beaten with bars of iron or wood, becomes like a large piece of cloth; with this the natives cover their middle from the girdle to the knees. The shell, or rind of the fruit, which is hard like that of a gourd, or calabash, being freed from its pulp, which in time of scarcity it may be made into a nourishing pap, serves for vessels of various kinds, and gives to water, preserved in it, a pleasant aromatic taste. The small leaves are eaten in time of scarcity, and the large ones serve to cover houses, or, being burned, to make good soap. The botanical name of this tree is Aliconda.

We have issued special circulars for a greater and more speedy circulation of The STAMP-COLLECTOR. We shall be glad, upon application, to send any number desired. All those who wish to advance the cause of The STAMP-COLLECTOR and thus aid the poor missions, will please apply for copies and circulars.

We received a great many letters and packages during the past months with no names attached, and we do not know who sends them; be sure and see that your name is signed every time you write to us.



RUINS OF THE ST. EMILIANUS ORPHAN ASYLUM AND BOYS HOME, ST. FRANCIS, WIS.

BURNT TO THE GROUND.

On Wednesday evening, Dec. 11th 1895, an exploding lamp in the printing-department of St. Aemilianus Orphan Assylum caused a fire, the disastrous effects of which will long be remembered by the people at St. Francis Wisconsin. The explosion took place at 6 p. m. in the printing office, where the Stamp-Collector was printed, and in a few minutes the whole building was ablaze. A violent north-west wind soon helped the flames in taking possession of the chapel and before any assistance could be obtained, the main building had already caught fire,

The burning building soon attracted the students of St. Francis Seminary who rushed to the scene in great numbers and did heroic work in trying to battle the flames by forming a bucket-brigade. However it was soon found, that all their efforts were inefficient against the struggle of the mighty elements, and everybody understood, that if any help was to come, it must be expected from the city fire department, which, on hearing of the fire had sent two engines from Milwaukee. Meanwhile the students succeeded in rescuing and saving most of the bedding and furniture from the burning building.

At 7 o'clock the fire department arrived after a very long and burdensome trip over the bad roads that were then covered with 18 inches of snow. The firemen worked like lions and to their efforts it is due that the new wing of the building, only recently erected, was saved in spite of the great scarcity of water in the neighborhood, which made work very hard and slow for them. At one o'clock in the morning they had succeeded in quenching the flames.

The total loss is estimated at \$80,000, the greater part of which sum was covered by insurance. Happily none of the poor orphan boys was injured although there were about 200 of them in the buildings at the time of the fire. They had just gone to the refectory to partake of their frugal supper when the alarm was given, and it was a pitiful sight to see the poor hungry children driven out into the cold weather to be brought to the convent of the sisters

or to the seminary. The small boys had to be carried on account of the wind and the bad roads, and a number of students at once volunteered to perform this act of charity.

As soon as possible the buildings will be rebuilt. As was said above the Stamp Collector was formerly printed by the printing department of the orphan house. A number of cuts and other valuable articles left in the office were destroyed by the fire and our losses, not being insured, are felt the more heavily. This should be for our subscribers and friends an inducement to redouble their zeal in obtaining new helpers.

J. L.

CHINESE HOSPITALITY.

"Very few people have any idea of the great hospitality of the Chinese," says a Pittsburg celestial recently. "Chinamen coming to this country retain their ideas of oriental hospitality, and always keep open doors for any of their race who may need shelter. A Chinaman arriving in Pittsburg without money would never want for a lodging and boarding place. He would simply go to the first Chinese laundry or residence, feeling assured that he would find a welcome there. If, after staying a couple of days, he should learn that the circumstances of his host were such that the latter could not well afford to keep him, he would move away, making his home with another Chinaman. He would continue doing this, dividing himself up, so to speak, until he was able to get work and support himself. Of course, such wanderers usually endeavor to find the most wealthy Chinamen and become their guests. I have known some of the laundries in Pittsburg to have ten and twelve transient visitors—you could not call them boarders—to stay over night."—New York Home Journal.

Do not forget to glance over our advertising columns and to make your purchases with those who patronize us. This will not only result in profit to them but also to you and it will greatly benefit The Stamp-Collector.

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., FEBRUARY 1896.

Become a promoter of the St. Francis Union of Stamp-Collectors and of its Messenger.

For want of space Queries and Answers were omitted in this number. We also omitted the Mission Notes on account of the same reason.

Dear Friends, we rely on your zeal, which we hope will never fail, since God has shown that the work we are engaged in is agreeable to Him.

We are preparing our extensive premium list, which we will gladly mail to any one desirous of aiding us in propagating the Stamp Collector. This list will be ready by April the 1st.

Our little East-Troy-Friends are manifesting a great zeal in the propagation of the Stamp Collector. May God bless them, their assistance is highly appreciated by the St. Francis Union.

We would be pleased to hear from such, who would kindly act as solicitor for our little paper. The Stamp Collector is just the paper for distribution among the Catholic people. Do your utmost to advance its circulation.

We have been requested by the Rev. Henry Stortem, secretary of the Work of old Stamps in Belgium, to inform our readers that Mr. Patrick Carroll of Brooklyn N. Y. is no longer authorized to collect old stamps for the Congo Missions.

Subscribers are urgently requested to notify us immediately of any incorrectness in their address such as wrong initials, misspelled names, etc. By complying with this request subscribers insure the safe delivery of the Stamp-Collector.

"Never too late to do well," is a great saying. If you have not yet subscribed to the Stamp Collector or not renewed your subscriptions for this year do so now. Become a member of the St. Francis Union of Stamp Collectors and a solicitor for its Messenger.

Mr. J. Demling has our sincere thanks for the great interest he is taking in our work. May God bless his efforts. Our thanks are also due to the Young People of Milwaukee and the Good Child of St. Francis for the use of their cuts in the present number.

We humbly beg our dear members to pardon our long delay in mailing

the Seven Dolor Rosaries, promised in the last number of the Stamp Collector. Various obstacles, which could not be surmounted made it impossible to redeem our promise any sooner.

Every subscriber to the Stamp Collector contributes to a noble work, assists in circulating good reading matter, makes poor missionaries, orphans and heathens happy and calls Gods blessing down upon himself. Do give us your assistance in spreading the Stamp Collector.

Who can resist an appeal made by the St. Francis Union of Stamp Collectors in behalf of missionaries and faithful absolutely destitute? No body has an excuse, for everybody old or young, rich or poor can help by collecting stamps and gaining new subscribers to the Stamp Collector.

Editors of Newspapers and other Publications have given us great aid in propagating our work and The Stamp Collector and we herewith tender them our most sincere thanks. Knowing their zeal for our good cause and the Catholic Faith we venture once more to ask them to remind their readers of our work.

Always enclose a 2 ct. stamp when you ask for information you expect to receive by letter; otherwise we can not furnish it. Persons neglecting to enclose a 2 ct. stamp will have to wait for the next issue of the Stamp-Collector. We feel obliged to take this step, because many questions are put repeatedly, although they have been answered on some former occasion. This is also a reason why all members of the Union should be subscribers of the Stamp-Collector.

A LETTER FROM CHINA.

Tjasiang, July 15, 1895.

My Dear Cousin: Having heard that the mail from the interior shall go to coast next month I hasten to answer your welcome letter. First of all allow me to thank you sincerely for your endeavors in behalf of myself and my poor mission. Oh how it pleased me to have found at last after toiling and laboring so hard somebody, who sympathizes with me and promises to assist my endeavors. Hundreds of letters have I written and pictured my destitution and that of my poor Christians in all colors, but my tale of woe has in vain been told. Friendship does not extend to China, and China with its 400 millions of pagans is forgotten.

My dear cousin: I should properly not be writing to you at present, for sick at body, pressed down in spirit and surrounded by a wall of obstacles, as I am, the pen can produce only tales of sadness. My health is utterly ruined, but nevertheless I must make my daily trips for hours on horseback and that at the rate of 30-40 R. in the shade. Besides my whole territory is at present overflowed so that I must often wade through deep water. Hundreds of robbers render the roads perilous, and cause a person to remain in constant danger of life. And arrived home one is cared for so poorly, that the poorest man in America could not be compared with me. A few boards serve as my bed, a small bench as a chair, and the table is often missing; cucumbers and eggs and eggs and cucumbers serve as my food, and for two months these with bread and lukewarm tea-water are my only nourishment.

Since during the rainy season of this year an unusual amount of rain has fallen, no less than seven "churches" within my territory have been destroyed. I therefor stand before ruins, certainly a sight not very consoling and encouraging. At present, for an example, I am in a church (clayhut) which has also fallen partly together already. I arrived here yesterday at a late hour, and fatigued, as I was, I could not prepare much for my convenience; I therefore layed myself to rest



INFLECTING CORPORAL PUNISHMENT IN CHINA.

beneath the doorway, since the entire building was not safe any more, and the unhinged door served as my pillow. But during the night it rained heavily, and ere I awoke, I was completely soaked and could not find another dry place to rest.

But, my dear cousin, why do I narrate all this? Would it not almost seem, as though I wished to pride myself upon my poverty? Well I desired to give you an idea of missionary life in China, especially here in South Shtantung. Our mission is of a late origin and completely without means: our Christians are mostly poor and cannot contribute to our support, and besides they are neophytes who are generally wanting as yet in faith. We therefore get along, as best we can, with the scanty means at our disposal. And to all this comes the fact, that we have so many conversions to record, that we can not possibly surmount the work. If therefore my dear cousin, you and the members of the union you speak of, can do anything for me and my poor mission, I sincerely request you to do so. In America there are many benefactors, who can easily rescue us from our state of destitution. Although we most willingly endure want and poverty, for we have pledged ourselves to them by a vow, still our want is almost too great, and many thousands of souls must perish solely for this reason.

My dear cousin, you request me to tell you something regarding the collection of stamps in China. The collecting of stamps, as you and your colleagues make it a point to do, is of course of the greatest value. Although the wealthy Chinese do no longer use stamps for decorating their rooms, as it was formerly supposed to be the case, since they have already advanced too far in civilization and now use European wall paper, still the collecting of stamps is of value in so far, as these stamps are sold to such who make collections of the same. By your eager endeavors you have therefor, no doubt, saved many a negro child from death and hell, something that certainly merits eternal reward. These your endeavors may also aid us very much, for

here the custom is still very prevalent that little girls and sick boys are cast aside by their parents even in their most tender infancy; nay, in larger cities there are extra "children-towers" erected exclusively for this purpose. Girls are here not considered as human beings, and at the birth of a girl joy does not pervade the hearts of the parents. It is said that at Ziningatscho, the largest city in my neighborhood, from 20 to 30 children are daily exposed in a swamp outside the walls of that city. We have often been so fortunate as to save such children at least for Heaven, although the poor little creatures on account of hunger and cold could no longer be sustained for this life. Their corpses serve as food for crows and hawks, for dogs and swine. Daily thousands of crows pass our house on their way to this frightful scene of horror; at first I could not forget the horrible noise made by these birds. Our dog came home one day with such a skull of a child, and you can imagine our horror and disgust, for we killed the animal at once.

In country places children are less exposed, and, where there is a church, such children are either openly or secretly brought to the priest, and in consideration of a few pennies they may often be had. Sorry to say it has at times already been impossible for me to accept such children, since I am wanting in the most necessary means myself. What grief this causes me, you may imagine, for I am fully aware of the fate awaiting such children. When not long ago such a child was offered me, I took the same with confidence in God and at present manage to support it by partly abstaining from my own ration. You see therefore, that the work you have undertaken in your union covers a vast amount of territory, but is also at the same time most meritorious. During the first six months after my arrival I was able with the help of a few catechists to baptize no less than 300 children, who have mostly all died and now raise their innocent hands in prayer to God for their benefactors. During this summer between 50-70 have been baptized in my territory who were on the point of death,

and since the existence of our mission (14 years) about 70,000 heathen children have been baptized, certainly a harvest that could hardly be richer.

If therefore, my dear cousin, the union of stamp-collectors would assist me in my endeavors, I would be most glad to accept your kind assistance. The missions in Africa are at present already remembered more generously whilst our dear China is almost completely forgotten. I am also most willing to give you an occasional account of the good, the work of your union shall certainly achieve.

Wishing you therefore the best of success and thanking you for all your endeavors in behalf of myself and my poor Christians, I remain in the love of the Holy Ghost,

Your loving cousin,

P. GEORGE MARIA STENZ, S. V. D.

This letter was addressed to a zealous member of the Union. Address all donations for this mission to The Stamp Collector, St. Francis, Milwaukee Co., Wis.

A FIRST-MASS CELEBRATION.

There are many young priests who celebrated for the first time the ineffable Sacrifice of the New Law during the bygone year, but there was one first mass, which, I do not doubt, will be of special interest to the readers of the Stamp Collector because it concerns a reverend gentleman whose acquaintance they have already made, although most of them have not yet been able to learn his name: On the 8th of December, the feast of the Immaculate Conception, the editor of this periodical, founder of the St. Francis Union, and the Society of Little Mission Helpers. Rev. Chas. Schmid celebrated his First Hl. Mass in the Church of the Holy Trinity at Milwaukee.

Like all first masses it was connected with a great deal of extraordinary solemnity, and yet there was a special feature which distinguished it from all similar celebrations, at least in the eyes of the writer: its intimate connection with the St. Francis Xavier Stamp Union, the Stamp-Collector and the society of the Little Mission Helpers.

After the close of the celebration the new priest and his friends assembled for a banquet in Hl. Trinity Hall and here the Very Rev. Conrad, pastor of Trinity Church and honorary president of the St. Francis Union of Stamp Collectors, responded in an eloquent panegyric to a toast on the "Stamp-Collector and St. Francis' Union." In the afternoon the Little Mission-Helpers appeared in full force, the little girls all dressed in white, and in their own simple way offered there congratulations in a body. Father Schmid thanked them in a touching address, dwelling at length upon the object of this original society of little missionaries at home. There were also bountiful words of praise for the work done by this heroic little band during the short period since its foundation last summer.

This is what has particularly impressed a great number of those present at this first mass celebration. For the benefit of the readers of the Stamp-Collector I have asked the editor to insert these lines and he has promised to do so.

REV. J. T. —

AWAY OFF IN CHINA.

When you look at this picture of a Chinese bridge, what do you think of, children? Shall I tell you my thoughts? I think of all the beautiful and wonderful things there are in that old, old country! think of the little, bright-eyed girls and boys who live there; and I think how many of them do not know anything about our dear God and His Son Jesus. I think how they worship idols, who cannot love them or help them at all! And then, I think of the good missionaries who have gone there to teach them about God and Jesus. And, last of all, I think how you and I ought to help these missionaries, by praying for them, and sending our money to them.

Order Your Father Jansen Medicine at H. H. Hackendahl, 480 National Ave., Milwaukee, and mention the STAMP-COLLECTOR. (See advertisement on inside cover page.)

LETTERS FROM ST. PETERS
MISSION MONTANA.

JESUS.

Nov. 16 1895.

Dear Friends.

Many thanks for your kind alms \$2.60. In return I promise you my prayers and my childrens' as freely as I can give them I trust ere long to hear the good tidings that these prayers have been heard.

By some strange chance or mischance, the article you so kindly published never reached me. Thanking you again, Dear Friends,

I remain,

Very gratefully,

THE MOTHER SUPERIOR.

JESUS.

Dec. 19 1895.

The Rev. Dear Father and Dear Friends:

Our Infant King is come again, His tiny hands all full of blessings, His royal Heart aglow with love. With our Indian children we come to you and, like unseen Angels, our grateful thoughts call out! Merry Xmas! Countless benedictions to our Friends and Helpers.

Your charity has helped us Rev. dear Father and Friend's, and we offer you our most earnest thanks, our glad good wishes. May our little Infant Jesus bring you all heavens choicest blessings.

Very respectfully and gratefully,
THE MOTHER SUPERIOR.

DEATH OF MRS. KATZER

Since the last issue of the S. C. Mrs. Barbara Katzer, the aged mother of Archbishop Katzer, died at the archiepiscopal residence, Chestnut and Twenty-second streets, Milwaukee. Mrs. Katzer had been ill for about a month and gradually failed, passing away with the archbishop, Mgr. Zeininger and several of the Sisters of St. Francis, who had been her constant attendants, at her bedside.

The only relatives that survive Mrs. Katzer are Archbishop Katzer and his brother Charles, who resides in this city and is in the employ of the Wisconsin Bridge and Iron Works. The funeral took place from St. Michael's church, Thursday morning at 10

o'clock; the archbishop celebrated pontifical requiem mass. The remains were taken to St. Francis and interred near the chapel, in accordance with the wishes of the deceased.

Mrs. Katzer's maiden name was Barbara Reinhardtsgrubler. She was born in the little town of Gmunden, in Austria, and was married at an early age to Charles Katzer, a native of the same town. In 1857 the family came to America and located at St. Francis, where Father Katzer, now archbishop, was appointed a professor. From St. Francis the family removed to Green Bay a few years later, when Father Katzer was appointed secretary of that diocese. Here Charles Katzer, the archbishop's father, died in 1876. Since that time his aged mother has continued to live with the archbishop. Mrs. Katzer was a deeply religious woman and was widely known throughout the state, especially among the religious orders. A few years ago Mrs. Katzer was troubled with lupus, a cancerous growth. In March, 1894, the complaint became so serious that she was removed to St. Joseph's hospital in Chicago, and Dr. Senn was called in to perform a surgical operation, which restored her to health.

JAPANESE AS GARDENERS.

"The Japanese are expert at gardening, and give such individual attention to each blossom that they obtain wonderful results," said Prof. L. E. Holloway of Wheeling who was at the Southern yesterday. "No matter how humble the little home, it is brightened by a vase, with at least one flower and or a spray of autumn leaves on it. Their arrangement of flowers is always lovely, being models of harmony in form and color. There is no stiffness, for they try to imitate nature. I examined one rose bush in the process of development, and found that almost every twig was tied with a fine thread and bent in the way it should grow. The entire population turn out to honor flowers, and they frequently write poems and tie them to the branches. The Japanese term for picnic signifies 'to go out and see flowers.'"—St. Louis Exchange.



INDIAN FAMILY AND HUT, NEW MEXICO.

A PEEP INTO AN ADOBE HOUSE

Beneath the cloudless skies of Mexico and skirting its suburbs and villages, stand myriads of modest little huts. They are all made of adobe, that is, sundried bricks, and are the dwellings of the Indians who fashion them from large pieces of clay which are left to bake in the sun. When the clay is thoroughly dry and hard the bricks are placed upon a small patch of ground, the site of the building to be erected, and the simple and primitive process of construction begins. A veritable child's work it is, and reminds one forcibly of the houses we made with our building blocks in the long ago. No foundation is dug, the bricks are laid one over the other with soft clay plaster between them. When a square has thus been built up and reaches the height of a tall man, the roof is put on, sometimes by means of lathes covered over with adobe bricks and oftener by thatching. On one side of the hut an opening is left for a door which is generally composed of a screen made of rushes depending from the roof. The ordinary adobe house boasts of but one room, but in the case of a well-to-do Indian who is fortunate enough to earn a few more centavos than his neighbor, the house will contain an extra apartment. Woodwork, floors and windows are strangers to this habitation. Heaven's genial sunlight can but peep in at the door. The ground clay is well smoothed and stamped upon, so that, in time, it becomes hard enough to be mistaken for stone. The furniture consists of two, or at the most, three gay colored petates, or straw mats which serve for beds, a few rush chairs, the indispensable brasero which is a portable charcoal stove, several shelves that hold the cooking utensils that are almost exclusively of earthen ware, a pious print here and there tacked on the walls, and last but not least, a bundle of straw in the most comfortable corner of the hut for the chief member of the family, the burro who shares alike the joys and sorrows of his master. A sleepy, uninteresting group one would find and remark, on first sight of the inmates of one of these huts.—

The coffee colored mother rocking to and fro on her breast the sleeping ninito, the indolent looking father stretched at full length at her feet, and the two or three children sitting in the doorway peacefully munching sugar cane; but let a wandering minstrel appear with his guitar, the scene will be transformed, and the magic instrument will call into life the dreamy little household, and even the tiny babe will crow with joy at the sound of the music. As among the lower classes of European countries there is a set fashion of dress, so among the Indians of Mexico a style prevails which is both quaint and attractive. The mistress of the adobe mansion presents a gay appearance in her striped petticoat of many colors, her white chemise and mottled reboso which she entwines so gracefully about her head and shoulders. On Sundays and feast days to this attire is added a massive necklace of variegated beads and her ears are adorned with large gold hoops. In her admiring eyes her Lord and Master is quite an Adonio in his loose white cotton trousers and bright red serape or shoulder blanket and his large straw sombrero that he wields with a grace known only to the Mexican Indian. The children dress in much the same style as their parents and often look like little old men and women as they play about the doorway of the huts, shyly peeping out at a chance passerby who, if he happen to be a tourist, will be much amused at the stray glimpse he thus catches, of an adobe dwelling and its inmates.—Anielic Mignerez in *Our Young People*.

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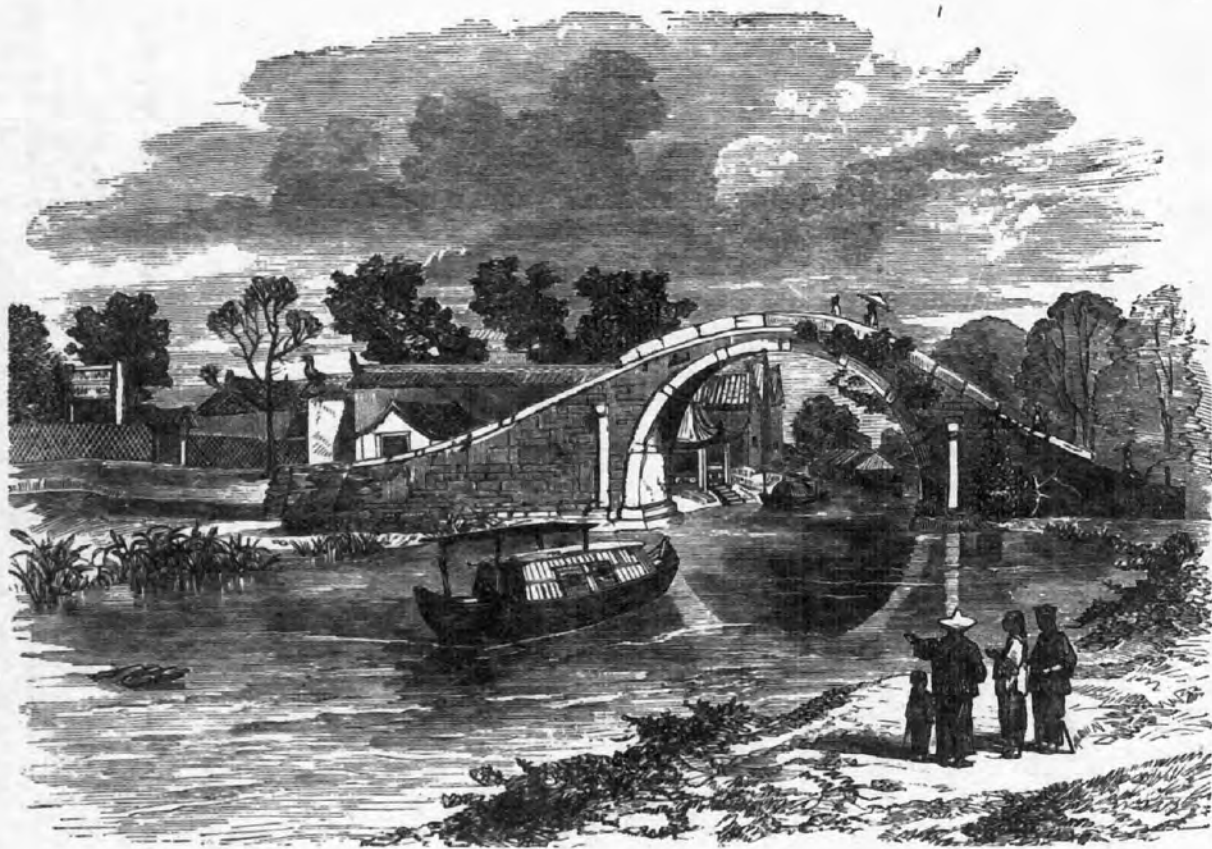
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FLANNER'S MUSIC HOUSE.

Milwaukee, Wis.

Don't forget to mention *The Stamp-Collector*.



CHINESE BRIDGE—PAGE 70.

THE NEW YEAR IN CHINA.

The Chinese make their new year commence on the new moon nearest to the time when the sun's place is in the 15th degree of Aquarius. It is the greatest festival observed in the empire. Both the government and the people, rich and poor, take a longer or shorter respite from their cares and their labors at the new year. The last day of the old year is an anxious time to all debtors and creditors, for it is the great pay-day, and those who cannot pay are abused and insulted, and often have the furniture of their houses all smashed to pieces by their desperate creditors. On the twentieth of the twelfth moon, by an order from the Court, all the seals of office throughout the empire are locked up, and not opened till the twentieth of the first moon. By this arrangement there are thirty days of rest from the ordinary official business of the government. They attend, however, to extraordinary cases. During the last few days of the old year, the people perform various domestic rites. On one evening they sweep clean the furnace and the hearth, and worship the God of their domestic fires. On new year's eve they perfume hot water with the leaves of wongpe and pumelo trees, and bathe in it. At midnight they arise and dress in the best clothes and caps then can procure; then towards heaven, kneel down and perform the great imperial ceremony of knocking the forehead on the ground thrice three times. Next they illuminate as splendidly as then can, and pray for felicity towards some domestic idol. Then they visit all the gods in the surrounding temples, burn candles, incense, gilt paper, make bows, and prostrate pray. These services to the gods being finished, they sally forth about daylight in all directions to visit friends and neighbors, leaving a red paper card at each house; some stay at home to receive visitors. In the house, sons and daughters, servants and slaves, all dress and appear before the heads of the family to congratulate them on the new year. After new year's day, drinking and carousing, visiting and feasting, idleness and dissipation, continue for

weeks. All shops are shut, and workmen idle for a longer period or shorter period, according to the necessities or the habits of the several parties. It is in Canton generally a month before the business of life returns to its ordinary channel.

A WORTHY OBJECT.

CALL FOR AID.

To the Editor of Stamp-Collector:

Ursuline Convent, St. Peter's Mission, St. Peter, Mont.—How often have your generous hands been helpful in tempering the winds to our shorn lambs. How often has your charity given you something of Our Lord's sweet power to help and heal.

A few defenceless women, we stretched out our arms to you from those snowy mountain tops pleading for the poorest of our nation's ward—the Indian children. Dark, plotting A. P. A-ism working the nerve-wires of our liberal and enlightened government, has so fettered the Indian Department that it has been constrained to cut down our contract,—nay, to threaten its speedy dissolution. Indeed, we are now receiving an allowance of but fifteen cents a day, per capita, which is equivalent to ten cents only when you take into consideration the necessity of freighting from the station across rugged mountains. This statement may need some explanation. St. Peter's Mission has a contract for 145 boys and girls. Half of the payment comes to us for the support of the Indian girls. We receive, then, \$9 a month per capita for 72 Indian girls. Now, we actually support more than 144. This is equivalent to fifteen cents a day per capita, and amounts to but ten cents when you have allowed for the necessity of freighting. Why, you may ask, do we not dismiss the 78? No one that has seen the Indians in their teepees could ask this question. No. We are by vow consecrated to the civilization of these poor little ones. For them have we left our homes, their luxury, their enchantment. While the Catholic heart beats high and strong, can we send our children back to squalor and degradation? Every mother-heart will re-echo

"No." These are the lepers of society. Are there no more Damiens born for them?

Help! Ah, help us keep our little ones. I feel I must appeal to you again. Was it not Pope St. Gregory I. who cried out in bitter anguish: "Those whom I have not educated I have murdered"? It is the Catholic heart alone that can and will lift up this degraded race. There is too much money-making about other workers. Help us still. Already has your generous co-operation enabled us to finish our chapel—a cozy little nook for our Blessed Lord, amid this wild grandeur of snow—for we began with Him.

But there are other rooms which need the magic touch of a friendly hand. Give, dear friend, for alms is mercy which drops its blessing back upon you as it leaves your hands, and as it falls into those of our poor Indian children.

Our Lord Himself, visible to the eye of faith, receives the gift to lock it in the undying memory of His Sacred Heart.

The ghastly winter of this northern latitude, the rugged Rockies, our poor Indian children, our own weak helplessness, call out to you again: Kind friend, what is given to the poor, is but lent to God whose measureless capital is never bankrupt. Your grateful friend,

MOTHER SUPERIOR.

The above we regard as an appeal in a worthy cause. We trust that in these days consecrated to meditation on the suffering and death of our Blessed Redeemer will be remembered by many zealous Children, His little Indian readers of *The STAMP-COLLECTOR*.

CHINESE MEDICINES.

Mr. M. F. A. Fraser, British Consul at Pakhoi, in China, in his report to the Foreign Office on the trade of his district, draws attention to a curious article of export—namely dried lizards. The European, scampering over the Pakhoi plain on a little native pony, finds his equestrian pastime sadly

marred by the necessity for a bright look-out for the holes dug by the natives, sometimes on the very paths, to catch lizards. The numerical importance of these little saurians in the list of exports may well cause surprise. The greater quantity exported comes from the neighborhood of Wuchow, in Kwangsi. They are used for making medicine called "lizard wine." It is said to be a tonic, and also to cure eye disease. "To these persons," says the distinguished American, Dr. Wells Williams, speaking of Chinese physicians, "nothing comes amiss, and like the ingredients of the hubbling, bubbling cauldron of Macbeth's witches, the stranger it is the more potent they think a dose will be. Petrifications of crabs and orthocearas, bezoar of cows, scales of pangolins, horns of rhinoceroses, paws of bears, tigers' bones and other such-like things, are sought after as medicines, and large sums are paid for them." Independently of lizards, however, there is a large import and export of native medicines, both in steamers and in junks, here as elsewhere in China, and among many valueless articles there must be some and even many good ones. It is much more in surgery than in medicine (Consul Fraser says) that the European doctor surpasses the Chinese, who have a respectable array of learned, though lamentably out of date, authors on the subject. The intrepid explorer Fortune gratefully ascribed the saving of his life to a native practitioner, who cured him of a fever. Able European specialists are taking up the important question of the vast native materia medica with increasing interest and success; and as the foreign doctor is constantly winning his way to native favor, and more and more Chinese adepts to Western science are being enrolled, we may expect increasing benefits, not only to humanity and science, but also to manufacturing industry and commerce, from their researches.

Help the poor children, slaves, and missions by getting subscribers for *The STAMP-COLLECTOR*.

ANNUAL REPORT

. . OF THE . .

ST. FRANCIS XAVIER UNION OF STAMP-COLLECTORS.

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		L. Serwe	1,875
		F. A. Weigand.....	1,000
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M. Kaech.....	503	S. Boland.....	4,412	L. Blum.....	888
A. Gamble.....	216	M. M. Schrader.....	756	J. Fox.....	296
L. Walk.....	432	Miss K. Pierce.....	615	J. R. Dugan.....	583
E. Wangerin.....	100	" E. Schumacher.....	615	K. Dounelly.....	285
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W. Ochs.....	640	Miss C. B. Lamb.....	1,000	Mr. J. Meisinger.....	600
F. Cassidy.....	273	" J. Graf.....	3,000	Mrs. E. Herman.....	956
K. Cassidy.....	273	M. Thorhauser.....	1,000	" F. Heinrich.....	600
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Mr. F. Vogel.....	600	M. E. McCabe.....	5,142	Mr. J. Pietsch.....	620
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Mr. J. Eibert.....	600	Miss A. Gesaner.....	1,000	" A. ".....	625
Mrs. J. Eibert.....	600				

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E. Duffy	1,250	H. Miller	699	Mr. J. Fox	2,739
A. Saas	3,225	Mr. F. A. Zubler	2,612	J. Kelley	1,850
Mrs. M. Weyna	500	Mrs. G. B. Foster	7,006	Mr. A. Anderhalden	125
Mr. A. Messler	66,000	Mr. J. Leibold	5,710	A. J. Wolf	350
Miss L. Fisch	225	Miss M. E. Gaynor	6,400	Miss C. A. Linchan	1,600
Mr. Wm. Ott	1,700em .. e 4 . . 3 . t.N	789	" Schneider	197
" J. Schlipf	655	Mrs. M. Houser	394	L. V. Hagginor	4,025
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" G. A. Adams	1,000	Miss E. Dougherty	63,616	Mrs. M. Platz	7,025
Miss A. McGill	500	L. Dietrich	2,998	K. Freyschlag	2,250
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E. Kelley	2,500	" J. Keating	932	Mrs. T. Hanns	1,645
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" M. Frank	902	" L. Groerer	4,400	M. A. Kane	93
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" McLoughlin	250	J. S. Regan	600	J. Kelaher	7,755
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" L. Meising	2,297	F. A. Betz	8,737	J. J. Hogan	2,850
" Rafter	317	J. Dunn	100	J. A. Young	3,140
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Srs. of Chr. Charity	3,445	J. Collins	12,202	Mr. H. B. Guenther	13,930
Srs. of St. Dominic	2,000	Miss E. S. Clare	670	G. Herrington	675
Ven. Sr. M. Agatha, O. S. F.	3,231	P. Hanning	127	Mr. P. Flemming (prom)	2,005
Ven. Sr. M. Francis	3,360	Miss L. Braun	41	Miss V. McDermott	1,863
Ven. Sr. Dolores	6,600	" M. Gibbons	4,199	K. Schrup	14,570
Ven. Sr. St. Mary	2,484	H. Otto	759	Miss M. Nixt	456
Acad. of our Lady of Angels	6,250	Miss A. Hunt	416	Mrs. G. B. Ludwig	435
St. Elizabeth's Hospital	41,300	J. Pietsch	8,490	Miss K. Richtsmeier	594
Holy Cross School	4,625	J. F. Fagan	100	" N. Fitzsimmons	1,395
J. & R. Schrop	3,250	C. F. J. Hughson	1,000	Mr. W. Rosen	2,000
S. Duffy	4,800	W. R. Tousey	216	" E. Maham	685
Miss Durnberger	585	W. A. Forrestal	3,140	" R. Crowl	50
A. Kent	603	M. Motrie	675	" W. Kiernan	40
M. Mertz	965	M. Weis	300	A. M. Kingsberger	671
G. Williams	913	T. Schaefer	200	M. F. Lorber	3,560
M. Jaeger	4,320	K. Bauer	580	E. Demuth	2,134
C. Rauch	765	M. Jerson	325	S. Steelp	331
A. Merhoff	851	A. Radel	475	M. Goss	1,172
Mr. Kessel	601	A. Sass	3,620	J. Goss	1,043
L. Clabean	2,465	Miss M. Stilger	8,777	T. Gabel	2,050
J. Prost	550	A. Rainer	925	R. Meyer	2,620
		M. Duggan	3,225	K. Meyer	1,550
		B. Whitmann	63	M. Wentz	608

A. Wentz	608	Mr. A. Lux.....	244	Miss M. Hoban.....	5,200
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" F. Lanses	175	Mrs. A. Hushky.....	1,000	Mr. B. Schwertner.....	1,275
" E. Fenling	440	Mr. E. Pierre.....	56	Mrs. C. "	750
Miss H. Fenling.....	751	" A. D. Kloth.....	245	Mr. V. Lippert.....	600
Mr. O. Schnetz.....	50	Miss E. Adolphson.....	200	T. McCart	2,685
Mr. W. Hoffman.....	92	" M. Sanders	2,896	Mr. J. Windoffer.....	20,385
Mr. C. Gill.....	1,850	" M. Nelle	1,225	" " Zimmermann.....	600
" C. Schnetz	136	Mr. J. Guenther.....	600	C. A. Staab.....	3,133
" E. Delsing	840	Miss R. "	600	Mr. J. -) *El. on and "	"
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Miss M. Schecher.....	1,054	" K. "	600	Mr. G. Fisher.....	442
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		R. Kienzle	1,000		
		H. D. Dunn & A. Wag-		Total Amount.....	10,866,415
		ner	1,228		
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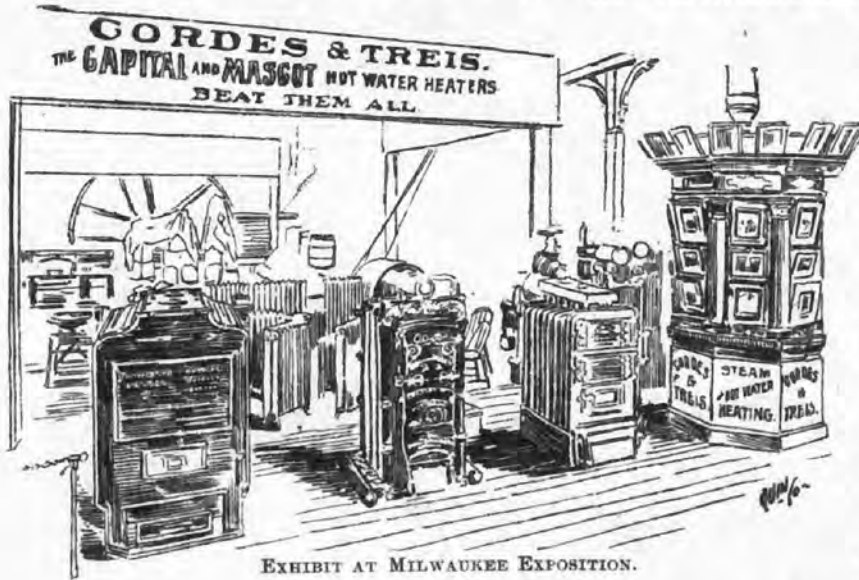


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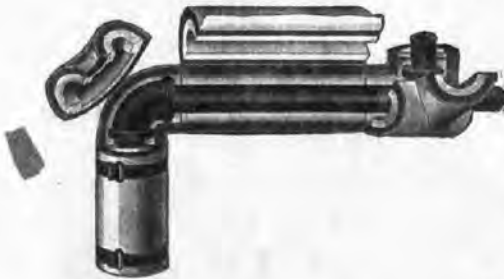
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VOL. II.

ST. FRANCIS, WIS., MAY, 1896.

NO. 4.

THE BALETELA REVOLUTION IN THE CONGO DISTRICT. Continued.

WRITTEN FOR THE STAMP COLLECTOR.

Very Reverend and Dear Father Superior:—"Messrs. Michaux, Konings, Dufour, Palatte and Lapiere have left us to-day with all their troops in the direction of Kalala in order to pursue the Batelas, and to protect Father Garmyn and his mission of St. John Berchmanns." (It seems that Father Comber is here speaking of the troops that had come to their rescue from Lusambo; about these he must have also spoken in the missing pages of his first letter.) "From Father Garmyn I have no news, except some vague reports coming from Lusambo, the principal place of the district. Has he been massacred? Has he sought refuge in some village of the Baluba? or did he hide in the forest? I do not know. The gentlemen mentioned above have been with us since July 20th.

I have written to you about the rebellion at Luluaburg where Mr. Peltzer was killed. The assassins have outraged his dead body with the ferocity of canibals, mutilating it and filling it with bullets. Now they have left, taking with them all the arms and 13,000 cartridges.

The black soldiers of Mr. Lapiere's company at Mokabwa have also left, after having taken away 11,000 cartridges. Mr. Lapiere has joined us, accompanied only by three boys. The Mokabwa rebels have passed within 3 miles of one mission, whilst those of Luluaburg were only two leagues away from us. How is it to be explained that neither of the revolting bands have come to pillage our settle-

ment? Why have they made a round-about way and gone to Kalala? To be sure, I cannot account for it but I am convinced that I did a very wise thing when I placed our mission under the fatherly protection of the great St. Joseph.

When the rebels had left the station at Luluaburg the Bena-Lulua rushed thither in great numbers to ravage what might be left. A villainous barbarian cut off an ear from the corpse of Capt. Peltzer and sent it to the great chief Kalamba, telling him that the same thing had been done to all white settlers and that the mission would be found without defense.

Another chief named Ngongo, who had been witness of our flight and our several days' absence, assembled a band of natives and came to attack us on the 18th of July. But, happily, Mr. Dufour had sent us 30 brave Havussas, by whose aid Ngongo was defeated, but not before having destroyed almost every dwelling of the neighborhood; of our mission-buildings, not one was injured,—another proof of St. Joseph's protection.—One of Ngongo's friends named Kalamba had been instructed to attack the mission from the other side. So our soldiers, on hearing of the plot went to meet him. The poor fellow proved to be a great coward. For when he perceived that he was attacked by those whom he had considered to be at his mercy, he instantly turned and fled in great haste.

To-morrow we shall begin the erection of two large towers on both sides of the front of our church. If then it should happen again, what God may prevent, that we must undergo a similar trial, we shall be safe in these towers, at least until we may expect

assistance from the station. A few good muskets will thus enable us to for both Kalambo and Ngongo to "keep their distance."

(Signed) E. CAMBIER.

During these events Mr. Gillian, the French commissary at Lusambo, sent to Father Senden, at the mission of Nazarette. St. Trudon near Lusambo, the latest news and reports that reached him daily. These were sometimes entirely contradictory, causing great uncertainty and confusion.

Thus for instance Mr. Gillian writes to Father Senden:

Lusambo, July 17th.

"Reverend Father:—Pania Matumbo (a prominent chief allied to the French colonists) followed by 500 men, all well-equipped and armed has set out for Kalala in order to save the mission of St. John Berchmanns, which is menaced by the rebels. He sends word, that the latter have reached Kalala about the 14th inst. Father Garmyn has hidden in the woods."—Gillian.

Lusambo, July 18th.

Rev. Father:—Pania Matumbo sent word that Father Garmyn is safe in a village not far away from his mission."—Gillian.

Lusambo, July 21st.

'A woman that just arrived from St. John Berchmanns tells me that Father Garmyn, having heard of the approach of the rebels, has fled to Tchicunga with all his company. The mission is perfectly at the mercy of the intruders since chief Kalala-Kafumba has also fled with his troops."—Gillian.

Lusambo, August 8th.

"The post, for which we have feared so much (St. John Berchmanns) has been attacked and plundered by the rebels. Mr. Dehaspe was slain whilst Lieut. Böhler, directed by the faithful men sent by Pania Matumbo, has just arrived at Lusambo."—Gillian.

August 20th.

"Our allied chief Lumpungu has surprised a regiment of deserters and has taken away from them 84 muskets, 74 women, 33 men and a great many articles of merchandise. I intend to

send a caravan to Luluaburg, led by a white man. Have you any messages or orders for Father Cambier?

Gillian."

Letter from Father Garmyn to Mr. Gillian, transmitted by the latter to Father Senden on August 9th.

Nkoski, August 5th.

"Mr. Commissary, I am here since this morning. The deserters from Luluaburg have completely destroyed my mission of St. John Berchmanns, Merode Salvator, at Kalala. After their departure I induced some of my people to regather the articles stolen by natives from the neighboring tribes. For I must not forget to mention that the attack took place at night and I was obliged to flee. The thieves had recourse to the great chief, Kassorgo, (the same who at an earlier period had destroyed the rising mission of Sin Trudo.) I sent a messenger to him commanding, in your name, to return the stolen merchandise. However, he did not comply with their demands, for our forces were not strong enough to venture an attack. At present I am lodged here with 200 persons from my mission. We have lost everything. I ask of you the favor of sending me some merchandise that, by trading them we may procure at least the most necessary victuals."

J. Garmyn.

Letter written by Father Senden to the Superior General Very Rev. De Schent at Brussels,—dated from Sin Trudo:—

"After a month of cruel uncertainty I have finally learned that Father Garmyn is safe and is now staying at a village, some 40 miles hence. The reason why he did not send notice to me at an earlier date is, because he thought that I was at Luluaburg. From a letter that I have just received I learn that he has absolutely nothing to support himself and the poor Christians under his charge. I have given orders that a supply of provisions and the most necessary furniture be taken to him at once. At the same time I shall invite the good father to join me here."

August 10.

"This morning I have sent a caravan of ten men to Lusambo charged with bringing the above-mentioned articles to Father Garmyn. Mr. Gillian was kind enough to add four more men to the little caravan for protection, and to invite Father Garmyn to come to Lusambo at once."

A. Senden.

In conclusion we print Father Garmyn's letter, giving an account of the destruction of his mission of St. John Berchmanns.

Merode-Salvator, Kalala, July 19th, 1895.

Very Reverend Father Superior:—"I am sitting on the ashes of my mission of St. John Berchmanns, and will endeavor to tell you how the fatal catastrophe took place. The deserting soldiers at Luluaburg after having committed the excesses of which Father Cambier has undoubtedly informed you, have spared his mission saying, that they did not want revenge from the missionaries but from the army officers only. I do not doubt but that also our mission would have been spared, had it not been for the intrigues of a certain Kassongo, an enemy of the chief of our territory, after whom this district has been called Kalala. Having arrived, therefore, at Kalala in order to proceed at once to Kamoka, a military post in charge of to white commanders, the rebels were instigated by this villian, Kassongo, to capture myself and Kalala. This man, he said, ought to pay tribute to me; and now he considers himself a very important personage because the European favor him. Let us therefore crush them both and we shall have peace."

In consequence of this, during the night of the eighth of July, Kalala came and said to me: "The rebels have crossed the Lubiriver and will be here at sunrise. We must flee as soon as possible!" Accordingly I left at once taking with me what was most necessary to shelter myself from cold and famine, and accompanied by the most faithful of proteges. Some of them had orders to stay and report what should happen. Kalala fled and

hid in the forests near the Lubi; I preferred to direct my steps to the "Lubilach" because it was nearer to Lusambo. On the morning of the 9th of July I met Tchikungo, the chief of a large Baluba village. I told him that the soldiers were pursuing me and asked him whether he knew where I could safely hide myself. "Not only that" said he, "but I am determined to defend you at the risk of my life."

I staid with him until the 15th, hiding in the forest during the day and occupying an abandoned cottage at night. Before long the news of the riots perpetrated by the soldiers reached our ears. When the rebels came to Kalala they asked for the chief and for Talatala, the latter being my name in their idiom. They were answered that Kalala had taken refuge in the woods and that I had gone to Lusambo long ago.

On hearing this the bandits captured as many men as they could seize, took our cows and goats with them and ended by setting the whole village and mission on fire. After that they left for Kanioka. When I was certain that they were gone I left my hiding place to ascertain the amount of the damage done. Soon I found that all was lost. Excepting my life, a volume of my breviary and several hundreds of persons whom I am bound to support, absolutely nothing was left. Merchandise, clothes, victuals, church-ornaments, vestments, utensils, all have disappeared. Six hundred catechumens have been dispersed, many are dead, others will never return.

This is my situation at present. If I had the means to support those who have escaped the disaster for several months; above all, if I had a few muskets to defend my people, the mission would soon rise more glorious than ever before. For this is the character of the negro: he attaches himself to the strong man, and despises the weak one."

July 27th.

"A man sent by Mr. Gillian at Lusambo has just brought me a letter inviting me to settle at Nkoski, a large

village situated on the road to Lusambo. This is providential, for my faithful people are almost starved. I have arrived at Nkoski, August 5th. To-morrow we shall begin to build cottages for the people and I intend to negotiate with the chief, about founding a mission here. I am almost convinced that this district is more favorable for a mission than Kalala. Here we are situated much nearer to Lusambo, the citadel of the white settlers. Hence, in case of trouble we could receive immediate assistance from that city. Besides victuals are more expensive at Kalala than at Nkoski. Nevertheless I will not make too hasty a resolution. Before fixing the site of the mission I intend to consult with Mr. Gillian as well as with my confreres. Meanwhile I ask you to pray for your poor

(Signed) J. Garmyn."

A HEROIC MISSION.

"Bound for the leper land!"

There was a pause in the busy rush on the levee, men gathered in hushed groups at the river bank and every hat was doffed as four dark-robed women made their way through the expectant throng to the landing of the Paul Tulane.

Who were they? Ah! who can tell the identity of the Sisters of Charity—those sweet, soft-voiced women who move along the rough paths of the world making no louder noise than the rustle of an angel's wings, with the light of heaven in their eyes, and the touch of the unseen world in their gentle hands.

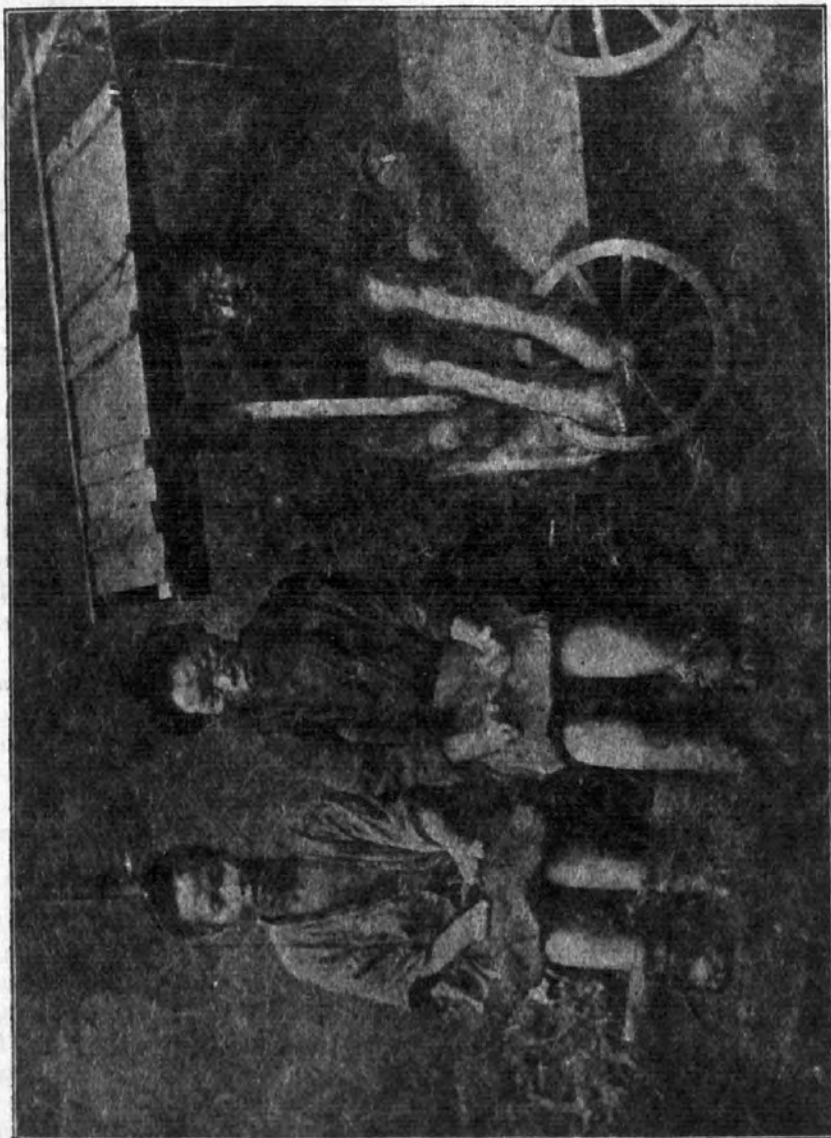
And these four nuns? They were heroines every one of them, albeit they went so quietly on their way yesterday afternoon, taking up with willing hands and of their own volition a work at which the heart of the strongest man might quail. It was the sunset hour, the last rays lit up with an aureole of splendor the big ships lying at their moorings, as the little group of nuns swiftly stepped over the plankway of the Paul Tulane

and again was heard in hushed whispers the words which sealed their fate, "They are bound for leper land."

Presently the four nuns were joined by Sister Agnes, the veteran superioress of the corps of charity hospital nurses, and Sister Mary Jane, the equally heroic directress of the Louisiana retreat.

And in this trio of forces was at once represented the most exalted and self-sacrificing devotion of the Daughters of St. Vincent de Paul—the care of the sick and insane and the outcast ones of the earth. Since its organization the Sisters of Charity have had the care of the New Orleans charity hospital and the retreat for the insane; to these self-appointed duties they have now taken up the care of the lepers, those unhappy God-forsaken people, whose pitiable and unfortunate condition some four years ago, as first revealed by The Picayune, roused the indignation of the entire community and brought forth the reforms in the leper management which have redounded so much to the betterment of the condition of those suffering outcast ones, and which culminated yesterday in the fruition of a cherished hope—the placing of the lepers under the kind and watchful care of the Sisters of Charity.

The history of the present board of directors of the lepers' hospital, the removal of these helpless people to the pleasant retreat at Indian Camp in the heart of one of the most beautiful and salubrious sections of Louisiana the movement inaugurated to place the home under the direct supervision of the Sisters of Charity, together with all the correspondence on the subject, between the board of directors, Archbishop Janssens and the superioress of the order in Emmitsburg, Md., have been faithfully chronicled by the Picayune; and now comes the last and most beautiful chapter in this work of helping the most miserable and outcast of God's creation—the arrival in New Orleans yesterday morning of the volunteer band of



LEPERS.

nuns who had offered themselves for this isolated work, and who, with one other that had labored long and faithfully in our midst, departed yesterday evening for the scene of their future life and labors.

One who will act as superioress of the little band of Sisters of Charity in the Lepers' Home comes from far off Massachusetts. She is Sister Beatrice, and for twenty-two years has been the Sister superioress in charge of the Charity hospital in Lowell, Mass.; Sister Agnes, of our own hospital, than whom none is more competent to judge, spoke yesterday of the work accomplished in Lowell by Sister Beatrice, the building up of the great hospital under her careful household management, the care given the sick and the willingness with which she laid down this charge to which she had become devotedly attached through long association to devote her life to the amelioration of the condition of the people in the leper land in the far South. Sister Beatrice was joined on the way to New Orleans by Sister Mary Thomas, of La Salle, Ind., and Sister Cyril. Arriving here, Sister Anne, who for ten years day in and day out, has served in the charity hospital wards, was ready to go on the humane mission. In the early morning the noble and heroic band was visited by Archbishop Janssen and received his blessing on their work.

Then as the hour drew nigh for the departure of the steamer, with a full consciousness of the difficulties and pains, deprivations and dangers of the life to which they had pledged themselves, they boarded the vessels, and here the Picayune reporter met them, and almost the first words put to their brave leader, Sister Beatrice, were these:

"Is there no feeling of hesitancy now that the critical moment has arrived and you must leave all those associations which time has made so dear, to take up your life among a sad, desolate and out cast people? Do you feel no fear?"

"Hesitancy?" she inquired with an heroic challenge in her soft eyes.

"Why should a Sister of Charity hesitate? Are we not pledged to a life of self-sacrifice and devotion to humanity? And associations? Dearest ties were broken long ago to follow the voice that called from within to higher things—and—" she faltered, "you spoke of the sad and desolate? An experience of twenty-two years in a charity hospital has brought us face to face with so much sorrow, so much suffering, that I think even in a leper land no deeper chords of human woe could be sounded. And fear?—fear—" she smiled—"why should we fear? is not God watching over the leper home, and will He not take care of His children—we and they, for they are our brothers—we are children of a common Father?"

"They!" there was a world of meaning in the word; it brought up the picture of loathsome diseased beings whom the world had shunned, and whom, for fear of contagion, the law confines to a common isolated home. And thither these brave women were going—without a fear, without one tear of regret—and they lovingly called them "brothers." That word struck the keynote of the line of duty they had laid down for themselves, with such sentiments animating their hearts, we, who have worked and prayed for the amelioration of the lepers' condition may rest secure they are in safe and trusted hands, and loving hearts have assumed this trust as a call from above. And so it was as the reporter went from Sister to Sister; every face wore a smile, every lip echoed a joyous note; one would have thought they were going to a pleasant reunion of home and friends; so happy did they seem. And those from the various houses of the Sisters of Charity in New Orleans who had come to bid them "good-bye" had only one regret—that they were not going too—for when the cry went up that the Sisters of Charity be asked to take charge of the lepers, from every community came the volunteer answer: "I am ready and anxious to go." Those who were finally chosen are looked upon by their Sisters as privileged beings, for the more

painful and difficult the mission the more it is sought and prized by these women who have left all to follow Christ. And then the gong sounded and the delegation of nuns who came to bid God's speed to their Sisters, and others descended the stairway and took up their places on the landing to watch the vessel steer away. And then the last bell sounded, the ropes were hauled in, and the Paul Tulane started towards its destination.

Coming down Canal street, wrapped in many thoughts, the reporter met Archbishop Janssens.

"Well, I have seen the Sisters of Charity departing for the leper settlement. Are they not heroines?" said the reporter.

"From your standpoint, yes," said the Archbishop. "But not from the standpoint of the Sister of Charity. The great act of heroism for her is, when she makes her vows; what follows afterwards is merely the natural consequences of those vows of obedience and self sacrifice. These Sisters who are going to the leper settlement would disclaim the title of heroine; they are working for the love of God. They see no heroism in the self-sacrifice and devotion which they have made the rule of their lives."—New Orleans Picayune.

THE WHITE MAN'S GRAVE.

Father O'Sullivan is a member of a missionary congregation which has prominently identified itself for nearly half a century with the introduction of Christianity and civilization among the Mohammedans of Egypt and among the pagan races of Western Equatorial Africa. This congregation is well known in Europe as the Society of African Missions. Its members devote themselves exclusively to mission work in the Dark Continent. Their central house is at Lyons, France, and the fields of their labors comprise the Basin of the Niger and the negro states and kingdoms which run along the northern coast of the Gulf of Guinea.

In those western regions of Africa, which bear the well-known names of Dahomey, Ashantee, the Gold Coast, etc., the climate for many a century has invariably proved so fatal to adventurous Europeans, that the country has long since been deservedly named "The White Man's Grave." Here fifty years ago, among a population estimated at forty-five millions, there was not to be found a single vestige of Catholic Christianity. Those pagan peoples, in the words of a certain African traveler, worshipped as their god almost everything except God himself. To-day the negro kingdoms of the Guinea coast and the Basin of the Niger contain numerous and flourishing missions founded within the the past half century in the face of the apparently insurmountable difficulties offered by barbarous people, and by the most deadly climate in the world. Side by side with those consoling evidences of success, Western Africa also contains the numerous and early graves of the devoted missionaries, who gave their labors and their lives to carry the blessings of religion into the homes and hearts of the negro.

In the course of an interview with our representative, Father O'Sullivan gave facts and figures which set forth with a most telling significance the successes of those missionaries, and the almost incredible mortality, together with the fearful cost of hardship, privation and suffering at which those successes had been obtained. In May, 1857, Bishop Marion de Bresillac, founder of the African Mission Society, landed on the coast of Sierra Leone. To-day a humble tombstone in the vicinity marks his last resting place and records the fact, that within five weeks after the date of his arrival, he and five priests who had accompanied him succumbed to fever. The records of the Society show that from 1878 to 1888 more than 30 per cent. of the missionaries engaged on the West Coast annually fell victims to the climate. Their average length of life on the mission was only two years and eight months, and the average age at which they died was only 30 years. In

confirmation of these general statements, Father O'Sullivan read the following particulars taken from the necrologies of the society and giving the names, ages and places of birth and death of some of the Irish priests and sisters who helped to carry the blessings of religion into Africa at the cost of their lives;

Rev. Father Dornan (Belfast), died Lokago Niger, August, 1886; age, 28; lived in Africa seven months.

Rev. Father O'Carroll (Dublin), died Tanta, Egypt, February, 1886; age, 29; lived in Africa five months.

Rev. Father Hennebry (Kilkenny), died Coast of Elmina, July, 1885; age, 25; lived in Africa seventeen months.

Rev. Father Connaughton (Westmeath), died Lagos, April, 1887; age, 33; lived in Africa eighteen months.

Rev. Father Moran (Tipperary), died Dahomey, August, 1887; age, 33; lived in Africa two years, eleven months.

Sister Felicite (Miss Kirwan, Dublin), died Lagos, October, 1878; age, 24; lived in Africa five months.

Sister Dominic (Miss Reordan, Cork), died Lagos, April, 1878; age, 24; lived in Africa four months.

Sister Cicilius (Miss O'Riordan, Limerick), died Slave Coast, July, 1887; age, 30; lived in Africa four years.

Sister Silvius (Miss Murphy, Cork), died Porto Novo, March, 1888; age, 29; lived in Africa four and one-half years.

Brother Jerome died on Slave Coast.

Questioned as to his personal experiences of Egypt Father O'Sullivan expressed himself as very sanguine of the religious future of the country. "Egypt," he said, "which for many centuries had been the great stronghold of Mohammedanism in the East, is at present undergoing an evolution, and is every day becoming more European and less Mohammedan. The religion of the prophet is losing its hold upon the more educated sections of the population in proportion as European civilization advances into the country, and there is every reason to believe that this movement will continue until the absurd fables of the

Khoran and the religion they compose have become things of past history."

"Is there no fear that the Egyptians may become atheists in proportion as they lose their faith in the God of Mohammed?"

"It is exceedingly improbable. Through all the long line of their history for nearly six thousand years, in their paganism, in their Christianity, and in their Mohammedanism, the Egyptians have always been a profoundly religious people. The visitor to their country to-day will notice that among the monuments of ancient greatness which cover the land, there is not an age of their religious history which has not left the most extraordinary traces of the universal belief in a future life and an unseen world. The pyramids and the Sphinx testify to their ancient belief in the immortality of the soul; the ruins of hundreds of cells in the Thebian and Nubian deserts of their early Christian fervor, and the morgues of every period of Mohammedanism testify to their mistaken devotedness to the huge imposture of the prophet. I should therefore be inclined to think, if the past history of a people is any indication of what their future is to be, that the Egyptians can never be infidels. The Arab and Coptic youth of the present day seek education in European schools, and the religious future of the country will be determined by the kind and quality of the education they receive. The *raison d'être* of the schools and colleges of the Latin missionaries is to reach this section of the population, while the free dispensaries established in connection with them and attended to by the Sisters of the African Mission Society reach another section, and do an incalculable amount of good among the sick and suffering poor. The college and convent schools of Tantah, where I have labored for several years, have a regular attendance of upward of five hundred, while more than 350 persons daily receive gratuitous treatment at the dispensary."

"What is your opinion of the English protectorate in Egypt?"

"There is no denying the fact that

it has been productive of some good, especially in the successful management of finances and the payment of Egyptian debts; but the agriculturists are taxed to the utmost limits of endurance. The sum which a fellah of the Delta annually pays in taxes for his little holding would in Ireland be considered an exorbitant rent."

Questioned as to the possibilities of the Dongola expedition, Father O'Sullivan said that although he was by no means an admirer of English rule in many parts of the world, still he wished the English expedition in the Soudan every success. He did so in the interests of religion and civilization. Mohammedanism is fast losing its hold in the north of Africa, but it is making alarming progress southward toward the interior, so much so that the formation of a fanatical Mohammedan empire, with Khartoum as its centre, was very seriously to be feared. Such an empire would gradually embrace the millions of pagans who inhabit Equatorial Africa, and in time attain the most formidable proportions. The complete subjugation of the Soudanese would prevent such a possibility, and is therefore to be desired.

The deadly climate of Western Africa is not the only difficulty with which the missionaries have to contend, situated as they are thousands of miles away from civilization. Many of their missions at the present time ther O'Sullivan has been sent to stand sadly in need of help, and Fa-America for the purpose of enlisting the sympathy and the support of the benevolent in their behalf.—New York Freeman's Journal.

In the Cathedral of Antwerp there are seventy bells, some of them of great antiquity. One, given by Emperor Charles V., is rung twice in each year, when it is said to take sixteen men to ring it. The amalgam of which it is made consists of gold, silver and copper, and the bell, with the metal it contains, is said to be worth \$100,000.

While American sympathies are being wasted over a horde of negro and half-breed brigands in Cuba, and our

Senate raves and bellows with cheap sentimentality over imaginary horrors, "faked" by a bought-up press, little or no regard is paid to the enactment of real horrors and atrocities in Armenia. The Catholic Archbishop of Mytelene thus writes upon the misery of his diocese:

"As for our share of the persecutions in Mytelene, 5,000 Catholics and 112 of our fellow-countrymen have been massacred. The church which I was just finishing was burned, as were also the episcopal residence, the home of the missionaries, the Sisters' house, the school for boys and that for girls. Moreover, the pictures and statues have been destroyed, the sacred vessels melted and the vestments made away with. In a word, all that we had gathered together in the course of thirty-six years was destroyed in a single day. Woe is me, who am only a poor old man, without strength or resources, and who expects nothing now but death!"

These people suffer simply because they are Christians. Yet Christendom stands idly and selfishly by and raises no arm of succor!

The general report for the past year of the St. Vincent de Paul Society has been published by the council general. During the year twenty-two councils were instituted throughout the world. Two hundred and six conferences were aggregated, the greatest number being in France, viz., thirty-eight. The United States and Belgium came next, with thirty-two conferences.

A motion was recently brought before the Portuguese Cortes for the repeal of the laws of 1834 ordering the suppression of convents, of which there are still sixteen in Portugal, four being in Lisbon, three in the diocese of Evora and two in that of Coimbra. In fifteen of these convents there is only one nun. The convent of Remedias at Braga has two.

The two new Coptic Bishops, suffragans of the Patriarchal See of Alexandria, will soon visit Rome to receive episcopal consecration.

The Stamp-Collector

— and —
MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

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Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

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ST. FRANCIS, WIS.. MAY, 1896.

This number closes the 2nd. volume of the Stamp Collector. Do not fail to pay your due subscription and to renew the same for the ensuing year.

The Stamp Collector will contain many new and interesting features, beginning with the 3rd volume. Do not fail to renew your subscription.

Let us begin the 3rd. volume with new zeal. Let us try to merit the abundance of heavenly grace by redoubling the devotions to a work which is dear to Our Holy Father and let us neglect no practical means suggested by our zeal to entwine its interest around us.

We deeply regret the delay of this number. It was chiefly due to circumstances independent of our best will.

The next number i. e., the first number of the 3rd. volume will follow soon. We assure our readers, that hereafter the Stamp Collector, will appear regularly and more elaborate.

The readers of the Stamp Collector and the members of the St. Francis Union will be pleased to learn that the Holy Father, Leo XIII has blessed our work and granted a plenary indulgence to all active members of the Stamp Union in the hour of death. We shall state the particulars of this great favor in the next number of the Stamp Collector.

RELIGION IN NEW ENGLAND.

A speaker at a conference of the Baptist ministers of this city on Monday warned the meeting that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic Church," saying that if, for instance, "the Baptists were satisfied to stand still, the Roman Catholics would make a new France of the New England States."

This reference to the Roman Catholics in the New England States is undoubtedly true so far as concerns their present numerical superiority there. In those six States they had 1,004,605 communicants in 1890 out of a total church membership of 1,769,202; or in other words, the Roman Catholics were more than all the Protestants by 340,008. In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half; and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the total church membership. In every New England State they were at least the most numerous of the religious communions.

This preponderance of Roman Catholics in New England, once the very citadel of Protestantism, is due, of course, to the great immigration of recent years; but it has also occurred, evidently, because of the falling off of religious faith and convictions among

the Protestant population. In 1890 only about one-quarter of the inhabitants were of foreign birth, and probably at least one-quarter of these were Protestants by rearing; yet nearly three-fifths of the whole church membership was Roman Catholic. Hence we must conclude that proportionately to the entire non-Catholic population the number of Protestant communicants was very small. That is, the Roman Catholics have held their people to the faith much better than the Protestants have done. Their communicants have increased proportionately to the Protestant not merely because they have received so many new recruits by immigration, but because so many of the Protestants have dropped away from all faith and are either infidels or indifferent to religion.

This would seem to indicate that the true course of the Protestant denominations in New England would be to start a movement to revive the faith of their own people, instead of following the advice of this Baptist speaker to undertake resistance to the progress of the Roman Catholics. It is not so much that the one is going ahead as that the others are falling behind. If the Protestant Churches succeeded in holding their own as well as do the Roman Catholics, they would be no longer in so ominous a minority among the church communicants.

It behooves them, therefore, to look at home and spend their missionary efforts in their own religious household rather than to waste their time contending against the Roman Catholics. They have too much to do to combat the influence of infidelity to have any time to spare for fighting against a Christian faith simply because it differs in form from their own.

The old monastery of Citeaux, France, which, during the French Revolution, 100 years ago, was secularized and turned into a prison, has been redeemed by the reorganized Cistercians of La Trappe. It will again be used for its original purpose.

HOO-NAN MISSIONS.

Rev. Father Edmund, O. S. F., arrived in San Francisco recently from China. For the past eleven years he has been a missionary in the Orient, and recently undertook this voyage for his health. Hoo-nan, where he has been laboring, is 150 miles from the scene of the recent massacres, and lies beyond the border in an adjoining province. Fears are still entertained that the contagion of riot may extend there, yet Father Edmund is ready to go back at any moment should the order come, and take his chances with his brother priests.

In a recent interview he chatted pleasantly about the Chinese missions though he knew nothing definite through personal observation of the insurrection and massacre. He was clad in the brown robe of the Franciscan, but instead of the customary close-cut hair there was a queue partly hidden by his cowl.

In the benighted province of Hoo-nan, he explained, it was utterly impossible for a European to live without adopting Chinese customs and costumes, which has compelled foreigners to cultivate a "pigtail." In their missionary field the Franciscans doff their historic garb for the conventional Chinese dress.

"Our mission," said he, "is 600 miles up the river from Hankou, which is six days' sail by steamer on the Yangtse-kiang from Shanghai. From Hoo-nan, the province in which it is situated, to the scene of persecutions of the missionaries is about 150 miles.

"There are three large rivers in this province, the most easterly one being the Dahou. The Catholic missions are on the Dahou in the center of that province. We are on one side of the Tongting Lake, while the missions reported to have been devastated are beyond in the opposite direction.

"The statistics of our mission give about 6,000 Catholics, 400 native priests, five European priests and Bishop Fantosati, whose residence is at Hen-chow-fou. We have one seminary, a very large orphanage with 200 pupils ranging from eight to eighteen



years of age; also the Institute of the Sacred Infancy of Jesus, where we care for about 800 deserted children. All of them, the children, are girls. Every day we have from five to ten girls left at our door by their parents. We take them in and keep nurses to rear them as these little castaways or always infants.

"When the children reach the age of eight years we move them to the orphanage where they are kept until they are able to make a living for themselves. This varies all the way from fourteen to eighteen years of age. In Hoo-nan the people never give up their boys; it is ever the little that are cast aside by parents as useless or displeasing.

"We have had trouble on many occasions in Hoo-nan, but it is thirty years since a priest was killed. However we have to be exceedingly careful when going out as we can never be sure of our lives when abroad among the natives. There have been Catholics in Hoo-nan for 200 years, so is probably the oldest mission in all China.

"In all the other provinces of China there is a telegraphic system, but not in Hoo-nan, where are no other missionaries there except the Catholics. When I was coming down the river I met the first steamer going inside its borders.

"It is without a doubt the most ignorant and backward region of China peopled by a distinctive type of Mongolian. The tribes in the mountains are not subdued. They wear their hair hanging over their shoulders, and have the ancient dress of China, in all of which they resemble tribes in the interior of Japan."—Monitor.

A Catholic Truth Society has been organized in Rome. The first meeting, presided over by Archbishop Stoner and attended by eminent ecclesiastics and distinguished laymen, was held last month. St. Thomas Aquinas was chosen the patron of the society. The principal endeavor will be to circulate good Catholic works at a very low price, so as to be within their reach of the most indigent.

IN WONDERLAND.

Father Tosi's Remarkable Journey of 2,000 Miles in Unexplored Regions.

Of all people who have been in or traveled over Alaska, it is safe to say none of them has seen the sights to such an extent or covered the territory so thoroughly as the Rev. Father Tosi, Prefect Apostolic of Alaska, who has spent the past three months in Juneau. The reverend gentleman has been from the island of Attu, through the Aleutian Archipelago to the most northern point in Alaska, Point Barrow. During his residence of ten years in the Yukon Valley he has traveled thousands and thousands of miles over territory never before invaded by human beings. Three years ago he, in company with but an Indian boy, made the trip from the mouth of the Porcupine River overland in sleds in an air line to the Arctic Ocean, an unknown country, of which no one knew anything; a trackless waste totally devoid of animal life of any description and containing not a stick of timber as large as one's thumb. This was but one of his numerous journeys of like description, all made with but one object, the hardships endured and dangers braved with but one point in view—the amelioration of mankind in general and of the Indians of the interior in particular. Such is the life work of one who has already sacrificed a decade in the frozen North, and who in the early Spring will return to the labor he loves so well.

BEGINNING OF A LONG JOURNEY.

Father Tosi possesses an inexhaustible fund of reminiscences, tales of adventure and of travel, and an evening spent in his company would not only be highly entertaining, but profitable as well. An account of a journey made by him last Summer to the head of Kotzebue Sound, and several hundred miles inland, cannot fail to prove of interest. That part of Alaska is entirely a terra incognita, and, to the miners looking for a new country, there they will find rivers and creeks which have never had a pick struck in any of their banks, or a shovelful of gravel turned over on any of their

bars. The tale will be best appreciated in the Father's own language.

"I had heard through Indians whom I met, both on the Yukon and on the coast, of the existence of populated and prosperous villages on the streams which empty into the Kotzebue Sound, villages whose inhabitants were as aboriginal as they were centuries ago. These Indians come to the nearest trading points but once a year, and there has never been a white man among them. In making a trip I had several objects in view, first and foremost of which was the establishment of a mission and a school. Then, too I had a great desire to see the country, and I thought it might be possible to establish a communication between Nulato and the head of Norton Sound. The trip necessarily had to be made in Winter on sleds, and with but an Indian boy for company I left Kozrefski, our station on the Yukon, Feb. 15, 1895. I took but one sled, and had ten dogs in our team. The ice was in splendid condition and we made good time, the first halting place being at the Akulwak Mission, on the south fork of the Yukon, 800 miles distant from home. Here we remained a day, and then started across the Yukon delta in a direct line for St. Michael's, which we reached four days later.

"Here I sent the Indian boy home, and was happy to have Dr. Crew join me who was spending the Winter on the islands. Our outfit was increased by another dog team belonging to the Doctor, and after spending two days at St. Michael's completing all the details for the trip we set out for the unknown country. At the start the ice was very good, but within a few hours a treacherous south wind blew up, and almost before we knew it the ice upon which we were traveling was floating with the tide. We at that time were about forty miles from land. As soon as we became aware of our perilous position we lost no time in making for solid ground. Ere we had traveled many miles the ice began breaking into smaller floes and frequently we would be compelled to make a detour of considerable extent in order to gain a comparatively short

distance toward the shore. The thermometer was 10 below zero, but we suffered none whatever from the cold until Dr. Crew had the misfortune to slide into the water. As he was falling he had the presence of mind to grab the sled, and he was easily pulled out by the dogs; otherwise he would probably have been drowned. We finally reached the land, after many narrow escapes, and continued our journey overland. The traveling on the shore was anything but pleasant, over rocks, hills and brush, and we were tempted to get back on the ice, which, though separated from the shore by three or four feet of water, looked strong enough.

WHERE WOOD IS SCARCE.

"It required two days to reach Unalalik, a trading station on the sea near the entrance to Norton Sound. A trader was located here by the name of Englestadt. Upon being told our destination he expressed a great desire to accompany us to the new country, to which we made no objection. He took an Indian with him also. Beyond Unalalik we found good ice again, and continued our journey on it to Norton Sound, thence to the head of that body of water. The weather became very cold, the thermometer falling to 40 degrees below zero. Three times in one day Dr. Crew froze one of his cheeks and his nose. On an unnamed river of considerable size which flowed into Norton Sound we found a village of about 200 Eskimos or Innuut Indians, who spoke the same language, with a slight difference in dialect, as those of St. Michael's. They had plenty to eat, and their houses were comfortable. We followed this river to its head and crossed the divide between Norton Sound and the tributaries of Kotzebue Sound. A strange peculiarity of this country is the total absence of any timber whatever, excepting in a small spot on an island about three or four acres in extent. Here nature has seemed to mock at the immediate surroundings in supplying this small oasis. The trees are eight and ten inches in diameter, and are so close together as to make this miniature for-

est well night impenetrable. Prospective travelers, and also miners who may think of visiting that section, will do well to remember this, as it is the only wood that can be found between Norton Sound and Kotzebue Sound. It is located about twenty-five miles up the river emptying into the head of the Norton Sound. The divide between the two sounds is quite flat, and no trouble whatever was experienced in crossing it, it requiring but one day to make the trip.

A REGION SWARMING WITH GAME.

"The first camp we made after crossing the summit was on a small stream flowing into Kotzebue Sound. Along its shores were vast quantities of willow brush of the thickness of one's finger. Another peculiarity of this section is the immense quantities of small game we found. Small rabbits, Arctic hares and those delicious ptarmigan were encountered everywhere. We killed a great many of them, and we not only had a feast ourselves, but gave the dogs a much relished change of diet. On the shores of Kotzebue Sound we found Miner Bruce's partner, a man named Gibson, who is running a trading station there. He seemed happy and contented, although he never sees people of his own race but once a year. Crossing the head of Kotzebue Sound, we entered the Selawik River, one of the principal tributaries of the sound. We continued up this river for a number of miles, when to our surprise we found it widened out and became a beautiful lake from twenty to thirty miles wide and fifty miles long. This lake we found dotted with many small villages, containing twenty-five to thirty houses. Passing through the lake we again entered the Selawik River and continued our travels up the stream for three days, a distance which we judged to be about eighty miles. The river forks at this place, and a small settlement of probably half a dozen houses lies on the right-hand fork. The first person we encountered was an old man, who was assiduously engaged in making hoochinoo, the only sign of liquor we found upon all our trip. Whether he was merely making

some for home consumption or for sale I did not learn. This village is Corbonna, and is situated in one of the most beautiful and attractive spots in all Alaska. There is plenty of timber at hand, fir and birch, and the country seems overrun with game. In the woods can be found great numbers of deer, caribou and bear, and the rivers and creeks abound with fish, salmon, trout and whitefish being very common and easy to catch. Fur bearing animals are also very plentiful, white foxes and beaver in particular. They also find land otter and red foxes in great numbers. In the Summer time these InnuIt Indians all emigrate to Atom Island in Kotzebue Sound, where they meet whalers and exchange their furs, ivory and curios for molasses, tea, flour and hard tack.

THE ESKIMO A BEAUTIFUL LANGUAGE.

"It is not an infrequent occurrence to find 2,000 of these natives congregated on Atom Island at one time. They treated our party very hospitably, and seemed rather loath to have us leave. From these Innuits I learned that it was practicable to establish overland communication between Kotzebue Sound and Nulato, on the Yukon. The Selawik River heads in a low range of mountains, on the opposite side of which a fork of the Koyukuk finds its source. Indians have made this journey in six and seven days, and found native villages in which to stop over night each evening but one. By this route we would have reached home in a week and saved over 600 miles. Traveling, the Indians say, is good, and wood can be found along the entire distance.

"We spent several days at this upper village, taking some much-needed rest, both for ourselves and for our dogs. I observed in their language a kind of patois or dialect, differing only in the slightest degree from the Eskimo of Norton Sound and those at the mouth of the Yukon and the Kuskokwim. It may sound strange to hear that the Maneloots or Eskimo language is one of the most beautiful on earth. It more closely resembles the ancient Greek than any other language. The roots and derivatives are nearly the

same, and so it is also with the declensions and conjugations. The affixes and prefixes are also nearly identical. One of the fathers at Kotrefski has been at work three years compiling a grammar and a dictionary of the language, but it will require many years yet before it is completed.

"Our dogs had stood the trip of nearly 1,000 miles better than we had anticipated, and we were more than gratified to observe their good condition, and particularly the soundness of their feet, due, doubtless to the care bestowed in shoeing them. When we had rested a few days at the village near the forks of the Selawik River, we began making preparations for our return. On the day of our departure every human being in the village crowded about us to know where we were going and would we ever return again. They showed much sorrow at our leaving, some of the men accompanying us several miles down the river. We reached the beautiful Selawik Lake again without mishap, and made a detour of some forty or fifty miles around a small portion of its shores before proceeding down the lower river to the sound. This lower river is but a few miles in length, and resembles more a narrowed channel than a river.

WARM SPRINGS IN THE LAND OF ICE.

"The lake, being but a comparatively short distance removed from the ocean, is susceptible to the tides, and thus we have presented a body of water which, paradoxical as it may seem, is both fresh and salt—fresh at the upper end and salt at the lower. Another peculiar phenomenon noticeable about Lake Selawik is the evidence shown in the ice of the existence of subterranean warm springs. The lake freezes in the Winter to a depth of from four to six feet, the presence of springs being readily detected by the appearance of the surface of the ice. There will be found the thin ice surrounding the hole where the warm water refuses to freeze for perhaps six feet in diameter, the ice growing more solid as the outside of the circle is reached. Upon the periphery of this

circular freak of nature the water accumulates and freezes as it is forced through the opening by the influx of the tide until mounds of ice will be formed sometimes three feet high, hollowed at the centre and, from a distance, resembles a saucer, which might have fallen from the table of some huge giant.

REMAINS OF THE EXTINCT MASTODON VISIBLE EVERYWHERE.

"Surrounding Lake Selawik there are probably twenty or thirty villages, some containing but few families, while others have a population of 200 or 300. A person visiting these villages for the first time cannot fail to be impressed with the large number of huge bones lying around. Paleontologists would here find a perfect paradise, the remains of the extinct mastodon being visible everywhere. It is not uncommon to see the doorway of a hut ornamented by two immense tusks standing on the large end, one on each side of the opening, their surved points nearly touching overhead. They are frequently six and eight feet long and as many inches in diameter, weighing several hundred pounds. Investigation proved them to be in a wonderful state of preservation, considering the thousands and thousands of years that have elapsed since they were the ornament and pride of some huge male mastodon.

"The core of the tusk, sometimes three inches in diameter, was found to be perfectly hard and sound, and possessing the same lustre when polished as does the ivory of commerce to-day when freshly taken from an animal. These tusks are sometimes sold to whalers, who find a ready market for them in San Francisco. Ribs and vertebrae are also very common, but these seem to possess little or no value beyond that of a curio. The Indians informed us that these remains were found in the frozen gravel banks after an avalanche or landslide had torn out a side of the bank and exposed a large quantity of the bones to view. They are also found occasionally in glacial deposits, and they made particular mention of finding one some years ago upon which a portion of the skin, cov-

ered with long, coarse, bristle-like hairs, and also some of the flesh, was in such a state of preservation that the dogs would have eaten it had they not been driven away. Dr. Crew bought a small pair of tusks, which added not a little to the weight of our outfit. Upon arriving at civilization he would not have parted with his curios for any sum of money.

A CURIOUS RIVER MOUTH.

"Upon reaching Kotzebue Sound we followed up the northeastern shore intending to ascend the Kuwak River. Near its mouth we came upon some Indians, who informed us that there were no villages whatever on the Kuwak River. There is a peculiar feature of the outlet of this river, the like of which does not exist at any other place on earth. The stream has two separate and distinct mouths, not, however, of the nature of the delta. The river divides less than a quarter of a mile from the sound, and standing stolidly between the two streams thus formed is a mountain we judged to be about 1,000 feet high, whose sides are so precipitous as to render ascent an impossibility. We did not enter the Kuwak as intended, but instead passed on around to the northern shore. From here we started across country to Port Clarence, a distance of nearly if not quite 400 miles. We had to travel entirely by compass, and during the entire distance did not encounter a human being. There was no fuel to be had on the way, and the only fire we had on the eight days it took to make the trip was that derived from a small oil stove upon which we boiled tea. We remained but a few days at the reindeer station, which seemed to be in a flourishing condition, and then turned our faces homeward once more.

END OF THE GREAT JOURNEY.

"Before proceeding along the beach two miles we came across the carcass of a whale, which had either been thrown on the shore during a storm, or had floundered on the sand spit and was unable to get off. It was a huge monster, fully sixty-five feet long, and was frozen as hard as stone. We cut off some of the blubber with our axes,

but the dogs would not eat it unless very hungry, on account of its being so oily. I also sent word back to Port Clarence, and the natives soon arrived and proceeded to cut the animal to pieces. But a day's travel below Port Clarence we entered Grantley Harbor. Following it to its head, we continued up the river and crossed the divide lying between it and Golovin Bay, the latter being an estuary of Norton's Sound.

"At the lower end of the bay we came upon a trader who would have excited pity in a heart of stone. His name was Ingallis, and he was formerly a whaler, but had deserted his ship the year before. He had been given a few goods to sell by a Mr. Gibson, and was doing as well as could be expected until he met with the accident which will cripple him for life. He had been seal hunting, and upon his return had fallen into the icy water of the ocean. Not being able to change his clothes at once, and the weather being very bitter, he contracted a cold which developed into complete paralysis of the lower limbs. He had no medical attendance whatever until our arrival. Dr. Crew applied such remedies as he had with him, but all to no avail. He was told his condition and advised to go to San Francisco at the earliest possible moment, which was the best we could do. He was a perfect type, physically, of manhood, which made his affliction all the more harder to bear.

"The balance of our trip from Golovin Bay to St. Michael's was made without incident, and I arrived home at Kotrefski on April 24, just sixty days after my departure, having traveled between 1,900 and 2,000 miles, the bulk of which was over a country never before invaded by white men."

Mr. H. O'Donoghue, a prominent Catholic citizen of Johannesburg, has been honored by the Holy Father with the order and insignia of a Knight of St. Gregory. The order was conferred by the Very Rev. Father Schoch, Vicar Apostolic of the Transvaal, with imposing ceremonies.

JESUS, MARY AND JOSEPH!

To the Kind Benefactors of Christian Charity—A Few Words in Explanation of a Charitable Work for the Salvation of Numberless Souls, Both at Home and in Foreign Countries.

You will, dear reader, undoubtedly have the kindness not to take my liberty amiss in stating that I have labored many years in propagating pious confraternities throughout the Catholic population of the world. Experience plainly shows the great amount of good hereby accomplished for the spiritual welfare of mankind. Truly the words of St. Ignatius and St. Francis de Sales are hereby verified: "Pious institutions bring Christian souls to a more intimate union with their God."

For the enrollment of members into the various confraternities, I have sent abroad thousands of leaflets, certificates, religious articles, etc. The field for this charitable work was Japan, China, East India, Africa, Australia and our own country. The means to carry on the work were obtained from the Benefactors of Christian Charity, among whom I number you, my benevolent reader.

This plan of action, however, does not prove itself equal to the great demands of this work. To insure a sufficient success, it is necessary canonically to establish confraternities in the very center of these missions. For this reason, several missionaries not conversant with the method of carrying out canonical establishments, requested me to compile a safe and practical guide of procedure, and to place the books gratuitously into their hands. Having labored hard for several years in gathering the materials for the much needed volume and in procuring the means to have it printed, I was enabled by your charity to send to the above mentioned countries the long desired work. God grant that this book styled: "Key to the Spiritual Treasures," may become instrumental in erecting a great many confraterni-

ties throughout the world, in order that the souls redeemed by the Precious Blood of Christ be abundantly supplied with the nourishment bequeathed by the love of His Sacred Heart.

This book is not to be obtained in the market; it has not been sold, but actually given free of charge to the Missionary Fathers on account of their extreme poverty. Now I desire to call your attention to the fact that the first edition of this work, which numbered merely five hundred (500) copies has been disposed of. I am therefore making arrangements for the much needed second edition, which will be revised and enlarged to the amount of about 150 pages so as to answer more precisely its purpose. But I stand in need of means by which to accomplish this end. The completion of the work depends upon voluntary donations. A single mite, dropped by you for this work, will assist me in sending this book as a missionary into Christ's vineyard for its proper cultivation. If by this charitable work of yours but one soul be saved and brought nearer to God, you may be convinced that your own immortal soul will thereby be greatly benefited. Just but for one moment, dear reader, consider the immense number of souls plunged into the greatest misery of this wide corrupt world. Imagine yourself as one of them, and then think how glad you would be to know that pious persons are assisting you. Therefore, please give ear to my petitions, and assist your suffering brethren. May God, the faithful Rewarder of all good works, diffuse His graces into the hearts of His chosen few, imbuing them with the desire to assist most effectively in this beneficial work, and may He grant to all benevolent contributors a large share in all the good which will result from their generosity. In the name of our Lord Jesus Christ and His beloved Mother Mary, I ask you both for your material help and for your assistance in prayer to accomplish this charitable work of a second revised and enlarged edition of the "Key to the Spiritual Treasures."

With profound respect, worthy and much esteemed benefactors, I have the honor to be your humble and grateful servant

M. C. Seeberger, C. P. P. S.

Padua P. O., Ohio.

Testimonials, proving the eminent value and necessity of the book for the Mission Countries are on hand.

From the Most Rev. Joseph Colgan, D. D. Archbishop of Madras, E. India. Catholic Cathedral, Madras, July, 1895.

The Rev. M. C. Seeberger's "Key to the Spiritual Treasures," is a most valuable book, and one that every priest should possess. I very strongly recommend it to the Clergy of this Archdiocese. It must be invaluable to the priests having the management of Confraternities and Sodalties.

F. J. Colgan,

Archbishop of Madras.

This same Archbishop recommended the book through the Catholic newspaper, "The Watchman," for whole India, by the following words:

This is a book that will be most welcome to all engaged in Confraternity or Sodality work. It contains a short instruction on all the chief Confraternities and Sodalties of the Church as well as the rules and advantages proper to each. In cases when affiliation with an Archconfraternity in Europe, or when the sanction of the head of some religious Order is necessary to gain the indulgences granted by the Pope, the full canonical procedure is given to guide the Priests in their communications with the proper authorities. Missionaries have for a very long time looked forward for the issue of such a book, and Rev. Father Cosmas Seeberger, is not only to be congratulated on the eminent success of his work, but he has placed the Missionaries of India under a lasting debt of gratitude to himself for offering his valuable book gratuitously to Missionaries, and asking nothing in return but the prayers of the recipients. (Address M. C. S.)

The Sacred Congregation of Rites has erected a new Prefecture Apostolic in King Williamsland, New Guinea.

METHOD OF RECITING

the

ROSARY OF THE SEVEN DOLORS.

ACT OF CONTRITION.

O my Lord and Savior Jesus Christ, behold me kneeling before Thy divine presence all in confusion at the thought of the many grievous injuries I have done Thee. I ask pardon for them with my whole heart, repenting of them purely for love of Thee, hating them above every other evil, and ready to lose my life rather than offend Thee again. And do Thou, most tender Virgin, Mother of Mercy and Refuge of Sinners, obtain for me the pardon of all my sins by virtue of Thy bitter pains; and grant me to pray as to gain the indulgencies attached to this Thy holy Rosary.

I. Let us meditate on the *First Sorrow* of the Blessed Virgin, when she presented Jesus, her only Son, in the Temple, laid Him in the arms of holy Simeon, and heard his prophetic words: "This one shall be a sword of pain to pierce thine own heart."
One Our Father and seven Hail Marys.

II. The *Second Sorrow* of the Blessed Virgin was when she was obliged to fly into Egypt, by reason of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.
One Our Father and seven Hail Marys.

III. The *Third Sorrow* of the Blessed Virgin was when, after having gone up to Jerusalem at the Paschal Feast with Joseph, her spouse, and her Son, Jesus, she lost Him on the journey, and for three days bewailed the loss of her so beloved One.
One Our Father and seven Hail Marys.

IV. The *Fourth Sorrow* of the Blessed Virgin was when she met her dear Son Jesus, carrying on His bruised shoulders the heavy cross whereon He was to be crucified.
One Our Father and seven Hail Marys.

V. The *Fifth Sorrow* of the Blessed Virgin was when she saw her Son Jesus raised upon the hard wood of the cross, and after three hours' agony she beheld Him die.

One Our Father and seven Hail Marys.

VI. The *Sixth Sorrow* of the Blessed Virgin was when she saw the Sacred side of Jesus pierced with a lance, and received His mangled Body on her most pure bosom.

One Our Father and seven Hail Marys.

VII. The *Seventh Sorrow* of the Blessed Virgin, our Queen and advocate, was when she accompanied the Sacred Body of her Son to the Sepulchre.

One Our Father and seven Hail Marys.

Let us say three *Hail Marys* in honor of the tears of Mary that we may obtain a true sorrow for our sins, and the Indulgences attached to this pious exercise.

I. An indulgence of two hundred days for every *Our Father* and *Hail Mary*, said upon Blessed Rosaries, to all the faithful, who, being contrite for their sins and having confessed them, or, at least, having a firm purpose of confessing them, shall recite the said Rosary in any Church of the Order of the Servants of Mary.

II. The same Indulgence for reciting the Rosary in any place on Fridays, as well as on the Feast of the Seven Dolors, during its octave, and on all days in Lent.

III. An Indulgence of one hundred days, when recited on any other day of the year.

IV. An Indulgence of seven years and seven quarantines for reciting it entirely, either alone or with others.

V. An Indulgence of one hundred years for reciting it devoutly after confession, or having the intention to go to confession of the Religious of the Servants of Mary.

VI. An Indulgence of one hundred and fifty years for reciting it devoutly on Mondays, Wednesdays and Fridays, and on holidays of obligation, when one is contrite for his sins, confesses them, and has received the Ros-

ary as mentioned in the foregoing, and carries it habitually about himself.

VII. An Indulgence of two hundred years for reciting the Rosary after confession, when one prays for the exaltation of our Holy Mother the Church, for the extirpation of heresy and for the welfare of the Church.

VIII. An Indulgence of ten years to those who wear the Rosary about themselves, whenever sorry for their sins, and having approached confession and holy communion, they assist at Mass, hear a sermon, accompany the Blessed Sacrament when brought to the sick, act as peacemakers, bring sinners to their duties, devoutly recite seven *Our Fathers* and seven *Hail Marys*, or do any work of mercy, spiritual or temporal in honor of our Lord Jesus Christ, or of the Blessed Virgin Mary, or of their patron.

IX. A plenary Indulgence once a year for reciting it four times a week, to be gained on any day of the year, if recited again on that day after confession and communion.

X. A plenary Indulgence once a month for reciting it entirely every day, provided they go to confession and communion, and pray for the exaltation of our Holy Mother the Church, for peace and harmony between Christian princes, and for the extirpation of heresies.

To obtain the above indulgences the Rosaries must be blessed by the Superiors of the Order of the Servants of Mary, or by other priests of the Order having faculty from their superiors. If the Rosaries are sold or used to impart Indulgences to others, the blessing is forfeited.

Leo XIII in an audience had with the Secretary of the Sacred Congregation of Indulgences, on the 19th of January, 1884, mended as far as necessary, whatever might have been defective in the faculties of blessing Rosaries granted by the most Rev. Father General for the past, and graciously assented that faculties may be granted in the future to priests even secular to bless the Rosary of the Dolors of the Blessed Virgin to the effect of gaining the aforesaid Indulgences.

MISSION NOTES.

Johannesburg, South Africa, contains about 4,000 Catholics, mostly of Irish extraction, and a great many of the natives are Catholics.

The young Russian priest, Father Tolstoi, sentenced by the Czar to exile in Siberia, has escaped from Russia and has gone to Rome.

Madame Ste. Lucie, the Reverend Mother Provincial of the Nuns of Jesus-Mary in India, is now on her visitation to the Bombay Province, and has opened a new convent of the Order at some distance from Poona.

The Jesuits have given all their parishes in the Spanish island of Mindanao, in the Philippines, to the Benedictines, in order to be free to undertake missionary work in the recently acquired district of Lanao, where there are at present no Catholics.

The Archbishops of Colombo and Madras have lately been received by the Holy Father in special audience. The principal object of the visit to Rome is to organize a hierarchy of the Chaldean rite for Hindustan as the Catholics of that rite number two hundred and fifty thousand.

Numerous returns of schismatic Copts to the communion of Rome are reported from Egypt. In Sachef fifty families have returned; twelve hundred converts are reported from another district, and in a third a schismatic priest, with twenty families of his flock, has made his submission to Rome.

Rev. Peter J. Jeram, of San Francisco, Cal., is founding a Slavonian colony in California. The land secured consists of 22,000 acres in Mendocino county. The colony will be conducted on the co-operative plan, and the principal industries will be cattle, hog and poultry raising and bees and fruit culture. In the center of the colony a town named Jeram will be built.

An interesting departure in missionary work was begun in Pittsburg,

Pa., on Sunday, March 15, when the Rev. Walter Elliot, one of the Paulist Fathers of New York, opened a mission in the Church of St. Benedict the Moor, for colored non-Catholics exclusively, to last one week, and to be conducted by Paulist fathers. It is said that this is the first mission of its kind in the United States.

It is announced that Father Conrardy who succeeded Father Damien in the leper colony at Molokai, Hawaii, has started for Southern China, where he will minister to the lepers. There are several badly managed leper asylums in that district which Father Conrardy will endeavor to improve. Leper asylums managed by priests have been started in Japan, Madagascar, Batavia, Colombia, in South America and other places, but there is no asylum in China with a resident priest.

The proposed canonization of Mary Queen of Scots has been approved by the Catholic Diocese of Westminster, where inquiry into her claims to martyrdom was recently held. The matter has now been laid before the authorities in Rome. The London Tablet says that the question of her canonization is not one dealing with the life of the Queen or the vexed points of her history. The question is purely if she died a martyr to her faith. It adds that not even her enemies can deny her a martyr's crown.

Mgr. Azarian, Patriarch of the Armenian Catholics has sent to the Vatican declaring that during the recent disorders in Asiatic Turkey, the Catholics, while suffering themselves from the brutality of the Mohammedans gave evidence of the true Christian spirit by doing all in their power to save their separated brethren, the Gregorian Armenians, who were especially singled out for persecution. "The admirable charity of our people," writes the Armenian Catholic patriarch, "has saved the lives of thousands of Gregorian Armenians devoted to the most cruel death."

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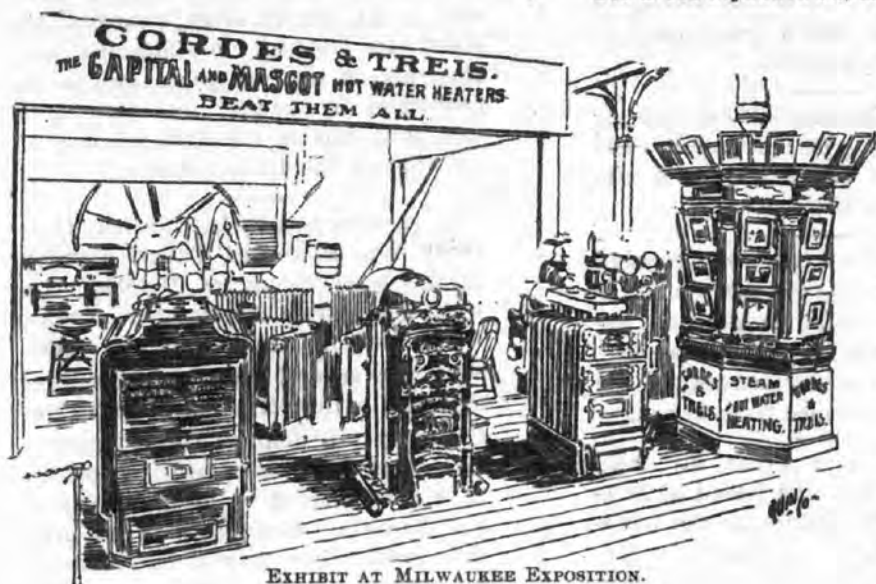


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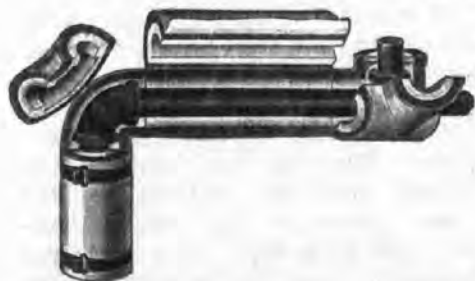
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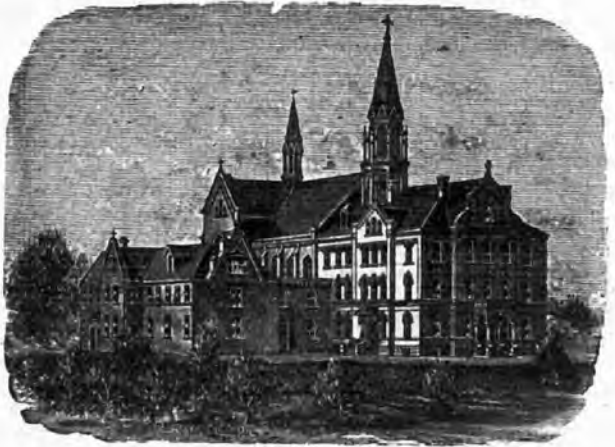
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VOL. III.

ST. FRANCIS, WIS., AUGUST, 1896.

NO. 1.



HOLY FATHER!

The president of the St. Francis Xavier Union of Stamp Collectors, which has its headquarters in St. Francis Assisi Convent at St. Francis, Wis., in the archdiocese of Milwaukee, humbly asks the Apostolic benediction and a plenary indulgence in the hour of death, for all active members of foresaid Union.

The Holy Father kindly granted this petition on the 25th of May, 1895.

+Im. Archiep. Latrensis.

DON MICHAEL UNIA.

The Apostle of the Lepers.

DON Michael Unia was born at Annunziata, a small hamlet on the left bank of the River El-lero, near Roccaforte, in piedmont, on the 18th of December, 1849.

He received a strictly religious education from his pious parents, and a priest imparted to him the rudiments of grammar and arithmetic.

In 1876 he came to Don Bosco with the noble resolve of dedicating himself to the advantage of the poor and out-cast, by entering the Salesian Society, and becoming a priest. This ardent desire he had felt from childhood, but had been obliged to abandon it, until then, owing to the many obstacles that crossed his path.

After some thirteen years, spent in discharging the duties of not a few important offices in the Salesian Houses of Italy to the full satisfaction of his superiors, Father Unia was chosen as superior of the expedition to Columbia in 1889.

Soon after his arrival at Bogota (capital of Columbia) he learned of the existence of the leper village at Agua de Dios, situated among the mountains, and about three days' march from the capital. How his heart bled when he heard of the miserable condition of those poor creatures, abandoned by parents and friends, and deprived of the consoling influence of our holy religion! This latter thought so toched him that he came to the heroic resolve of dedicating the rest of his days to alleviating the sufferings of these poor outcasts of humanity. Hence he asked permission of his rector, Don Rabagliati, to go to the leper village and administer to the wants of the inmates, but not until he had repeated his request with pressing solicitation was he able to obtain an affirmative reply. This generous determination of a noble heart cannot certainly be better expressed than in Don Unia's own simple and touching words, which we quote from one of his letters to our Superior-General, Don Rua:

"The Lord has deigned to shower

His heavenly favors upon me! For I attribute to a most signal grace of God, an inspiration I have had to dedicate myself to the spiritual care of a numerous band of poor lepers * * * No less than six hundred of these poor stricken ones lie resting in the Lazaretto of Agua de Dios, a place about three days' march from Bogota.

"Unhappy wretches! Not only are they banished from their homes, and scrupulously repudiated by friends and relations, and almost forgotten by the rest of their kind, but, worse than all, they have no priest, and, therefore, no religious comfort to throw a heavenly ray on the long, dark years of torment, or let a single drop of consolation fall on the torn and desponding heart.

"Turning over and over in my mind the sad condition of those poor wretches, the thought struck me—What if I were to go among them? At first, I must confess, the idea thus suddenly presenting itself, caused a sensation of vague terror to pervade my every sense. But calm and reflection soon followed, and I resolved to think the matter seriously over. It soon became the chief food of my reflections, and grew so easy of accomplishment, that I no longer saw any difficulty in realizing it, if my rector, Don Rabagliati, would only let me go.

"The arrival of the new missionaries from Turin gave me fresh courage—it would be easy to do without me now—so I waited on the rector and broached the matter to him. On hearing such a proposal from me, Don Rabagliati seemed horrified. 'If the question were about myself,' he answered, 'I should go without a moment's hesitation, but expose a brother to evident peril of impending death, this I never will do.'

"But the question is not of exposing me; you simply condescend to my desire; in other words, you permit me to follow the interior impulse of my own heart.'

"'Before arriving at such a decision, think well on what you are about.'

"'For months I have thought of nothing else,' was my reply.

"Nevertheless he put me off for a



few weeks. But my tranquillity was gone, and the rector enjoyed very little peace, for, day by day, I managed to have the lepers of Agua de Dios ringing in his ears. At last he said to me: 'Well, if you want to go among those unfortunate creatures, I dare say I should not hinder you, so you have my permission to go and remain there.'

* * *

Don Unia on receiving this reply, followed, without further delay, the generous impulse of his heart, and set out immediately for Agua de Dios, whence he dispatched a letter to Don Rua at Turin, informing him of the step he had taken. Now a slight incident occurred which gives us an occasion of admiring the excellent spirit of obedience that animated him.

Whilst this letter was making its way across the ocean, our Superior-General, unconscious of Father Unia's departure for the leper village, addressed a dispatch to him imposing upon him a journey to the City of Mexico to settle matters regarding the formal acceptance of an educational establishment, and assume its direction and management. Father Unia, under the impression that this letter was a reply to his own, although greatly afflicted at the idea of leaving his beloved lepers, made immediate preparations to return to Bogota, with the intention of setting out for Mexico.

When it was known that Don Unia was about to take his departure, great was the grief of the poor inmates of the Lazaretto. The thought of their being separated so soon from their newly-found friend, and whom they had already learned to love and call by the name of father, was too cruel to bear. They immediately dispatched a telegram and letters to the Superior-General of the Salesian Society, supplicating him to allow Father Unia to remain with them. An example followed a few days later by the Archbishop of Bogota and the President of the Columbian Republic on learning the news of Don Unia's withdrawal. It is needless to say that Don Rua instantly revoked his former orders, and renewed the approval already granted with tears and fulness of heart on the

first perusal of his son's generous sacrifice.

Who can describe the joy and consolation of the poor lepers at receiving this news? The letters sent to our Superior-General, on this occasion, are letters overflowing with thanks and gratitude, and reveal the great affection they bore toward Don Unia. "The name of Father Unia," to give their own words, "has become to us the symbol of love and charity, and with pride and veneration he is spoken of even in the humblest cabin of our village. In Bogota, the capital of the Republic, he is considered a hero who offers his life on the altar of charity; all are full of admiration for this pious priest, and before long his fame will be universal, for virtue in supreme degree deserves to be made known wherever the rays of the sun illumine the earth."

And in truth the press of Columbia, and afterward that of America and of Europe, spoke of Father Unia in glowing terms. And the humble priest, unconscious of anything extraordinary in his actions, was heard frequently to exclaim: "What have I done that should excite admiration? Are not the poor lepers our brethren? Have not, perhaps, these poor creatures, cut-off as they are from society, a more than just pretension to our sympathy and love? Ought not, then, our means and our very lives be employed in their behalf?" Sublime expressions of a compassionate heart that knew so well the precept of fraternal love.

From the first moment of his entrance in that village, the hospital was the place of his predilection. Here he found those who were in a more advanced stage of the loathsome disease, and he did all in his power to console and exhort them with his paternal loving tenderness. One day, on being reminded that it was his duty to use every possible precaution to keep himself clear of the fell malady, Father Unia remarked: "Leprosy, you must know, renders these poor people extremely sensitive. Were I to show repugnance in my intercourse with them, they would hate instead of love me. Ere yesterday a poor creature em-

braced me and expired in my arms. Suppose I had tried to shake him off he might have died cursing me and I should ever accuse myself of his unchristian death. Believe me, we wish to be of any assistance to these poor sufferers, we must love, not loathe them for their misfortunes.

The person who referred to us this episode, gives us some of his impressions on a visit to the leper village:

* * * "Accompanied by Father Unia," he writes, "I enter the hospital where lay some fifty invalids; the first that my eyes fall upon on crossing the threshold of this home of horrors, is a young man about 25 years of age. A doctor, also stricken with leprosy, is standing beside him. Two very young Sisters of Charity are bending over his miserable body, which looks like an ulcerated skeleton from head to foot; one of them is washing the fetid ulcers with a disinfectant, the other covering them with filament. It is a sublime spectacle of Christian charity.

"As soon as the poor leper sees Don Unia, he calls him, 'Father.' The priest approaches the bed, clasps the hand extended to him, and finds for this wretched sufferer words of such charity and resignation that he succeeds in making the already languishing eyes of the agonizing creature sparkle with joy.

"I confess I had not the courage to resist any longer the sight of those heart-rending tortures; so I retraced my steps from the hospital with an overwhelming sense of horror. * * "

It would be impossible for us to condense in these few lines the numerous services Father Unia rendered to the inmates of the Lazaretta. Besides the spiritual advantages he was able to bring them, that are always a salutary balm, he was also able to show them in a practical manner that they were no longer abandoned and forgotten, by introducing the Sisters of Charity, these generous daughters of St. Vincent, who by their tender and loving care have done much to alleviate the sufferings of the lepers. It is owing to Father Unia, if the government and population of Columbia now take a more practical interest in the wel-

fare of the victims of leprosy, for he for the first conceived that great project of erecting a larger leper hospital, capable of accommodating the 27,000 lepers of that Republic, to realize which, Father Rabagliati, Superior of the Salesians in Columbia, is now traversing the cities of the State and holding conferences everywhere.

The government, be it said, highly appreciated the efforts of Father Unia. They gave him full power over the entire leper village, placed at his disposition the telegraph, and in every way showed their admiration for and gratitude toward him.

And now he is gone! Poor, unhappy lepers! What must have been your grief and pain when learning the news of your dear friend's death, when learning that he who had been your comforter and father was no more! But dry your tears and be consoled, for from heaven he will obtain for you by his prayers new champions, who, following his example, will sacrifice all they hold most dear on earth, even life itself, and you will continue to be the object of their sympathy and affection, as you were for Don Unia.

—*Salesian Bulletin.*

ST. FRANCIS XAVIER UNION OF STAMP COLLECTORS.

WRITTEN FOR THE STAMP COLLECTOR.

THE idea of organizing a Union of Stamp Collectors for a united and common operation is no longer a novelty. At quite an early date we find such associations in the old world. Their chief aim, however, was, more or less, to unite their efforts in securing rare and valuable stamps for private persons and museums. This gave rise to the philatelic societies and to stamp companies, whose special object it was, to exchange and sell stamps in the market. Not long after attention was thus drawn to the value of canceled stamps, it was observed that especially in uncivilized countries they were received and used for a variety of purposes. The missionaries at once took occasion by this awaken-



It is a very common sight to see a young child sitting on a log in a rural setting. The child is often playing with a toy or a piece of wood. The scene is peaceful and natural.

The child on the left is looking towards the camera. The child on the right is looking slightly away. The log is large and weathered. The ground is covered in leaves and twigs.

The photograph captures a candid moment in a rural environment. The children appear to be engaged in a simple activity, possibly related to their daily lives or play. The setting is lush and green, suggesting a tropical or subtropical climate.

The image is a high-contrast black and white photograph. The lighting is natural, highlighting the textures of the children's clothing and the surrounding vegetation. The composition is centered, with the children and the log as the main focus.

ing interest and gradually succeeded in having Christians in civilized countries aid their poor heathen missions by procuring collections of canceled stamps for them. Especially in Europe this new mode of practising christian charity soon found favor with the different classes of society and took deep root. To better further the cause, societies and associations were organized which contributed to a surprising extent toward the civilization of heathen districts. These efforts of private persons became universal and the interest in collecting canceled stamps, that had hitherto been found with individuals only, was caught by the public. In our own country, collections were instituted by private persons who acted, in most cases, as agents of the societies already established in the old world. No organization was as yet established to aid the efforts of American collectors. The plan was indeed tried, but failed to meet with a hearty approval and the earnest co-operation of such as might have been supposed to favor the enterprise. The circumstances of the times, it appears, did not warrant such a proceeding, owing to a want of appreciation. The value of cancelled stamps and the good results of such a Union were not fully presented to the public mind. At present, however, but few ignore the great results achieved by selling these seemingly worthless trifles. The press, as well as the good example of a few earnest workers, have given the necessary impetus. Religious communities, above all, from the very beginning have manifested an unabating interest and zeal in this charitable work.

In the Northwest, the City of Milwaukee and its vicinity was ever a center of active and zealous work in the matter of collecting canceled stamps. Here, too, the idea of organizing a union combining all collectors into one body was first conceived and carried out. The esteemed president, who had long entertained the idea, ventured to express his opinion to several members of the Holy Trinity parish, who pronounced the project an excellent one. Having asked the counsel of the Rev. L. Conrad, their pastor,

they submitted to him their plan.

He not only heartily approved of the idea, but promised his earnest co-operation. Steps were at once taken to insure the success of the charitable scheme. In a meeting of Jan. 3, 1894, the society was formally organized under the title of The St. Francis Xavier Union of Stamp Collectors, with Rev. Conrad as honorary president.

The office of vice-president, secretary, and treasurer were prudently allotted to such as manifested a decided interest in the undertaking, whilst the founder himself was unanimously chosen president. Owing to the energy of the officers, the society soon spread and its object became known to many who were already well acquainted with such societies and the advantage resulting therefrom to missionary countries. Private funds contributed by disinterested members rendered the printing and distribution of circulars and letters of information possible. The secretary, above all, deserves special mention for patience and promptness in correspondence and book accounts during the infancy as well as the subsequent increase and development of the Union. Sacrifice of time and labor on the part of the officers became more onerous in proportion to the rapid increase of members, so that assistant secretaries and treasurers were appointed to meet all demands.

The various encouraging letters from persons of eminence and others added to the zeal of those entrusted with the maintenance and furthering of the work. Next it was thought a matter of prudence to legally incorporate the society, quite a few taking shares.

To acquire a permanent local center, it was considered both necessary and convenient to place the conduct of business matters in the hands of a religious community. Not a few were found willing to take upon themselves the burden of attending to the various obligations connected with the purpose of the Union. An agreement was at last made between the president and the Sisters of St. Francis, by which agreement headquarters were trans-

ferred from their original locality to the Assisi Convent of St. Francis, Wis. In order to obviate mistakes and delay, the members then already inscribed in the Union were informed of the change and new circulars were printed for distribution among outsiders. Thus no pains were spared from the beginning to achieve the purpose of the society and render the Union a decided success.

The very nature of the society and its constitution promise a bright future. For, no discrimination is made with regard to the religious belief of members; neither is position taken into consideration. Anyone may join, be he Catholic or Protestant, clergyman or layman, a senator or a day laborer. The conditions of membership, besides, are easily complied with. To collect 600 stamps within a year requires but little effort. A great inducement, moreover, is the true Christian purpose the Union has in view. For, when is charity more noble and pure, than when it strives to enlighten its neighbor concerning the salvation of his immortal soul? Then, there are manifold spiritual benefits accruing to the members; in the first place the fervent prayers of innocent children, who will undoubtedly be heard. To conclude the Union takes occasion to thank, first of all, its esteemed president for his ever disinterested guidance of the Union, for his various sacrifices in behalf of the noble enterprise; as well as the other officers, for their kind co-operation and cheerful assistance connected with manifold inconveniences. Thanks are also due to our patrons for their kind letters of encouragement, and for their generous contributions. May then the Union proceed under the protection of its heavenly patron, St. Francis Xaxier, to redeem many from slavery of heathenism and the deplorable condition of body and soul they would otherwise have to struggle with for the remainder of their lives.

The Mussulmans have burned 200 Christian houses in the village of Kadhlike, in the province of the Selino, Island of Crete.

THE VALUE OF CANCELED STAMPS.

OF have I heard it said by pious souls: "Happy are they that are called to the Sacred Ministry." These words undoubtedly express a true christian sentiment. The reason may be summed up in a few words. They consider the fruits that are reaped by the laborers in the vineyard of the Lord; they see how the tide of sin is stemmed, how souls are snatched from the jaws of hell, how legions of happy saints are led upward on the path of glory. All are not called, it is true, to sacrifice their lives, their comforts and their homes, for their neighbors' salvation; but all are called upon to aid in the salvation of souls, as far as lies in their power. Hence it is that the young and the old, the rich and the poor, the single and the married, each and all can become laborers in Christ's vineyard. Each and every one can be a missionary without bidding farewell to the paternal roof, without bursting the bonds of union that unite him to his country and home. In your own narrow sphere you can prevent sin and save souls by co-operating with us in the charitable work of stamp collecting; charitable I say, because the end for which this union was established, is founded upon charity. Charity is the fundamental principle and the basis upon which the union rests. Great things have been done by such unions and thousands of children in the Chinese Empire alone have been rescued from a cruel death and regenerated in the waters of baptism, who would otherwise have been deprived of this one thing necessary for salvation. Thousands of poor unhappy mortals, doomed to slavery by cruel and barbarous Arabs, have gained their liberty by means of canceled stamps; hundreds of educational institutes have been established for planting the Holy Catholic Faith among unbelieving nations; orphanages have been instituted, schools built, churches reared, and missions founded in the very midst of barbarism by funds realized from such stamps. But a few years ago a Chris-

tian Mission at Congo was founded; after three years' labor that village is a strong center of religion, spreading the light of civilization in the deep recesses of the dark continent. Would you know by what means all this has been accomplished? Consult the records of various stamp-collecting unions and there you will find that forty million canceled stamps have achieved this. But it may be argued that such trifles cannot bring about such happy results. In reply let it be well born in mind that if the penny for the propagation of the faith, has established and still maintains hundreds of missions; if the penny of the Holy Childhood saves thousands of human souls from death and slavery; why should it be impossible that canceled stamps by their number become important? "Colligite fragmenta" (gather up the fragments) is an injunction of Holy Writ that can be well applied to our purpose. A worthy ecclesiastic was alive to this lesson and by his own personal endeavors, in gathering up these fragments, realized the handsome sum of twenty thousand dollars; all of which went to support the poorer missions in Asia, Africa, Australia, China, Japan, and India.

Hence it can be emphatically asserted that canceled stamps have played an important part in the past and shall continue to do so in the future, providing we meet with the hearty co-operation of the faithful. Therefore we appeal to the charity of every Christian interested in the welfare of the human kind, to lend us a helping hand by collecting the thousands, yea the millions of canceled stamps that daily find their way to the waste-basket. And if a glass of water, given in the name of the author of all benedictions, shall not go unmerited, what then shall be the reward of those, who give not water, but offer up human souls—redeemed through the mediation of canceled stamps—as the fruit of their charity? (P. F. G.)

Right Rev. Mgr. Angonard, Vicar Apostolic of Oubanghi, Africa, has been decorated by President Faure for distinguished services to France.

RARE POSTAGE STAMPS.

Enthusiastic Collectors Who Pay Fabulous Sums for Them.

A well-known stamp dealer tells a New York Tribune representative: "If you wish to know how widespread this engaging pursuit has become you have only to consider the fact that there is at least three hundred thousand dollars of incorporated capital engaged in the business in this country alone and about one hundred and fifty publications devoted to it, and several hundred thousand people engaged in it. Germany has not so many publications or so many collectors as America, but the subject is approached even more seriously there than here. Their papers are more historical and exhaustive than ours. Great Britain numbers her collectors by the hundreds of thousands, too, and France is not far behind.

"Boys no longer outnumber the others, but clergymen, lawyers, doctors, business men and women engage in it heartily."

The prices paid by collectors for stamps are of course regulated by the scarcity of the stamp, not by its age, size, beauty or appearance. Probably the highest-priced stamp in existence is the common looking one penny of Mauritius, issued in 1847. A single one of these is valued at one thousand dollars, because there are only six or eight of them known to be in existence. There is probably no genuine one in this country; but as the field for forgery is wide, there are a good many bogus ones in existence. In order to be valuable, proof of the genuine character of the stamp must be had. Each of these six or eight recognized Mauritius stamps has a tabulated record of different owners who have possessed it, corresponding to the pedigree of a blooded horse.

One thousand dollars is a good deal of money to pay for a little bit of paper, and many people cannot be convinced that the stamp would sell for anything like that figure. There are wealthy collectors of stamps, however, just as there are wealthy men who

pay enormous prices for gems. A diamond as big as a walnut has little more intrinsic value than a number of smaller ones; yet its rarity puts an enormous price on it, and so with stamps. The British museum is not likely to place an exaggerated value on these things; yet not long ago Mr. Topling, an English member of parliament, left his collection of stamps to the museum, and the government exacted an inheritance tax of four thousand pounds sterling on the collection, reckoning this to be four per cent of its value. This is considered to be the second best collection in the world. The possessor of the best collection is generally conceded to be M. Ferrari, of Paris.

Something new in postal cards has been issued by the country of Salvador, in Central America, in honor of the anniversary of the discovery of America. It is a pictorial and a geographical one. On the side where the address is to be written appears a map showing the route of Columbus from Spain to Salvador. Adjacent islands and parts of continents are also shown, and the whole is printed in light blue and brown. The stamp, too, bears a scene in the career of the great discoverer. As this Columbian series will be limited they no doubt will be extremely valuable about the time of the five hundredth anniversary of Columbus' landing. Far-sighted people might get them cheap now and leave them to their children.

Another remarkable postage stamp is the tiger head of Afghanistan, and another, more rare, the ox head of Moldavia, issued in 1854. One of these sold not long ago for forty-nine pounds.

Many people in this land are not aware that some stamps of their own country have become pretty valuable already; especially those issued before the war. These were all called in shortly after the war broke out, so that the large quantity of them held in southern states should do the confederacy no good. Some of these have been sold for sixty-five and even seventy-five dollars. Many people do not know, either, that Uncle Sam issues stamps as great in value as sixty dol-

lars. That is the highest. These big denominations are used for mailing newspapers and printed matter in bulk. They are not delivered to the purchaser, but when paid for are put on by the postal clerk himself, so that the general public seldom sees them. They are pretty stamps, almost as big as the little ten-cent "chinplaster" which used to be in circulation, and are printed in lively colors. The sixty-dollar one is purple and white, and has a well-engraved figure of an Indian.

MURDER OF FOUR JESUITS.

The Turkish massacres shock the world, and yet the beastly Sultan is allowed to reign. As far as we can judge the work of blood began without any provocation from the Armenians. It was evidently a pre-arranged affair, for it began all over the city at once—a bugle sounded and the work of death commenced. Meanwhile, the news from the provinces is of a similar nature. Disturbances attended with bloodshed are reported from Malatia, where a massacre of Christians has taken place, in which, among others, four Jesuit Brothers under French protection were murdered.

CATHOLICS IN EUROPEAN RUSSIA.

According to some statistical data given by the Warsaw Slovo, the Catholics in European Russia now number approximately about eleven millions, or about one in ten of the total population. Catholicism is, of course, stronger in the old kingdom of Poland than in any other section of the Empire, forming 75 per cent of the inhabitants. Besides the Vistula district, they are especially numerous in the Governments of Kovno, Vilna, Vitebsk, Grodno, Volhynia, Minsk, Courland, Podolia and Kleff. Among the German colonists on the Volga there are 262,000 Catholics. In the Caucasus the Armenian Catholics number about 30,000 souls. In St. Petersburg there are 35,000, in Moscow 15,000, and in other parts of Great Russia 100,000 Catholics.

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

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Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately

ST. FRANCIS, WIS., AUGUST, 1896.

We begin the 3rd volume with this number.

Beginning with this issue the permanent size of each number will be 32 pages. Our readers have been quite liberal during the past two years.

We thoroughly appreciate our large and increasing number of readers, and we will endeavor to merit their kind charity and attention also in the future.

Do not allow this paper to become dust covered. When you have read it, pass it on, better to get dirty and soiled by much handling than to be forgotten in a corner. By doing so, you may encourage many a one to be interested in our work and to help the poor missions. Thus you will be laying up a treasure in Heaven.

Did you ever think of helping the poor missions and millions of poor children in heathen countries? Become a member of the St. Francis Union of Stamp Collectors and a subscriber to its Messenger and you will help them considerably.

To accomplish its mission the Stamp Collector must be in the hands of every one interested in missionary work. Dear Friends, we rely therefore on your zeal, which we hope will never fail, since God has shown that the work we are engaged in is agreeable to Him.

The Stamp Collector extends a hearty "Welcome Home" to Very Rev. L. Conrad, who returned from his European trip some weeks ago. Father Conrad has the sincere thanks of all the members of the St. Francis Union for his great exertions in behalf of the Union whilst at Rome.

In order to secure a large circulation and to introduce the Stamp Collector to all, we offer to any one desirous of aiding us a lovely premium for every 20 subscribers. The subscription price is so small that it will be an easy matter to get subscribers. We trust that at least all our members will take advantage of this offer.

Such generosity engenders a feeling of reciprocity in us that will redound to the benefit of our subscribers, therefore this improvement. We have also added a playground for our boys and girls. We sincerely hope this enlargement will please all our readers and that they will manifest their appreciation by gaining new subscribers.

Many subscriptions to the Stamp Collector are due and should be paid at once. By doing so you will relieve the officers of the Union of much anxiety and will greatly help the poor missions, which are more in need of support now than ever before. Due subscriptions are debts and debts should be paid. No normal conscience should be at rest if there be debts that can be paid.

The fact that Pope Leo XIII has blessed our undertaking and granted a plenary indulgence to all active members in the hour of death, should animate each and every one of us with new zeal. Let us console the heart of Christ's Vicar by doing all we can to spread the good work which he so least four new subscribers for the ensuing year. Become, if agreeable, a zealot by getting twenty subscribers.

It is an unspeakable privilege to present to our dear readers the portrait of Leo XIII and his approbation and blessing of the Stamp Collector. We owe this great privilege to the kindness of Very Rev. L. Conrad who during his visit to the Eternal City kindly acquainted the Holy Father with our work and its object. The Vicar of Christ was greatly pleased with the charitable doings of the Union and urged all its members to perseverance.

ST. PATRICK'S MISSION.

St. Patrick's Mission, at Anadarko, Indian Territory, was established about four years ago. Rev. Fr. Isidore Lucklin, O. S. B., its chaplain and wise director, is a man of indomitable perseverance, and though the obstacles to its success were and are yet many, he has calmly surmounted and will continue to overcome them. To Mother Catherine Drexel, the noble protectress of the Indians, this mission owes much. She furnished first the necessary funds for the residence of the priest. How grateful the red men ought to be, and what loving prayers should they pour to the throne of God for their benefactress!

Not long afterward, money from the same source came for the erection of a convent. A substantial house, 30x40, and two stories high, was built. The Sisters of St. Francis, of Philadelphia, took it in charge. Sister Emiliana, the Superioress, has great influence over the Indians, and the improvements made under her supervision are almost incredible.

The mission grounds are located on one of the most delightful hills of the Territory. Orchards and gardens, well-

kept lawns made the convent mission a charming home.

Seeing the necessity of more accommodation for the children, an addition, 30x50, two and a half stories high, has been made last year. Here they have not the Indian so mixed with the white race that it requires great mathematical skill to discover the exact amount of Indian blood in his veins, but the real semi-savage. They glory in their blankets and paints—and well they may, are they not living in the Land of the Free?

When worshiping the Great Spirit, they leave all else aside, and in their simple way implore Him to bless their homes, paposes, and benefactors. I assure you, their respect and devotion during the services might be imitated even by our highly civilized Americans without detriment to their piety. An interpreter is occasionally had to repeat in Indian the able discourse of Fr. Isidore. We may be far above these poor Indians intellectually, but I have not the least doubt that many a prayer made by these untutored children of the plains rises with a sweeter fragrance before the great white throne than many a finely phrased devotion of ours.

The children in all number 96, coming from different tribes, i. e., Comanches, Wichitas, Caddoes, Delawares, Kiowas and Apaches.

Twenty-four children of the famous Geronimo's band are with the Sisters. Several children of the noted chief are among them. The story of this brave is too well known to need comment. The parents of the Apaches' children live at Fort Sill, about thirty miles from Anadarko, and their offsprings are very docile and industrious scholars—in fact they give great satisfaction.

The Sisters are seven in number, seemingly a very inadequate supply of teachers for such a large boarding school. But our Lord is their helper and protector, and all is accomplished. To be sure, play-time is not theirs—dreaming is a luxury unknown to them. Let those critics who think the life of these angels of peace is one of prayer and play, visit a mission in the

Territory, and I assure you their ideas will change. If they do not return home lost in admiration of the true Christian spirit manifested—then I say they are incapable of feeling emotion. The spring of affection is dry—love of fellow-men they have not known.

There are five schools in Anadarko for the Indians; two government and three mission schools. There has been much endeavor on the part of the government to take from the Catholic schools their children, but the Indians themselves prefer to be taught by the Sisters.

He who the raging flood controls
Far beyond human ken,
Surely hath the power supreme to
check
The evil schemes of men.

O, may St. Patrick's Mission continue to prosper and the good work among the poor savages flourish!

D. T. M.

NEGRO SAINTS.

America was discovered by a race familiar with negro slavery. No wonder, then, that within ten years after Columbus had stepped on the shores of the new world, slavery followed in his wake.

Although in the fifteenth century all Christendom acknowledged Papal authority, still the Spaniards in spite of bulls and decrees of Popes, carried on the slave traffic, not that they wished to forsake their religion, but because the love of money allured them on. It was a profitable business, against which, however, the Church did not fail to raise her voice.

With genuine pleasure we learned that the late historian of our country's discovery, Professor John Fiske, agrees with Bancroft in defending the noble Las Casas against the charge of having first suggested the importation of slaves. In fact, Fiske exonerates the great missionary from any hand, act or part in this introduction. Naturally enough, for negro slavery was in America before Las Casas came to it.

Negro slavery was a money-making scheme of greedy Spanish merchants

and slaveholders, whose vessels, for the most part, and in spite of their owners, were obliged to carry priests, whose duty it was to prevent the kidnapping of slaves.

Cardinal Ximenes, to whose love of Scripture the world owes the Complutensian Polyglot Bible, as prime minister of Spain, refused to sanction the introduction of the negro slave traffic into Spanish America.

At the same time Leo X., who was Pope in Luther's day, declared that "not the Christian religion only, but nature itself cried out against slavery."

Bancroft declares that in 1714, England, out-bidding the Spaniards, had the monopoly of the slave lands, gaining enough out of the traffic to build up and confirm the British Empire in Hindostan. We may say in truth that the legacy left us by England is the negro race, with the many-sided problem which their presence calls up.

From the very first, the Catholic Church attended to the spiritual wants of the slaves.

The sermons delivered in Hispaniola on two Sundays by Montesimo, a Dominican friar who denounced the atrocious treatment of the slaves, although as yet chiefly Indians, showed the true Christian spirit. In admiration of this holy priest, Fiske cries out, "Glorious Antonio Montesimo," the first preacher on American soil to declare war to the knife against this gravest of American sins. (Discovery of America; Vol. II, page 447.)

The presence of Montesimo, with the Spanish colony of Ayclon, which settled on the James River, in 1524, i. e., eighty-one years before the English founded Jamestown on nearly the same site, is a fresh proof of his missionary zeal. We may rest assured that the noble Dominican did not neglect the negro slaves who were in it. Happily for us Catholics, the introduction of negro slavery within the limits of the present United States did not last, for the colony, within a few years was wiped out.

A more familiar instance is that of St. Peter Claver, whose life, written in Boston during the war and dedicated to Gov. Andrews of Massachusetts, is



MARIANHILL,

Kaffernweib

familiar to many among us. For upward of forty years did this holy Jesuit labor among the negroes of Carthage, South America, meeting every slaver on its arrival, then going among the unhappy merchandise of the fetid holds, he consoled them, and provided them with food and delicacies.

Another beautiful illustration of the Catholic Church's care of the negroes is seen in the fact that of the four Americans canonized or beatified by Rome, one is a negro. Blessed Martin of Porres, Peru. Martin was a mulatto, a Dominican lay-brother, whose holy life was the ornament of his country. Thirty years before his beatification, Rome canonized a full-blooded negro, Benedict of San Frantello, the patron saint of Palermo, Italy.

In the history of the Catholic Church of America there is little allusion to the efforts made in behalf of the negroes, for their souls receive the same care as the whites enjoy. Both races had the same churches, the same doctrine, the same service, the same priests; hardly then would it enter into the heads of the clergy at that time to keep separate the spiritual or financial reports of the races. Statistics had not grown into their present bewildering mazes, nor was there in those Catholic settlements any negro problem, as we understand the term.

Those South American countries unchained their negroes in a far more amicable concord than in our own land. We waded through oceans of blood in order to emancipate the slaves, but Brazil struck off their shackles by the stroke of the pen, without let or hindrance from any side, and without harm or injustice to anyone.

FROM ST. PETER'S MISSION, IN MONTANA.

I thank you for your interest in our poor Mission and abandoned Indian children.

How many noble, generous hearts have throbbled for the higher education of children?

How many nameless heroes have perished in its cause!

How many theories have risen to popularity and sunk again into the darkness of oblivion whilst the patient Mother, the humble teacher, toiled on with something of a sublime hope in the cause of education! The Italians have a proverb: "Apprendi l'arte; melte lo in uisparte!" So, too, with education; something each day is laid away that time may turn into a diamond of the purest water.

The village school, so beautifully described:

"The village school house is a very poem,
Beside yon straggling fence that skirts the way,
With blossomed furze unprofitably gay,"

And so while much is said for and against the education of the Indian, the patient work goes on, sheltered 'mid the storm of words and A. P. A.'ism by our wise old Mother, the Catholic Church.

Montalembert says: "Monks and oaks never die." There is something divinely prolific about them, and the old saying of France's palmy day of royalty: "Le, Roi est mort vive Le Roi!" is true to-day of our Catholic teachers. I herewith send you some flowers from our Indian garden. One little girl in our school was born with nature's blight upon her—her very name was her mother's sad story, and yet by the magical grace, this girl grew up most maidenly, and died the death, if not of the saints—at least of the faithful and fervent child of Mary.

Again, we had another who was sought for in marriage by the son of the high-chief of her tribe. She had learned of his irregular conduct and she, whose every drop of blood was Indian, and throbbing with Indian tendencies, refused the honor of his love with no less dignity than did Rebekah that of Brian de Bois Gilbert in the castle of Front-du-Boeuf.

A third was proof against her mother's enticements, to leave the Mission and go back to a home replete with Indian luxury, abundant of meat, of bachi fat, of berries, ponies to ride, and wild companions for their fishing

and berrying parties—and she would not go because though she loved her mother, she loved her priceless treasure, i. e., her God, better.

These little romances of little lives are woven in and about a teacher's every-day experience in the Indian Missions, so that she scarcely notices them. It is only when the smile of recognition greets her unexpectedly from some distant bench, or when some fair fruit of virtue is culled from the tree of principle suddenly unfolds in these little children's path that we realize how grand has been the lifting up—how deep and wide the chasm the little soul has crossed.

There is a certain nobility about these wild little beings, about their self assertion, their artless ways, their very prayers.

White settlers may say or think: "Oh, 'tis only an Indian girl!" and deem her beneath the respect that sits like a gem upon the brow of every poor man, but to us teachers the sentence reads quite the reverse: "Oh, it is an Indian girl!"

Our summer school is conducted out of doors, where Nature is our lecturer. Here the children are allowed to roam at large in the cloistered solitude of the Rocky Mountains; the sounds of morn, of noon, of night, their one musician, the tints of the clouds and hill-tops weaving and unweaving their mystery of light and shade, their harmony of coloring. Here the girls are let loose from the haunt of civilization, the drudgery of schoolroom and household, and for six weeks or more they live in the mountains, with nothing but their prayers to say, their meals to prepare, their pleasures to seek.

Here they are suffered to live and develop their school-room acquirements. Even their conversation on this annual picnic is not unworthy the educator's notice. Horse-back rides, fishing, climbing, berrying, wading, such are their sports; but when, at evening, they assemble about the sagebrush fire in front of their tent, it is always with fresh willingness and delight that they unwind their rosaries from about their necks and recite our Mother's favorite prayer. How touch-

ing in the eye of heaven is the scene! And if that Hebrew legend is true which makes the angel Sandolphon hear the sounds of prayer that ascend from earth to heaven, then how gratefully must the Queen of Heaven receive these children's daily song: "Ochkanaya Me Manea!" O, Purest Heart of Mary! How beautiful the picture! The nun lost sight of by the world, the mysterious circle about the camp-fire—the children absorbed in prayer, and the sweet Queen of Heaven stooping to listen to each whispered supplication, amid the snowy grandeur of the silence of the Rocky Mountains. And so the days of our summer school speed on.

Years ago when all of Europe was one vast barbarian camp, the monks toiled patiently on, some in the Scriptorium, some journeying about to gather whatever vestiges might still remain in the footprints where ancient learning had trodden all unseen, unnoticed, taxed perhaps with folly, or at best, with sublime wastefulness of life's energies—yet on they toiled for hundreds of years, one patient hand taking up the pen, another had dropped in the icy chill of death. How silent, how apparently useless such a life—something like the labor of the coral insects, myriads of which alone mount up above the water's edge. And yet behold the fruition! The magnificent fruit of learning and education the nineteenth century enjoys! May not our Indian girls, generations hence, unfold loveliness and usefulness proportionately as great? Our little Indian girls yet embryonic and threatened by the dashing storm of A. P. A.ism and by the loud wind of words, may still disclose in time the treasure of patient Catholic education.

"*Expertus potest dicere.*" We have seen much of this loveliness already, and have witnessed the grief of devoted teachers called by the voice of Obedience from the Indian schoolroom to a more luxurious field of duty.

There is but one obstacle in the way, and this, dear friends, one word of yours may help to remove. It is the blight upon every young Catholic in

these distressing times—lack of means to carry on the good work.

Oh, if some lover of education under whose eye these words may fall, could only help us!

There must be some who do not share the grinding present of the time. Or if the many joining there united efforts would help us on however little from day to day! Where is the wealth of the world going? Where better could it go than into the golden treasure-house of Catholic education?

Ah! He who holds the key thereof is He, the Divine, that sat over against the Corbona and watched them that dropped therein from their abundance and from their very living, and blessed them all most lovingly.

Contributions will reach us by check on any of the local banks, by registered letter or postal money-order, addressed,

REV MOTHER SUPERIOR,
Ursuline Convent, St. Peter's Mission,
St. Peter P. O., Montana.

THE ARAB BOYS.

The following history is told by Mgr. Lavigerie, Archbishop of Algiers, and the occurrences took place in the early part of the year 1870.

Abu-el-Kader-ben Mohamed, and Hamed-Ben-Aicha were among the two thousand orphans, gathered by the Archbishop of Algiers during the prevalence of the cholera in 1867, and the famine which succeeded it in 1868. They were orphans, alone, without help or resource, and owed their lives to the Christian charity which provided for both body and soul.

They had no sooner been instructed in Christian truth and the admirable organization of the Church, than they asked to be allowed to go to Rome and to see the Pope—the common father of great and small; and their entreaties became so urgent, that it was thought right to yield to them, and a priest of the diocese of Algiers was charged with the duty of taking them to Rome and the Holy Father.

They were destitute of the riches of the world, but filled with pious desires. This was a sufficient recom-

mendation. Pius IX said like his Divine Master: "Suffer the little children to come unto me." A few days after their arrival, therefore, they were received at the Vatican, with Mgr. Lavigerie. The scene which passed between the Sovereign Pontiff and these two poor children of the desert, in the presence of the Missionary Bishop, was highly interesting and affecting.

The Pope, who can make himself all things to all men, questioned the boys in a gentle manner. He asked their age, their name, their country; he questioned them in the catechism, and made them repeat the commandments. The children answered every question, but, with a degree of agitation, which prevented them from speaking loud. Leaning a little toward them, "You see, my children," he said, with his paternal smile, "I am growing old, and I do not hear very well."

After a few more questions there was a pause, of which one of the children took advantage.

"Holy father," he said, "we have a favor to ask you; it is that we may receive holy Baptism. Monseigneur has not yet thought right to give it."

"Quite true, Holy Father," said the Archbishop, "I thought it would be right to prove my children till they were of years of discretion; but these boys, I must admit, are very well disposed, and quite old enough to know what they are doing. Besides, they have no relatives, and belong to no family but mine."

"Let us see," said the Pope, "do you know what Baptism is, and the obligations it imposes? If you return to Africa, the Arabs will perhaps some day persecute you because you are Christians."

"Well," said the eldest of the two lads, "if they cut off our heads, so much the better; we shall go straight to heaven."

Pius IX. gently stroked the head of the child, and turning to Mgr. Lavigerie: "Let them be baptised at Rome," he said, "it will be a great remembrance for them, and for you a pleasure and a reward." He then blessed them, but before they left him

he went to his desk and took out two presents he was about to make them. "Wait," he said, "here is a remembrance of the Pope."

"Ah! the Blessed Virgin," cried the young Arabs. They were two beautiful medals on which was her image.

As soon as they came out from the audience the boy who had seemed so happy at the promise of Baptism, even at a martyr's price, said to the Archbishop while jumping for joy, "O, how good the Pope is! You are very good, Monseigneur, but the Pope is even better."

And on the 9th of January, 1870, his Eminence Cardinal Bonaparte baptized these boys in the Church of La Trinita dei Monti, on Mount Pincio.

Clothed in their white Arab dresses, which well symbolized their quality of neophytes, the two lads presented themselves at the door of the church, accompanied by their godfathers and godmothers, who were the Marquis Patrizzi, the Princess Rospigliosi, Mgr. Soubiranne and Mdle. Happers, a recent American convert. When after the preliminary prayers Cardinal Bonaparte led the two children into the temple, holding each by a hand, a sudden thrill prevailed the whole assembly; it was a sight for angels to admire.

Soon afterward the crowd dispersed; but a young Arab was seen leaning against one of the pillars of the church and weeping silently.

"Why are you weeping?" asked a Bishop who had been present at the ceremony.

"Because they would not baptize me like the others."

"And why would they not baptize you?"

"I begged for it, but as my mother is still alive in Africa, they told me that although she has forsaken me, they cannot baptize me without her permission, or when I am older."

"Where is your mother?"

"No one knows," replied the boy through his tears."

"Yet they could not baptize you without her leave," said the Bishop, kindly. "The others have no relatives, and belong to no one in this world."

A RELIC OF CATHOLIC ENTERPRISE IN AFRICA.

The account that has appeared in the London Times of the recent removal to Germany by the officers and men of an imperial German warship of a Cross set up by the olden Portuguese explorers of Africa on the headland ever since known as Cape Cross will be read with interest by many. It will be noted with gratification that the memorial in question, after having stood beneath the sun of Africa for a full four hundred years, still preserves sufficient traces of the artistic skill of those who carved it to enable its new keepers to set forth its history with much exactitude. It will be seen that the year which witnessed the erection of the Cross now described was 1495, or just two before the discovery, by Vasco de Gama, of the passage to the East Indies round the Cape of Good Hope. At the time when the famous and sacred landmark was raised on Cape Cross the holy emblem marked the limit of the southern progress of Portuguese exploration of the African coast. The mere fact that the sign chosen was that now described attests the character of those who set it up and the spirit in which their voyages, so full of daring and adventure, were undertaken. It must not either be forgotten that the account which we now publish describes the erection elsewhere of similar Crosses. In every case these marked the progress of men whose primary aim and design it was to secure the extension of Christianity and the greater glory of God. Everyone is aware how these objects were largely defeated by the greed and cruelty of the motley crowd of dissipated and avaricious adventurers whom the civilized portion of the world always seem to cast off into newly-discovered or newly-developed regions, and who were only too well represented among those Portuguese emigrants who soon founded colonies in Africa. To such personages was due the establishment of the hideous and heinous African slave trade. The crimes and excesses of these people, however, in no way detract from the

earnest play of the first explorers, or from the beauty and fitness of the memorial which we now describe, and which, amid the tempests of four centuries, has looked down upon the storm-tossed ocean, bringing to the mind of many a mariner memory of the Sacrifice of Calvary and winning from many a Catholic heart the earnest, trusting prayer which God loves best of all.

It has long been the custom of Protestant writers, and English ones most of all, to write and speak as if to the so-called Reformation, and to England in particular, chiefly belongs merit for the development of maritime enterprise and the progress of geographical exploration. No more false pretence could, of course, be advanced, but the Cross which is now lodged in a German museum comes as a useful reminder of the fact. It was some nine years after the erection of this monument of Catholic enterprise that Columbus first trod the shores of America. In 1412, seventy-two years earlier, Prince Henry, the navigator, had sailed along the African coast as far as the great promontory which he or his sailors christened Cape Nun, because of its resemblance in outline to a religious in her coil and head covering. A full eighty-two years earlier the Canary Islands had been discovered by other Portuguese mariners, and ever since the traders of their land had been trafficking in the products of the fertile and beautiful continent, of the true extent of the resources of which Europe appears to have only recently become aware. The very year the Portuguese captain set up the Cross which has lately been removed, England was the scene of civil strife and turmoil, only partially ended by the result of Bosworth field. Her navy, commerce, and industries were in every respect inferior to those of Spain or Portugal. Nevertheless, proofs abound that, wholly Catholic as she may be said to have been, despite the first foul growths which already sprung from the seed sown by the Lollards and by Wycliffe, no time was lost by her merchants in taking what advantage they might of the adventures and discover-

ies of both the Spaniards and the Portuguese. The date on the Cross will, not unnaturally, lead some who read the article which we now re-publish to inquire how things fared within our own country at the time when the Portuguese sailors, with much labor and straining, were dragging the weighty memorial to the summit of the headland on which it was destined to stand so long. The condition of Ireland at the time was deplorable. Three hundred years of invasion and of intrigue had worked their natural result among our people, albeit without as yet bringing either profit or security to their enemies. Within the Pale there was dismay and confusion. Its barons and its burgesses had all sympathized with Richard III., and so fearful was Henry VI. of offending their susceptibilities, that he had just created Gerald, Earl of Kildare, his Lord Deputy; Thomas Fitzgerald, his Chancellor; and Fitzestace, Baron of Portlester, his Lord Treasurer. These were Yorkists to a man. Outside the Pale there was disunion and bloodshed. Chieftain warred with chieftain and clan with an energy which, if properly directed would have driven the stranger from the soil. The 'Annals of the Four Masters' tell the story in a series of records which become painful in the dull monotony of their tales of strife and foray, of foray and strife. Meantime, however, the mariners of Catholic Portugal were beating out across the unknown seas, bearing in their gallant galleons such ensigns of their cause and lealty as that the memory of the setting up of which is revived by the article which we now print.—
Irish Catholic.

A CATHOLIC MISSIONARY.

The following interesting letter written by an Irish missionary, recently ordained at St. Joseph's Foreign Missionary College, Mill Hill, London, and now en route for Uganda, has been placed in our hands. We may mention that the writer was for many years an official in the civil service and well-known in Dublin:

On the morning of Sunday, May 18,

the sun rose in all his dazzling splendour over the deep blue waters of the Red Sea, with scarcely a cloud in the sky to shut out the burning rays which were soon to descend almost vertically on our heads. At 2 p. m. on the previous afternoon the good ship Djemnah made her exit from the Suez canal, and now she has advanced some two hundred miles on her voyage toward Aden, our next port of call. We are quite out of sight of land, and the sea on all sides appears in a very agitated condition, or to use a nautical phrase, "rather choppy"—white crested billows five or six feet high chase one another in regular succession, and then as if to welcome our advent, dash themselves against the ship with a kind of wild grandeur.

Their agitation may be, for all we know, merely an expression of joy on the part of these same waves that have for so many ages rolled over the bones of Pharaoh and his host, now exulting that the day has dawned when the king of kings and lord of hosts is to descend and walk as it were over their surface as He once did over the troubled waters of Gallilee.

Fortunately their motion does not materially affect the steadiness of the vessel, and, therefore, the Holy Sacrifice can be celebrated this morning. Besides the breeze, slight as it is, helps to cool the heated atmosphere, which is certainly a great boon, seeing that the thermometer stands to-day at 95 F. in the shade.

Six o'clock is the hour fixed for the first service, or as we would call it the Community Mass, at which Holy Communion is given, and seven o'clock for the public Mass in the grand saloon. Since the second day after leaving Marseilles it has been arranged, through the courtesy of the captain, to have two Masses on board every morning, weather permitting, the Bishop and Fathers taking turn about. This morning his Lordship is to say the public Mass, and it falls to the lot of Father Plunkett to celebrate first Mass.

Punctually at six the celebrate vests and the three French nuns on board, a French lady, and the two Uganda boys

(Isidore and Stephen) enter the small cabin set apart for the private Mass. The Mass is served by Father Kesters, who for greater security holds the chalice after the consecration. All present, including the Fathers not celebrating, communicate, and once again our dear Lord has come to comfort and strengthen His faithful ones, and to cheer on their journey His apostles whom He is leading over the seas to their distant mission on the shores of the Victoria Nyanza.

And now the time for the public Mass is approaching; a suitable altar has been prepared in the stern of the grand saloon—two large flags, one English and one French, forming a sort of background. This Mass, it may be remarked, is held at the special request of a French general and his wife and also a number of French officers on their way to Africa and Madagascar, besides several other Catholic passengers on board.

Soon his Lordship approaches the altar from his cabin, wearing mantelletta and biretta, and, assisted by Father Mathews and Father Prendergast, vests for Mass—the saloon, in the meantime, being rapidly filled by a devout congregation numbering about forty.

The officers, of whom there were upward of twenty, stand during Mass, except from the offertory to the Sanctus, when they sit, merely bowing the head respectfully at the Consecration, while the ladies assist as usual.

As the Mass proceeds, the voice of the celebrant is heard above the surging noise of the waves as he repeats the Gloria in Excelsis Deo, and the waves, as it were, take up the refrain of the angelic hymn, and with the deep bass tones of a thousand organs re-echo the glorious song, and keep on repeating it till, on the one hand, they dash against the distant Arabian coast and on the other spend themselves in carrying the "glad tidings" to the far-off shores of Africa. Presently the pure clear tones of the Sanctus bell is heard at the Elevation, and unite with the deep muffled sound of the powerful engines going full speed in producing a pleasing melody.

At the Consecration a deep silence falls on all present; even the foaming billows seem for the moment hushed in the presence of their Lord and Master. The Communion, *Ite missa est*, quickly follow one another, and Mass over, all depart, looking happier for having been able to assist this morning on the bosom of the deep at the august sacrifice of the altar.

Oh! it is grand and beautiful, and consoling to have Holy Mass at sea, especially on the Sunday morning, where one is so much at the mercy of the Great Creator of heaven and earth, and where one is forced, perhaps more than elsewhere, to bow his head in lowly adoration and say, "Truly God is everywhere." L. P.

CATHOLIC MISSIONS IN CHINA.

Over One Million Native Catholics in the Empire.

Rev. Father Edmond, a Franciscan priest, who has been engaged in missionary work in China for some years, now on a visit to his Order in San Francisco, tells some interesting stories of his experience in the Orient. Before going to China he was engaged in church work in the Eastern States. The Catholic missionaries in China adopt the costumes of the natives. Father Edmonds still retains his queue.

"I have been engaged in missionary work in the province of Hoonan," said Father Edmond. "The country is divided into the northern, central and southern provinces. I speak the central dialect, and would have difficulty to understand the dialect of a native of the other provinces. The population of the Empire is estimated at 400,000,000.

"In Hoonan there are over 30,000,000. The priests are constantly traveling through the country, but as they are not very numerous they seldom meet.

"The life of a missionary in China is full of difficulties. The Chinese have a natural aversion to all foreigners, whether Europeans or Americans. We are mistrusted by the natives who,

while they entertain great fear of all white people are, nevertheless, always eager to rise up against the European devils, as they term us. Consequently, we are ever insecure from attack.

"Americans, as a rule, are more generally hated by the natives. This is owing to the rigid enforcement of the exclusion act in this country. The people generally are familiar with its provisions. The French and English are also very much disliked by the Chinese.

"China is divided into two great political parties. One favors the Emperor, and the other is in favor of revolution. The latter is the most powerful. Yet England took sides with the Emperor's party, and, as a result, is most thoroughly hated by the great mass of the people. More trouble may grow out of the late war, as the large indemnities demanded by Japan have still to be paid by China, which, however, is without the necessary funds.

"There are 1,000,000 Catholics in China, and to attend to their spiritual wants there are one hundred priests, native and foreign. Religious Orders of Sisters are numerous. They are engaged chiefly in rescuing abandoned children from the streets. At our mission in Hen-Chow-Fou there are left on an average of seven babes daily."

It is rumored that the Holy Father intends establishing an Apostolic Delegation in St. Petersburg.

Just before going to press we received the sad news of the death of Right Rev. M. Marty, Bishop of St. Cloud. Bishop Marty was born the 12th of January, 1834 and departed this life Sept. 19, 1896. He was a great friend of the Union and a contributor to the Stamp Collector. His article on "Home Missions" which appeared in the Stamp Collector some months ago, was read with great interest by all subscribers. In our next issue we will give a full account of his life as a missionary priest and bishop. We kindly ask our readers for a memento for his departed soul.

HOME NEWS.

The convent chapel of the Sister of St. Francis, St. Francis, Wis., was the scene of an impressive ceremony on July 30, when the Sacrament of Confirmation was administered by Most Rev. F. X. Katzer, D. D. to seven postulants, followed by the reception of eleven young ladies into the novitiate and the profession of six novices.

The ceremonies were presided over by the Most Rev. F. X. Katzer, D. D., assisted by Mgr. Aug. Zeiniger, V. G., Rev. P. J. Delles, of Fredonia, Wis, as deacon and Rev. N. Freiman of Paris, Wis., as sub-deacon.

A deep and instructive sermon was delivered by Rev. M. Ruckengruber, of St. Michael's Church, Milwaukee, Wis.

This was followed by Solemn High Mass with Rev. P. Schumacher of St. Augustine's Church, Milwaukee, as celebrant, Rev. P. J. Delles, deacon, Rev. N. Freiman, sub-deacon and Rev. M. M. Gerend of St. John's Institute, St. Francis, Wis., as master of ceremonies.

Present in the sanctuary were Rev. S. Leble, D. D. of St. Francis Seminary; Rev. M. J. Lochemes of Pio Nono College; Rev. N. Kersten of St. Aemelianus' Orphan Asylum, and Rev. Lidvicus Hengen O. M. Cap.

Many friends and relatives witnessed the ceremony, Sunday Aug. 2nd on the feast of Portiuncula. Solemn High Mass was sung at 9:00 o'clock by Rev. M. J. Lochemes, assisted by Rev. N. Kersten as deacon, Rev. J. Kasel of Pio Nono College as sub-deacon and Rev. J. La Boule of St. Francis Seminary master of ceremonies.

The sermon was delivered by Rev. J. Kasel.

The solemnity of the occasion was heightened by the celebration of Silver Jubilee of six sisters of the Order.

The jubilarians were Sr. M. Ludgardis, Sr. M. Paulina, Sr. M. Anna, Sr. M. Cecelia, Sr. M. Christoph and Sr. M. Helena.

A large number of people availed themselves of the opportunity of gaining the indulgence.

MISSION NOTES.

The Holy Father bestowed recently upon Mgr. Menini, Vicar Apostolic of the Latin Catholics of Bulgaria, a gift of ten thousand francs for the restoration of the Catholic Cathedral at Sofia.

A community of Benedictine nuns in Central Africa have undertaken not only to build their own convent, but have even manufactured the materials, having made over 100,000 bricks with their own hands.

Gen. Weyler asked not long ago for sixty Sisters of Charity to care for the wounded in the Cuban hospitals. More than three hundred volunteered, and thirty of that number sailed lately for the West Indies on the steamer Monteviedo.

The Right Rev. Bishop of Coria, Spain, Dr. Ramon Manchesla, has received from the Queen Regent, the royal decoration of the Grand Cross of Isabella the Catholic, in recognition of his untiring zeal and great labors in the cause of religion.

Rev. Father Armellini, S. J., postulator of the cause of the saintly Jesuit martyr, Father Jogues, has issued a call for renewed activity in the first process of his beatification, as also that of Rene Goupil and the Indian maiden, Kateri Tekakwitha.

The amount received for St. Anthony's Bread in France since January, 1895, was the astonishing sum of \$2,000,000. This fact proves conclusively the wonderful return to devotion to St. Anthony which has taken place within the last few years.

Bishop Ropert, of Hawaii, has just sailed for Honolulu from San Francisco. He returned recently from Europe, where he went to secure recruits for the missionary work in his diocese. He brought back two priests, four Brothers and four Sisters, all belonging to the Order of the Sacred Heart, the mother house of which is in Paris.

A monument, consisting of three statues in Carrara marble, is to be erected to Don Bosco, at Castelnuovo d'Asti, his native place. One statue will represent Don Bosco, another a European youth under his instruction, and the third a native of Patagonia.

A Sicilian priest, Mgr. Leto, has invented an automatic voting machine, which receives and counts the ballots without possibility of fraud at any stage of the proceedings. Neither the Italian, French or Mexican government is likely to introduce such a machine at the poles, for it would insure the overthrow of the Secularistic fanatics who now tyrannize over those countries in direct defiance of the will of the vast majority of the people.

The Republic of the Transvaal, South Africa, is moving onward and away from its pristine religious intolerance. The First Raad rescinded a few weeks ago an old resolution which specifically disqualified Catholics from holding office under the Republic. So history repeats itself, and the problem of political and religious freedom worked out successfully within the past century and a quarter on our own soil is being solved to-day on similar lines in a commonwealth similarly begun in South Africa.—The Monitor.

The southern half of the island of Madagascar, now a colony of France, has been recently assigned to the Vincentian Fathers as the field of their missionary labors. Over two hundred years ago missions were established and carried on in the island by priests of this order but owing to the extreme unhealthiness of the climate they were abandoned. Last May a band of Lazarists under Mgr. Crouzet established themselves at Fort Dauphin. There is only a handful of Catholic natives, but they are said to be very devout. Protestant missionaries have been active, even going to the length of inflicting penalties, it is said, on those natives who wished to attend the Catholic services.

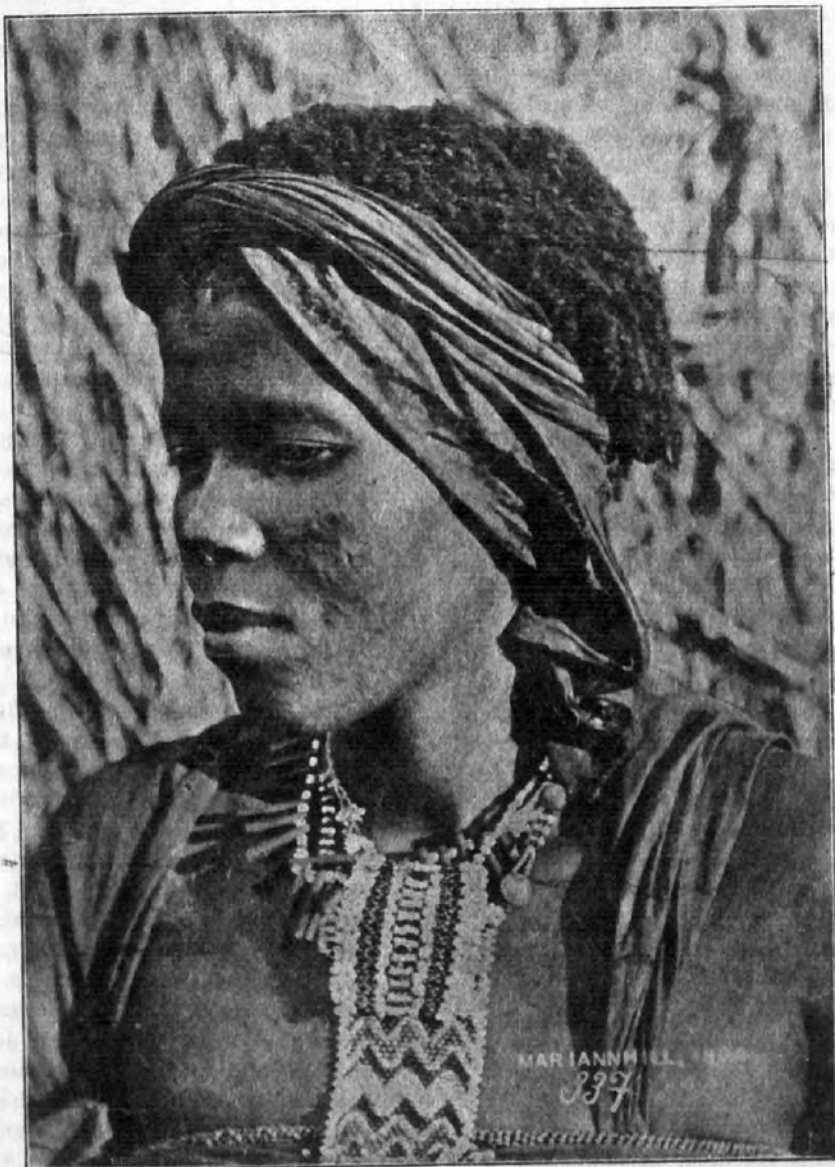
OUR INDIAN POPULATION.

The following table shows the Indian population in the dioceses named, as also the number of Catholics among them:

Diocese.	Indian Popula'n.	Cath.
Alaska	32,000	785
Arizona		450
Brownsville	45,000	45,000
Dallas	9,500	9,000
Duluth	7,065	7,000
Grand Rapids.....	3,000	2,500
Green Bay.....	3,500	1,500
Helena	11,000	6,000
Idaho	4,500	1,200
Indian Territory.....	96,600	2,563
La Crosse	5,335	2,020
Marquette	3,000	1,500
Natchez	1,404	500
Nesqually	15,000	4,500
Ogdensburg	1,200	806
Oregon City.....	8,500	1,506
Portland	900	900
San Francisco	800	650
Santa Fe.....	21,000	5,598
Sioux Falls.....	20,000	5,000
Vancouver	7,000	4,000
Total	296,804	99,032

HUMAN SACRIFICE IN RUSSIA.

"The sacrifice of human lives under certain conditions is still a custom in certain parts of Russia," said Professor James F. Jenkins, M. D., of Middletown, N. Y., at the Savoy. "Attempts by the government to put a stop to the practice have thus far been in vain. It prevails among a sect known as the 'Tshukshem,' not far from Yakootsk. Old people who have lived beyond the Biblical allotment and sick ones tired of life offer themselves for sacrifice. When one of these characters decides to 'offer himself up' he sends word to all his relatives, friends and neighbors, who then visit him and try to persuade him to change his intentions, but all to no purpose. He chooses the manner in which he shall die, and he is killed with great ceremony. The body is then taken to a crematory near by, where it is reduced to ashes, which are carefully



preserved in an urn of silver by the relatives. During the cremation the relatives pray to the spirits, begging them to guard the lives of those mortals still left on earth. This custom has been followed by the sect for centuries."

A Campbellite missionary, writing to the organ of this sect in this city, tells of a visit to a Hindu raja, or reigning prince, in whose presence he preached. The raja complimented him on his sermon, and said "it was almost as good as he heard among the Catholics. He meant that for the highest compliment he could pay." This illustrates the fact that the scholars and thinkers and men of culture of the Pagan world are gradually conceiving a respect for the Catholic religion and its representatives which is paving the way for wholesale conversions to the true faith. Protestantism has little expansive power and when brought into fair competition with Catholicity is sure to disappear.

MANY SUBSCRIPTIONS ARE DUE.

We hope that familiar announcement will not pass unnoticed by any of our subscribers. Do not allow one year to expire before you wake up and realize that a new year is beginning. "He who pays quickly, pays doubly," though it represents a change of a well known saying, expresses a truth that we wish all should hold.

SHORT ACCOUNT

of the Origin of the Order of the SERVANTS OF MARY.

The Thirteenth Century, considered, with reason, the most brilliant age of the Catholic faith, was, nevertheless, a period in which great sufferings and still greater errors agitated the Church, convulsed Europe, and Italy more especially; but in proportion to the magnitude of the evil was the efficacy of the assistance afforded to the Church of Christ by her heavenly Spouse.

The sons of the heroic Gusman, the disciples of the Seraph of Assisi, the children of the great St. Augustine and the religious of Mt. Carmel were rapidly formed into a valorous army, which ranged in battle array throughout Europe, renewed the miracles and the virtues of the first Christian ages, and once more bore witness to the divine promise that the gates of hell should never prevail against the Church

To these four institutes was added, at an early date—that is, in the year 1233—the Order of the Servants of Mary, established for the special end of propagating a tender devotion towards the Mother of the Redeemer. The name of Servites, or Servants, of Mary, bestowed on this new order was not suggested by human wisdom, but proceeded first from the innocent lips of tender infants at the breast, amongst whom was St. Philip Benizi, then five months old. These little babes, beholding the founders of the Order for the first time, suddenly, and to the unfeigned wonder of their mothers, and of all the city of Florence, broke out into articulate speech, exclaiming: "*Behold the servants of Mary!*"

The founders were seven Florentine patricians who, according to the custom of that epoch, were also engaged in commerce. Their names were Bonifilius Monaldi, Bonagiunta Manetti, Amideus de Amidei, Manettus dell' Antella, Sosteneus Sostegni, Hugh Ugucconi and Alexius Falconieri. All belonged to a pious confraternity called the *Laudesi* or Praisers, which had been instituted to celebrate the praises of Mary, the chosen daughter of Sion, and to appease by her intercession the divine wrath which was visibly pursuing the guilty republic of Florence. This pious society soon increased both in number and reputation, in consequence of the shining virtues practiced by the seven young patricians, who had unconsciously become the example and admiration, not only of the nobility of Florence, but of the entire city. They were, however, as modest as they were pious, and sedulously avoided whatever

might disturb their profound humility, they devoted themselves solely to the promotion of God's glory, the peace of the commonwealth and their own sanctification. Animated by these sentiments, they were pouring forth their hearts before the altar of their heavenly Queen, on the Feast of her Assumption, in the year 1233, when each one of them felt overpowered by a certain celestial sweetness and ineffable emotion, and being rapt in ecstasy, beheld a wonderful light divided into seven resplendent rays, one of which was directed towards himself. In the center of this orb of light a lady appeared, radiant and beautiful surrounded with angels and bending, with a loving smile towards the seven saints. They knew they could not be mistaken. It was Mary, Heaven's Queen, who in sweetest accents invited them to a new and more perfect way of life.

It was in obedience to this call that, on the 8th of September following, the Feast of the Nativity of Our Lady, they were to bid farewell to the world and retire to a small house called Camarzia. Soon after they were greeted by the little children with the title of Servants of Mary, as stated above. For which no ordinary occurrence the veneration felt toward them by all classes of their fellow citizens, proved an occasion of great trial for their shrinking modesty, for they were besieged on all sides by numbers who sought their counsel and direction in spiritual matters. They had recourse, therefore, to the Blessed Virgin, in order to learn from her how they were to escape from their present anxieties, and from the more serious difficulties which they apprehended. In answer to their prayer, the Queen of Heaven vouchsafed to show them in vision the mountain of Senario, making them understand that this was the spot in which it was her will that they should take up their residence.

Having, consequently, obtained leave of the Bishop, the seven Founders, accompanied by their confessor and carrying the crucifix and the image of Mary, set out on the 31st of May, 1234, which was that year the

Vigil of the Ascension, and proceeded to Senario, distant about three leagues from Florence. Having reached the summit of this steep mountain, they fell on their knees, and, prostrating themselves before the image of Our Lady, exclaimed: "*Behold, O Heavenly Lady, we have left all things and have followed thee, our Mother!*" Then they took shelter in some caverns which they discovered near the top of the mountain, and the next day raised an altar, adorning it in the best way they were able, for the celebration of the Holy Sacrifice, and having constructed a small oratory and some huts with the branches and leaves of trees interlaced together, the Seven Blessed Fathers began to lead a life more angelical than human, exercising themselves in every kind of virtue and penance, passing their days and nights in prayer and in singing the praises of their Queen.

A life of such eminent virtue and of such austere penance could not long escape from public admiration. The Cardinal Castiglioni, afterwards Pope Celestine IV. was induced by the fame of their sanctity to visit them at Senario, when, finding that the reality far surpassed all that he had heard, he felt himself obliged to exhort them, in unison with their Bishop, to moderate the extreme rigor of their life; he likewise recommended them to receive some of the many candidates who desired to consecrate themselves to the service of God and our Blessed Lady under their guidance. To this last, however, the Holy Founders could be induced only by the evident manifestation of the Divine will. A vine, which they had planted near the summit of the mountain, suddenly brightened into leaf and blushed with rosy grapes, while a considerable tract of the surrounding soil was covered with verdure and blooming flowers, though the season was severe, and it was near the close of the month of February. The Bishop also beheld in a vision a vine divided into seven branches, each of which separated into seven others, and all grew up, increased, and flourished in beauty and fertility. Then the mother of God appeared to him, and, pointing to the vine, declared it to be her chosen plant, destined to bring forth during many ages plentiful fruits of virtue and of honor. Upon this the Bishop hastened to Senario. He found the ser-

vants of Mary resigned to the Divine will, and ready to give up their cherished hope of a purely eremitic life.

The reward of this obedience soon followed. On the eve of the ensuing Good Friday, our Blessed Lady appeared to them, robed in a long black mantle, and surrounded by a numerous troop of Angels, bearing the instruments of the passion, the emblem of the Servite Order, the Rule of St. Augustine, and many habits of the same color as the Virgin's mantle.

Such were the tokens of heaven's approval of the new religious family. What heaven sanctioned, hell impugned. It was to share the common lot of all holy institutions. Some protected and blessed it; among them was Ardingo, the saintly bishop of Florence; some showed ill-will, and tried by every means to destroy the work of heaven. From 1240, the year of its definite foundation, the Servites had to strive hard for their existence; and it was only in 1304 that B. Benedict XI issued the Bull that gave the Order full canonical existence. S. Alexius, who left this world at the advanced age of 110 years, in 1310, could only weep for joy at this happy event.

Meanwhile the other Holy Founders had gone to their reward, leaving blessed memories; but their work remained, because it was the work of a super-human hand. As a token of gratitude and love to their Mother and Foundress, they wove a chaplet of seven times seven Hall Marys in honor of the seven principal sorrows that made Her the Queen of Martyrs. It is the Rosary of the seven Dolours subsequently enriched with many indulgences by the Sovereign Pontiffs.

Besides, in order that people living in the world might have a share in the graces granted them, and to please their sorrowful Mother by the devotion to her dolours, they founded what is now called the Confraternity of our Lady of Sorrows. People were reminded ever and anon that Mary, our Mother, suffered, and that she suffered for us, and through us, for whose sins Her only Son Jesus had to die. Such a thought penetrating their inmost hearts, filled them with an effectual hatred for sin, and an earnest desire of destroying its reign among men. This desire and that hatred, which constitute the spirit of true devotion to Mary's grief, as well as to the Redeemer's passion, was fostered by meetings, instructions and practices of solid piety. As a distinctive mark of fidelity to Mary's service, they wore a small black scapular under their dress, instead of the full religious habit. And so it was that emperors and kings and persons of every rank and condition in life were enabled to join

the Servite Order, and with its members offer Mary a loving tribute for grievous pains, and to procure their own sanctification.

Among these generous souls, we may well cite the venerated name of Anna Jullana, Archduchess of Austria, who re-established the Servite Order in Germany. She considered this devotion so salutary to her soul, that she retired as a tertiary with her daughter, into one of the three monasteries she had herself built in In-spruck, and when there, would often say to Our Lady, with tender devotion as she kissed her Scapular: "*Oh Holy Lady, how have I merited so great a favor as that of wearing the habit of thy Dolours? How have I made myself worthy to find this great and hidden treasure! What gold, what blood could ever equal so exalted a privilege! In consecrating myself to thee I have given thee nothing. I am neither worthy nor capable of giving thee thanks. Do thou, then, Sweet Lady, give to thyself the thanks I owe thee and cannot render thee.*" So great was the esteem in which this pious Princess held the holy habit of Our Lady of Dolours, that in order to receive it she refused the nuptial alliance of the Emperors Rudolph II. and Mathias, and her daughter that of Philip III of Spain. Would to God that those who imitate her in wearing the Scapular of Our Lady of Dolours, would also follow her example in her spirit of true devotion to the Queen of Martyrs.

Though centuries have passed away, the work of the Seven Holy Founders, or rather of Mary, Queen of Martyrs, has continually been done on a larger or smaller scale. Now, owing doubtless, to the sad times we are going through, Christian souls turn instinctively to Mary, the sorrowful Mother. Their pains are so like an echo to Mary's pains! in meditating her sorrow, they find such relief and strength! Houses of the order being established in England and in America are so many means to help the development of that so Christian devotion to the Mother of Christ in English speaking countries.

O sweet Virgin, made sad by our sins and former ingratitude to Jesus and to thee! To thee we turn, humbled and contrite, that thou mayest show thy mercy toward us, as thou didst upon the seven glorious saints called by thee to establish the order of thy servants. Yes, make us thy true servants; make us serve Jesus faithfully, increase the number of thy faithful ones and their fidelity, that even as thy pains merited for thee the queenly diadem, so our affections for thee may entitle us to be thy happy subjects forever. Amen.



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VOL. III.

ST. FRANCIS, WIS., NOVEMBER, 1896.

NO. 2.

A CARD.

We have decided to publish *The Stamp Collector* six times a year. In order to have regularity in our publication and in the work of the union, we will close the third volume with this number and begin the fourth volume with January, 1897. Those of our subscribers who have already paid their subscription for the third volume will not be at a loss by this operation, since they receive six copies instead of four during the ensuing year. The subscription price of the *Stamp Collector* will remain the same, i. e., 25c a year. We do not consider this an unfair arrangement, to accept two numbers for volume three, since each subscriber will receive six numbers for volume four and every ensuing volume.

THE EDITOR.

HEROIC VICTIM—FATHER
DAMIEN.

"For years he labored 'midst God's
leprous poor,
Their sole companion, father, friend.
He gave himself, and he could give no
more,
Though earth and time were his to
spend."

Almighty God, to Thee we offer praise,
For Thy dear martyr, who the lonely
isle

Of sad Molokai, made through exiled
days,

Bear fruits of love and virtue, whose
brave smile

Of faith triumphant caused sad lips to
sing,

That else had silent been; who came
to bring

Christ's faith. One spoke to him of
fame—"I'm dead

And my life hid with God." For years
he led

A life of loneliest exile, passing ken,
Known only now, since his grand soul
has fled.

Is a more beauteous story told to men?

He shut himself that ocean isle within:

He made himself a willing sacrifice

For "outcast lepers," sunk in darkest
sin.

A daily death he died, love's awful
price!

Ah! who could call such saintly travail
base?

He saw His Lord in each disfigured
face.

Christ's steps divine he followed, meek
of heart,

O humble priest how well was done
thy part!

He died triumphantly, his fluttering
breath

Tribute to Love. We feel the tear-
drops start,

He was a generous holocaust to death.

He needed not—his was a lowly soul,

The great theatre of the circled earth.

For action's sphere, an ocean isle, the
goal

Of his ambition was; and priceless
worth

He found in outcast lives. The sum of
life,

Its tragedy, its exile, anguish, strife,
He met within his prison isle. His
crown,

Like a star onward led. His cross laid
down

With his life only, at that blessed hour
When his white soul saw Christ, and

fair Renown

Ne'er came to whisper: "Deathless
fame's thy dower."

God called His saint, death's Angel
touched his lips,

And grief unmeasured filled that is-
land fane.

It seemed to his poor flock a dread
eclipse;

For his dear life had been like plash-
ing rain,

Which long delayed, on the parched
furrows falls,

And into life and beauty verdure calls.
Dead, but the paths are left wherein

his feet
Trod in the blessedness of service
sweet,

To teach this lesson, in God's suffer-
ing ones,

The Christ of Calvary we daily meet;
And Love's pure offering shall outlast

the suns.

Thy memory shall live, O faithful
priest,

Thou didst a hero live, a martyr die.
Courage, and faith, and love have

much increased,
Since men have known thy story, low

and high;
And hearts are deeply moved, and
Christians say:

"What he so grandly did, perhaps we
may."

The benediction of thy outstretched
hand

Falls as it were on us who love that
land,

Scene of thy glorious labors, faith di-
vine,

On those who at Molokai's altars
stand,

Who bravely take thy place, thine,
Damien, thine.

Heroic victim, thou didst bear the
light

To Christ's poor lepers, lost in sin's
dark night,

Thou hadst no thought of praise, no
dread of blame,
To seek and save the lost, thy Christ-
like aim.
O saintly martyr what celestial glory
Transcending all that worldly minds
call "fame,"
Falls now upon thy great life's fin-
ished story.

(The Damien Monthly.)

FROM THE LEPERS' ISLAND.

A Letter from Brother Dominic Lappe
to The Very Reverend Father
General.

Kalawao, 8th January, 1896.

Very Reverend Father,—I expect
Mgr. Ropert has told you all the incid-
ents of our voyage, when he wrote
the news of our save arrival at the
Sandwich Islands, and of the hearty
welcome the lepers gave us. No doubt
His Lordship has also mentioned the
immediate and complete cure of one
of the Sisters, who had been a great
sufferer during our long voyage, and
whose condition was indeed a cause of
great uneasiness when we arrived at
Honolulu. This special blessing was
obtained after we had made a novena
to Father Damien, just at the end, as
we concluded our devotions at his
grave; one more proof that the charity
of the Apostle of the lepers is not
without credit before God!

Now a few details about our new
post here. The plot of land set apart
for the leper settlement, looks very
much like a triangle, having the ocean
for two sides, and the base formed by
the steep volcanic cliffs, over 2,000 feet
in height. A path has been cut, up the
flank of this gigantic wall, and this
forms the only way of communication
with the main part of the island; but
to the lepers this approach is strictly
forbidden. Besides, the ascent is so
steep, that few of our people could find
strength to get to the top. At the base,
to the west, is Kalaupapa, and our
residence, Kalawao, is on the opposite
side. Kalaupapa, where Rev. Fr.
Wendelin is stationed, has the greater
population, and they have twice as
much cultivated ground than we on
our side. The landing stage is at

Kalaupapa; there, too, is Bishop Home,
the hospital for women and leper girls,
under the care of the good Franciscan
Sisters. Here, at Kalawao, we have
the church built by Fr. Damien, as well
as the modest grave wherein rest the
precious remains of that saintly
missionary.

In front of this church is the Bald-
win Home for men and leper boys, and
here we are engaged, under M. Joseph
Dutton, who has the general direction
of the whole establishment. He was
Father Damien's companion, and is
our chief here. We have charge of the
school work, that is the supervision,
whilst native lepers are teaching,
either in Hawaiian or in English. We
have also to see to the clothes, the
food, and all such work as required for
an establishment of this sort. We do
the general superintending during the
day, and watchman's duty at night.
We shall not be short of work; nor
will there be any lack of opportunities
for daily offering up to God many sac-
rifices of all kinds.

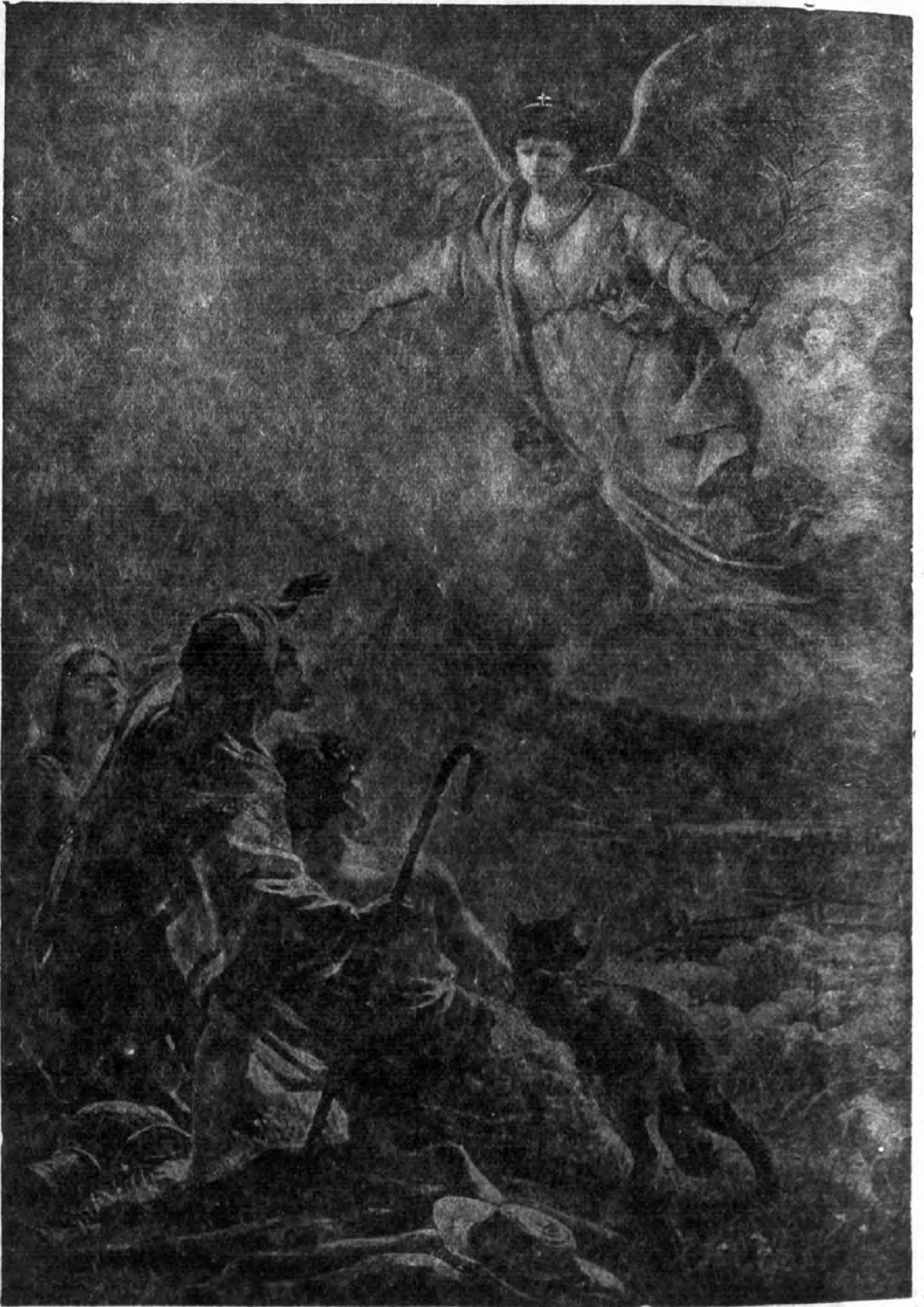
Under the same roof that shelters
us, have a pretty little chapel where
the Blessed Sacrament is kept night
and day. From the day of our arrival
we have at once commenced our duty
of adoration, as prescribed by the
Rules of our Order. This has been
continued daily; in fact, we have there,
regularly, under Rev. Fr. Pamphile's
direction, all the religious exercises of
the Community.

Dear Father Pamphile has already
preached in Kanaka! He conducts his
instructions for men as well as those
for boys and children, to the great sat-
isfaction of all concerned.

The dear leper children show a great
deal of affection for us, they are really
happy to see us. We are doing our
best for them; we join in their little
games and help them in everything we
can, and, where possible, we organize
a little feast for them. They are get-
ting on very nicely. One of the men, a
few hours before he died, asked to be
baptised. A great number who call
themselves protestants, have come to
ask Father Pamphile for instructions.

It is quite evident that God's bless-
ings are on these first efforts; and we,
no doubt, owe this to the prayers of
Our Blessed Lady and St. Joseph, to
those of the holy Founders and Mar-
tyrs of our dear Congregation, as well
as to Father Damien himself.

Br. Dominic Lappe,
Scol. of the Sacred Heart.



MALABAR MISSIONS.

Bishop Medlycott, of Malabar, India,
Tells of the Success of Missionaries.

Right Rev. A. E. Medlycott, Bishop of Tricomia and Vicar-Apostolic of Trichur, Malabar, India, arrived in San Francisco last month and was the guest of his Grace, Archbishop Rordan.

The Bishop will spend some time traveling through the States and in the spring will go to Europe and then back to his field of labor. Many years of arduous missionary labors have made inroads upon his health and it is in the hope of regaining this that he is traveling. In an interview published in the Monitor of that city the Bishop said: "The Catholic Church from a religious point of view occupies a very prominent, if not the most prominent, position in British India."

"As is the custom in all such cases the Catholic missions in India were governed by a Vicar Apostolic until they passed from a state of mission into a settled condition of Church government. The present Pope, Leo XIII., in 1887 established the hierarchy in India. At present that hierarchy consists of eight metropolitan and twenty-two suffragan Sees.

"The total Catholic population of India is about two millions. Throughout the country there are about eight hundred European missionaries in various dioceses assisted by about one thousand native priests. About one hundred thousand children are in attendance at two thousand schools. Nearly all of the dioceses have seminaries or preliminary ecclesiastical training schools.

"India has two Vicariates Apostolic and four Apostolic Prefectures, making in all, thirty-six centers of Church government. The Archbishop of Goa, the oldest See and the old center of Portuguese government in the East, from his rank of Primate, has been promoted Patriarch of the East and is the head of the Indian hierarchy."

In reply to a question the Bishop stated the attitude of the British government in India is far from hostile to the Catholic Church. It treats the

Church in matters educational on a footing of equality with other denominations. Catholic schools in consequence receive grants and aid from the government for education imparted and occasionally receive assistance in the building and furnishing of the same.

The Indian missions are confided to various religious orders of both sexes and schools are looked after by them where practicable. Many lay teachers are employed. The Vicariate Apostolic of Trichur was established in 1887. It was carved out of the present Archdiocese of Verapoly and contains a Catholic population of about 112,000, all natives. There are very few Europeans within the limits of the missions. The mission contains 83 parishes and over 24 chapels. Under his jurisdiction Bishop Medlycott has two young European missionaries and 120 native clergy. The total population in the area of the mission is between 700,000 and 800,000.

During the eight years the Bishop has been in charge he has opened over 200 elementary schools which are attended by over 12,000 children of both sexes. Some idea of the labor which the government of this large mission entails may be elicited from the fact that from 1888 to 1895 the Bishop has confirmed over 27,000 persons. The non-Catholic population of his mission consists chiefly of Hindoos.

"Were means and aid forthcoming," said the Bishop, "a great deal could be done to effect their conversion. With the very limited means at my disposal I have opened a catechumenate in which neophytes are received, fed, clothed and instructed before baptism. More could be done if I had the necessary means. Similar catechumenates could also be opened on a permanent basis in other favorable localities for the reception of neophytes. Converts so made do not lie under the danger as in most missions of lapsing again into paganism for want of Christian surroundings. Our neophytes after their instruction is completed are sent to different parishes and so become absorbed in the existing Christian population and thus protected from danger of relapse."

BISHOP MARTY.

Death of an Honored Veteran in the Indian Apostolate.

The Rt. Rev. Martin Marty, O. S. B., Bishop of St. Cloud, Minn., worthily closed a long apostolic career on Sept. 19, at his Episcopal residence. The Bishop has devoted a large part of his life to the evangelization of the American Indians, and was for years the leading spirit of the Catholic Bureau of Indian Missions.

Martin Marty was born in the loyal little Catholic canton of Schwyz, Switzerland, on Jan. 12th, 1834. After studying in a Jesuit school he entered the famous old Benedictine Abbey of Our Lady of Hermits at Einsiedeln, where he made his religious profession on May 30, 1855. Two years later he was ordained a priest, and for the next four years he was professor of rhetoric in the monastery college.

In 1860 he was sent to join a colony of monks from Einsiedeln who had settled in Indiana, in 1854. Bishop De St. Palais of Vincennes, Ind., hearing of the young priest's arrival, sent for him to come to that diocese, and he built many churches for the German and Swiss immigrants in Spencer county, and also built and presided over the theological seminary.

In 1865 his mission at St. Meinrad's became a priory, and in 1870 it was erected by Pope Pius IX. into an abbey, and Dom Marty was made its mitred Abbot.

At that time there were only five others of this dignity in the United States. On May 22, 1872, the cornerstone of a new monastery was laid.

Abbot Marty presided over St. Meinrad's for several years, perfecting the institutions under his care and extending the missions, erecting churches and fostering education. But he had always desired to preach the Gospel to the Indians, and finally went to Dakota with some fathers of his Order. The work there gave such promising hopes that he resigned his dignity of abbot to devote himself entirely to the missions.

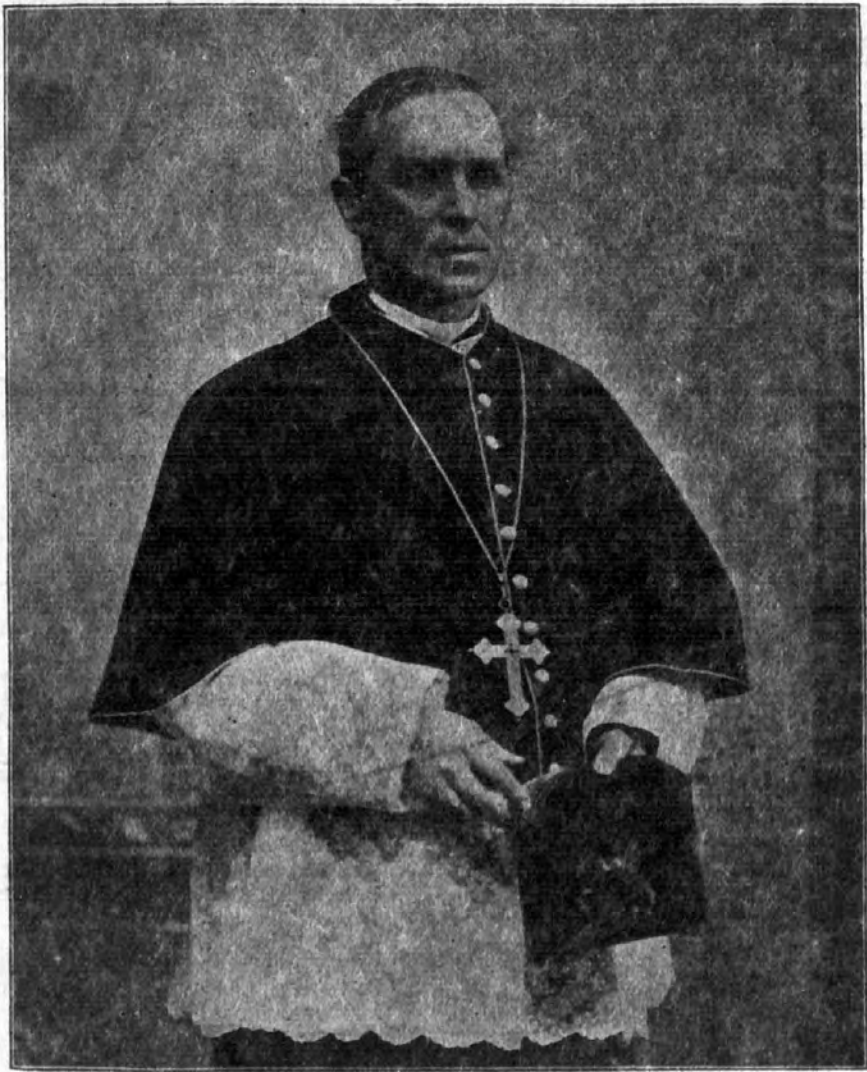
Dom Marty wrote a Sioux grammar and dictionary, by means of which he

taught several priests and twelve Sisters of Charity to speak the language that they might more effectually aid him in his missionary work. Father Marty soon attained great influence over the Indians. He was trusted by them so thoroughly that he went twice into the camp of Sitting Bull at a time when they had sworn death to every white man, and he did much towards protecting settlers. He acted thus under the authority of the United States government, which made several important treaties with the Indians through his instrumentality.

In 1879 the territory of Dakota was formed into a Vicariate-Apostolic and confided to the care of the zealous Benedictine, who was consecrated titular Bishop of Tiberias on Feb. 1, 1880. When Bishop Marty attended the Third Plenary Council of Baltimore, four years later, there were nearly ninety churches and fifty priests in his Vicariate, with seven Indian missions attended by his clergy, with the assistance of Benedictine, Ursuline and Presentation Nuns, Sisters of the Holy Cross, and Sisters of Charity.

When the dioceses of Sioux Falls and St. Cloud were created, in 1889, Bishop Marty was placed in charge of the former diocese, where he remained until 1894, when he was transferred to St. Cloud. When Bishop Marty began his missionary labors in the Dakotas and Western Minnesota the Catholic Church had practically no existence there. Now the diocese of St. Cloud contains 50 churches with resident priests, 30 missions with churches, 12 chapels, 39 secular priests, 33 priests of religious orders, one university, two seminaries, one college for boys, four academies for young ladies, one normal school, 46 parochial schools, one orphan asylum, three industrial and reform schools, two hospitals and a Catholic population of about 40,000. Bishop Marty founded the Indian schools in the Sioux Falls diocese which have been so successful in christianizing and civilizing the red men.

"The years of his episcopacy were marked by a christian fortitude, devotion and self-sacrifice wonderful." R. I. P.



+ Dr. Marty O. S. A.

DEATH OF FATHER DE RUYTER,
A NOTED WORKER AMONG
THE NEGROES.

One of the largest and most impressive funerals ever seen in Wilmington, says *The Catholic Review*, took place on Tuesday, September 2, when thousands of friends paid tribute to the memory of the Rev. J. A. De Ruyter, over whose remains the last sad rites were said at St. Peter's Pro-Cathedral. A Pontifical Requiem Mass was sung by the Bishop of Delaware. The funeral sermon was delivered by the Rev. J. R. Slattery, of Baltimore, the head of the Josephite Community, in the course of which he said:

John Anthony De Ruyter, whom we are burying to-day, was born four-and-forty years ago in Zutphen, on the Zuyder Zee, Holland. When a boy of twelve he was sent to the Jesuit College at Kaylenberg. While there the present Cardinal Vaughan, Archbishop of Westminster, at that time a simple priest, visited the place and preached to the students on the English missionary college which he had just founded.

In 1871, i. e., a year later, Dr. Vaughan came to the United States and took up the work among the colored people of Baltimore. During this American trip he preached in various colleges, exhorting the young men to devote themselves to the evangelization of the colored race. The upshot of both trips was that seven American boys, among whom were myself and seven Dutch boys, Father De Ruyter being one, went to the English mission College at London, there to prepare for the apostolate.

Father De Ruyter's connection with the colored work covers three-and-twenty years, but two less than a quarter of a century, during which the missionaries to the colored race known as the Fathers of St. Joseph's Society of the Sacred Heart have been laboring for them. These twenty-five years have been eventful, not only for these young missionaries, but also for the Catholic Church in her labor in behalf of the colored race. They have been, moreover, marked by the advance and progress of the colored people themselves.

At no time in her history has the Catholic Church been blind to the evils of slavery. From the day that St. Paul befriended Onesimus, down to the moment when Catholic Brazil, by a stroke of the pen freed her slaves, the Catholic Church has ever stood for liberty. Unhappily for the colored race in the United States the part in which they almost all live, viz., the South, is the least Catholic. In fact negro slavery came on the stage of this

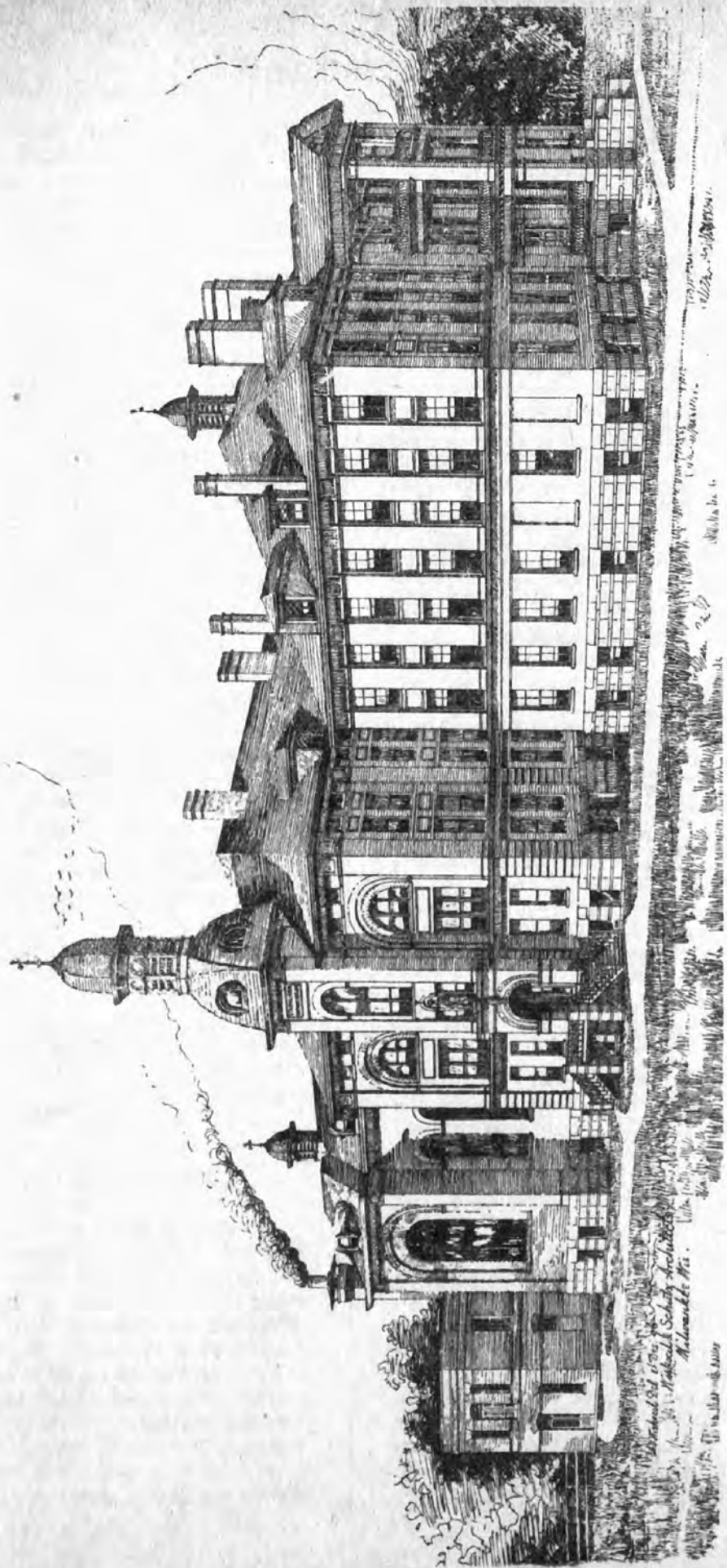
world when the Catholic Church had lost her prestige. African slavery and the Reformation appear together. Here in the United States, it is only since the late war, that the Church has been able to anything much for the colored race.

When in 1873 John De Ruyter determined to cast in his lot with the colored missions the outlook for them was dim and shadowy. But to-day all over the South are evidences in churches, schools, and institutions, in priests and sisters, of how the work is growing. But the priests of the colored missions have witnessed during the past twenty-five years the greatest surprises in the colored race themselves.

In 1870—twenty-six years ago—the last of the three constitutional amendments affecting that race became a law. The colored people were then at the bottom of the ladder. Their development was a serious question. Would there be progress or decline? Would they advance or go back? Would they increase or die out? That they have made progress, and are now advancing with sure but slow steps in the path of civilization, their worst enemies cannot deny.

Their position in the State to-day is altogether better than it was a quarter of a century ago. On the whole they have won the respect of the country. A peaceable, affectionate race, with a very unusual tenacity, they will surely improve; especially as the Catholic Church increases among them. In connection with this progress of the colored race, Father De Ruyter's work here has proved one great point very essential to the betterment of that people. It is that an honest man's efforts to help the colored race win the approval of the community. Every one in this city without distinction of creed, sympathizes with Father De Ruyter's work and many very generously helped it along. The Catholics of Wilmington organized a Society called St. Joseph's League to aid in its support. And countless times has Father De Ruyter assured me that he was overwhelmed with gratitude at the kindness shown him and his work by the ladies and gentlemen of this city, who are not Catholics. In fact, this was a constant theme of his. And his experience here demonstrates that a deserving work on behalf of the colored race will win the approval and obtain the support of their white brethren.

My own experience is that the whites of the land wish well to our colored people, and if the latter would only follow Fred Douglas' advice they would do better. The great negro orator used constantly to say: "Leave politics alone and buy land."



Architectural Engraving
of the
Milwaukee Hotel
Milwaukee Wis.
1854

1854

1854

1854

1854

1854

1854

1854

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Quarterly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

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ST. FRANCIS, WIS., NOVEMBER, 1896.

EDITORIAL.

Read carefully what we have to say on the first page.

We want bright and active boys and girls to take subscriptions to the Stamp Collector. The work is light and easy, and gives to everyone the consolation of doing good, of helping the poor, and of pleasing the Sacred Heart.

We have just received a letter from a little boy twelve years of age, who, instead of thinking only of himself, and spending everything upon his own amusements, is hard to raise money for the poor missions. Surely this little lad's efforts to alleviate the spiritual sufferings of his fellow creatures are deserving of a hearty approval.

Dear boys and girls, do you intend to do something good during Christmas vacation? Procure subscribers to the Stamp Collector and you will make many a soul happy and draw down upon you heavenly Christmas blessings.

Christmas is coming! We feel its approach. Joyful indications are all around. The people everywhere seem glad. The song of angels is re-echoed from Bethlehem's heights and in every heart is repeated the good tidings of great joy. The Divine Infant will soon abide with all those whose hearts will give Him entrance. He brings with himself gifts incomparable. They are joy, peace, hope and immortality. He promises also to supply all our needs. Let us therefore be grateful to Jesus, by helping those who are still ignorant of the Christmas joy and happiness.

Ursuline Convent, St. Peter's Mission, St. Peter, Montana, Sept. 23, 1896.—Rev. Father: Necessity compels me to appeal in behalf of my 70 nuns and many Indian girls. Government has suddenly cut off our contract altogether and I find myself destitute. Though they have broken up their school and sent away the Indian boys, they strongly urge upon me the duty of keeping the Indian girls. I need not tell you why, Rev. Father, but do most earnestly recommend them to your unfailing charity. In very great respect.

THE MOTHER SUPERIOR.

MISSION NOTES.

The Hermits of St. Augustine have returned to France after an exile of one hundred years and have established their first convent in Nantes.

The third centenary of the death of Blessed Peter Canisus, of the Society of Jesus, will be celebrated in the near future by the Catholics of Switzerland.

Prince Maximilian of Saxony, who has been in Rome for some time, has gone from there to London where he will be engaged in parish work.

The Vicar Apostolic of Madagascar, Mgr. Cazet, has reported to the Holy See the destruction of one hundred and fifty Catholic posts in the island by the rebels.

The Catholics of the Syro-Malabar rite of India have been given a native hierarchy. Three Vicariates-Apostolic have been erected and incumbents appointed.

At a recent general chapter held under the presidency of the Abbot general, Rev. Dom Sebastian, the Trappist monks decided to found a monastery of their order in Madagascar.

The Salesian Fathers—the spiritual children of the Thaumaturgus of Turin, Don Bosco—have recently established several colleges and missions in Bolivia and Mexico.

During a recent anti-Christian outbreak in Shantung, China, thirty Catholic stations are said to have been destroyed. Reports as to the number of lives lost have not yet been received. Four thousand soldiers were dispatched against the rioters.

Sister Theresa, a Benedictine nun, died recently in Peru, South America, whither she was sent nine years ago from St. Walburga's Convent, Elizabethtown, N. J., to assist in the missionary labors carried on by the Benedictine nuns in Peru.

The Bishop of Havana, in co-operation with the press and various local institutions, is arranging to open under the direction of the Sisters of Charity, lunch counters to relieve the starving poor in the streets of the city.

Mgr. Bottemanns, Bishop of Harlem, Holland, celebrated August 15, the fiftieth anniversary of his ordination. The general celebration of the event was postponed to the end of the month when a fete commemorated the event in an appropriate manner.

The canonization of three holy priests, two of them martyrs and one America's first Bishop, is being urged by the French-Canadian Catholics of Canada. They are Monsignor Laval, Bishop of Quebec, and the Jesuit Indian missionaries, Fathers Breboeuf and Lallemand.

Right Rev. Monsignor Benjamin Christiaens, O. S. F., Vicar Apostolic

of Southern Hu-pe, China, has been made an officer of the order of Leopold by the King of Belgium. Mgr. Christiaens' vicariate is in the heart of China and contains 40,000 Catholics with fifteen priests, seven of whom are natives.

A new religious order, that of St. Michael, has established its first house in America in Hoboken, N. J., under the guidance of Brother Wendelin Joseph Meyer. The order which is an educational one, was founded in Germany in 1876 and the Motherhouse is in Holland. It consists of brothers and priests and already has missions in all parts of the world.

A band of priests under the direction of Rev. Charles Warren Currier, the well known Catholic writer, has been formed in the Baltimore archdiocese, for the purpose of giving missions to Protestants. The project has the hearty approbation of Cardinal Gibbons.

Two distinguished converts were confirmed recently at Colchester, England, by Cardinal Vaughan. They are Messrs. Dudley Baxter and Stafford S. Baxter, two brothers, direct descendants of the seventeenth century Nonconformist preacher, Richard Baxter, author of "Saints Rest" and a number of other works.

Most Rev. Archbishop Murphy of Hobart, Tasmania, will celebrate in October the golden jubilee of his ordination. Cardinal Moran and several other Australian prelates will be present on the occasion. A fund of £2,500 to be used to complete St. Mary's Cathedral will be the gift of the Catholics of the diocese.

A Russian dignitary, Mgr. Symon, titular Archbishop of Zenopolis, is at present in Rome. He has had an audience with the Holy Father and is quite a prominent figure among Roman visitors.

A unique and handsome gift has been made to the Czar by the French clergy. It is an ivory crucifix three feet long, originally the property of the ill-fated Queen Marie Antoinette.

At a meeting of Greek Catholic priests in communion with Rome, held recently in Oilphant, Pa., an as-

sociation was formed for the amelioration of the condition of Greek Catholics in the United States. The title is the "Greek Society of Greek Catholic Priests" and St. Andrew, the Apostle, is its patron.

The lamentable need of priests in Brazil is to be filled in a small part by the foundation, in the diocese of San Paolo, of a house of Norbertine Canons from Antwerp, Belgium. Very Rev. Vincent Van Tongel, late Superior of the Abbey of Averbode, near Diest, and editor of the Flemish and French Messenger of Our Lady of the Sacred Heart, is the Superior of the new colony.

There are 250,000 colored Catholics in the United States. If more consecrated men were forthcoming to preach the true faith to the members of this receptive and warm-hearted race the faithful among them would soon be counted by millions instead of by thousands.

Piedmontese Catholics will celebrate in 1898 three notable anniversaries: The fifteenth centenary of the establishment of the hierarchy in Piedmont, the fourth centenary of the rebuilding of the cathedral at Turin and the third centenary of the public veneration in that city of the Holy Winding Sheet of Our Lord, a most precious relic of the Passion.

The Santa Barbara (Cal.) mission is to be again the seat of a college for the priesthood, Collegium Seraphicum and also a novitiate for the California youth, both being intended for candidates for the Franciscan order. One of the happiest memories connected with the Old Mission Church was the ordination of Right Rev. Bishop Mora. Very Rev. J. J. O'Keefe of the San Luis Rey mission, was also ordained there.

A new seminary is being established at Colombo, Ceylon, and the Holy Father to testify his approval of the project has donated the sum of 1,000 francs. Cardinal Vannutelli gave the same sum and Cardinal Ledochowski also contributed liberally.

A site, three acres in extent, has been purchased at Oxford by the Duke of Norfolk, for the purpose of

erecting a Catholic college. This is, however, to be entirely distinct from the Jesuit College soon to be founded at St. Giles, Oxford.

The Indians of Kenim Lake, British Columbia, says the Missionary Record, O. M. I., have set aside 200 marten skins to pay for their new church. At Halowt, the lower Shushwap Camp, the Indians have agreed to sell in Kamloops, for the benefit of their church, 200 cords of firewood. At the Upper Shushwap Camp, the young chief, Francois Shilpahan, has employed his men in cutting down timber for the saw mills, in order to meet the expense of building their new church, which is 60 by 24.

Princess Helene of Montenegro, the fiancee of the Crown Prince of Italy, made her submission to the church last week. The Princess and the Prince of Naples, with the royal family of Montenegro, arrived at Bari in the royal yacht Savoia on the 21st, and were driven immediately to the Church of St. Nicholas, where the Princess made her profession of faith and heard Mass.

The massacre of Christians in the Turkish Empire is no longer confined to the wilds of Armenia, but is taking place in the Grecian islands, and even in Constantinople under the very eye of the Sultan. It is the indifference of the Christian powers which has emboldened the Turkish Mohammedans to go on from one outrage to another, and it is upon England and Russia that the moral responsibility chiefly rests. It would appear that real manhood is a virtue which only thrives under the influence of the most unadulterated Catholicity. The less Catholic a people is, the more contemptible cowardice it shows if it is weak and the more unscrupulous and calculating selfishness if it is strong.

Li Hung Chang is said to have confirmed the report during his recent visit to New York, that he is the richest man in the world, estimating his wealth at \$500,000,000. The bulk of his fortune is invested in extensive rice fields.

FROM A LETTER OF MGR. JOSEPH MARTIN, VICAR APOSTOLIC, MARQUESAS ISLANDS.

Our Rev. Fr. Orens won't be able to hold out much longer—he has very nearly lost his sight. Has he not a just right, at the age of 83, of which he spent 52 in hard work all over our missions, to expect some rest, and if I do lose him, it will very much increase my difficulties, as it is by no means an easy task to be alone for the work at Atuona, together with the charge of four other valleys, situated at a great distance from each other. Besides I have the Schools to see to, although six zealous Sisters are managing them. I am also obliged to travel about, to visit the other missionary centres. Do help me with your earnest prayers, and prepare a solid and apostolic man to come to my assistance, a missionary with a first-rate digestion who can live on popoi, and who can do a good deal of traveling by water, without suffering from seasickness; one who can smile at all sorts of weather, and take it as God sends it; one who can carry all kind of crosses, big ones and small ones; as St. Francis de Sales said.

If man's life is everywhere strewed with difficulties a missionary must not expect to find in the Marquesas Islands, all roses and no thorns. Just listen, here is an instance.—A fortnight ago, I left in a boat to go and baptise the people in one of the valleys of Fatuiva Island, evangelized by the Rev. Fr. Olivier (a splendid mountaineer from Puy, a man of iron). Six men were tugging at the oars, and a seventh at the helm. So far, all right. But the wind got up, and the Sun came perpendicularly on our heads; two powerful factors in the producing of sea-sickness. My fellows had been rowing pluckily since 8 o'clock in the morning. Well, here we are, 8 o'clock in the evening, and no Fatuiva to be seen yet. We make for the Mohotani rock, an uninhabited place; but it was inhabited that night. We had moonlight and our sleeping accomodation was about as soft as that of St. Mary Magdalen at Sainte Baume. At day-

break we set out again in the direction of Fatuiva. After an hour of weary toil, the wind continuing against us, and my men being completely exhausted, we turned the boat. In the evening we arrived at Atuona, from where we had started! Such things happen frequently in a missionary's daily life. Another day you jump on your mule, to climb the mountains, you turn round and round ever so many hills; you may have been on the road three or four hours, or more, to arrive at a valley where you intend giving your Catechism and celebrate Holy Mass. At last your patient mount brings you to the end of your journey, and to find nobody at home! They have gone out fishing, or perhaps are away in another valley gathering cocoa-nuts or bread fruit. Never mind, my good fellow; you sit down, eat your dear popoi, and rest assured, Almighty God is pleased with you all the same.

Rog. Joseph Martin,
Vicar Apostolic.

NOTES OF INTEREST.

The famine in Northern India, which now appears to be inevitable, causes the greatest anxiety in London. Prices in the affected districts have risen considerably. The Indian government is already sketching out vast schemes for railroad, canal and other relief work.

According to the latest returns of the Indian office there are 248,253 Indians in the United States, exclusive of Alaska. Of these 133,417 are those living on reservations, 28,632 of whom support themselves. The total of self-supporting Indians is 212,900.

The Chinese seem to be more careful about money matters than we are in this country, says an exchange. It is said that there has not been a bank failure in China for 900 years. During the reign of the Emperor Flung an edict was issued that upon the failure of a bank the heads of the president, cashier, and directors should be struck off and piled up in a corner with the assets. The edict has never been repealed, and Chinese bank stock has continued to be above par and above reproach.

A DURABLE MONUMENT.

Immediately after Father Damien's death the whole English press, without distinction of creed, proclaimed the sublime sacrifice of this Catholic priest; indeed the whole world re-echoed with his name. But England showed herself again the foremost among Christian nations, for on the 17th of June, 1889, hardly a month after the news had reached Europe, a large and influential public meeting was held at Marlborough House.

H. R. H., the Prince of Wales, in his memorable address, gave to the world the key-note of that cry of "Sursum Corda," which sprang from the innermost of all that is truly noble in our being.

Three things were at once decided upon: firstly, to erect a monument on Fr. Damien's grave at Molokai; secondly, to add to the London hospitals a particular medical service, which should bear the name of Father Damien; thirdly, to organize a special scientific commission to be sent to India for the purpose of studying the terrible malady, and to investigate means for combating the plague.

In Belgium, too, many plans were brought forward to perpetuate Father Damien's memory by some suitable monument. But an old colleague and admirer, who knew the hero well, had understood the great wish of the Apostle's heart. Leaving other people to take care of the statues, he commenced seriously, though quietly, to answer Father Damien's great appeal: "Induce others to come and join us in the work, but train them for a missionary life."

Regardless of opposition and difficulties, for in a great work we always find some one with a great will, he started immediately; and, what appeared to the outside world more foolish than the rest, he did so without visible means, in poverty and altogether after a somewhat primitive style. He drove his simplicity so far as to seek, for a spot to begin his work, amidst the humblest country neighborhood, next door to Father Damien's own native village. Of course, they

laughed at him!—people too often mistake a simple man for a simpleton. (One of the scoffers of five years ago has so far changed his mind that he is now a generous subscriber).

So began in 1891, the Apostolic School at Aerschot; it is now the Damien Institute, the Central House of Father Damien's work. May God's blessing help Hadzor to become one day its worthy English Annex.

Aerschot has now between 80 and 90 boys, from 12 to 18 years of age. Several of the first students are already members of the Congregation of the Sacred Hearts; and the veteran Missionaries of Oceania are eagerly looking forward to the arrival of these young and vigorous laborers, so much needed to strengthen the ranks.

SOME DONT'S.

Don't mail any letter unless your address, with a request to return, is upon the face of the envelope, so that in case of non-delivery, it will be returned directly to you.

Don't trust to the fact that you are an "old resident," "well known citizen," but have your letter addressed in full.

Don't fail to place the stamp in the upper right-hand corner.

Don't fail to notify your postmaster of any change in your address.

Don't write on the envelope, "In haste," "Care of Postmaster," etc.; it does no good and tends to confusion in the rapid handling of mail matter.

Bear in mind that it is unlawful to enclose matter of a higher class in one that is lower; that is, merchandise in newspapers.

Give your correspondents your full address, so that a new postman cannot fail to find you. If possible print your address at the head of your letter page.

Don't mail any letter until you are sure that it is completely and properly addressed.

Don't place the address so that there will be no room for the postmark.

Don't mail any letter until you are sure that it is properly stamped.

Be certain that your manner of writing the name of an office or state may not cause it to be mistaken for one similar in appearance. It is often better to write the name of the state in full.

Don't fail to give the street and house number of the person for whom mail matter is intended in addressing it to a city or large town.

In the hurry of business, do not write the name of the state you intend and forget your own. This is a very common error.

Don't mail parcels to foreign countries without special inquiry concerning the regulations governing foreign addressed mail matter.

Don't attempt to send merchandise to foreign countries, other than Canada and Mexico, in execution of an order or as a gift, unless the postage is prepaid at five cents per half ounce.

Don't attempt to send merchandise to foreign countries by "Parcels Post," unless your postmaster be consulted concerning the country addressed and the manner of mailing matter thereto.

Don't fail to put the address of the sender on each parcel before mailing. This to facilitate a return to the sender in the event of non-delivery.

The postoffice department does not buy or deal in canceled stamps, or those that have been used.

No specimen stamps, either domestic or foreign, are sold or given away by the department.

Postage stamps are neither redeemable from purchasers nor exchangeable for those of other denominations or any other stamped paper.

Postal cards are not redeemable. This rule applies to those spoiled in printing or useless on account of printing no longer available to the owner, as well as all others.

If you intend to be away from home for any length of time, inform your postmaster what disposition shall be made of your mail.

Don't delay the delivery of any mail matter that you may take out for another.

Don't mail a parcel without previously weighing it to ascertain proper amount of postage.

Stamps cut, or otherwise severed from embossed stamped envelopes, letter sheets, newspaper wrappers, or from postal cards are not redeemable or good for postage.

Don't fail to sign your letters in full, so that if they reach the Dead Letter Office they may be promptly returned.

Don't wrap a parcel in such manner that the wrapper may become separated from the contents.

Don't seal or wrap parcels in such manner that their contents may not be easily examined.

MISSING MAIL.

How to Apply for It at the Dead Letter Office.

Give address, name of sender, date and place of mailing—the date approximately, if not exactly.

Be sure to state the nature of the enclosure, as letters without enclosures are not recorded and cannot be traced.

It is not necessary to state the nature of the written matter, as no account is taken of that.

If a letter is known to have been sent to the Dead Letter Office, state when and from where. Postmasters should give the exact date of the return.

It is a waste of time to write that "A letter has been sent to Dead Letter Office for Mary Brown—please return," etc. The particulars above referred to are indispensable.

The Dead Letter Office does not file addresses for the purpose of forwarding mail matter.

If a letter has been advertised, apply first at the local post office. Many applications would thus be successful which are addressed in vain to the Dead Letter Office.

The Indian wars under the government of the United States are stated to have numbered more than forty, and to have cost the lives of about 19,000 white men, women and children, including about 5,000 killed in individual encounters, of which history takes no note, and of 30,000 Indians, including 8,500 killed in personal encounters.

ESKIMO SCHOOLS.

Up in Alaska there is a school where the young Eskimos are taught how to care for and raise the reindeer. Their teachers are Laplanders. Each herd of reindeer has a Laplander with a dog in charge. The dog is somewhat like our collies. These Lapland dogs have no tails. The reindeer furnishes milk and cheese to the Eskimos, and its skin provides them with clothing and shoes. The reindeer earn money for the Eskimos by becoming beasts of burden, and transporting goods from one place to another. The reindeer was introduced into Alaska by the United States government in order to help the people to better modes of living. In Central and Arctic Alaska there are mines, and the question of the transportation of the output of these mines from one point to another, and of supplies, is a very important one. Last winter was a very severe winter, and in these mining camps so many dogs died that the most ordinary dogs costs \$200. Dogs are the only animals that the Eskimos have for carrying. A reindeer has the hauling power of six dogs; he needs no provisions; he lives on the dry moss and grass of the country through which he is traveling. With the dog teams, one team is required to transport the goods—the pack team it is called—and a second team must transport the food for the dogs; so that the cost of the care of the dog is very much greater than the cost of the care of the reindeer. The government is making an effort this summer to get a herd of reindeer to each of the mining camps. It is said that in Alaska there is pasturage for 9,000,000 of reindeer. From Lapland and the northern part of Norway last year there were shipped into Europe thousands of reindeer hams and tongues, and in Norway there are canning factories which put up reindeer meat as beef is canned in this country. In the schools in Alaska the native pupils are taught how to use the resources of their own country, and are also taught to read and write, and they are taught arithmetic; the teachers say that they are really intelligent when one remembers

how little opportunity for education has ever been given to the natives of Alaska.

A QUEER INDIAN FESTIVAL.

This year, when such a fierce and successful war has been made on our Indian contract schools, I think your readers may welcome a short description of the beautiful Corpus Christi celebration at Keshena, Wisconsin, in the Menominee reservation. The place is far away from busy cities, near the romantic Wolf River, about eight miles from Shawano. It is as if the Almighty had fixed the line of the procession especially for that purpose, for there is a beautiful ridge about eight hundred feet from the river running along for half a mile.

The Rt. Rev. Bishop of Green Bay, who always makes it a point to be present on that day, is received by the Indian cornet band, and one hundred riders on Indian ponies form his escort. His line of march is planted with evergreen trees eight feet apart, and the three handsome chapels are adorned with all that nature and Indian art can furnish. Sightseers from all parts of the country are present, and almost all of the Indians of the large reservation come to Keshena on that day, many of them arriving two or three days beforehand to work at the chapels and make other preparations. Banners and flags of many different countries are flying from the churches and schools and houses, and even from the very treetops.

One of the brothers keeps the canon roaring from early morning until noon, and the boys of the band enliven the air with their good and highly appreciated music. At 9 o'clock Solemn High Mass is celebrated, and after Mass the grand procession, numbering this year more than eight hundred, begins to move, with the flag of the United States ahead, followed by the cross, then the school children and the members of the choirs, and then the Rt. Rev. Bishop, under a canopy carried by the old grandfathers of the reservation in turns. After the Bishop come the total abstinence societies and the

faithful of the various churches of Shawano county, representing almost all the languages to be found in the extraordinary polyglot diocese of Green Bay.

At the first chapel a halt is made and the Benediction of the Blessed Sacrament is given, the Indian choir chanting the "O Salutaris and Tantum Ergo." The procession was more beautiful this year, more fervent the prayers, more devout the participants, more respectful than ever the crowd of lookerson. After the procession was over all partook of something they had brought with them, for there are no hotels to accommodate visitors. At 3 o'clock His Lordship administered confirmation to about fifty Indians, adults and children.

God grant that the Catholics of America may not forget the poor Indians, and that in giving to them they may always be mindful of the blessings God has promised to those who honor father and mother; for they were the original owners of the land, and never should the hand of mercy be stayed when it is appealed to in their behalf. They may have their faults, but the whites have great blame for that. Nowhere in the State of Wisconsin can man cast his eye upon a more solemn and sublime spectacle than that of the Corpus Christi at Keshena. God bless and protect the Indian!

A RIVER OF INK.

In a certain place in North Africa there is a river of real ink. I sat down by it, on one occasion and wrote a letter, dipping my pen in it just as I should in an inkstand—any other inkstand, I might say. Well, you see, this river is formed of two streams, one of them flows through a mineral region, and the other through a region abounding in tannin; they unite about half a mile from where I was, and for that distance are nearly as dark as ordinary ink. When the fluid dries in the air, it becomes a deep black. I bottled some and brought it home with me, and have written several letters with it. Some of the natives use it for dyeing their flesh and clothing; a few, as a hair dye.

A CURIOUS BAROMETER.

In Finland there is found a green stone. It foretells the weather, and its power to do so is all owing to its singular formation. In clear weather it is white and speckled; as rainy weather comes on, it turns black. It proves to be composed of clay, nitre and salt. The salt absorbs the moisture and turns the stone dark; the salt then dries, as the weather clears off, and this leaves the surface full of white spots. For a good while we were unable to account for the changes that took place on the face of this singular stone, but as soon as its composition was found out it was very easy to understand its behavior. It afforded us great amusement for several days, and was, at times, useful also. It is found in many places, though we found it only in one. So an old traveller tells me, and I tell it to you.

ORIGIN OF ENVELOPES.

Geyer's Stationer says that the invention of envelopes is within the memory of middle-aged persons, and was the result of a Brighton (Eng.) stationer's endeavor to make his store look attractive. He took a fancy for ornamenting his store windows with high piles of paper, graduated from the largest to the smallest size in use. To bring his pyramid to a point he cut cardboard into very minute squares. Ladies took these cards to be small-sized notepaper, and voted it "perfectly lovely." So great was the demand that the stationer found it desirable to cut paper the size so much admired. But there was one difficulty. The little notes were so small that when folded there was no space for address; so after some thought the idea of an envelope pierced the stationer's brain. He had them cut by a metal plate, and soon, so great was the demand, he commissioned a dozen houses to manufacture them for him. From such small beginnings came this important branch of the stationery business.—The Paper Digest.

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Are you awfully tired with play, little
girl?

Weary, discouraged and sick?
I'll tell you the loveliest game in the
world:

Do something for somebody, quick!
Do something for somebody, quick!

Though it rains like the rain of the
flood, little man,

And the clouds are forbidding and
thick,

You can make the sun shine in your
soul, little man,

Do something for somebody, quick!
Do something for somebody, quick!

Though the skies are like brass over-
head, little girl,

And the walk like a well-heated
brick;

And are earthly affairs in a terrible
whirl?

Do something for somebody, quick!
Do something for somebody, quick!

THE ORPHAN'S MOTHER.

A long, long time ago there lived in Italy a little boy who had lost his father and mother. When his mother lay dying, she took him in her arms and said, "My dear little son, God calls me and I must leave you; but when our dear Lord takes a mother away from her child, His own mother Mary takes her place and watches over it." Then she looked up to heaven and prayed: "Holy Virgin, from this moment may my son be your son, and

dearest child Jesus, may this child be your brother. Many times, when I am gone, dear child, you will have need of consolation and help. Remember that as other children who have mothers run to them, you must run to the Holy Virgin and the child Jesus. Go and kneel on the steps of the altar where I carried you when you were a baby and consecrated you to Mary, and where I have so often knelt to pray for you. Join your little hands and pray with all your heart to Him, who has said, "Suffer little children to come unto me," and then I, too, will pray for you in heaven, where I trust God's mercy may receive me." Saying these words and embracing her son with many tears, the mother died.

Her face remained so beautiful after death that she seemed to sleep. The poor child, who did not know what death was, kissed the hand of his mother again and again. "My mother," said he, "speak, I am listening. Speak to your child of the Holy Virgin and of the child Jesus. Mother, do you not hear me; you used to hear the slightest movement that I made in my little bed? Why are your eyes shut? Why do you not smile?"

As the dead mother made no movement, the poor child understood that she slept that sleep of which she had sometimes spoken to him—that last and deep sleep from which no one wakes.

The child wept much. The next day he begged to be allowed to see his mother once more. God had permitted that the expression of heavenly beauty which the last prayer of the pious mother had left on her face should still remain, and her child thought the room she lay in was full of the scent of violet and jessamine; and when he asked where it came from, no one could tell him. He became thoughtful, and kneeling down, he prayed. He noticed also at the funeral that, when the coffin passed under the Hawthorne trees, the branches



seemed to move to and fro, shaking out their blossoms upon the black cloth like perfumed snow, and two doves followed the procession, touching the coffin from time to time with their wings.

Then the poor and helpless came weeping from all parts of the town, and the sick this good lady had nursed, and the little children she had taught, and they all cried, "We, too, have lost a mother." And the child, seeing all this, said to them as he emptied his purse amongst them: "Since my mother was also your mother, share with me the goods she has left me; I give them to you in the name of the Holy Virgin and the Child Jesus."

The next day the child was placed, as his mother had wished, in a convent of the Order of St. Benedict, where she used to pray, and where the Father Abbot, who had been her confessor, had a great love for the little orphan.

"My father," said the child to him, "my mother told me, when dying, to have a great devotion to the Holy Virgin and the Infant Jesus; and I beg you, therefore, to allow me to visit the chapel every day during the recreation after dinner."

"Very well, my son," answered the Abbot. "I am quite willing; and if ever you want anything or are unhappy, do not fear to come to me, for though I have much to do, I shall always find time for you."

Day after day, without ever falling, the little boy, on leaving the refectory, went to the chapel. He wept when he first entered, but he went out consoled. Kneeling on the steps and joining his hands, he said: "Holy Virgin Mary, I had two mothers; now I have but you. Take pity on me, and help me to conduct myself as one of your children should. Dear Child Jesus, my mother said that you would be my brother. I am very weak, very imperfect, very ignorant, very destitute, for I have no mother any longer; but you, O Child Jesus, are the most perfect of children; you are wisdom, goodness, light; teach me to know your holy will and to do it."

The child from the first day wept no

more. He spoke always of his mother, but with sweetness and confidence. Some monks remarked that when he went from the church after his accustomed prayer, he had, as it were, the reflection of a shining light upon his face. "One would say," said a young novice, "that an infant Moses had descended from Sinai."

He astonished all the convent by the wisdom of his words and of his conduct. Orphan that he was, he surpassed in prudence and piety those who could consult their parents. The reverend Father Abbot shared in the general astonishment. Sometimes he praised the child for his wisdom and piety, but casting down his eyes, he would reply modestly: "My father, I am only a poor child, very ignorant and feeble; but my mother told me that the Holy Virgin is the mother of orphans and the infant Jesus is their brother."

The reverend father, without attaching any particular importance to these words, admired the fervor of the child, and only said: "On this little fair head there rests the seal of predestination."

One day the usual prayer of the little boy before the altar, where the Holy Virgin and the Child Jesus were seated, was much longer than usual. The Father Abbot, becoming somewhat uneasy, entered the chapel. Wonder of wonders! The Virgin and the Child Jesus were no longer upon the altar. Looking down upon the steps, the Abbot saw the Child Jesus instructing the other child, who was asking him questions, while the Holy Virgin, as a mother full of solicitude, seemed to watch over them.

The Abbot bent his head before this vision, and prostrating himself upon the marble floor, he remained in profound meditation and prayer.

He still prayed when he felt a little hand resting upon his arm. He opened his eyes. The vision had disappeared. The Holy Virgin and the Child Jesus were upon the altar. The little orphan stood before him, and, in a sweet voice, told him that the clock of the monastery had struck the hour for the end of the recreation.

"God has done you a great favor, my child," said the priest.

"A great favor, truly," replied the child; "but my mother told me often that the Holy Virgin is the mother of those who have no mother, and the Child Jesus is their brother."

Every day until the first communion of the boy, the prodigy was renewed. On the eve of this great day, the Child Jesus informed him that on the morrow He should descend into his soul, never more to leave him, and that he must now listen to that interior voice which rises from the depths of the conscience when all is silent within us; that voice which inflames our hearts as the voice of the Lord made the hearts of the disciples to burn within them as they journeyed on their way to Emmaus; and those children who have made their first communion have ever after, if they like to listen, a friend in their hearts, who will tell them all they need to know.

A BOY MARTYR.

It was in the winter of 1867 that some Russian soldiers met a little shepherd boy, busy gathering sticks in the woods. They surrounded him and asked him what religion he was of. "I am a Catholic," answered the boy without the least sign of fear; whereupon the soldiers insisted upon his making the sign of the Cross in the Russian way, in which the right shoulder is touched before the left, while Catholics touch the left shoulder first, and this way of making the Cross is one of the visible signs which distinguish Catholics from Greek schismatics. The little shepherd refused most decidedly to do as the soldiers told him, and crossed himself in the Catholic way.

The commanding officer enraged at this, threatened to have the boy shot if he persisted in his refusal, but the terrible threat did not have the desired effect upon the child. Finding he would not obey, they tied the poor child to a tree and the soldiers got ready to fire.

Pale, but filled with supernatural courage, the young hero looked calmly at his tormentors and offered up a short prayer.

The officer now told the soldiers to discontinue their threats, and approaching the boy, he said with a sneer, "You dog! you are not worth our powder and shot," and ordering the boy to be untied, he continued, "we will hang you, unless you obey the Emperor and the Russian Church."

The wild soldiers now dragged the boy to an ash tree and put a rope round his neck, and again and again they ordered him to make the sign of the Cross in the Russian way.

The young martyr did not utter a word, only shaking his head to show he did not intend to obey; upon which a soldier climbed up the tree, fastened a rope to a bough, while two others raised the boy waiting for the orders to let him drop.

But now the officer bethought himself of something else and shouted: "The little imp is not worth the cost of a rope! it will be better to drown him."

Again the boy was untied and dragged to the nearest pond covered with ice, and the officer, who determined to prolong the death agony of the child, ordered his men to make a hole in the ice and let him into the water up to his neck.

When this was done, the officer, leaving the soldiers on the bank, went up to the boy, whose head just appeared above the water, and cried: "You little simpleton! will you now make the sign of the Cross, as commanded by the Emperor?"

The boy made no answer, only raising his eyes to heaven, with one supreme effort he crossed himself in the Catholic way.

The officer with an oath bent forward, when the ice suddenly cracked; it had been weakened by the hole made in it and could no longer bear his weight, but broke into a thousand pieces before the eyes of the horrified soldiers. The youthful martyr and his persecutor both found a watery grave.

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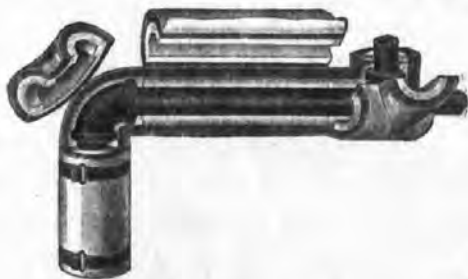
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The Stamp-Collector

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Messenger of the St. Francis Xavier Union of Stamp-Collectors.

A BI-MONTHLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. IV.

ST. FRANCIS, WIS., JANUARY, 1897.

NO. 1.

A TRUE HERO.

The looked-for end has come at length;
the last dark hours have pass'd;
The wearied frame, the harassed brain,
have found relief at last!
At last the torture grim has ceas'd, which
made e'en life so dread;
The "strong heroic soul's" at rest. Good
Father Damien's dead!

Dead 'midst the victims that he loved;
dead in that living tomb,
Where, loathsome in their loneliness, the
lepers meet their doom;
And where, 'midst deep and dark des-
pair, and prayers and sighs and tears,
He bore the ceaseless agony of sixteen
torturing years.

And what that noble priest endured to us
can ne'er be known,
His anguish, far too deep for words, was
seen by God alone:
As, struggling vainly 'gainst disease, he
daily drew his breath,
Upon that most accursed isle of horrors
worse than death.

But what the world does know full well
is that, long years ago,
When still with hope and youth's bright
fire his face was wont to glow,
This brave young priest, ignoring all
that Fortune had to give,
Determined in a hell on earth a martyr's
life to live.

Chance of preferment, and of ease, health,
hope he cast aside,
To go and meet the direst death that man
has ever died;
Content if, by the sacrifice of all which
makes life dear,
He could some wretch's pain relieve,
some outcast's sorrow cheer.

And yet, whilst Father Damien this his
noble life has led,
Glib essayists have dared to say that Chi-
valry is dead;
And hinted that the heroic age for ever
has gone by,
E'en whilst this martyr-hero lived to
give these scribes the lie!

If they had said, now, that too oft the
heroes men acclaim
Are as unworthy of reward as they're
unfit for fame,
And if they had condemned the way in
which, with heedless haste,
The world on unheroic deeds is prone
its praise to waste;

Then had we been at one with them, for
protest oft we've made
'Gainst those who, careless of the way
the nation they degrade
Make pinch beck heroes out of men
whose claims, to say the most,
Are small compared with those rewards
of which they loudly boast.

Heroes forsooth! Why, heroes now, to
gain a great renown,
Have but to kill a lot of blacks or shell
an open town,
Or to a desert make of what a garden
used to be,
Or to destroy a native tribe that's "fight-
ing to be free."

Or 'twill suffice, should they advance the
explorer's claim instead,
To place themselves, armed to the teeth,
at a small army's head,
And spread famine, fire, and death as
freely as they list
'Mongst those poor savages who dare
their progress to resist.

Heroes, in short, by cruel deeds can honors soon obtain,
 And stars and medals in a shower on them will quickly rain;
 Although 'tis known the beaten track these heroes have to tread
 Lies through a region waste and drear, past hetacombs of dead.

But if such heroes we compare with that devoted Priest
 Whose labors for his fellow-men but with his life have ceased,
 Do we not see, when we their acts and his pass in review,
 That they are heroes false, whilst he indeed's a hero true?

For recollect what 'twas he did, on martyrdom intent,
 When, knowing well the torture slow and living death it meant,
 He went unnoticed and uncheer'd, in this most cynic age,
 A gallant though unequal fight with dire disease to wage.

No trumpets blared, no banners waved, no nation held its breath,
 As he, 'midst silence and alone, went to meet certain death,
 And even as he labored on, by leprosy struck down,
 'Twas sense of duty lent him strength, not craving for renown.

But now that Death has come to him, mankind discerns at last
 How great, how noble, was this man whose soul to rest hast passed;
 And hails him, for those god-like deeds, by which his worth is shown
 The greatest hero that this world of ours has ever known.

Did you ever think that a kind word spoken in favor of the Stamp Collector or a copy of the same handed to a friend often results to great benefit for the missions? Try it and you will notice the fruits of your efforts in a short time. There is many a kind and generous Christian who would gladly subscribe if they could only realize that there is such a thing as aiding the poor by collecting stamps. Make them acquainted with the Stamp Collector and they will at once take to heart the interests of one of the greatest works of charity.

THE TRAPPISTS AND THEIR MISSIONS IN SOUTH AFRICA.

Chapter I.

THE SEED IS SET.

ON the peaceful shores of a little bay on the southeast coast of Africa stands, quiet and pretty, the somewhat oriental town of Durban. The bay, which is barred from the great ocean by a dangerous reef, like a calm lagoon in some Pacific coral island, lies almost land-locked before it, a reservoir of pure blue water drained from India's ocean that roars and rolls beyond the surf. On the opposite side of the apparant lagoon, which any of the Zanzibar boatmen of the place could cross in a couple of hours, rises the Bluff, a long extent of elevated land stretching from end to end of the bay, and almost hid beneath the dark foliage of dense woods, which, like a deep-green pall, cover it.

Not large but active and thriving, the town possesses much of an Eastern appearance. The principal thoroughfare, West street, is long and broad, and lined by a number of decent shops, whose proprietors number among them many an 'Abdul' and 'Salaami,' who, may be, has once breathed the fragrance that wafts o'er the hills of Bagdad, or bent a knee in the Jaggernaut. The white-faced, square-roofed houses; the long oxen trains taking wagons of goods for 'up-country,' which move along under a glaring sun on the roadway, each accompanied by one or more vociferous 'abatshayeli' or whippers; the little multitude of persons of every nationality hurrying to and fro on the canopied pathways: all these combined present a very busy and pleasing sight. Zulus and Hindoos, Chinese and Arabs, big, burly settlers with great slouching hats and in loose attire, just from 'up-country,' and howling 'mashers' freshly imported from Belgravia by the recent mail,—all mingle together, and wear the stones of the Durban streets.

High up at the back of the town rises the Berea, a most beautiful spot covered, like the Bluff, with thick woods and gardens rich in tropical plants and flowers, from the midst of which peep out here and there the handsome homes of Durban's 'merchant princes.'

Entering the tram at the foot of the

Berea, one may have a pleasant ride of a mile or two through the complete length of the town, and thence away to the 'Point,' the shipping quarter, at the entrance to the bay, passing on the way numerous banks and hotels, many fine shops and the recently completed Town Hall, a very large and elegant structure, but with somewhat too much of plaster and too little of the genuine stuff. The Catholic church, too, served by the Oblates of Mary Immaculate, stands a picturesque pile of glaring red brick and more sombre tiles in the main street. In style perhaps best described as celestial, it would pass off very well for a Chinese pagoda, were a few bells suspended about its tower.

On account of the dangerous bar, no large vessels can approach the Point. Having been bundled into a huge basket and thereby lowered into a small steamer, the "voyageur" is borne ashore through the boiling surf, where shoals of dolphins leap and sport in the glittering spray. Once on shore, by train or tram the traveller is ushered into a scene such as I have just described Durban to present. And such a scene was it that the good Trappists beheld on their first arrival in this part of the vineyard.

Themselves given up to God and to the most faithful practice of the laws He has laid down for mankind, the humble monks had wandered far away from their homes—young men, aye mere boys stood now thousands of miles away and forever separated from all who were dear to them on earth, stood poor and alone on a distant shore, unknown and uncared for, pilgrims striving to attain that one thing for which unconsciously we all live, or rather ought to live, and the attainment of which should be to us, as to them, our only aim and desire.

Eighteen hundred years have passed and more since from the divine lips of the prophet of Galilee came forth the word: 'Go forth and teach all nations; and behold I am with you always even unto the end.' This left the world, which knew Him not, and returned unto His own. Then there rolled by a long five hundred years—years at first of persecution, of blood, of darkness for those who had heard that voice, which still was speaking and prompting in the hearts of men, and had been left to fulfill it, then of victory and glory—and there landed

on another shore, that of our own dear island, a band of forty poor, humble monks. These were they who had heard the word of the ever-abiding Lord, and had come to bear it out. And now today, after the lapse of eighteen centuries, speaks again in the Church that same still voice, saying: 'Go forth, teach and baptize,' and forthwith another such band of fifty lowly Trappists appears on the shores of fair Natal.

It may be pleasing to some of our readers to hear a word or two about this famous and remarkable Religious order. Nothing less than a wonder is it, that, in these faithless times when even the sons of the Church themselves are so cold, so wanting in divine love and zeal, there should exist a body of men whose life, principles and practices are those of the fervent days of the Church's 'golden age,' and who, in our own day, remain living examples of the Fathers of the Desert.

We cannot serve two masters; and if it should be that our service is divided between God and mammon, then is our heart divided, too. But God is jealous and ordains that His dear creatures love Him with all their heart. The Religious Orders, brightest ornaments of God's Church, and especially that of La Trappe, are they who most truly understand this law and that other which says: 'If thou wilt be perfect, go, sell what thou hast and give it to the poor,' and most faithfully, most perfectly carry them out.

Cut off from the bustle of the towns, these cenobites lead a life of unceasing prayer and labor. But it is their perpetual silence that makes the deepest impression on the mind of the worldly observer, and appeals most forcibly to his admiration. Dum tacent clamant. Hours before the grey dawn announces the approach of the 'lord of day,' have the monks commenced their seven daily praises to the Almighty Lord of All, and again before the useless bustle and godless activity of the great world has died away, do they retire, each to his narrow cell and hardened palliass, for their well-earned rest. Thus from being, according to the opinion of the sons of the earth, the most poverty-stricken of human society and those sunk lowest in the depths of 'monkish ignorance and superstition,' in the estimation of the children

of light, the lowly monks rise and become at once the richest and wisest of mankind, veritable divites heaping up treasures in heaven, and learned in the mysteries of God.

Towards the end of the fifth century was born at Nursia, in Italy, a child blessed of God and men, as his name does tell, destined to be an instrument of more than ordinary power in the hand of God guiding His Church on earth. Honored by Boniface IV. with the title of *Praeceptor monachorum*, if not the actual founder of monasticism in the West, Benedict, for this was he, was at least its great promoter and lawgiver. Although to St. Athanasius is generally ascribed the honor of introducing the monastic system into the West, there seem, however, to have been, even earlier than the days of that Saint, monasteries at Milan and at the confluence of the Aar and the Rhone.

It is too well known to be necessary to repeat here the story how Benedict fled from the world, and, having become elected abbot of a certain community of monks, at length founded twelve other houses, for the members of whose communities he drew up a rule of life so wise, so full of all that pertains to salvation and is calculated to lead to the very sublimest heights of perfection, that, in whole or in part, it soon became the universal 'Rule' of the West. Nor was it prized only by the monks; many great law-givers and rulers, among whom was the renowned Cosmo de' Medici, made a special study of its prudent maxims.

Time flew by, and Monte Cassino was already grown old and feeble in its good work, when was given to the world the great Saint Bernard, as boy *docilis et amabilis valde* and 'of the Fathers the last.' For him it was left to revive once more the dying fervor; and, entering the recently established community of reformed Benedictines at Citeaux, his fame as a saint soon spread far and wide, and he commenced and completed his task with a wondrous success. Citeaux in a trice became like a new star that shed its brightness over the entire world; and in a moment the Church and the world found themselves as though 'cistercianized.' Yet, three centuries after its foundation, this great institution, like many more and greater that had gone before it, fell more or less rapidly, and it became

at length no longer talked of but as a ruin. Happy those who, in the beautiful days of Citeaux, had lived during the time and in the spirit of St. Bernard and his disciples! Happy those who, in our own days, can raise themselves up to that pitch, and maintain themselves there in the primitive fervor! But the Spirit of God moved over the lamentable destruction of His work on earth, and raised up another light to those few in whom still burned the flame of ancient fervor, who, longing and vainly searching for the path that leads to God, were helplessly groping in the darkness.

Armand-Jean de Rance, snatched by the good God, like the great apostle of the Gentiles, from the very hands of Satan, was called to raise once more the fallen monk. Yet, not content with the constitutions of the well-nigh extinct Citeaux, this new reviver and reformer went back to the original source in the person of St. Benedict and his Rule, and, finding there rusty weapons of a thousand years before, took, furnished and restored them in all their former acuteness and excellence; and these reformed, these renovated children of St. Benedict are the Trappists of to-day, who, in our own time, exemplify in all exactness and perfection the cenobites of the first centuries.

It was in the year 1879, at the Chapter General of these selfsame Trappists held at Sept-Fons, in France, that Bishop Ricards, already known to the world as a "litterateur" of considerable note, laid before the assembled abbots a request that one or other of them might come and establish a monastery in his diocese in South Africa among the uncivilized Tembookies. But there was only one who was found willing to listen to his request, and this was the R. P. Francis, prior and founder of the large and flourishing monastery among the Bosnians. He expressed himself ready to undertake the burden under certain conditions, which being forthwith agreed upon, he started on the 22d of June in the following year from the Trappist 'village' of Mariastern (Mary-the-Star) among the Turks, for the more sunny land which sleeps at night under the bright glitter of the 'Southern Cross,' where he safely arrived on the 28th of the next month. From Port Elizabeth, the place of landing, and one of the finest South African

towns, he proceeded to the proposed site for the monastery at Dunbrody. But alas! that was just about the worst place in the world for a Trappist settlement.

Bound therein as he is by the strictest laws of his order, to the monk the monastery is either his palace or his prison, either a terrestrial paradise of happy peace and content, or, if not that, a place of unceasing trial and misery. The monks of the present day are not all 'saints.' They may be considered as such by the world; but they know what a saint is better. Were it that they might be given by the Almighty Lord such graces as would make them all so many Anthonies, then might the order be reversed, and the monastery with the more misery would become at once the home of delights, and vice versa. But being, as to-day they are, poor, weak men called by their heavenly Father and struggling in this sea of woes to approach Him, yet not as other some endowed by Him on account of their greatness with every perfection of sanctity, they never profess to do what is beyond the strength given them. The Trappist likes to be ever praying, ever doing. He does not believe that fat beans and ploughs were made for nothing; nor does he think that he can please the Universal Maker by ploughing barren wastes or stony wilds. He was not called to think thus, it is not his vocation. He loves a clear, rich soil, easily worked, having every mortal convenience at hand, and producing abundantly. And yet he likes always to be working hard, and, as far as his little power allows him, to produce for the blind world all those good things with which God has blessed it and made for it, and to make as much like a paradise as he can this land of temporary sojourn, so that he can the better realize the delights of the kingdom that is to come. By thus doing, he feels he does his Father's will, and, to do more than that, he neither desires nor requires.

So, then, passing their peaceful lives, as they do, for the most part in agris, to the Trappist monks arriving in South Africa, was the quality of land a matter of very highest importance. To them, who, dividing, as it were, the old eremitical maxim which says that to labor is to pray, into its two constituent elements, and making thereof two great and distinct principles, devote their lives to con-

stant prayer and unwearying manual labor—to them, I say, was the soil and what appertains to the cultivation thereof, their very existence, 'earth's happiness' itself. No; wild, barren, waterless, overrun by innumerable monkeys which destroyed all that was most prized in the fields, fit only, perhaps, for an ostrich-run, to be settled in such a wilderness was death to the agricultural, industrious Trappists. Two miserable years, however, had to be passed in that Dunbrody prison before release was obtained.

It was towards the end of the year 1882 that orders were received from Prior Francis, then in Europe, to shift quarters. A more eligible spot was diligently sought for in the neighboring colony of Natal, communication, of course, having first been made with Bishop Jolivet, and permission obtained to enter his diocese.

On the 24th of November, twenty monks set out for their new home, under the guidance of their sub-prior, Dom. Joseph, true monks now, like their Divine Master wandering unknown and uncared for. Arrived at Durban, after having passed the long extent of pretty, hilly, but somewhat monotonous Natal coast, the charity of the Fathers of Mary Immaculate provided them with at least lodging, if indeed beds were scarce, at their little Zanzibar Kafir mission on the other side of the bay.

Not light troubles were here suffered with all submission and patience by the humble servants of God. It is needless to weary the reader with an account of the inconveniences of every kind, which, in spite of the goodness and charity of the Bishop and his brother Oberlates, these chosen ones of God were forced to endure. But a monk is not a monk who complains of what he meets with in this world; and they, knowing that well, made the best of what they could get, and were satisfied. *Omnia bona bonis*. They received an addition to their number before the year was out, by the arrival of the remaining twenty or more brothers from Dunbrody.

We do not wish your home charities to be interfered. Catholic charity is ever well ordered. The faith of a good Catholic should embrace the whole world, his love the interest of the whole Church.



A HAPPY NEW YEAR.

TO OUR READERS.

With the present issue we begin the fourth volume of the Stamp Collector, and hereafter we shall launch this little messenger bi-monthly, i. e., six times a year. The principal reason for doing so is to bind the members of the Union closer together, to give them more mutual encouragement, to stimulate their zeal in supporting and spreading this excellent and sublime work by all the means that Christian charity suggests and last but not least, to derive more pecuniary benefit for the poor missions, children and slaves. Thus far we have done our utmost to make this publication pleasant and acceptable to every reader, how far we have succeeded in this, we leave to our friends to decide, and we hope that they will give a favorable decision by renewing their subscription at once and by securing new subscribers and members.

Whilst we wish to express our heartfelt gratitude to our readers for their forbearing sympathy in shortcomings and irregularities that unforeseen circumstances have forced on us in the past, we entreat them to continue, nay, to redouble their kind support. They can easily do this by bringing the Stamp Collector to the knowledge of their relatives, friends and neighbors, and by getting as many subscribers as possible. We plead in behalf of poor children who, by hundreds and thousands, nay, by millions, are at this very moment depending upon Christian charity for their spiritual and temporal welfare. We are pleading in behalf of millions of heathens waiting for the beneficial influence of Christianity. The very nature of our work is such as to place it within the reach of every good Christian and enable him to take an active part in this noble apostolate. Members of religious communities and confraternities above all can lend us a helping hand, since it entails no obligation whatever and opens a new field to their charity.

Upon you, dear readers, depends the salvation of many souls. Think what a privilege it is to work with God Himself and His priests! What a joy that you can so-operate with God in saving souls! Why did Christ become man, suffer and die? Why the Church and her priesthood? Why the Holy Sacrifice and the Sacraments? Why do missionaries go

out from their father's houses to strange people? Why? To save souls. A glorious work is the work of the missionaries, and especially glorious in heathen lands. The members of our Union and the subscribers to the Stamp Collector are truly participating in missionary work. Embrace, therefore, dear readers, the opportunity and harden not your hearts, turn not a deaf ear to the voice pleading within you for your destitute brethren. Do not let your charity respond in full measure to this earnest appeal for help.

REFUSE ASSISTANCE.

The present congress has refused to grant any more assistance to the Catholic Indian schools. The spirit of secularism has prevailed and the Indian schools are thrown entirely upon the charity of the faithful. Bigotry and secularism are always a powerful combination and have succeeded in depriving the Indian of the only successful means of lifting him out of the deepening slough of barbarous decay in which this government has perpetually kept him.

The number of children affected by the action of congress is stated as four thousand, and many of these will now receive no education at all, as it appeared in the debate that the bill did not carry an appropriation sufficient to construct school houses for these children, and from a letter of the Indian commissioner, read by one of the members, it was shown that the necessary accommodations for the children could not be constructed before the time they would be needed. Are these Indian children to grow up heathen rather than be placed in the care of Catholic teachers? Is it possible than an enlightened Christian nation can permit such a state of affairs that thousands of its wards should be suddenly deprived of all chance of education and allowed to remain in or relapse into paganism? Beside the fact that we have an interest in seeing these Indians made useful and self-supporting citizens, we must not forget that we are also under a moral obligation.

We have dispossessed the Indians of the lands of their ancestors, and in doing so have incurred an obligation to them and an obligation to God to provide every possible aid to their development from barbarism to Christian civilization,

and this can only be effected through Christian education. Yet in spite of the advice of the secretary of the interior, the commissioner of Indian affairs, the board of Indian commissioners and the chairman of the committee on Indian affairs, and in violation of the understanding arrived at two years ago, a few bigots were able to carry congress away with them and destroy at a single stroke the only opportunity for advancement of thousands of helpless children. Was the motive religious indifference or political expediency?—Indian Advocate.

THE MOTHERHOOD OF THE CHURCH.

The Catholic Church has one characteristic of which her opponents know little and which they greatly undervalue. It is her all-abounding, all-embracing motherhood, which, tender and alert from the cradle to the grave, protects, instructs, sustains and soothes. Every jewel and every ornament of the Church is dear to her children, and becomes more and more evident as they study her beauty and dwell in her courts, but to the poorest and weakest, the meanest and most abject of her offsprings, as to the nearest and dearest of her most spiritually minded heirs, her motherhood is apparent and enticing. With the little child's first breath, Mother Church stands ready, open-armed, to enfold it in the mantle of Baptism even before the first bitter tears have stained its innocent face. Side by side with its opening intellect this wise and gentle Mother keeps pace, instructing, warning, guiding, with ever expanding exactness and minutiae, until the Catholic child and youth has matured in knowledge as in years. She confirms in virtue, offers daily the Holy Communion (thus meeting every accident in life and every emergency of fortune with healing and renewing grace), stands waiting with greater blessings for all happiness, with health for the sick, with aid for the needy, comfort for the sorrowing, courage for the dying, and, at last, commits the hallowed dust to the rest of that tomb from which her Well Beloved chased the shadows of despair and the awful chill of endless night. She is never absent, never sleeping, never indifferent, never harsh. The life of a Catholic is never lonely in the full sense of the word, and never without the gen-

tle stimulus of a waiting and expectant friend beyond the home threshold. From the darkest hour the Catholic is sure of passing at will to the silent but soothing welcome within the mother arms of Holy Church. Before her altars he may kneel in supplication or in thanksgiving, as sure of unwearied attention as though the spoken assurance sounded clear in his mortal hearing. It is no superstition, no effect of early teaching, no blind clinging to a deceiving hope when hope is dead. It is truth and reality, beyond proof, without expression, but undoubted. Abused and neglected by him in health and prosperity, this characteristic of the Church brings back to her the erring child in sickness and in trouble. He may live apart, but rare indeed is it, that a Catholic is willing to die, unaided and unforgiven by that Almighty Father to Whom the Church so gently bears him, so persistently urges him, so lovingly entreats him with a Mother's power. The Catholic who has been called from the outer darkness into the light of faith fully realizes and expresses what the Catholic born and bred instinctively accepts, but both are at home and at rest only within the Church, both experience the strengthening, cheering and enlightening sense of that beautiful love and care of which the natural motherhood is but a shadowy type.

To the outsider this state of things within the Church is inconceivable. This sense of protection and sure guidance of ever ready interest and ever active assistance, is never more than a dim and dull vision to the non-Catholic, of whatever following. At the most, to hope that one is right, and to trust that, if there is a God, He may be merciful to good intentions, is all that takes the place with them of a child's confidence in a mother's love, a mother's word, a mother's watchfulness and preparation for danger. No religion, no sect, no "original thinker," has perfected a system or evolved an idea embracing this sweet and nourishing, this holy and gracious motherhood. It is one of the characteristics of the sublime, the majestic, the all perfect Catholic Church.

If you love each other, you need not spend your time in saying so, for your life will tell the truth, even when your lips fail to do so.

COMPREHENSIVE VIEW OF THE MISSIONS IN AFRICA.

This vast continent as large as North America and Europe put together has a population roughly estimated at 160,000,000, and for centuries has been known as the Dark Continent. As late as 1851, all beyond the coast of Central and Southern Africa was a blank upon our maps. What has been achieved by Catholic missionaries in that vast and heathen continent? In the beginning of the present century North Africa, once the flourishing church of St. Augustine, was of a truth a land desolate, there being no longer any trace of the Christian Church. To-day there are more than 500,000 Catholics. Is there need to recall the name of Cardinal Lavignerie, who indomitably successfully repressed the slave trade, and won the applause of all right-thinking men, even in the great centers of Protestant public opinion? In Western Africa there are now 156 missionaries, with ninety-four schools and 38,610 Catholics. And with what heroism has this religious triumph been won? The Congo territory alone within fifty years has given the palm to 500 members of the Congregation of the Holy Ghost, and a great Danish traveler writes that were he not a philosopher (that is an infidel), he would be a Catholic. "After all that I have seen in Africa, I am full of admiration for the Catholic missionaries." Another explorer in 1886, wrote: "What the Catholic priests have achieved at Linzolo (a Congo station), is simply incredible, and it is the more striking because the Anglican missionaries, with thousands of pounds sterling annually expended on the Congo mission have accomplished nothing."

In the life of David Livingstone, LL. D., published by Murdock, London, we read page 413, that Mr. Stanley was hospitably entertained by the members of a Roman Catholic mission during the time occupied in engaging bearers and arranging to start. While Bishop Tozer, who failed to establish a mission on the Shire, and moved his abode to Zanzibar, the Catholic missionaries were successfully carrying on their labors on the mainland. Mr. Stanley says of the fathers, their station and their work: "The mission is distant from the town a good half mile; it is quite a village of itself,

numbering some fifteen or sixteen houses. There are more than ten "padres" engaged in the establishment, and as many Sisters, and all find plenty of occupation in educating from native crania the fire of intelligence."

"Truth compels me to state that they are very successful, having over 200 pupils, boys and girls, in the mission, and from the oldest to the youngest, they show the impress of the useful education they have received. After the evening meal, the most advanced of the pupils came forward to the number of 20, with brass instruments, thus forming a full band of music. It rather astonished me to hear instrumental sounds issue forth in harmony; to hear well-known French music at this isolated part; to hear negro boys that a few months ago knew nothing beyond the traditions of their ignorant mothers, stand forth and chant Parisian songs about French valor and glory with all the sang froid of gamins from the purlieu of Saint Antoine."

In South Africa at the beginning of the century there was no toleration under Dutch rule for the Catholic religion, and long afterwards British agents maintained the like persecuting policy. In that land there are now five dioceses with flourishing native settlements and 40,000 Catholics. Along the Eastern coast, in Madagascar, at Zanzibar, throughout Abyssinia, around the Nyanza lakes, the Church unceasingly fights. When a few years ago an attack was made by Her enemies on the Nyanza district, official reports gave it that therein were 50,000 native Christians! In Egypt alone Catholics number 80,000, and the whole group of African Missions, not including the Spanish and Portuguese islands off the west coast of Africa, numbers about 600,000 Catholics.

The object of publishing the Stamp Collector six times a year is to give more strength and increase to the St. Francis Xavier Union of Stamp Collectors, to unite the members and to interest them more in their simple yet noble work; to express the gratitude of the missions more forcibly and to derive more pecuniary benefits for the missions. We shall make every honest effort that this end may be obtained and we shall spare no time nor labor to make the Stamp Collector a pleasing bi-monthly visitor.

The Stamp-Collector

—and—

MESSINGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Bi-monthly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis.
as second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately

ST. FRANCIS, WIS., JANUARY, 1897.

A Happy New Year to all our readers and members.

Do not forget the poor missions during the year 1897.

Our friends will please bear in mind that the Stamp Collector is the cheapest magazine in America.

Remember the "little ones" of Christ so as to lay up treasures that fade not away. He who giveth to the poor lendeth to the Lord.

Want of space obliges us to omit the annual report and mission votes. We will bring them the next time. In this number we begin a very interesting story entitled "The Trappists and Their Missions in South Africa."

While God uses great instruments to accomplish His purpose, He yet deigns very frequently to employ the humblest

means for the fulfillment of His designs. The Stamp Collector He will use for the extension of His Kingdom.

The zealous work of our friends in the past prompts us to hope for a continuance in the future. Go on as you began, and God's blessing will be yours. Once more, from the inmost recesses of our heart we say, Thanks.

We hope that the venture of a bi-monthly publication instead of a quarterly will receive a hearty encouragement from all our readers and that their support will insure its permanency and in time to come also further improvements.

We shall feel indebted for any proof of interest manifested in this magazine. We are conscious that the sublime object of the Union and its messenger will draw many to our ranks of friends. We thank them in advance and pray God to bless their efforts.

The venture of publishing the Stamp Collector six times a year has the sting of uncertainty. Still relying on the past zeal of our members and friends we hope to surmount all obstacles and to make this magazine the cheapest and most acceptable of its kind in America. May Mary Immaculate, under whose patronage we have placed this publication from its very beginning, assist us in our undertaking.

The subscription price to the Stamp Collector remains the same, i. e., 25 cents a year, hardly enabling us to pay printing expenses. We rely, however, on the generosity of all desirous of aiding the poor and we are confident that the number of subscribers will compensate for the smallness of the subscription.

We take this occasion to respectfully offer our sincerest gratitude to all who have taken any interest in the Union and its messenger. Above all our gratitude is due to Our Holy Father, Leo XIII. who kindly blessed our work and granted a plenary indulgence to all active members in the hour of death. We also thank the American Hierarchy for its many kind and encouraging letters in the past and we humbly beg a continu-

ance of their kindness. Our thanks are also due to our honorary president, Very Rev. L. Conrad, through whose efforts we obtained the blessing of our work by the Vicar of Christ. May God reward them all. Thank God! We have lived and we have prospered and this is next to God due to our kind friends and co-operators.

With this number the Stamp Collector enters upon its fourth volume, and henceforth it will appear six times a year. We sincerely hope that this announcement will be an acceptable and pleasant surprise to all of its kind readers. It will be acceptable because by such publicity it will comply with their dearest wishes. It will be pleasant because it will bring them more frequently in contact with the object of the Union, with its members, and the poor missions. The subscription price remaining the same as before, i. e., 25 cents a year, enables each one to share in the propagation of God's Kingdom on earth and thus to become a missionary at home.

Beginning a bi-monthly publication we venture to run into extra expenses. May this sacrifice help us to obtain peace and blessings for our members and friends and more aid for the poor missions who are sorely in need of it. Many a child cries for bread and there is no one to give it. Our readers may not be aware that the limited number of subscribers still leaves a very small profit for the missions, on account of the printing and mailing expenses. This is a serious burden for a work struggling to help the poorest of the poor. We therefore beg each one who can spare 25 cents to subscribe to the Stamp Collector as a New Year's offering to the missions.

DO STAMP-COLLECTORS AID IN DEFRAUDING THE GOV- ERNMENT?

For the benefit of our new subscribers and in order to comply with the request of several members we reprint two letters from the third assistant postmaster general, which clearly decide this much mooted question in the negative. These letters suffice to quiet all reasonable doubt and we sincerely hope that they will set all rumors and fears at rest:

Post Office Department, Office of the
Third Assistant Postmaster General.

Washington, D. C., Aug. 27, 1894.
Mr. C. F. Schmid, 270 Greenbush St.,
Milwaukee, Wis. Sir—

In reply to your letter of the 20th, instant, I beg to inform you that there is no postal law which prohibits the collection of postage stamps by private parties. The rate of postage on this class of matter, cancelled or uncanceled, is one cent for each two ounces or fraction thereof.

Very respectfully,

MADISON DAVIS.

Act'g 3d Asst. P. M. Gen'l.
C. S. F.

This, however, did not satisfy us, for, it avoided the real point at issue. Hence the matter was once more referred, not to excite wrath by repeated importunity, the name of the Very Rev. L. Conrad was this time affixed, with his consent. We are happy to say that the question was not passed by a second time, as the letter will show:

Washington, D. C., Sept. 13, 1894.

Very Rev. L. Conrad, St. Francis Con-
vent, St. Francis, Wis.

Sir: Your communication of the 10th inst. has been received. It is believed that the ink now being used by post masters for cancelling postage stamps, I mean the ink supplied by the department for that purpose, is not easily removable from the face of stamps, even by an expert. The trouble arising from the cleaning of postage stamps, if there really be any trouble, is due not so much to the quality of the cancelling ink used as to the failure of postal officials to apply it properly.

Yours very respectfully,

MADISON DAVIS,

Act'g 3d Ass't. P. M. Gen'l.

MISSIONARY SISTERS.

It is one of the greatest glories of the Catholic Church that she restored woman to the state intended for her by Divine Providence.

According to pagans, even the most enlightened woman was an inferior being, useful indeed to man, but as a servant or slave, degraded and despised in the very family of which she was a member.

But the Church of God, teaching her the virtues of a Christian life, restored her dignity. Under the influence of divine grace she became the pure maiden, the respected wife, the honored mother,



REV. JOS. M. STENZ, S. J., MISSIONARY IN CHINA.

even the virgin spouse of Christ. Nay, more, Christian virgins and widows were called to share in the labors of the Apostolate.

Holy women dared to leave their retirement to minister to Christ during His earthly life. After Pentecost holy women ministered to Him in the person of His little ones. His grace made them strong to overcome all natural inclinations and repugnances. They crossed sea and land wherever the call for help sounded in their ears. Two things that move the heart of the poor savage or the half-civilized pagan are his children and his sick.

The Sister will educate his children and nurse his sick. She will do this for the love of Jesus Christ, and her sacrifice and self-denial will be the foundation upon which the Kingdom of God will be built in these poor souls. They see in her the true faith personified, and it is lovely in their eyes.

Who can ever estimate the number of souls won to God by these devoted women!? Think of the hardships of life in a missionary country; think of the daily privations, even of necessities of life; think of the drudgery of teaching the first rudiments of civilization, and of their continual contact with degraded savages!

Yet we find these heroines in the wilds of Alaska, in the Rocky Mountains, in a word, in all the most difficult missions of the world. And even in civilized countries it requires a high degree of supernatural virtue to fulfill the daily duties of the class room, the orphanage, the refuge, the hospital.

For these must we offer our prayers, works and sufferings, and we must try to assist them in their work by subscribing to the Stamp Collector and collecting stamps.

THE APOSTLESHIP OF THE PRESS.

The Catholic Church always recognized the importance of the Apostleship of the Press. The Stamp Collector is itself an apostolate of good reading on a small scale. It has devoted much attention to this subject and has always endeavored to exert its influence for the spread of sound Catholic literature.

The importance and necessity of a vigorous Catholic press is universally ac-

knowledged and by no one has this fact been more clearly realized and more forcibly expressed than by our Holy Father, Leo XIII. In an address delivered to a delegation of Catholic writers it compared them to a chosen band of soldiers well skilled and trained in literary warfare, ready at the word of command from their leader to rush into the thickest of the fray, and if need be, leave their lives on the field.

The same has been repeatedly recommended by the Bishops of the United States and of other countries. The necessity of a wide-awake Catholic press must be evident to all who consider what an amount of dangerous and positively bad literature is circulated throughout the world, and particularly in our own country. Something must be done to undo the harm that is done by such publications, and the only remedy is the circulation of good Catholic books, magazines, papers and tracts.

All our members should lend a helping hand to this work, by reading good Catholic books and papers themselves, getting them into their own families, inducing others to purchase or subscribe for them. If they only succeed in putting into the Stamp Collector as many hands as possible, they may rest assured that they have done a great service. But their zeal should not be limited to it alone. They should help the cause by every means. However the cause of Catholic literature has to contend with great difficulties that can be overcome only by supernatural aid and by zealous co-operation of the faithful. Subscribe, therefore, for the Stamp Collector and thus do a little.

THE MISSIONS AT NORFOLK.

Perhaps one of the most prosperous and flourishing of colored missions is that of Norfolk, Va. That ancient saying of the acorn becoming the mighty oak is here in a fair way to be realized. Only seven years ago this mission came into existence. Owing to the scarcity of priests no resident pastor could be at home to watch night and day over the interests of the little flock, but a school was started in a tumble-down rookery. Under the heroic efforts of the Franciscan Sisters of Baltimore, it prospered and became too large for the miserable shanty in which it had begun its existence.

Five years had passed away in effective school work, but no permanent priest had come, or even if he had, there was no church for him to preside over. At last, however, the time had come for the walls of Zion to be built up and God in His wonderful providence and mercy provided the means for erecting a building suitable for church and school purposes. This building, a substantial brick one, is the pride of the congregation. The lower part is divided into four well lighted and ventilated rooms capable of seating about 300 children. The upper part of the building is occupied by the church, though lacking in the proportions one might expect in a cathedral, yet as soon as you enter the door that feeling of silent but living devotion seems to possess and calm your soul. This is due perhaps to the beautiful statues of our Lord, His blessed Mother and St. Joseph and a very pretty altar and the excellent taste in adorning it, but of course most all to the Divine Presence whose home it is.

There is Mass week days and Sundays, and on the first Sunday of the month there are two masses. Every Sunday and Friday evening there are devotions consisting of hymns, the rosary, a sermon and benediction of the Most Blessed Sacrament. Singing is one of the principal features of these devotions, the entire congregation pour out their voices in praise of the living God, and when you listen to congregational singing of a people whose voices are naturally sweet and sympathetic, your soul is lifted up and you feel sure that words sung with such piety and devotion as these are, must ascend to the throne of God.

The day school is one of the most potent agencies for doing good. There are 167 children enrolled with a good average attendance. At the annual diocesan examinations, the pupils made a most creditable showing, obtaining a high percentage of marks, equalling those of any other school of similar grade in the diocese. Many Protestant children take advantage of the school, despite the strong opposition of those fanatically opposed to the faith, but even colored mothers and fathers sometimes think for themselves, and perceiving that under the kindly care of the sisters, their boys become less rough and more docile, and that their girls are taught to have a cer-

tain reserve and guard over themselves besides be well instructed in secular branches, they come to the conclusion that the terrifying stories they have heard of Catholics are somewhat untrue, the improved conduct of their own children being an object lesson never to be forgotten.

Quite a number of this growing flock are in the country, so occasional visits are necessary to comfort and strengthen these distant sheep of Christ. In the fall of 1895, Mass was celebrated for the first time at Pool's station. Perhaps you may imagine Pool's to have its pretty little church, shaded by the great sweet smelling southern pines and surrounded by the holly and mistletoe that here grow so plentifully. As to the holly and the mistletoe and fragrant pines, they are all present, but no house of God. In its place a lonely cabin serves for a rallying place for the Catholics who have firmly adhered to the faith.

The first time Mass was said at Pool's is never to be forgotten. The coming of the priest had been well advertised, and word sent to all the Catholics far and near to be present. The day was most propitious, pleasant and clear. After leaving the train, a walk of about a mile brought the party consisting of the priest and two very intelligent altar boys, who carried all things necessary for celebrating the Divine Sacrifice.

The cabin had two rooms. From the largest the bed had been taken down and all unnecessary furniture removed so that the worshippers could all fit in this tiny chapel, which they did after a sardine-like fashion. The room itself had been painfully swept and garnished, so that the surroundings, although humble, were dear to the Lord, who must have appreciated very much the work of the loving hands who try so hard to please the Master.

After the bags had been unpacked, the vestments and the linens, the altar stone, cruets, and in fact all things to the slightest detail necessary to the divine service were brought forth. The altar was set up, care being taken to put it in a place where the priest would not bump his head against the rafters, for the roof was rather low. Finally all the preparations were made and every one except the priest retired from the room into the garden to return one by one for confession.

That day God opened the floodgates of His mercy, and a thrill of heaven-sent grace penetrated the souls of that brave band of Catholics, which revived them and even till now lingers with them.

And now all is ready for the Divine Sacrifice. The two city altar boys, who had been gambling about the green country grass like frisky lambs, don their cassocks and pretty surplices and the Mass proceeds. The necessity of a Sacrifice was the subject of the sermon. A gratifying number approached the Holy Table. After the services were over, these good people who are very poor, took up a collection, although it was unasked and unexpected.

Among those present were some Baptists, one of whom made the rather amusing remark that he could understand the priest when he had his face turned toward him, that is when he preached, but not when he had his back turned, that is when the Mass was going on.

Is not all this encouraging? Does it not show what can be done? There is a great deal of prejudice and the grossest ignorance to be overcome, but patience, perseverance and the grace of God will finally prevail and the work so gloriously begun will by the aid of our Divine Savior become one of His greatest joys and comforts.

A FORTUNE FOR INDIANS.

Chief Simon Pokagon of the Pottawatomie Indians, has just had a claim for \$118,000 due his tribe allowed by the government after the continuous efforts of the Chief for the restoration of the land in southern Michigan, northern Indiana, and Illinois, ceded to the United States in 1833; vast tracts in the peach and celery belts, the corn and wheat lands and corner lots in Chicago, a territory now worth a king's ransom, say *The Chicago Times-Herald*.

The Pottawatomies were the first Indians christianized by Pere Marquette, and the whole band, numbering over 5,000, were baptized and have always remained devout Catholics. In 1795 Mad Anthony Wayne conquered them and brought them under control of the United States.

The remnants of this once powerful tribe are still domiciled on their old hunting grounds half a day's journey from Chicago, across the lake a few miles from Benton Harbor. They were a tribe of

the Algonquins, speaking one of the rudest dialects, practicing one of the most savage war rites and dominating the whole region about the southern end of Lake Michigan.

In 1838 a tract was assigned the tribe in Missouri, and the St. Joseph band was driven away beyond the Mississippi by United States troops. Most of these are now in Kansas, where 1,400 heads of families became naturalized citizens, with individual holdings of real estate. They have a mission and flourishing school.

Sixty families resisted removal. They loved the St. Joseph, near which the bones of Marquette had once reposed. They pleaded with the government for a reservation on their old hunting grounds. A small tract was assigned them in the southwestern corner of Michigan and for a pittance they gave up the valley of the St. Joe, the rich soil of the Kalamazoo and the shore of the great sea water.

They are there to-day about forty families of them, numbering 270 souls, having diminished one-third in two generations. The number is yearly growing less so rapidly that another generation will witness their extinction. They are good Indians now, but civilization does not agree with them.

When the government made the last treaty with the tribe in 1833, Simon Pokagon was 10 years old. He saw the war spirit broken, he saw the rich hunting grounds occupied by the white man, and the remnant that resisted removal retreat to Van Buren and county, some of them buying small farms and others building their lodges on government land. They claimed the same annuity given to the migrating members of the tribe. The missionary declared that they should have it in justice, and in the hope of securing it they mortgaged their little farms and built a church and a priest's house. Other people now own most of the farms, but they still have their church and patient priest. They have Simon Pokagon, too, their chief. Pokagon is a good and great Indian. If he had lived a hundred years ago he would have been renowned, like Pontiac and Shabona. He puts enough wisdom and capacity into the ruling of his little band to lead great tribes. Ever since reaching manhood he has fought for the rights of his people. In 1866, they being reduced to great straits, he accepted, under protest, the

sum of \$39,000 in full payment for all claims. A man of less courage and ability would have let the matter rest there, but Simon Pokagon went on fighting another thirty years, to have his claim at last conceded. The grant of \$118,000 will give nearly \$3,000 to every head of a family. This will lift them out of debt, purchase farms long ago lost, and secure peace for the remnant of a brave race.

Pokagon is the last of the great race of chiefs—himself one of the greatest in that he recognized that the full acceptance of civilization is the only hope of the red man from utter extinction. He talks with the intelligence of the trained white man, and with the vigor that would have won him distinction in national councils. He is the sort of man to have on the Indian commission.

It is more than likely that a few years will see all this sum of money dissipated, the number of the settlement still further reduced by death and the rest sunk again in hopeless poverty and debt. The chief's grand effort to enlighten his race has instructed the white man far more than his own people. He has written for *The Review of Reviews*, and *Forum*, he has delivered addresses at schools and met committees in Washington, and everywhere he has presented the Indian question in a clear fashion, sparing neither white man nor red. But even he, wise and forceful as he is, is not able to stem the tide of extinction that is rapidly sweeping his poor little tribe out of existence. In a few years Pokagon will be no more, and fifty years hence there will be a legend in Michigan that the warlike Pottawatomies once dwelt near St. Joseph.

SOMETHING ABOUT POSTAGE STAMPS.

The pleasure of making all kinds of collections is a distinct feature of our times. Universal tuition and extensive commerce are very much in favor of this feature. A particularly popular specialty is stamp collecting. Collections of coins, arms, antiquities and autographs are chiefly only a privilege of better situated, socially higher circles, whilst stamp collections, perhaps just as interesting as other expensive collections, have none such high demands on the budget of a single person. Therefore we see plainly that of all favorite collections, this one is the most extended. Amongst

all circles, all classes and at every age we find stamp collectors. The little boy receives a stamp book as a Christmas present. The school boys show each other their stamp books and exchange some kinds of stamps amongst each other.

The young student enlarges and arranges his collection with taste and understanding, and many a young artisan and workman has his pleasure in a good collection. There are rich men who spend a fortune in a possibly complete collection and do not hesitate at any trouble and expense in order to get a missing specimen.

If this hobby is exaggerated, it is unhealthy, like any other passion, but when kept by reasonable bounds, it is an innocent pastime, which affords pleasure to ourselves and others. Collecting must influence many a young man and encourage his to activity and circumspection.

Philately has brought a new branch of trade to life. A consequence of this predilection and in some degree also of speculation for this hobby, is the issuing of particular stamps at the foundation of new States and also on special jubilees, exhibitions, etc., as the United States have done two years ago in remembrance of the discovery of America, and this year, Italy, in remembrance of an event which is certainly not very glorious. Our Confederation will soon give a new impulse in an indirect way to philately, by having new stamps issued in place of the present inartistic ones.

One has lately been informed that one of the Central American States changed so often its stamps, for the sake of speculation, that the other States protested. Cunning cheats have also tried their genius with stamps, and rare specimens have been forged. Even post office officials have been tried before law courts for unlicensed manipulation in reference to this.

But not only the hobby, the commercial speculation and fraud have use for these little scraps of paper, but they are also an object for a speculation of a superior kind. Christian charity, religious charity does not reject the seemingly insignificant means of help. Many of our readers will know that used stamps are collected for missionary and other charitable purposes. Many who read these lines give themselves the trouble to keep stamps. Others, however, are ig-

norant of their value or have an imperfect idea of the matter. Therefore we shall enter more closely upon this matter, all the more, because an advertisement in our newspaper has aroused the interest of many of our readers. The good cause must nowadays make use of all possible means. If many of these seem mean, strange or common at first sight, we take care not to leave them with a scornful shrug of the shoulders. Proud undervaluation leads to nothing else, but that others seize the matter with more understanding; and therefore, having lost ground, we have all the trouble to catch them up again. The word of our Holy Master in the Holy Gospel: "The children of darkness are wiser than the children of light" unfortunately still finds justification.

It is therefore only to be welcomed, if the representatives of goodness and truth know how to draw the inventions and arrangements, the customs and usages of their times, into use for the good cause. So it is also the case with postage stamps collecting for charitable purposes. Many a man who does much for religious and charitable work does not think it worth his while to occupy himself with such a trifle and leaves the stamps on the envelopes to be burned or thrown away. But perhaps he says: That is not even a few cents worth; I would rather give a small amount in cash.

Quite so, dear sir, but thereby the few cents with the stamps get lost. Do the one, and do not omit the other. Our *fin de siècle* has a special predilection for statistics. Let us look upon stamp collecting from the statistic point of view. Let us calculate that, if of the average 1,200,000 Swiss Catholics, one-third of them would take the trouble to give about five cents worth of stamps, there would be in Switzerland alone yearly \$12,000 so-called found money.

How much could be done therewith for a charitable work? Or let us suppose there would be thousands of missions, churches, schools, places for education founded and entertained through gifts in cash, and natural products, and only one through the money made with collected postage stamps, would not we and the church, and He who, after the miraculous banquet commanded to collect even the little crumbs of bread, he pleased not only as much as others, but still

more with this institution, which had been so to say accomplished by real bee-like industry. During the years 1870 till 1880 and even now, the known anticlerical freemasonry Lahr Calendar of the *Limping Messenger* collected contributions towards a so-called "Imperial Orphanage," naturally a confessionless place for education. It encouraged everywhere the founding of Begging clubs, as they are called, and heaped up all kinds of rubbish, cigar ends, tin foils and postage stamps and various other things. We have often made fun of this Begging club, but now the confessionless "Imperial Orphanage" stands in Lahr, a great red sandstone building, beautifully situated, shining afar into the surrounding country. Let us learn from our opponent, do not let us reject trifles.

BIG FORTUNE IN STAMPS.

Several thousand circulars have been sent to prominent banking and business houses throughout the city announcing the sale of "\$2 Columbian stamps, unused and in perfect condition," which the owner would like to dispose of at \$1.75 each. The circular bears the name of Albrecht Loewit, who is engaged in the fire insurance business at 218 East Seventy-sixth street. Mr. Loewit is also a philatelist and a member of several philatelic societies, both in this country and in Germany.

A reporter called upon Mr. Loewit and asked him how he was able to sell his stamps at so great a reduction. Mr. Loewit left the room for a few moments and presently returned with a box containing 1,200 \$2 stamps. He had also an equal number of \$3 stamps, several of the denomination of \$4 and \$5, as well as a number of stamps valued at less than \$1 apiece, all of the Columbian series.

Loewit told the following story: "Two years ago a friend of mine whom I had known for a long time sold a piece of property for \$125,000. He was a wealthy man, and desired to invest the money he had received for the property. He asked my advice, and, being a philatelist, and believing that the Columbian stamps would in a few years realize a big profit if sold to dealers, I advised him to use the money for the purchase of Columbian stamps. He took the advice, and



MAMMA, PLEASE SUBSCRIBE FOR THE STAMP COLLECTOR.

agents were sent to all the prominent cities in the country with orders to buy up all the stamps in the several post offices.

"Stamps to the value of \$125,000 were brought to New York, and articles soon began to appear in the newspapers commenting on the scarcity of stamps of the new issue. It was our purpose to hold the stamps until there should be a greater demand for them, when we intended to sell them at a great profit. We supposed that they could be sold to the government at any time, and were under the impression until the death of my friend several months ago. It was then found that the stamps could not be sold to the postoffice authorities, and it became a problem what to do with them. I succeeded in selling some to collectors, and, being well known to philatelists through my connection with philatelic societies, I was able to dispose of several hundred more.

"In attempts to sell the stamps to bankers, I have several times been shadowed by detectives, who wanted to know how I secured possession of them and whether I hadn't stolen them. I have handed the detectives my business cards in such cases, but have never heard from them again. By this time I have been able to sell all but \$20,000 worth of the stamps in three months, and as some have been sold at a premium, I have made nearly the amount of the original investment. This I have handed to the widow of my friend, and I shall do nothing until I have sold the rest and satisfied the claim which I feel she has against me for advising her husband to make the investment. Most of the stamps are kept for me by a trust company down town, as I fear to keep them in the house."

All efforts to induce Mr. Loewit to mention the name of the friend were unavailing. He said emphatically that he felt himself bound to secrecy on the widow's account.—New York Tribune.

THE SAINTS OF AFRICA.

One day as Mabillon, the famous Christian antiquarian, was engaged on his researches in the Monastery of Cluny, in France, he came upon an old moth-eaten manuscript, which, on examination, proved to be the Calendar of Saints daily commemorated in the ancient African Church. It was written in

large Roman capitals, and, to use Mabillon's own words, "was not later than the seventh century." That it goes back to the primitive days of Christianity is evinced from the fact that no saints are mentioned therein later than the fifth century.

From it we learn that the African ecclesiastical year began on the 16th of April—that is, after Easter, and ended on the 14th of February. Lent is omitted because no saints' feasts were celebrated during this holy time of fast and penance.

The calendar runs as follows:

April 16th.—Feast of St. Mappalicius, who with several companions suffered martyrdom in A. D. 250.

April 26th.—St. Pindeus, martyr.

April 27th.—St. Claudius, martyr.

May 4th.—St. Gratus. This saint was the bishop of Carthage from A. D. 344 to 353, and took an active part in the council of Sardica.

May 5th.—Sts. James and Marinus, martyred in Numidia during the Valerian persecution A. D. 269.

May 7th.—St. Geneclus, bishop of Carthage, 374-391.

May 11th.—St. Majul.

May 13th.—St. Secundarius, martyr.

May 14th.—Sts. Felix, Corcilius and companions, martyrs. St. Felix was a bishop and suffered in the year 303, because he refused to deliver up the sacred books committed to his care.

May 20th.—Sts. Castus and Aemelius, who won the crown of martyrdom A. D. 204.

May 21st.—Sts. Luke and Montanus, martyred under Valentinian 259.

May 24th.—Sts. Flavian and Septimia.

June 3d.—St. Perseverantius, martyr.

June 5th.—St. Systus.

June 11th.—St. Gallonus.

June 19th.—Sts. Gervase and Protasea, the location of whose remains was made known in a dream to St. Ambrose, who transported them in solemn procession to his cathedral.

June 24th.—St. John, Baptist.

July 7th.—St. Catulinus, martyr. On this holy man's life and sufferings we have a beautiful discourse from the eloquent pen of St. Augustine.

July 18th.—The twelve martyrs of Scillita, put to death A. D. 200.

July 21st.—St. Aurelius, bishop of Carthage and a contemporary of St. Au-

gustine, who calls him "Aurelius of blessed memory."

July 22d.—St. Maxulitan, martyr.

July 30th.—St. Septimia and the martyrs of Turburbeton.

Aug. 1st.—Feast of the Macahabees.

Aug. 6th.—St. Systus, bishop and martyr.

Aug. 10th.—St. Lawrence.

Aug. 12th.—St. Marinus.

Aug. 13th.—St. Hippolite.

Aug. 29th.—Sts. Restitutus and Augustine.

Aug. 30th.—Sts. Felix, Eva and Regiola, martyred in Numidia A. D. 204.

Sept. 14th.—St. Cyprian, bishop and martyr; suffered A. D. 258. This saint is one of the most celebrated men, not only of the great African Church, but of the whole Catholic Church. By his writings, his eloquence, and still more by his glorious death, he showed forth the riches and power and divinity of the Christian religion.

Sept. 16th.—St. Euphemia.

Oct. 10th.—St. Quintas.

Oct. 13th.—St. Luke, evangelist and martyr.

Oct. 17th.—The holy martyrs of Valitana.

Oct. 29th.—Sts. Felician and Vagenisus.

Nov. 1st.—St. Octavius.

Nov. 13th.—St. Valentine.

Dec. 1st.—St. Clement.

Dec. 2d.—St. Chrysogonus, martyr.

Dec. 3d.—St. Andrew, apostle and martyr.

Dec. 5th.—The holy martyrs, Bilus, Portamia, Crispina, and companions.

Dec. 10th.—St. Eulalia.

Dec. 11th.—The holy martyrs of Erona.

Dec. 17th.—Sts. Felix, Clementiana, Honorata, and Massania, martyrs.

Dec. 23d.—St. Nemessian.

Dec. 25th.—Feast of Our Lord, Jesus Christ, the Son of God.

Jan. 5th.—Sts. Deogratias and Eugenius. Bishop Deogratias was bishop of Carthage A. D. 454-458. Eugenius presided over the same see from 480-505. Eugenius died an exile in Gaul.

Jan. 6th.—Holy Epiphany. This was the great feast among the Africans of the early church. On this day the baptismal fonts were blessed and the catechumens baptized.

Jan. 7th.—St. Quodvult Deus, bishop of Carthage from 437-444 A. D.

Jan. 9th.—St. Silvius, martyr.

Jan. 15th.—St. Felix of Nola.

Jan. 17th.—The martyrs of Rubra

Jan. 19th.—The martyrs of Turtulla and Ficara.

Jan. 20th.—St. Sebastian.

Jan. 21st.—St. Agnes.

Jan. 22d.—St. Vincent.

Jan. 25th.—St. Angelus.

Feb. 1st.—Sts. Lucian and Vincent, martyrs.

Feb. 2d.—The holy martyrs of Carthemia.

Feb. 5th.—St. Agatha.

Feb. 9th.—Sts. Felix, Victor and Januarius, martyrs.

Feb. 16th.—Sts. Macrobus, Lucilla, Nundinarus, Carcilia, and the martyrs of Petra.

QUERIES AND ANSWERS.

Are old stamps from Japan and France used?

Yes, they are used, and we would be greatly pleased to receive many of them.

What does it cost to join the Union?

Nothing but your good will, i. e., 600 cancelled stamps a year and your subscription to the Stamp Collector, which is only 25 cents a year. The latter, however, is optional to the Union.

Do you send rosaries in return for stamps?

We send seven dollar rosaries to all our zealous members and other little rewards as far as the interest of the poor missions permit and according to the zeal manifested in collecting stamps and getting subscribers to the Stamp Collector.

In what way can cancelled stamps aid the propagation of faith and civilization?

The stamps as such do not aid the propagation of faith and civilization; this is done with the money derived from the sale of the stamps. Rare and old stamps often sell at a very high price; those more common are sold in foreign markets; the very common ones are used in works of art, etc., by various missionary societies, and the articles made from them are sold for the benefit of the missions. In this way much is done every year, and great profit accrues therefrom to the missions.

How do you want me to send money?

The safest way to send money is by postal notes, money orders, checks, and registered letter. Sums not exceeding

one dollar are best sent in 1c or 2c postage stamps. All money orders must be made payable to The Stamp Collector, St. Francis Assisi Convent, St. Francis, Wis.

Can all stamps be used?

All sorts of stamps can be utilized. They are divided into two classes, rare or antique stamps and those of the common sort, that is modern stamps. The rare stamps are sold at various prices, according to their value, and thus find their way into collections, private and public museums. The common stamps are employed in making various kinds of mosaics and pictures for the ornamentation of drawing rooms. In the city of Ghent, Belgium, the Brothers of St. John possess three rooms ornamented with old stamps. These are so arranged as to produce a beautiful series of landscapes.

A still greater triumph of this form of art is to be seen in a nobleman's house in Rotterdam, Holland. The walls are ornamented with defaced postage stamps at the enormous expense of \$25,000.

Are the stamps employed whole when used for any work of art?

No; the stamps are not usually used whole, but are artistically cut up, and beautiful border designs are employed with great effect. (For further particulars, see Vol. II., No. 1, page 19, of Stamp Collector.)

Does a person gain any indulgences by reciting the Seven Dollar Rosary?

Yes, very many; v. g. An indulgence of two hundred days for every "Our Father and Hail Mary," besides these many others and several plenary indulgences if the necessary conditions are complied with. (Send for leaflet containing method of recitations and account of indulgences.)

Will you also accept money for the poor missions?

Yes; if you state to what poor mission you desire to apply the money, that mission will receive the entire sum; if sent for the missions in general, it will be divided according to our best judgment.

Is it necessary to take the paper off the stamps before sending them?

This is not absolutely necessary. Persons, however, that have time, or can employ children to do it for them, would certainly oblige us very much by taking the paper off before sending the stamps. There is such a demand made upon our

time by this work that we shall be very grateful for any assistance given us. See Nos. 4 and 5 of Practical Remarks.

HIS LIFE NOT WORTH TEN CENTS.

A fat man carrying a gun and leading a dog made a dash down Market street for the Oakland ferryboat. He could have caught it if he had walked quietly along, but he became excited, and old Time commenced having fun with him. The dog would run on the wrong side of telegraph poles and hydrants, and tangle up his chain in the legs of pedestrians. By the time spent in apologizing and untangling the dog he was delayed until the little gate closed in his face. Then he ran around to the big gate, dodged around a mail wagon and made a run for the boat. The deck hands raised the apron and the boat moved slowly out, but he was determined to catch it, and, gripping his gun and dog chain a little tighter, made a run and sprang into the air. The boat was only six feet away, but the dog balked the apron. The hunter stopped in the middle of his leap, his feet flew out toward the steamer and he dropped into the bay like a load of hay. A small boy who was fishing from the wharf dropped his pole, splashed into the water and towed the fat man to a pile, where he clung till a boatman pulled him out.

"My boy, you saved my life!" he exclaimed, enthusiastically, as he kicked the dog and tried to wring the water out of his shotgun. "Let me reward you."

He thrust his hand into his clammy pocket and fished out a wet ten-cent piece. "There, my boy, take that, but don't spend it foolishly."

"No, sir; I can't take it, sir." The boy pushed the generous hand aside. "I didn't earn it."

"Why, you saved my life, boy!"

"Yes, I know it, sir; but it ain't worth ten cents!"

The average duration of human life is about thirty-three years. One quarter of the people on the earth die before the age of six. One-half before the age of sixteen. The deaths are calculated at sixty-seven per minute, 97,790 per day and 35,639,835 per year; the births seventy per minute, 100,800 per day and 36,792,000 per year.

JUVENILE DEPARTMENT.



NOBODY'S CHILD.

Alone in the dreary, pitiless street,
With my torn old dress and bare, cold
feet,

All day I've wandered to and fro,
Hungry and shivering, and nowhere to
go.

The night's coming on in darkness and
dread,
And the chill sleet beating upon my bare
head;

Oh! why does the wind blow upon me so
wild?

Is it because I'm nobody's child?

Just over the way there's a flood of light,
And warmth and beauty and all bright;
Beautiful children in robes so fair,
Are caroling songs in rapture there.
I wonder if they, in their blissful glee,
Would pity a little beggar like me,
Wandering alone in the merciless street,
Naked and shivering, and nothing to
eat?

Oh, what shall I do when night comes
down

In its terrible blackness, all over the
town!

Shall I lay me down 'neath the angry
sky,

On the cold, hard pavement alone to
die?

When the beautiful children their pray-
ers have said,

And mammas have tucked them snugly
in bed;

No dear mother e'er on me smiled—

Why is it, I wonder, that I'm nobody's
child?

No father, no mother, no sister, not one
In all the world love me; e'en the little
dogs run

When I wander too near them; 'tis won-
drous to see

How everything shrinks from a beggar
like me.

Perhaps 'tis a dream; but sometimes
when I lie,

Gazing far up in the dark blue sky,
Watching for hours some large bright
star,

I fancy the beautiful gates ajar.

And a host of white-robed nameless
things

Come fluttering o'er me in gilded wings;
A hand that is strangely soft and fair

Caresses gently my tangled hair,
And a voice like the carol of some wild
bird—

The sweetest voice that ever was heard—
Calls me many a dear pet name.

And tells me of such unbounded love,
And bids me come up to their home
above.

And then, with such pitiful, sad surprise,
They look at me with their sweet blue
eyes.

And it seems to me out of the dreary
night

I'm going up to the world of light,
And away from the hunger and storms
so wild—

I am sure I shall then be somebody's
child.

AN INDIAN GIRL WHO BECOMES
A MISSIONER.

Pauline Peilemar, is a young Indian girl who has been educated in the House of the Sisters of Mary Help of Christians, in Pringles (Patagonia). She often wrote to Don Rua to give him, as she used to say, a "proof of her proficiency," and to thank him for having sent Don Bosco's nuns to Pringles. Having completed her course of studies, Pauline returned to her native home, and full of gratitude to God for the special marks of Divine favor so lavishly bestowed upon her, she resolved to emulate her teachers by imparting to others the "good things" she had learned from the Sisters.

Accordingly she gathers the poor Indians around her, teaches them how to pray to the one true God, explains to them the principal truths of the Catholic faith, and prepares them for the sacrament of Baptism. She also teaches the elements of the Spanish tongue and the general ethics of Christian education. In a word, Miss Peilemar is a true missionary among her brother Indians, and her example (if generously taken up and followed in due time by the Indian pupils now in our various Patagonian institutions), will act an important part of the conversion of their poor savage brothers to the Gospel of Christ, and in the social and moral amelioration of their unhappy condition. May the Lord pour down abundant blessings on this excellent and devoted young woman and increase a hundred-fold the fruits of her apostolic exertions!



CHRIST, FRIEND OF THE CHILDREN.

WHO IS MY NEIGHBOR?

Who is my neighbor? It is he
 Who asks my help in time of need;
 When in distress or misery
 His cry for succor I must heed.

My neighbor is the poor and blind,
 The prisoner, the halt and lame;
 Let him but call, and he must find
 Me at his service, in Christ's name.

And if he suffers pain and loss,
 In all his trouble, I must take
 A share, and bear it as a cross
 Upon my shoulders for Christ's sake.

A neighbor's duty is to give
 In charity all we can spare;
 Make earth a heaven while we live—
 With God all kindness is a prayer.

A MISSIONARY SIX YEARS OLD.

I never read any missionary story that impressed me so much as the following. I am going to tell it to you, my dear children, just as I read it: In a voyage of exploration and discovery on the coast of Africa, landing on a little island, near that which is mentioned on the charts by the names of Fernando Po and Annobon, some missionaries met on a rock, not far from the shore, a cross rudely constructed, and all around, in the attitude of prayer, a group of negro children, directed by another white child. They were nearly all of the same age, and were reciting in bad Spanish the Angelical Salutation or Hail Mary. Great was the surprise of the Catholic missionaries to meet in those regions, where they thought the idea of the cross was unknown, an altar raised to the cross. On seeing those good priests wearing their soutanes, the child cried out in Spanish: "Priests! here are the priests!" and all the little negroes turned towards the missionaries. The latter approached the child and asked him to conduct them to the house of his parents. "I have none," answered the child, sadly. Then he told how being cast on that shore by a shipwreck, he was separated from his parents, whom he never saw again. Picked up by some negroes, who had brought him up with their children, he had taught the latter the prayer his mother taught him to say morning and night on his knees, and they came

all together to kneel before that cross. "They are, then, Christians?" demanded the missionaries. "Christians!" repeated the child, much amazed; "I cannot tell you; they see me kneel down, and they do the same. They repeat the words of the prayer I have taught them; but I do not know whether they understand it, as I do not understand their language. Still I have taught them to make the sign of the cross, and they never fail to do it when they pass before the cross." "And that cross—who raised it?" "It was I; I remembered those I had seen from place to place in my own country." Finishing his recital, the poor child could not restrain his tears and sighs. The missionaries asked his name; he remembered neither his own name nor that of his country; neither did he know the name of the shipwrecked vessel. One thing only he had not forgotten: his Hail Mary! Well, dear friends, when will it be that little missionaries such as this charming child of whom I have told you may be amongst you?—Selected.

Tides are a result of the combined attracting forces of the sun and moon. When these forces act in the same straight line, they give rise to what are called spring or high tides; when they act at right angles to each other, they are designated neap or low tides. Taking the whole earth into account, there are always two high tides diametrically opposite to each other, and two low tides also, midway between the high ones. The high tides are two great waves or swells, of small height, but extending each way through half a right angle. These waves follow the moon in its monthly motion around the earth, while the earth, turning on its axis, causes any given place to pass through each of these swells, and the intervening depressions, in a lunar day, or twenty-four hours and fifty minutes.

The art of singing is new, and till the last century was the mere result of good voice. Female performers were not employed till the Reformation, and the first Italian lady appeared in London in 1692. Since singing became a science, male-singers have been more rare. Farinelli could sing three hundred notes without drawing a breath, while fifty exhausts most singers.

PRACTICAL REMARKS ABOUT CANCELLED POSTAGE STAMPS.

1. Cancelled postage stamps of every country and every kind, also cards, telegraph and express companies' stamps, coins, etc., are gladly accepted.

2. The stamps should be securely packed, otherwise they may be lost, all or in part. If only a small number of stamps is to be sent, it is best to forward them in a large envelope; if a large quantity, use a strong paste-board box, or better, a bag of cotton cloth, and mail it as printed matter, which costs only half a cent an ounce. Large boxes are best sent by express or freight.

3. All articles having stamp impressed and printed (not glued) lose the greater part of their value when the stamp is torn or cut off. Should cutting be unavoidable, a very large margin must be left, to the extent of about one-fourth of the whole card or envelope, etc. Whenever possible, preserve the entire envelopes, cards, etc., that have the stamps impressed and printed.

4. Do not try to take off stamps that are glued to the envelope, etc., without first wetting the stamps; otherwise they are frequently torn and depreciated.

5. Put the stamps in cold or warm water for a few minutes, take the paper off, lay them on a newspaper or board, and then dry. This is a very simple way of cleaning them. Do not put stamps of different colors in the same water as they often lose their own color and impart it to the other stamps. If you have no time for this work, or if you are not sure of doing it well send the stamps without cleaning them. Do take great care to preserve the stamps uninjured; they are of but little value if in any way injured.

6. We call the attention of our members and friends especially to the collecting of Columbian, Jubilee, and old stamps that are no longer current, Mexican, Central, and South American stamps.

7. If you have friends who made collections in the past, for which they no longer care, secure these by all means; they are often of great value to the missions.

8. Do not destroy any stamp or anything that resembles a stamp; though partly torn or even when cut contrary to

the above mentioned instructions; send them; they will always be of a little value.

9. We kindly request our friends not to send less than several hundred or one thousand at a time, in order not to multiply our correspondence more than necessary.

10. Each member is kindly requested to pay the postage or express when forwarding stamps, in order not to increase our expenses, which are sufficiently large without this and have thus far been met by private funds.

11. Many have too small an idea of this charitable work and do not collect at all. Others, again, think a few common stamps are sufficient to redeem a child or to realize enough funds to build a church. Both ideas are wrong. Remember it required 40,000,000 good and uninjured stamps to found a Christian village in Congo (Africa), all of which were collected in three years. This shows that much may be done if everyone does his share.

12. Always give your full name and address as we wish to keep a strict account of all the stamps sent in. In sending for circulars please state whether you wish them in English, German, French or Polish, and how many you might conveniently distribute. Always make good use of the circulars after having received them and do not leave them lie unnoticed.

13. We shall be very grateful for addresses of persons living in your neighborhood or elsewhere who might be willing to join and help.

14. We urgently request convents, convent schools, colleges, editors, officers, etc., to aid us as far as possible in this undertaking.

To accomplish its mission, the Stamp Collector must be in the hands of every member and friend, as far as possible. In order to secure a large circulation and to introduce it to all, we offer to anyone desirous of aiding us every fifth subscription as his commission. The subscription price is so small that it will be an easy matter to get subscribers. We trust that at least all our members will take advantage of this offer and aid us in our work.

Three hundred gallons of oil will suffice in twenty minutes to smooth the roughest sea.

TO OUR MEMBERS AND FRIENDS.

Most grateful acknowledgements we address to you, generous members and friends of the St. Francis Union. You have one year more assisted us in promoting the heavenly work of our Union.

You have assisted in saving immortal souls, in feeding, clothing, lodging numberless infants, in redeeming poor slaves, in supporting missions and charitable institutions. You have opened to many the gates of the blessed and eternal mansions. May our good Lord through the intercession of our patron St. Francis Xavier reward each and everyone of you a hundredfold. If you persevere to the end you will one day hear from the Sovereign Judge the consoling words; "Come ye, blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger and you took me in; naked and you clothed me." Although, perhaps circumstances have not enabled you to do as much as you desired, you have nevertheless not imitated those who after putting their hand to the plough have looked behind, have abandoned to their fate millions of their fellow-creatures, perishing for want of a handful of rice. May God forgive them and soften their hearts.

Among those who close their ears to the cries of the unfortunate heathens, there are some who justify themselves by repeating the selfish saying: "Charity begins at home." They forget that these words, as understood by them are a denial of the great Christian principle, "Love thy neighbor as thyself, do to others what you wish others to do to you."

Well ordered charity, certainly, does not neglect the indigent that are near, to succor those at a distance, when the necessities of both are equal. But when on one side there are only common bodily wants, and on the other extreme wants of soul and body, then the favorite maxims of the uncharitable finds no application. Besides persons whose hearts have a natural tendency to petrifications, there are a few individuals destitute of the faculty called conscience. These unfortunate beings, when urged and entreated to do something for the

distant heathen, do often not hesitate to reply: "The money or the other collections are not applied to this relief;" thus accusing of dishonesty a multitude of bishops, priests, religious of both sexes and many devoted collectors.

If you do not really believe what they say, as we are inclined to think, they tell a most malicious lie, they lend their tongue to Satan.

Let all the friends of the St. Francis Union continue to act in accordance with the exhortation of the holy Spirit: "Son, defraud not the poor of alms, and turn not thy eyes from the poor; Despise not the hungry soul, and provoke not the poor in his want." And thou shalt be as the obedient Son of the most High and He will have mercy on thee more than a mother. (Eccl. C. IV.)

Upon you, dear members and subscribers rest the conversion and salvation of thousands of souls. Think what a privilege it is to work with God Himself and His chosen priests! What a joy that you can co-operate with God in the sublime work of saving souls. In your hands, dear friends, rests the happiness of many a soul. And what a noble work is it not to redeem souls from the slavery of the devil. Why did Christ become man, suffer and die? Why the Church and her priesthood? Why the holy sacrifice and the sacraments? Why do missionaries go out from their fathers' houses to strange people? Why? To save souls.

Dear friends, do not allow the work of collecting stamps for charitable purposes to flag. Collect as many stamps as possible. You can never do too much. Send in the names of all acquaintances who could help us in collecting stamps.

The length of the Suez canal is ninety-two miles; depth twenty-six feet; it was thirteen years in construction. Tolls average \$4,300 per vessel. Steamers pass through in forty hours. It shortens the voyage between England and the East one-third, and thus enables two vessels to do the same work that would require three by the Cape of Good Hope.

From New York to San Francisco by water, the distance is 15,672 miles; by the Nicaragua Canal the distance between the same points will be 5,636 miles.



HOLY FATHER!

The president of the St. Francis Xavier Union of Stamp Collectors, which has its headquarters in St. Francis Assissi Convent at St. Francis, Wis., in the archdiocese of Milwaukee, humbly asks the Apostolic benediction and a plenary indulgence in the hour of death, for all active members of aforesaid Union.

The Holy Father kindly granted this petition on the 25th of May, 1895.

Im. Archiep. Latrensis.

HOLY DAYS OF OBLIGATION IN THE UNITED STATES.

On which every Catholic who has reached the age of reason is obliged to hear Mass and to rest from servile work, unless hindered by sickness or other sufficient cause.

1. All Sundays in the year.
2. The Circumcision of Our Lord, or New Year's Day, January 1.
3. The Ascension of Our Lord, May 27.
4. The Assumption of the Blessed Virgin, August 15.
5. All Saints, November 1.
6. The Nativity of Our Lord, December 25.
6. The Immaculate Conception of the Blessed Virgin, December 8.
7. The Nativity of Our Lord, December 25.

FASTING DAYS.

Binding on every Catholic who has reached the age of twenty-one, and is not lawfully excused:

1. The Fridays in Advent.
2. All the week-days of Lent, beginning on Ash-Wednesday, March 3.
3. The Ember-days.
4. The Vigils of Pentecost, June 5; of the Assumption, August 14; All Saints, October 32; of Christmas, December 24.

When a feast falls on Monday, the Vigil is kept on the Saturday preceding.

In some dioceses the Friday of the Ember-Days is the only Friday on which there is an obligation to fast.

The Ember-Days are the Wednesdays, Fridays and Saturdays which occur, 1st, in winter, immediately after the third Sunday in Advent; 2d, in the spring, immediately after the first Sunday in Lent; 3d, in the summer, during Whit-Sun Week; 4th, in the autumn, immediately after the 14th of September. The object of their observance is to consecrate to God the four seasons of the year by penance; to obtain his blessings on the fruits of the earth, and to beg of him worthy ministers of the Church. The ordination of clergymen generally takes place in Catholic countries on Ember Saturday.

DAYS OF ABSTINENCE.

On which we are not allowed to eat flesh-meat:

All Fridays in the year, and all fasting days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday and Friday in Holy Week; and upon the Vigils of the Assumption and Christmas.

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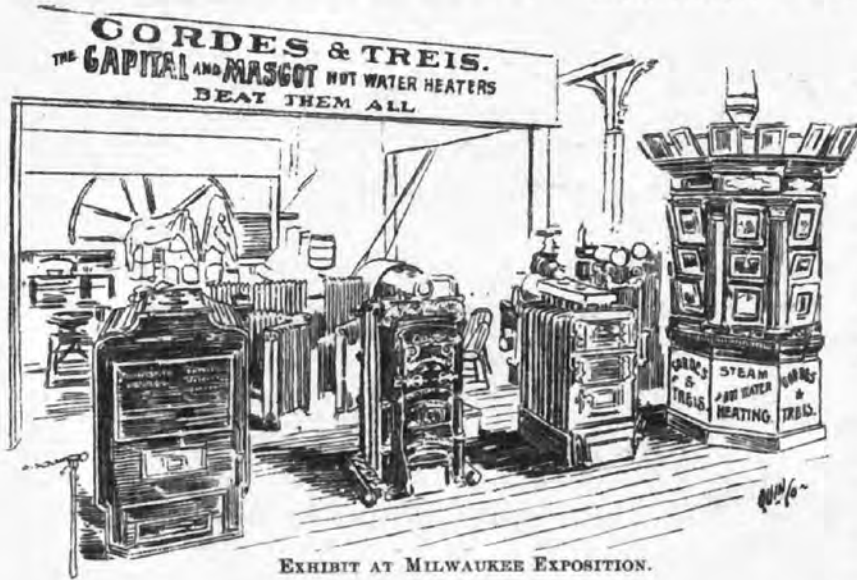


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A BI-MONTHLY PUBLISHED IN THE INTEREST OF THE MISSIONS.

VOL. IV.

ST. FRANCIS, WIS., MARCH, 1897.

NO. 2.

GUILTY OR NOT GUILTY.

(Written for the Stamp Collector.)

She stood at the bar of justice,
A creature wan and mild,
In form too small for a woman,
In features too old for a child;
For a look so worn and pathetic
Was stamped o'er her pale young
face;
It seemed long years of suffering,
Must have left that silent trace.

Your name, said the judge, as he eyed
her,
With kindly look, yet keen;
"Is Mary McGuire, if you please, sir."
"And your age,"—"I am turned fif-
teen."
"Well, Mary," and then from a paper,
He slowly and gravely read,
"You are charged here, I'm sorry to say
it—
With stealing three loaves of bread.

"You look not like an offender,
And hope that you can show
The charge to be false. Now tell me,
Are you guilty of this, or no!"
A passionate burst of weeping
Was at first her sole reply,
But she dried her eyes in a minute,
And looked in the judge's eye.

"I will tell you just how it was, sir,
My father and mother are dead,
And my little brother and sisters
Were hungry, and asked me for
bread.
At first I earned it for them,
By working hard all day,
But somehow times were hard, sir.
And the work all fell away.

I could get no more employment;
The weather was bitter cold,
The young ones cried and shivered
(Little Johnny is but four years old);—

So what was I to do, sir?
I am guilty, but do not condemn.
I took—oh, was it stealing?
The bread to give to them."
Every man in the court-room—
Graybeard and thoughtless youth—
Knew, as he looked upon her,
That the prisoner spoke the truth.
Out from their pockets came kerchiefs,
Out from their eyes sprung tears,
And out from old faded wallets
Treasures hoarded for years.

The judge's face was a study,
The strangest you ever saw,
As he cleared his throat and murmured
Something about law;
For one so learned in such matters,
So wise in dealing with men,
He seemed on a simple question,
Sorely puzzled just then.

But no one blamed him, or wondered,
When at last these words they heard,
"The sentence of this young prisoner,
Is for the present, deferred."
And no one blamed him or wondered,
When he went to her and smiled,
And tenderly led from the court room,
Himself, the "guilty" child.

A typical result of Protestant missions amongst the heathen is shown in the following account of Dr. Morrison, an Englishman who has recently returned from China: "The aggregate body of missionaries convert nine-tenths of a Chinaman per worker per annum," which would give a total of about ten converts per missionary in the time of eleven years. The doctor asks: "In a population of from five to seven millions of friendly people, eighteen missionaries in eight years have converted eleven Chinese; how long will it take to convert the remainder?" And still the sects continue to send missionaries "to convert the heathen!

THE TRAPPISTS AND THEIR MISSIONS IN SOUTH AFRICA.

(CONTINUED.)

CHAPTER III.

THE THRIVING ARBORET PUTS FORTH BUDS.

Sub silentio—in silence. That is always a Trappist maxim; but it was particularly so for the first year after their blessed arrival in Natal. The little shoot had been planted for a long time, and had been thriving vigorously and unobserved in the vineyard, drinking in the silent dews of grace, cultured by angels, and drawing strength and vigor from the very Source of Life Itself, before it began to put forth its virgin blossoms and bear its first fruit. European or Kafir, one not intimately connected with the inner circle itself hardly felt the presence of the monks in their midst. Even they—the monks themselves—until nearly a year had elapsed, scarcely gave, I may say, a single thought to that great work for which they had come, and which in the future was to make their monastery so famous. And yet no moment was idled. Temporary premises were being erected in every direction, great tracts of land were broken up and tilled, a network of roadways was drawn over the land; but as for the Kafirs, there was none who attended to them, none who was able to speak to them in their native tongue, it seemed none who even thought of them. The monks were in their midst; the Kafirs passed among them at every instant and thought them just as strange a race as the monks did them. Nevertheless the former always considered that they knew the Natives well. They believed they were already experienced masters of their characters and ways. They thought them certainly the ugliest cast of the humana, escaping from being really quadrumana only by a grace of nature. They felt convinced of their being the laziest people on the face of the earth, because they had refused to do a day's work in the fields for their new masters in consideration of their having reduced the hut-rent to half payment, i. e., one pound per hut per ann. As for their morality, what with professional poisoners and manslayers, who traded in medicines made from the fat of human corpses, wizard doctors and witches, who in the night were carried up into the third heavens and there

learned from the very lips of the Nukulunkulu himself all manner of wonders and mysteries—what with all these, I say, and polygamy and an infinity of other horrible qualities, one can hardly express the constant caution and dread with which the good religious beheld the simple natives.

However, towards the end of the first year, 1883, there were indeed ideas and whispers afloat of a school being built; and a long time had not yet passed, when, on a slope facing where the sun gloriously sinks to rest, a small affair of four rooms did actually appear. But it was not completed, and for months after it remained like an abandoned plan, so that when Christmas arrived the 'school' was all but forgotten.

In the following March a curious coincidence occurred—the school and exterior mission began in the same instant without the monks being scarcely aware of it. Not knowing what to do with a certain unmanageable Irish boy, Bishop Jolivet had sent him to the monastery to see if aught could be done with him there. Upon the boy's arrival, no place was found to put him. However, a bed was eventually erected for him in the unfinished school house, and a large box was placed therein upon the rough, broken earth to serve as a table.

At this time neither Kafir chapel nor Kafir congregation was there at the monastery. Still four good native men there were, who made a point of coming to church at any rate on some Sundays. Two of them were Wesleyans, one being a retired 'preacher,' retired because, on account of their hardness of heart, the Zulu canaille neither could nor would understand the good tidings he declared he had brought them.

Well, this little congregation came for some time and received little or no attention, until at length the RR. P. Prior, now the respected and beloved Abbot, could no longer bear to see them looking so vacantly and curiously about during the Holy Mass, and, since they all four could boast of spattering of English, forthwith ordered the one English monk he had to begin and instruct them somewhat in religious knowledge.

This religious, rejoicing to think that he had been so favored by God as to be chosen the commencer of this now great and successful Kafir mission, conducted his old boys down the decline that sloped

off to the west and into the unsightly school room or rather what would eventually be one. A form, which could scarcely stand for want of evenness in the bare, broken ground was procured for their benefit and they seated upon it. Then, finally, in came the above mentioned scholar, and in the same instant was the great work begun, exterior mission and school simultaneously commenced—the day of redemption had dawned, and its sun had risen, after the lapse of eighteen centuries, upon these accursed children of Cham.

One can take the horse to the well, but cannot make it drink. And so it was with the four tough heads which the Trappist had to deal with on that day and hoped in time to soften. He had brought them to the well on the Sunday in question, had poured out for them with all his eloquence a mighty discourse and was not a little surprised and annoyed, when, as he told them, for a coup de grace, to reassemble in the same chamber on the succeeding Sundays, he beheld a general dissatisfaction and decided displeasure apparent on their dark countenances. But their dismay was quickly displaced.

As to-day so was there then among the Kafirs an incredible desire for precious innwadi (book). In the present day there are, one may say, two great classes of Kafirs—those of the old school and those of the modern, those in the dark and those, if not actually in the glare of enlightenment, at least in the twilight thereof. Now each of these great divisions has its own peculiar ambition. The former would sell their souls for abafaxi (wives), while the others possess no desideratum in heaven or on earth more longed for than the wonderful innwadi. Happy is it that the rising generation can appreciate this brightest lamp that can enlighten the darkness of their ignorance and direct and guide both body and soul on the path of life! How wondrous in their eyes are all those rows of little, black, curious figures, twisted and turned into every conceivable form, stamped so clear and regular on the every page of a book! What untold delights, what concealed mysteries it can unfold to them! What inestimable treasures are enwrapped in that bundle of metamorphosed rags! What priceless pearls, as in the oyster's rough shell, lie enclosed between those two covers! Yes; the simple sagacity of the youthful Zulu

has already learned him to grasp at this new store of wealth. No longer for ixinkomo (cattle) and, as their consequence, abafaxi, his eager heart yearns now with an almost uncontrollable desire after this new coveted treasure.

To obtain, then, this 'pearl of great price' turned out to be what those four Kafirs had made up their mind for. They did not wish to be bothered about such dry, unheard-of stuff as Sacraments, and as for Commandments they thought they had already heard of more than were pleasant or convenient to keep. And the ex-Wesleyan ranter was perhaps the worst among them. True, he boasted not the knowledge of reading and writing; but nevertheless he had long learned to understand their value. Long, too, had he coveted the means of obtaining that knowledge, and now at last, it seemed to him, had a brilliant opportunity arrived. He was a powerful adviser, and was not long in convincing his companions, as one may suppose, that a thorough knowledge of 'books' and—the Bible! was the surest way to salvation. He did his best to teach his teacher as to the proper method he should employ in instructing them, and became quite excited with the belief of seeming triumph when he beheld the other lending an attentive ear and apparently falling before him. But no, the monk did never give way to his arguments; it was a feigned attention, but answered his own plan well. He found, he knew that the first thing to be done was to draw the hearts of his proselytes, and bind them by an unshrinking confidence to his own. And through the innwadi medium he felt this, in the present case, could best be done. He therefore immediately procured for his scholars some little primer books in English, and their simple joy as they that day dispersed, by us who glory in a constant noon of enlightenment, cannot easily be imagined. Half an hour and once a week was not much; but it was worthily esteemed and well attended by Dick, Tom, Bob and Fots-holo. Now were they dull boys, excepting the last named heathen, the powers of whose tough head, even when exerted to their utmost, could never in any amount of time or repetition be brought to master the first line of the A B C.

It was only a few days after this commencement that another white boy arrived at the school; and from that day the number increased so rapidly, that be-

fore the year was ended, twenty poor orphans were on the list.

The work of the Native conversion, however, was not begun in earnest until the middle of the year; and even then it came about only by a seeming accident—an accident in our feeble eyes; but who can fathom the secrets and ways of God?

There happened at that time to be in Durban a certain young Basuto, Benjamin Makhaba by name, who, though now a good, pious Catholic and real gentleman in taste and manners, may be, had once run naked in the leathern girdle of his race. Well educated at the Bishop's school for natives at Roma, in Basutoland, he had at the time in point just emerged from his apprenticeship to a saddler in the above mentioned town, and was drawing good money. Pennies make pounds. By dint of steadiness and industry quite a little fortune began to amass in his coffer, and ere long he found himself owner of three Kafir 'hotels,' whereupon, business going along so rapidly, he was obliged to resign his trade in order to attend the more to them. But alas! auri sacra fames! The accursed greed for gold soon took possession of his heart, snatched from him that jewel which seldom kings possess—content, and left him no rest whether by day or night. The good God did not abandon his child in the hour of trial, who had served Him so well before; and, thanks to His goodness, the youth's heart seemed ever to seek after and cling to those good truths it had once learned to prize, and his disturbed conscience never ceased prompting him to return and saying 'Beware!' as he was thoughtlessly entering the snare of vanity laid for him by Satan. No; by the Almighty's mercy he learned through a hard and dangerous experience the truth of that saying of the wise man—All, all is vanity and affliction of spirit. So, like a good Catholic, betaking himself to his confessor, he received the prudent advice to leave the town with all its godlessness and vanity, and from the same source hearing that a teacher for the natives was in requisition at Mariann-hill, he straight away took up his pen and applied for the position without delay. A satisfactory answer having been received in reply from the Superior of the monastery and terms finally agreed upon, Benjamin, like Benedict, fled from the wicked city, and entered the solitude of Mariannhill about

the end of the month of May. His month of probation satisfactorily finished, he hastened back to rid himself of his three native 'snares' in town, and at length returning settled down comfortably in his little chamber in the school house, and immediately set about his new occupation. (TO BE CONTINUED.)

THE MOTHER AND CHILD ON THE GOODNESS OF GOD.

A young girl, scarcely six years old, addressed her mother one day thus, "But, mamma, you are always telling me that God is good, and yet I never received anything from Him." "What," said the mother, "you have never received anything from God! Who has made the grass grow, and the corn ripen? Who has made the trees to bloom, and then to produce fruit? Who has made the flowers to bloom? Who has created all the beasts and the birds and the fishes? Who is it that showers down the rain to water the plants, and makes the sun shine out to ripen everything? Is it not God that has done all this? And is it not for us all that He has done it? And is not all this a proof of His goodness towards you, and every one else? Ah, His benefits to us are so many and so various, that we can never thank Him sufficiently for them!"

AN EDIFYING MARINE HOUSEHOLD.

The Italian bark America, Capt. Ferrari, at Philadelphia, from New York, under charter to load case oil for a port in Sicily, is different from the ordinary merchantman in the composition of her crew and the manner in which it is fitted up in the cabins. Capt. Ferrari is seventy-six years old, and for fifty-five years has been a successful and daring navigator. Time has dealt lightly with him, and he is hale and hearty as many men forty years his junior. His crew have been with him for fifteen consecutive years, and all on board his big craft are like one big family. There are never any differences of opinion, and, while the ordinary ship discipline is a thing not known on this vessel, every man knows his place; there are no liberties taken, and contentment prevails throughout. The members of the crew are strictly religious, and on every Sunday, as well as feast days, services are held on board un-



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der the direction of their venerable captain. The cabin is an ordinary one, but directly aft is bulk-headed off a place that is used only for holding these services. Chock aft is erected a handsome altar and upon this altar burn continually four huge wax candles. The lights have never been out in the entire nineteen years that the America has been afloat. On entering the cabin, the altar is visible, but the entrance of a stranger is strictly prohibited.

THE PROPAGANDA.

The plain but massive stone building which faces the beautiful statue of Our Lady of the Immaculate Conception in the Piazza di Spagna, Rome, is well-known to all Romans, and visitors to Rome are pretty sure to have it pointed out to them as the College of Propaganda which presides over, directs, and provides for our Catholic missions.

A book which has been issued from the printing press of the college—"Misiones Catholicae Cura S. Congregationis de Propagande Fide Descriptae, Anno 1895"—is full of interest for Catholics. It is, as the title indicates, the annual volume describing the progress and giving statistics of the mission centers, number of Catholics belonging to them, their churches and chapels, the priests ministering to them who are directed and assisted by the Congregation, the schools and educational institutes under its control, and the charitable institutions attached to it.

Some of the particulars are exceedingly interesting, and form a ready answer to objections raised as to the usefulness and results of mission work. From these we quote a few which cannot but encourage and stimulate to further exertion all who already support the work begun at the first Easter when the Apostles were commanded to "teach all nations," and we hope fresh friends will be found to interest themselves in the great cause of missions.

First, let us take a glance at the immense extent of those missions. Dependent on Propaganda, we see in the small continent of Europe, Great Britain and Ireland, Sweden, Norway, Denmark, some districts in Germany, Holland and Luxemburg, a portion of the Grisons in Switzerland, the Balkan Peninsula, Greece, Gibraltar and Canada.

Then, looking into Asia, we have Turkey, Persia, Arabia, British and Chinese India, Malaysia and the vast Empire of China.

In "Darkest Africa" we have already many bright spots, and what a field for mission work is there as we realize that North, South, Central Africa and the adjacent islands all look to Propaganda for the means of salvation!

Then, again, if we turn to the Western hemisphere, there is America, with its masses of English-speaking people and multitudes of foreigners from every other quarter of the globe, its rapid growth, endless activity, and resources for good or evil—America, which includes the United States, Canada, the Antilles, Guiana, Patagonia—all depending on the Congregation for the knowledge which alone will make that marvelous country wise unto salvation.

Finally, Australia and the islands of Oceania are being gradually evangelized by Propaganda missions, and are under rule of the Sacred Congregation.

Presiding over and directing those missions which adhere to the Latin rites, the Congregation has 57 archbishops, 196 bishops, 105 vicars, 37 prefects, and 7 administrators apostolic, while in those missions where the Oriental rites are retained there are 4 patriarchs, 17 archbishops, 40 bishops, and 7 vicars-apostolic.

Now, let us take a look at the figures which give us the Catholic population of the above named missions in 1893.

In those where the Latin rites are used: Europe, 7,826,969; Asia, 2,609,160; Africa, 400,527; America, 11,381,440; Oceania, which includes Australia and the adjacent islands, 828,630.

If we add to these the 5,255,845 Catholics in the missions which retain the Oriental rites, we get a total of 28,302,106 souls under the care of Propaganda missions.

My Dear Sisters: Your kind gift, \$2, and your kind words, are most gladly received. These expressions, coming from a heart which, like mine, has been sorely tried in doing the work of the Lord, are a great help, a real encouragement. Thank you for your promise of prayers. Give me these in lavish abundance. We shall reciprocate.

Very gratefully,
THE MOTHER SUPERIOR.

CATHOLICS IN HAWAII.

The Rev. Dr. Quigley, who visited the Hawaiian Islands twice on his way out and on his return, says: "The prospects of the Church are very bright. At present the Catholics number 40,000, out of a total population of 1,000,000. They have thirty priests and the good bishop received me very kindly. The clergy are all French, and belong to the Congregation of the Sacred Hearts of Jesus and Mary. By Papal privilege no other priests are allowed to exercise regularly the ministry on the islands, though there are occasional visitors not connected with the society, and Father Noel from Oregon is there at present.

There are several schools and a very large college conducted by the Brothers of Mary of Dayton, Ohio. There are several buildings, and the grounds are spacious and well laid out and adorned with a profusion of tropical plants and royal palms. The buildings are good, fair structures. The institution is evidently prosperous. It received large sums of money from the government under Kalakaua and Liliuokalani, neither of whom was a Catholic. There are nineteen brothers, with a priest of their own. The pupils number over 500 and are nearly all native Hawaiians. Some, however, are not of unmixed descent. One very dark boy who was called up to speak to me, his name was McCabe. He explained that his grandfather was an Irishman.

It is usual to have an audience of about 6,000 attending the instructions on Sunday at Honolulu Cathedral. The church is a wide, long immense structure. The natives listen with the greatest attention and eagerness. One evening I had occasion to see an assemblage of one thousand native Catholics, and it impressed me as a gathering of prosperous ladies and gentlemen well dressed and in excellent taste, of courteous manners, showing not only education, but culture and refinement.

The bishop and priests talk hopefully, not only of holding their own, but of making advances. There are large accession to the Church by conversions. Last year alone the bishop confirmed 5,000. The Catholic clergy took no part in the late change of government, but the same cannot be said of the preachers.

They did their best to pull down the constitution, and were hot advocates of annexation. Many well-informed people told me that the majority of the natives are thoroughly dissatisfied with the present state of affairs, and that a revolution is inevitable when any chance of success presents itself. It is currently reported that much of the time of the preachers is occupied in their solitude for the temporal welfare of their sons and daughters. The people see this, and it is openly charged that it is not Hawaiian that the preachers are serving, but their own interests and the interests of their families. It is well known that many of these men, who are accustomed to denounce the temporal power of the Pope, have made no little effort to destroy the established government of the country which gave them hospitality, and to introduce a new government which many claim they are controlling. The Congregational Church Union is openly charged with being a species of Star Chamber which seeks to possess itself of all the government patronage and even to control the present provincial government. It is no wonder that these actions are not only distasteful to the vast majority of Hawaiians, but are the subject of loud and just complaint.

There are more than 22,000 Japanese on the islands. Most of them came in under the contract when their time was up, and have settled on the land or in the towns and have become in a large number of cases, citizens. Many of the Japanese are Catholics. I might mention a remarkable fact in this connection: Up to this time the priests never had a prayerbook or catechism in the Japanese language, and they asked me to send them some. On my return I brought a number with me and I was informed by the priests that they were the first books of the kind ever brought to the islands.

Nearly all the Hawaiians read and speak English.

The situation in India is causing the greatest concern. The Secretary for India admits that 72,000,000 subjects are now affected or threatened with dangerous scarcity, though it is thought the government has some prospect of coping with the situation. Prices for grain are still rising, and there are over 160,000 men employed on the relief works.

AN UNEXPECTED TRIBUTE.

The following extract is from a tribute paid by a noted Protestant minister, to the Catholic Priests and Sisters now working among the lepers in Molokai Settlement. We give this, not because our readers need more information about the great Catholic work going on in the leper settlements, but because a tribute to Catholic merit, coming from this source, is not often met with, and because such testimony will the more emphasize the importance of The Damien Institute, on the success of which depends the future of our missions among the lepers of Oceania. The Rev. Dr. Edson G. Wheeler, has returned from a five months' visit to the Sandwich Islands, where he travelled for the Pacific Islands Missionary Society. After much trouble, he obtained permission in Honolulu, to visit the Lepers' Settlement at Molokai. He was accompanied by a physician who had to decide as to where he should go and as to how far he might come in contact with lepers.

Dr. Wheeler, after a short description of the island, says:

"The Roman Catholic Church has done more than any other denomination, in the way of alleviating the lot of 1,240 residents of the leper colony. Everybody knows of the sacrifice made by the late Father Damien, who went to Molokai in 1873, when he was a young, healthy and finely educated priest, to make his home among the lepers and to die there. The good that Father Damien did, can hardly be expressed. Even in the midst of pain and helplessness, through the literal rotting away of his hands, he went about daily, visiting the diseased and dying, and cheering the lepers.

"There are in the leper colony now, two Roman Catholic priests, besides the five Brothers infirmarians who are in charge of the orphanage and the hospital for men and boys. There are also six Catholic Sisters (who nobly serve the women and girls); all of whom have cheerfully accepted the risk of disease and given up their lives to comparative imprisonment, because they were inspired by Father Damien's example; and because they think that it is their mission to minister to the poor lepers, they have become voluntary exiles until released by death."

The newspaper from which the above is taken, adds: "Since Dr. Wheeler has

been fair enough in his account, we will also be fair, and state that the Methodists have built a little wooden church in the colony, within the last two years, and service is held there every Wednesday and Sunday, by a clergyman named Winters. He lives alone on the remote part of the island and goes to the colony to preach and pray. He is a very charitable man, and draws no pay for his services. Besides, he sends food and clothing to some of the lepers every holiday season. He believes that by extreme and ceaseless care, he can avoid becoming infected with leprosy, and that he may thus be able to minister to his diseased flock, longer and better than the Catholic Missionaries, who resign themselves to fate among the lepers."

"No doubt," continues the same paper rather cuttingly, "this Dr. Winters is one of the most charitable Methodists now living, and he acts wisely for his own sake, as well as for the sake of Methodism, in not exposing himself too much among the lepers; for, if he were infected with leprosy and were to die from it, there might be nobody to take his place. Cautious as he is, he undoubtedly has a better chance to live longer, and thus to minister longer to his flock (it is not stated how many belong to that flock); but to say that he can accomplish more than the Catholic missionaries by not dwelling among the lepers, is rather an assertion against common sense. Most of the lepers have yet eyes to see, and all have hearts to feel, and we may also suppose that they know how to appreciate the merits of the services rendered them. On the one side they have Charity and the Love of the Lord preached to them, once or twice a week, by a minister who would not touch them with a forty foot pole; on the other, a missionary who lives in their midst, who sacrifices his life for the same Lord, he is among them not twice a week, but every day, every hour and every moment.

Compare that minister with Brother Joseph Dutton, who, as a Catholic, has doubtless found the motives of his great charity, in his religion. Mr. Dutton was once an officer in the United States army. He inherited a fortune and travelled abroad. Some twelve years ago he became a Catholic and, having heard of Molokai's lepers, he resolved to devote his life to the alleviation of their miserable condition.

Here is a part of what Dr. Wheeler has to say about Mr. Dutton, whom he presents to his readers as a converted Christian, leaving the impression that he might as readily be a Protestant:

"Since I saw and knew what that man Dutton is doing for the Master's cause, my opinion about the whole catalogue of the heroes of the world, has been very much altered. He sits with the sick and dying; he nurses them, studies their distress and ministers medicine for relief; he cheers them and he plans pleasures for them. He says his heart has been most moved by those Kanaka children in Molokai, who have been transported to the island, and vainly believe that some day they may go back to their fathers and mothers, sisters and brothers. He finds games for the little fellows, but they are so badly crippled and disabled by their progressing leprosy, that it is hard to get up any game in which all may participate. Baseball, football, and such like physical sports, are out of the question with these unhappy children. Every morning he puts on a blue blouse and overalls and goes down to what he calls his workshop, a frame house with a veranda, around which are arranged a number of benches and some dish-pans filled with warm water. Miserable, decrepit lepers come hobbling in, until the benches are filled. Mr. Dutton (why not call him Brother Joseph?) with true religious courage and sympathy, bathes the leprous sores in the pans of water and applies fresh salve and bandages. He cheers this one, gives a flower to another, helps another to an easy chair for a long rest, and does all he can to make their existence easier to bear.

A kind lady has presented him with a large music-box, and while he is attending to these poor people, some of them without much of any feet at all, this famous box is playing waltzes by Strauss—a strange piece of irony."

According to Dr. Wheeler, the lepers are well treated by the government, for houses and necessaries of life. But not everywhere are lepers treated as conscientiously as at Moloaki. Father Conrardy who, some twelve months ago, went to China with the intention of devoting himself to the lepers of Canton, has come back without having been able to carry out his purpose. He says: "I would gladly have stayed there and worked for these unfortunate people, but they made

it impossible for me, as a priest. It is the Chinese belief that leprosy is a curse of God; and if I go among them, I must surely have committed crimes so horrible, that this awful state was the only way of expiation—nor could I have any influence with them on this account; on the contrary, much scandal would have resulted from it. The Canton lepers have none of the blessings which the Molokai people owe to Father Damien's exertions. The pitiful victims of Canton receive three dollars a year—no more—given them to live on! And what horrible huts they are sheltered in, four or five people being altogether in one—well, we'll say: one room. Oh! it is vile, and nobody does anything for them!"

Here is then another instance, showing the boasted civilization of China, for which so much is claimed by some enemies of Christianity. Outside of Christianity, charity has but poor foundations and does not extend far! The Church will, sooner or later, find means to send another Father Damien to these forsaken people in the Chinese leper settlements. They are now considered by their fellow-citizens, as outcasts, but they shall not forever be excluded from the bosom of the Church.

Let the Father Damien Institute be duly supported, by the earnest prayers and generous alms of all those who have the glory of God at heart, and who admire the apostle of Molokai; and we have no doubt that before long, God's blessing will enable us to send out this much needed Apostle of Charity.

The Rev. Mr. Chapman, the great friend of our leper Missions, said: "It is easy in the midst of comfort and ease, to talk of leprosy and in praise of Father Damien; but it would be a sad thing if his name were only associated with a sentimental and transient popularity. It is almost pernicious to worship self-sacrifice and zeal, if the worship were not attended by personal sympathy and co-operation."--*Damien Monthly Magazine.*

Three Sisters of Mercy have left Nazareth House, Hammersmith, for South Africa, to join the members of the Sisterhood already there. Mr. Cecil Rhodes takes great interest in their work in the colony and he and Mr. Barney Barnato have just made presents to the mother house.—*The Catholic's Weekly.*

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Bi-monthly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis. as
second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

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Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

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ST. FRANCIS, WIS., MARCH, 1897.

We gladly recommend the Excelsior, published at Milwaukee, and The St. Joseph's Blatt, published at Mt. Angel, Or., two weeklies to our German readers.

OBITUARY.

Ven. Sis. Rosalia and Philonnia, Kate O'Brien, Jane Dowd, Rev. Muell, D. D.; Dennis Colnin, Kate Weis, Martin Wimschel, Maggie Casper, Frank Barsch, Sr. Letitia Doherty, R. I. P.

Thirteen Sisters of the Holy Family (of Bordeaux) left Southampton, England, recently, for various missions in Natal and the Transvaal. Most are French and Irish.

The leader of the Chinese rebels has sent an ultimatum to Peking, threatening to march on that city if the answer is unfavorable.

The present Chinese minister in Paris is a Catholic. His family was converted two centuries ago, during the first missionary labors of the Company of Jesus in China. He is named minister for France alone. One minister has heretofore done the work for France, England, Belgium and Italy. This is the first time such a great charge has been conferred on a Catholic Chinese.

Of the 11,000,000 inhabitants of Mexico, 9,000,000 are Christian Indians. This is the Catholic way of dealing with the Indian question. Where and what are the Indians of the United States? That is the Protestant way of dealing with the Indian question.

At the archdiocesan seminary at Nellore, India, five native youths who have been studying theology for some years past, are soon to be ordained priests by the archbishop of Madras.

Li Hung Chang has become disgusted at the treatment he has received at the hands of his government since his return to China from his foreign tour, and has consequently decided to retire to private life.

Japan is to evacuate Port Arthur and the Liao-Tung peninsula by February 16th next, which is three months from the date of the payment by China of the 30,000,000 taels agreed upon for the evacuation.

COSTLY PROSELYTES.

The number of salaried ministers of the various sects laboring in India is 841. These converted a total of 298 heathens during the past year. The salaries paid the ministers during that period was \$211,480, which would make the cost of each convert about \$700. In Palestine, Persia, Egypt and Arabia, fifty-nine Protestant missionaries are engaged and their year's work resulted in the conversion of one person. Their salaries for the same term amounted to \$60,000.—Catholic Telegraph (Cincinnati, O., Nov. 19, 1896.)

JAPANESE ENGLISH.

For the genuine "English as she is spoke," we must go abroad among educated Orientals, who can spell and read English to perfection, but find it impossible to master the syntax of our language. A firm dealing in fishing tackle, having sent a circular to a merchant in Tokio, Japan, received the following communication:

"Dear Sir in Yours: We should present to your company the bamboo fishing-rod, a net basket and a reel, as we have just convenience; all those were very rough and simple to you loughing for your kind reply which you sent us the catalogue of fishing tackles last, etc. Wishing we that now at Japan there it was not in prevailing fish gaming, but fishermen in scarcely there now, but we do not measure how the progression of the germ of the fishing game beforehand. Therefore, we may yield of feeling to restock in my store your country's fishing tackle, etc. Should you have the kindness to send a such further country's even in a few partake when we send the money in ordering of them, should you?"

"I am your, yours truly,

During the past year the Methodists have organized ten new congregations among "the Japanese of California." Most of the Protestant sects are carrying on organized mission work among the Chinamen of our great cities. What is the American Church doing for the salvation of the representatives of Oriental paganism to be found in its own midst? We do less for foreign missions than any Catholic population of the same extent in the whole world; and the least we can do is to make some effort to reach the waifs and strays of the Gentile world who live among us. Every Chinaman or Japanese converted to Christianity in the United States will lead to numerous conversions among his heathen brethren across the sea. Could not one or two native Chinese Catholic priests be brought over and set to work in this promising field?

The following passage concernig the state of Catholicity in China, will be found of interest, proving as it does, the glorious work of the missionary priest.

"The Catholic religion in the central kingdom is not a novelty of the modern dynasty of China, but dates from the time of the Apostles.

"During the year 636 A. C. or the ninth year of Chin-Kwan dynasty Tong, Catholic missionaries came to the central kingdom, and wining the influence of the Emperor, caused the erection of Catholic churches. This fact is further borne out by the discovery in the following century of a marble slab of an altar, in the ancient capital city of Shunse.

"In the sixteenth century, the last of the dynasty of Ming, our members were not only to be found among the poor and lowly, but also among the noblemen and prime ministers of the courts.

"Our Cathedral in the modern capital city of Pekin was completed in the year 1671, the 53rd year of Kang-Hi the dynasty China. The Emperor contributed embellishments in the way of pendant inscriptions, such as "The true fountain of the Almighty," "Who is without beginning and end," which are still extant.

"Protestant missions in China were not inaugurated until the year 1843. Some people appear surprised that there is such a thing as a Chinese Catholic. In the Flowery Kingdam there are over two millions of them and some six hundred Chinese Catholic priests."—Catholic Universe.

Providence, R. I., Dec. 21, 1896.
Saint Francis Union of Stamp Collectors, Saint Francis, Wis.

I have just received the Stamp Collector for November, 1896, and am very pleased to see that this book will be issued six times a year in place of four, as I enjoy the reading of the book very much. The receipt of this book reminds me that my subscription for two years is up, and you will find enclosed, money order for one dollar (\$1), which kindly send me the book for two more years, and use the balance, 50 cents, for the best purpose you see fit. I will send you, in a very short time, a box of canceled stamps, which I have been collecting for some time. I would have attended to the sending of the above stamps long ago, but for the loss of my dear father, who parted this life on the 3rd of September, and I ask you to pray for his soul, that it may rest in peace.

Wishing you a prosperous year in the object of the missions.

I remain yours, a member.

P. J. BRANNON.

CHINA'S IRISH RULER.

When the first Chinese loan for the indemnity of Japan was offered it was noticed that the loan was guaranteed by "Hart, I. G. C." As the entire amount was £15,000,000, and \$75,000,000 is a very big sum for any man to be able to guarantee, there has been some curiosity as to the guarantor's personality.

"Hart, I. G. C.," means a Belfast Irishman known all over the earth as the most influential man in the Orient. He is in charge of the Chinese customs, with the title of Inspector General of Customs, which he economically cuts down into "I. G. C." This position he has held since 1859. Before that year the customs system of China was just one big steal. Ostensibly it was under the supervision of a great noble, who was supposed to turn into the Chinese treasury the entire receipts. Like most Chinese office holders, he kept three-fourths of the receipts for himself. About 1858 there was a war between England and China, in which China got the worst of it. In the treaty that followed, China agreed to pay the cost of England's war.

The imperial customs, China's chief source of revenue, were pledged to secure the debt. A young Irishman named Hart was England's representative, and he was placed in charge of the Chinese Customs Bureau, charged with seeing that all the duties collected were turned into the Hong-Kong Bank. The entire amount of the indemnity was collected so much sooner than either nation had expected, that Mr. Hart was called upon to explain. His terse explanation was: "One-third of the duties collected never reach the imperial treasury. They are the spoils of the officials who have been in charge of the customs."

Somewhat naturally this answer created gloom in the mind of the Chinese Emperor, and just as Hart was returning to his own country he sent for him and asked him to take charge of the Chinese customs and do for China what he had just been doing for England. Hart's answer was as terse as his former explanation. He said: "I will undertake this work upon three conditions. The first is that I shall have absolute authority over the entire system, and the second is that no one, not even the Viceroy, shall interfere with me or give me any orders. I must also have the right to employ my Catholic's Weekly.

own subordinates and to hire or discharge whoever I please."

This was rather a large order, but the Emperor of China agreed to it, and Hart was placed in control. The very first year's work with the old staff gave an increase of 25 per cent in the Emperor's revenues. The succeeding year almost doubled the receipts, and now, after thirty-five years of benevolent despotism, the most powerful man in China is the little Belfast Irishman, who is absolute Lord and ruler of twenty-four treaty ports and 8,000 officials. Probably no man living knows the Chinese character and the Chinese ways as well as Sir Robert Hart, I. G. C. When the great Chinese Council of State gets stuck, as it frequently does, Hart is called in, and it is his pride that he has always pulled the council out of these troubles.

Absolute honor has been the key-note of Hart's success. An official who would not steal and would not lie was a man unknown in China before Hart went there. For years after Sir Robert entered the Chinese service, the viceroy kept tabs on him, but it was soon found that he needed no watching; his accounts were correct to a penny, and now he is absolutely trusted. Thirty-five years' experience has taught the Chinese officials that there is one man in the world who will not steal and can neither be frightened nor bribed.

Save all your cancelled postage stamps and send them to the address given below. By this means, both easy and accessible to all, you will help to promote the propagation of Christian faith and civilization in this and other missionary countries, such as China, Africa, India, etc. The missionaries of Africa alone are in need of 80,000,000 of stamps for the foundation of Christian villages. In joining this our union, you will become entitled to numerous spiritual benefits which the members enjoy. Also small remittances will be gratefully accepted. Do all you can in spreading this undertaking; the annual report of the union will show what each one has done. Send for circulars and distribute them. St. Francis' Union of Stamp Collectors, St. Francis, Milwaukee County, Wis.

HOO-NAN MISSIONS.

Rev. Father Edmund, O. S. F., arrived in San Francisco recently from China. For the past eleven years he has been a missionary in the Orient, and recently undertook this voyage for his health. Hoo-nan, where he has been laboring, is 150 miles from the scene of the recent massacres, and lies beyond the border in an adjoining province. Fears are still entertained that the contagion of riot may extend there, yet Father Edmund is ready to go back at any moment should the order come, and take his chances with his brother priests.

In a recent interview he chatted pleasantly about the Chinese missions, though he knew nothing definite through personal observation of the insurrection and massacre. He was clad in the brown robe of the Franciscan, but instead of the customary close-cut hair, there was a queue partly hidden by his cowl.

In the benighted province of Hoo-nan, he explained, it was utterly impossible for a European to live without adopting Chinese customs and costumes, which has compelled foreigners to cultivate a "pigtail." In their missionary field the Franciscans doff their historic garb for the conventional Chinese dress.

"Our mission," said he, "is 600 miles up the river from Hankow, which is six days' sail by steamer on the Yang-tse-kiang from Shanghai. From Hoo-nan, the province in which it is situated, to the scene of prosecutions of the missionaries is about 150 miles."

"There are three large rivers in this province, the most easterly one being the Daho. The Catholic missions are on the Daho, in the center of the province. We are on one side of the Tongting Lake, while the missions reported to have been devastated are beyond in the opposite direction.

The statistics of our mission give about 6,000 Catholics, fifty native priests, five European priests and Bishop Fantosati, whose residence is at Hen-chow-fou. We have one seminary, or college, with twenty students, a very large orphanage with 200 pupils ranging from eight to eighteen years of age; also the Institute of the Sacred Infancy of Jesus, where we care for about 800 deserted-children. All of them, the children, are girls. Every day we have from five to ten girls left at our door by their parents. We take them in and keep nurses to rear them, as these little castaways are always infants.

"When the children reach the age of eight years, we move them to the orphanage, where they are kept until they are able to make a living for themselves. This varies all the way from fourteen to eighteen years of age. In Hoo-nan the people never give up their boys; it is ever the little girls that are cast aside by parents as useless or displeasing.

"We have had trouble on many occasions in Hoo-nan, but it is thirty years since a priest was killed. However we have to be exceedingly careful when going out as we can never be sure of our lives when abroad among the natives. There have been Catholics in Hoo-nan for 200 years, so it is probably the oldest mission in all China.

"In all the other provinces of China there is a telegraphic system, but not in Hoo-nan. There are no other missionaries there except the Catholics. When I was coming down the river I met the first steamer going inside its borders.

"It is, without a doubt, the most ignorant and backward region of China, peopled by a distinctive type of Mongolian. The tribes in the mountains are not subdued. They wear their hair hanging over their shoulders, and have the ancient dress of China, in all of which they resemble tribes in the interior of Japan."—Monitor.

NATIONAL JUBILEE OF FRANCE.

The commemoration of the 1,400th anniversary of the baptism of Clovis, King of the Franks, for which occasion the Holy Father granted to France a national jubilee, was inaugurated in Paris by the celebration of Pontifical High Mass in the Basilica of the Sacred Heart at Montmartre, on the first Friday of December. On the following day his Eminence sang Pontifical High Mass again in the famous Church of Notre Dame des Victories, after which he solemnly renewed the national vow consecrating France to the Sacred Heart and the Blessed Virgin. On the feast of the Immaculate Conception, the Cardinal officiated in the Cathedral, offering to the veneration of the faithful after Mass the holy relics which are enshrined there, the Crown of Thorns, brought from Palestine by St. Louis, one of the nails and a large piece of the true cross. The celebration closed on Christmas day, the anniversary of the baptism of Clovis at Rhiems by St. Remigius.

NEGRO MISSION REPORT OF GALVESTON, TEXAS.

The diocese of Galveston presents a great field for missionary labor. Its negro population, aggregating a quarter of a million, knows almost nothing of the saving truths of Catholicity. The five hundred colored Catholics within the limits of the diocese are scattered here and there, and are thus unable, as a body, to possess or exert any influence over their brethren. A church has been erected for the colored people, two schools have been opened, an orphanage founded, while two priests have volunteered their services for the good work. This is a good beginning. "The laudable work in behalf of the colored people in this diocese still goes on," writes Bishop Gallagher, "and with fair success, notwithstanding the many obstacles to be met with, and the constant opposition of many ill-disposed toward our Holy Faith, especially the colored ministers, who in various ways strive to keep the colored people from our churches, and the colored children from our schools. The white people, in general, manifest little interest in our efforts to benefit the colored race; and even Catholics give little aid or encouragement to this good work. It seems evident, therefore, that the conversion of the colored people here, under ordinary circumstances, will be a work of time. The colored Catholics, being mixed with Protestants and surrounded by them, need a great deal of fortitude to withstand the evil influence about them. But in time, with the blessing of God, under the protection of our Blessed Lady of the Rosary, we hope to see the colored people coming into the true fold in large numbers. I feel sure that earnest prayers and zealous labor will bring success later.—A short while ago I administered the Sacrament of Confirmation to seventeen colored people; this indicates about the results of efforts here in Galveston in the work of evangelizing the negroes."

MUTUAL CHARITY.

Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality, one towards another without murmuring. As every man hath received grace, ministering the same, one to another, as good stewards of the manifold grace of God. (1 Peter iv.)

MISS ANNIE A. McNALLY.

Yesterday evening all that was mortal of Miss Annie A. McNally was laid to rest forever. The news of the death of this estimable young lady spread rapidly through the city, and all day the house of mourning was thronged with sad and heartbroken friends, who came to share the sorrows of the bereaved and stricken ones whom she had left to mourn her loss. Like a pure white flower she lay in her beautiful casket, and all around bloomed the fairest and most fragrant flowers, as though offering their incense to her—the sweetest flower of all. A smile of heaven, that so often made her friends think that she had even here a foretaste of eternal bliss, hovered about the calm, beautiful face in death, and all who looked upon her lying there, so still, so breathless, felt that indeed she had at last found the peace that passeth understanding.

The funeral services were conducted by Rev. Father Gaffney, S. J., who had been Miss McNally's confessor since childhood. He was assisted by Rev. Fathers Dockery, Ramaillon and Gorrell, C. M., and Rev. Father Gibbons, S. M. After the simple and impressive ceremonies at the house, the remains, followed by an immense concourse of sorrowing friends, were borne to St. Stephen's church, where the solemn office of the dead was chanted. Rev. Father Gaffney delivered a touching discourse, eulogizing the beautiful character of the deceased, and offering the soulful consolation that the providence of God had snatched her from this world, ere she was too sorely tried. He dwelt upon the innocence, the piety and the gentle charity which had been her distinguishing traits; the zeal and virtue that made her so noble an influence in the lives of others. With such charity, piety and energy imbuing her pure soul, it was no wonder that her whole life, spent hidden from the world of fashion and show, had been such a power for good. Even when the intelligence was imparted to her that her days were numbered, though suffering the most intense pain, not a murmur passed her lips, but with Christian heroism she said simply, from the depths of her pure heart, "Thy will be done." And during all that long course of suffering she never murmured. When she saw the end indeed approaching, she set about with the same purity of heart and energy of soul that had characterized her earthly labors to prepare to

meet her God. And so, with "Thy will be done, oh, Lord," upon her lips, she yielded up her soul in all her early youth to Him who gave it. "In her death," continued Father Gaffney, "there is no cause for fears. Rather let us strive to make our lives like hers; let us strive to make the lives of those around us happier and better and ourselves a benediction and help for having watched her beautiful and holy life."

At the end of the discourse, which went to the hearts of all, the last benediction was given and the remains were borne to the quiet shades of Metairie cemetery, and laid to rest amid the tears and benedictions of all who knew her. The most lovely floral offerings were placed upon her grave, and it might have been said that she slept beneath a bed of roses. A beautiful wreath of snow-white buds from a dear absent friend rested upon the casket, and beneath was a crown of white roses, typifying the cross and crown. The pallbearers were Messrs. Andrew G. Gugel, Philip Lawrence, Fred C. Font, James Archinard, Samuel Sansum and Wm. Bruns.

The bereaved and broken-hearted mother, brother and sisters have the sympathy of a host of friends in the heavy sorrow that has fallen upon them.

THE CHURCH IN AUSTRALIA.

An English priest who, for the benefit of his health recently went on a voyage to New Zealand, was highly gratified at the condition of Catholicity in the Antipodes. He visited many places in New Zealand, and then crossed over to Australia, visiting Sidney, Adelaide, and other important cities in that country. Of the status and prospects of the Church in that remote region, the visitor speaks most enthusiastically. Catholics, he says, amount to about 28 per cent. of the population. As regards social influence, they come before the members of every other religion. Fervent piety is exhibited by both the clergy and laity, and is fruitful of conversions.

THE COPTIC CHURCH.

It is probable that it will not take much to bring the dissident Coptic Church into communion with Rome. The Holy Father entertains this belief, and the treatment received by the Papal Envoy in Abyssinia tends to confirm this

belief. The Catholics of the Coptic Church of Abyssinia have not a regularly constituted hierarchy. The faithful there are under the jurisdiction of a Latin Vicar Apostolic, Mgr. Taurin, who resides in the Harrar. But they have the utmost liberty and are treated with the greatest consideration even by the dissident clergy. The Uniate Coptic Church of Egypt, which comprises some 18,000 souls, is administered by Mgr. Macarius, whose residence is at Alexandria. Under him are two bishops, the one with his see at Minich and the other with his see at Thebes. Ten days ago the Holy Father despatched a special mission to Abyssinia, and it is believed that this question of reunion is not unconnected therewith. The envoy is Mgr. Francesco Sogaro, formerly vicar apostolic in the Soudan, a man of zeal and of great resources. It was he who, a year or so ago, in conjunction with Winegate Bey, effected the liberation of Father Rossignoli, the Austrian priest, who for ten years had banished captivity in the Mahdi's camp.

The good missionary priests of the Public Hall Apostolate among us, the Fathers Woelfel and Griffin, are doing a magnificent work. Under God's providence, they are effecting much for the good of His Church. How many outside the Church are longing to know the truth? There are many souls that struggle for the light, whose sole desire is to be in the one true Church; men and women, who see the fruitlessness of sectarianism in which they were born and reared, and who would give the world to find rest and peace. Not finding it they drift away into disbelief, are lost in atheism and infidelity. There are others who rise and pray and ask the Eternal God to lead them by His kindly light. Thousands take to other works, philanthropic works and the rest of it, because they could not possess the true faith; others call upon God to take them out of life that they might be relieved from the agony of doubt. The missionaries feel that they have a distinct duty towards these people.

NEGRO PRIESTS.

We republish, by request, the following article from the Illustrated Catholic Missions for April, 1896:

"The new Vicar Apostolic of Benin, Mgr. Pellet, who resides in the British colony of Lagos, has conceived the idea of making a distinct effort at the formation of a native clergy for West Africa. His plan is to erect a seminary at Topo in that colony. Several young natives have long been applying to study for the priesthood, and the Bishop believes that some have real vocations. He thinks that the climate, so fatal to Europeans, is one of the main reasons that makes a native clergy so desirable, and even necessary, if the country is ever to be evangelized on a large scale. For the natives the climate is absolutely harmless. Moreover, there is the immense advantage of their knowledge of the language and customs of their countrymen, and the greater confidence they naturally enjoy with the latter. The rapid growth of Mohammedanism is the most threatening of all dangers on the west coast. Fifty years ago, there was not a single Moslem at Lagos; now there are 7,000 to 9,000, whilst there are 6,000 Catholics. Their progress in Yoruba is still more remarkable, whole towns, like Ilorin, are exclusively Mohammedan. Hence the urgency of Apostolic work. Fetichists may be, and are constantly converted to Christianity; Mohammedans never.

The projected seminary would be designed to serve all the West Coast Missions—those at the Niger, Dahomey, the Gold Coast, the Ivory Coast, etc. Mgr. Pellet's project appears to us to be the most important step ever yet taken for the conversion of West Africa. He appeals very earnestly to Catholic charity in support of his admirable undertaking. We wish him all success in his appeal?"

The Very Rev. Joseph Pied, Pro-Vicar Apostolic of the Coast of Benin, Western Africa, is at present in America, engaged in collecting from the charitably disposed what they are willing to give in aid of the projected seminary. Donations are hereby respectfully solicited. For every \$5 offering, a mass will be said for intention of the donor.

Contributions may be addressed to the Rt. Rev. Mgr. Bessonies, corner Meridian and Fifth streets, Indianapolis, Ind.

We trust this invitation will receive a liberal response. We are not doing our share towards the support of the missions in Pagan lands. "He that watereth shall be watered also again."

IN MEMORIAM.

By Mary L. McEvoy.

Behold the poor lone lepers, forgotten,
loathed, for years!

Behold that noble holocaust, who goes to
dry their tears!

Behold his life he offers, and all that
makes life dear,

To cheer their souls, to light the gloom of
their sad lot while here.

Oh, noble Father Damien! thou of God's
chosen band;

The barren fields of unbelief have blossomed
'neath thy hand;

The seeds of faith you planted and nourished
with your blood,

Have bloomed throughout all Christendom,
thou noble and thou good.

Behold that stricken mother, from spouse
and babes must part;

Ah, who can paint the anguish of her
fast breaking heart?

The plague-spots burning o'er her are
not as hard to bear,

As the wounds of true maternal love,
which none with her may share.

Self-immolated hero! Thou holy man of
God!

I deem that land as sacred, where first thy
footsteps trod;

All hail thy dust that slumbers beneath
the coffin lid,

My heart goes forth in reverence, grand
spirit-ried and freed.

And other hearts shall sing thy praise,
thy purity of soul;

Your hallowed name in memory shall
live as ages roll.

Self-martyred noble hero, self sacrifice of
love,

You have resigned your stewardship, and
gone to dwell above.

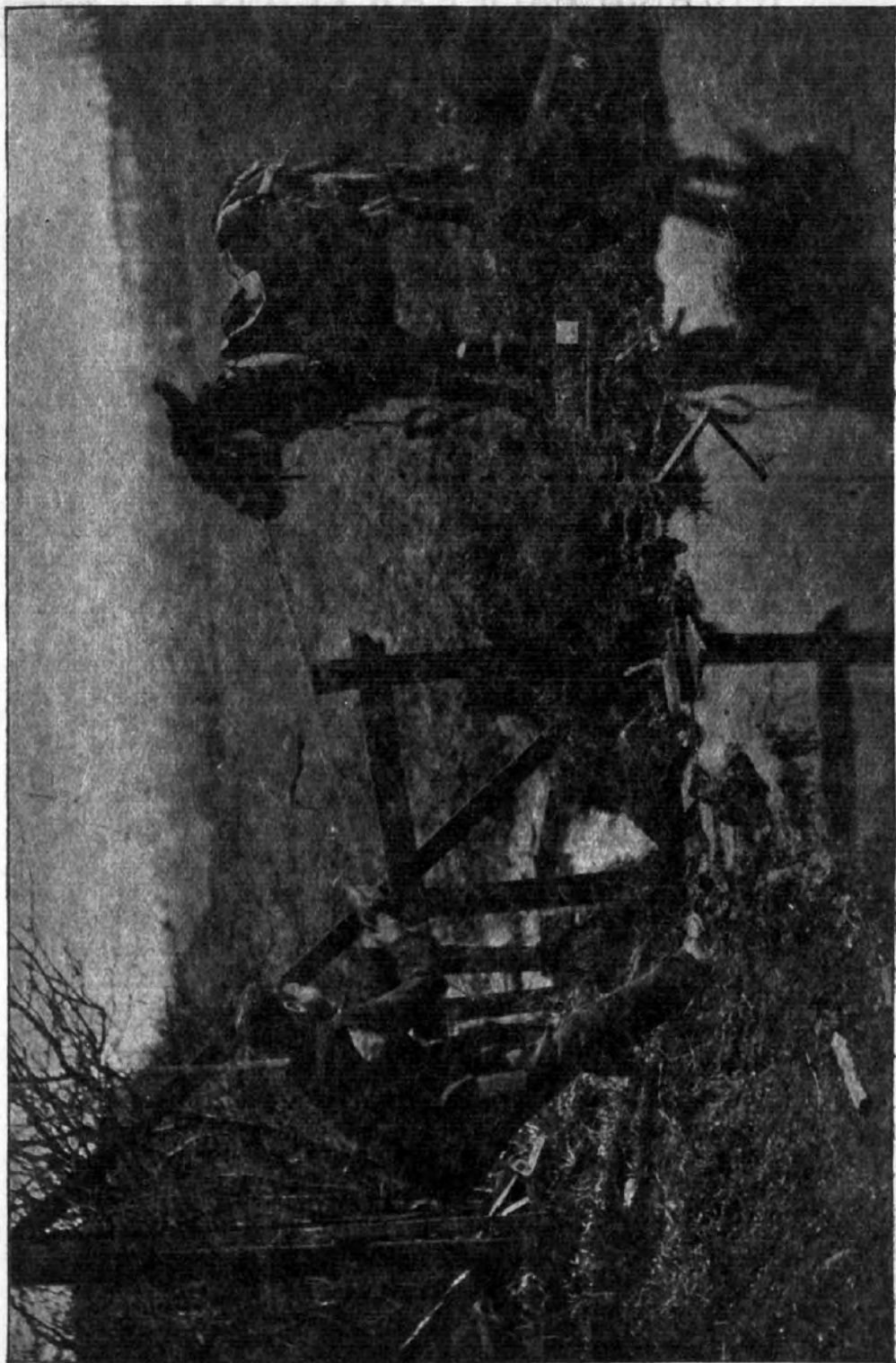
—Damien Monthly.

Providence, R. I., Jan. 15, 1897.

St. Francis Union of Stamp Collectors.

Dear Sisters: Having read in the "Stamp Collector" of the great distress of "St. Peter's Mission" in Montana, I herewith enclose the trifling sum of one dollar, (which I find in my mission box), and ask that you will forward it to the same. I sincerely wish that I might be able to do more for it, but I am sure that He, in whose name I cheerfully give it, will accept it as done unto Him.

Yours in His name,
M. S.,



OBSTINACY.

JUVENILE DEPARTMENT.

ONWARD!

Up and onward, idle dreamer!
 There is work for all to do:
 Lo! the fields around are whitening,
 And the harvesters are few.

There are fields where wrong is tramp-
 ing
 On the seeds of Truth and Right,
 There are fields where hunger crushes
 With the iron wheel of might.

There are scenes where sin and wassail
 Hold enslaved the priceless soul
 Where the mind is bowed and broken
 By its bondage to the bowl.

There are duties waiting on thee,
 There are tasks thou shouldst fulfill,
 In the pathway traced before thee
 By the Heavenly Master's will.

Wounded hearts demand thy caring:
 Whisper words of kindly cheer,
 Lift the Cross from aching shoulders,
 Breathe of hope to those who fear.

"Onward! upward!" be thy motto;
 Take thy place amidst the band
 Of the toilers in the harvest,
 Pilgrims to the Better Land.

Not through idle, aimless dreaming,
 Not through murmuring or despair,
 Lies the path which leads us upward.
 To the great white Throne of prayer.

—By Marcelia A. Fitzgerald.

WHEN THE POPE WAS A BOY.

It was springtime in Italy, seventy-nine years ago. The Southern sun beamed radiantly from a sky whose charming blue was broken by never a cloud, its golden rays played brightly on the rolling waves of the Mediterranean, and shrouded in a luminous haze the jagged summits of the Apennines.

A light and elegant carriage, drawn by a span of beautiful horses, rolled swiftly along the route from Anagni to Carpineto. Enconced in the carriage alongside of his tutor was a boy seven years of age. Vincent Joachim Pecci, whose ardent glances drank in the whole magnificent landscape. The little fellow looked fragile and almost too tall for his years. Graceful brown curls fell upon his neck and played about a face that was interesting, though not especially handsome. From the marked pallor of his countenance it was easy to guess that he had just recovered from a severe illness, that must have confined him to his room for many weeks.

"How beautiful it all is!" exclaimed the boy, clasping his hands together; and he inhaled long draughts of the perfumed morning air. "How wise and good of the great God to make everything so splendid and so charming—mountains and valleys, forests and rivers, and the blue sky above us!"

It was indeed a delicious garden spot of earth through which the carriage bore them, and the grand panorama unrolling before the ravished eyes of Joachim was well calculated to effect his delicate and sensitive nature.

The tutor smilingly observed his young companion, whose enthusiasm had brought a tinge of color to his cheek, and said to him:

"My dear Joachim, we should recognize the Creator in His works. This all-powerful God, who is goodness itself, has spread open before us the great book of nature, in order that by reading it we may learn to love and admire the Author of so many marvels. This little blade of grass that springs up in the meadow and the almost invisible flower that blooms by the way-side reveal to us the infinite Being as truly as does the mighty roaring of the thunder or the furious clamoring of the ocean. We should feast our eyes upon the beauties of nature merely to let them afterward impress our souls. Indeed, those who know how to appreciate

the beauty of this vast universe, masterpiece of God's handicraft, have, as a general rule, good and tender hearts. Only such souls as are cloyed and dulled by sin and vice can gaze on nature's beauty with careless, inattentive eyes."

Suddenly the harmonious tranquility of the morning was broken by a discordant note—a cry as of one in pain. The travellers looked out, and saw, just a few rods ahead, a poor child in rags lying on the roadside. He was sobbing bitterly; and as the carriage approached, he endeavored to rise and walk on, but sunk back again upon the ground, for his right ankle was all swollen.

The carriage stopped; and the young traveller, jumping out, asked the little sufferer what the matter was. The boy, a poor young goatherd, replied:

"About ten minutes ago, a milk-cart came down the hill here at full speed. I hurried to get out of the way; but before I got across the road I was thrown down and one of the wheels went over my ankle. Without stopping to help me, or paying any attention to my cries, the milkman drove on. And, oh, how my ankle hurts!"

Another spell of sobbing followed this explanation.

Joachim immediately pushed his way through the hedge that bordered the road, and hurrying down a sloping bank, dipped his cap in a brook, bringing back to the little goatherd enough water to quench his thirst; then taking his white linen handkerchief, he bound it around the inflamed ankle. The little foot, brown as a berry, peeped out of this unusual wrapper like a weather-beaten stump out of a field of snow.

"Where do you live?" asked Joachim.

The lad mentioned a village several miles away in the mountains.

"Well, you can't go home now. You'll have to come with us to Carpineto. Your ankle will be attended to there."

The goatherd smiled his thanks; and, assisted by his young benefactor, rose to his feet and hobbled toward the carriage.

"What are you about, Joachim?" asked the tutor, in surprise.

"What am I about! Why, doing what every Christian ought to do,—assisting the unfortunate."

"And are you going to bring him home? What will your papa and mamma say?"

"They will say that I did well. Can

we leave this poor little sufferer here all alone? Wouldn't anybody else do as I am doing?"

So saying, he helped the lad into the carriage; and, getting in himself, arranged one of the cushions under the swollen ankle. The tutor gave his pupil an encouraging tap on the cheek, and the horses set off with redoubled speed to Carpineto.

Joachim's mother at first opened her eyes pretty wide at sight of the unexpected guest, whose exterior was not very attractive; but as soon as she heard the sad story she at once sent for the family physician, who in a short time was able to relieve the suffering lad.

Joachim was jubilant, and in his large, beautiful eyes there twinkled tears of tenderness and joy.

"Did I do right, mamma?" he asked, eagerly.

"Yes, my dear boy, you acted nobly," was the reply, as the proud and happy mother brushed back the brown curls and kissed him fondly.

We don't know whether or not the young goatherd of 1817 is still alive; but, as mountaineers are a hardy race, he possibly is; and, in that case, we are sure he often tells his little grandchildren how tenderly he was aided long, long ago by the gentle young Joachim Pecci, whom the world knows nowadays as Pope Leo XIII.—Father Cheerheart, in *Ave Maria*.

Worcester, Mass., Nov. 5, 1896.

Dear Sister: I am a little girl, seven years old. My eyes trouble me. I have to wear glasses, and have to stay home from school. I have collected one hundred stamps, which you will find enclosed in my letter. Please pray for me and kindly ask the children to pray for my eyes also. Please find a little offering of twenty-five cents.

ANNIE DOYLE,
8 Lexington Street.

A CHILD'S RESPECT FOR THE LAWS OF THE CHURCH.

In a city of France, a child, whose parents were strangers to the practice of religion, was preparing himself to receive, for the first time, the Holy Sacrament of the altar; and as it was usual in his parents' house to eat meat every day, without

distinction, he accused himself of this his other sins. His confessor gave him suitable directions for his future conduct, and these the child promised faithfully to obey. His fidelity was soon tested: the Friday following, meat was served up, which, being presented to him, he modestly refused, alleging the prohibition of the Church, and expressing, at the same time, his desire of a piece of bread instead. His father, enraged at his refusal inhumanly ordered him to be shut up without a morsel of food till the following day. The poor child submitted without complaint, and without betraying the least ill-humor. His mother, although as irreligious as her husband, felt compassion for him, and towards evening, carried to him privately some food, reprehending him, at the same time, for his opposition to his father's wishes and to her own. "Dear mother," replied the excellent boy, "had my father commanded me anything, the performance of which was not unlawful, I would have cheerfully obeyed; and although I refused to comply with his wishes, it certainly was not through obstinacy. He ordered me to remain here till to-morrow without food; this I can do without sin. Then you will not be displeased, I hope, at my not accepting what you have been so good as to bring me." His mother, astonished at hearing him give expression to sentiments so religious and respectful, could not restrain her tears, and going instantly to her husband, related what she had heard. Struck with admiration, he mingled his tears with hers and both acknowledged that their son was more rational and virtuous than themselves. Then going to where he was confined, the father tenderly embraced him, expressed regret at having treated him with such severities, and inquired who had instructed and so prudently advised him. Being informed, he, shortly after, waited on the confessor, to testify to him his gratitude for the care he had taken of his son, and begged of him to hear his own confession. Thenceforward he was as remarkable for his strict observance of the laws of the Church, as he had before been for his neglect of them; and his wife became equally devout and observant. Happy child, that thus opened his parents' eyes to the danger of the course they were pursuing, and led them in to the secure way of obedience and mortification!—Margut.

THE INDIAN BOY'S PROFESSION OF ONE GOD.

An Indian boy who had been well instructed by Christian parents in the principles of his religion, happening one day to enter a public hall where the chief men of the place were assembled, one of them commenced in a sportive way to speak to him about religion. The boy defended the religion he professed, and when, in the heat of disputation, he was called on to point out his God, "My God," answered the boy, "is the Creator of the universe. He is a pure spirit, and so I cannot show Him to you; but I can very easily point out "your god." Taking up at once a stone, on which was engraved a human figure, and then placing it in rather a ceremonious manner on the ground; and after laying it down, he raised his foot, and giving it a kick, cast it some distance from him, saying, "See, now, the god which you adore. All present applauded the act of the boy, and the person who thought to jeer him about his religion retired, covered with shame and confusion.—Colored Orphanage.

Sainte Marie, Jasper Co., Ill., Nov.
23, 1896.

Dear Sister: Inclosed find one thousand stamps, which I have collected and send to you. Hoping you may still continue your charitable work, and bring many of those little negro and heathen children to the Catholic Faith. Asking you to pray for my dear parents, sister and brothers, and for me, I remain,

Your Little Stamp Collector,
JOSIE LEINHART.

Providence, R. I.

Jesus: I thank you for the \$3.75. If I could tell you my anxiety your heart would be torn with grief. From day to day I question the future, in deep distress. I am much interested in your publication, and cannot sufficiently thank the Rev. Editor for the many articles published in my favor. My dear children, too, are deeply grateful. They eagerly drink in the dew of education little knowing at what a sacrifice it is bestowed. May our blessed Lord be your peace and your joy.

THE MOTHER SUPERIOR.

ANNUAL REPORT

Of the St. Francis Union of Stamp Collectors.

WISCONSIN.

Archbishop's Residence	6,882
Very Rev. Conrad, (Hon. Pres.)....	6,500
Rev. C. F. P. Schmid (Pres.).....	5,000
Very Rev. J. Rainer	1,765
Rev. Ig. A. Klein	81,020
Rev. P. Dreis	800
Rev. J. Koester	1,000
Rev. F. H. Schneider	870
Rev. N. A. Thill	8,600
Rev. A. H. Huitink	3,600
Rev. Kasel	4,325
Rev. C. Becker	1,125
Rev. Klein (N. Coeln)	1,480
Rev. P. J. Delles	3,000
Rev. N. Freimann	765
Rev. H. Schmid	1,300
Capuchin Fathers	30,253
Servite Fathers	3,650
Ven. S. S. de Notre Dame (Mil.)....	140,000
Franciscian Sisters (St. Francis)	40,785
Franciscan Sisters (Jeff.)	1,417
Ven. Sr. H. Davidica (Holy Trin. Sch.)	9,350
Ven. Sr. H. Gonzaga	2,220
Ven. Srs. of Charity	7,700
Ven. Srs. of St. Francis (Maryt.)....	1,545
Ven. Srs. of St. Francis (Manitowoc)	1,700
Franciscan Srs., P. A. (Keyesv.)....	3,800
Ven. Srs. of St. Joseph (Green B.)..	2,000
St. Aemelianus Orph. Asylum.....	2,816
Ven. Srs. de Notre Dame (Mil.).....	35,000
St. Nicholas Hospital	10,010
St. Joseph's Hospital	330
St. John's Institute	1,920
Schumacher Bros. (from.)	16,000
Carroll & Keogh	12,235
West Side Bank	1,800
Mr. J. Flanner	3,675
A. Meyer & Sons	240
E. Flannagan	150
Gebhard's Family	110,085
Mr. M. Bassen	21,250
Mr. G. Bernaner	10,850
Mrs. D. Nussbaum	35,103
Mr. F. Cziski	10,670
Mrs. E. Berna	167,060
Mr. V. Amrhein	600
Mr. L. Strasser	260
Mr. G. F. Kleser	2,000
Miss K. Zimmer	651
Mr. A. Nix	2,330
Miss T. Olinger	600
Miss M. Kemeter	630
Miss F. Nussbaum	4,300
Mr. F. B. Habermann	880
Mrs. Cunningham	2,000
Miss S. Niquette	2,300
Miss I. Martin	600
Miss E. Brust	3,000
Mr. N. Brust	1,500
Mr. F. Kleser	200
Mrs. B. Spranges	3,400
Mr. J. Scholz	200
Miss H. L. Mich	1,900
Mr. J. Freis	600
Miss C. Freis	60
Mr. W. Stenz	600
Mr. J. Stenz	600
Miss A. M. Stenz	600
Miss O. Krenziger	390
Miss J. Dolen	200

Mr. F. Amrkein	600	Mr. G. Pokorski	600
Mrs. T. Thren	4,200	Mr. S. Rzadala	370
Mrs. J. Reinehr	389	Mr. M. Gosnodarek	200
Miss E. Schmitz	1,500	Mr. W. Ziarnek	100
Miss L. Schleicher	1,500	Mr. F. Jawodzinski	350
Mrs. I. Inkmann	200	Mr. F. Osesek	200
Mrs. H. Hammang	4,000	Mr. M. Plotka	130
S. C. Ginaine	1,148	Mr. M. Budnik	200
Miss C. Boemer	196	K. Mecha	520
Miss K. Briver	600	M. Rysztykon	536
Mrs. J. Lange	200	J. Derla	180
S. Stammberger	1,900	A. Kumorowska	290
J. Stammberger	1,000	A. Zalewska	570
Mrs. F. Gulling	795	M. Rewolinski	475
C. Schaefer	300	M. Okoniska	160
J. Meyer	720	Miss A. Malony	7,083
Miss A. Schumacher	600	Miss M. Lach	7,083
Mrs. Dr. Werner	9,340	Miss C. Gomber	200
Miss M. Werner	600	M. Warnimont	640
Miss H. Werner	600	Mr. P. Amrhein	600
Miss O. July	825	Mrs. K. Gray	8,317
Mr. P. Ehr	700	Miss Olinger	600
Mrs. J. Doyle	618	Mr. L. Mihm	600
P. Olinger	1,000	Miss S. Melchior	1,400
Miss L. Roesling	1,000	M. Green	615
Miss B. Muller	915	Mrs. M. J. Reynolds	600
Mrs. N. Esch	600	G. Haensler	2,000
Mr. H. Grumbeck	435	J. Haensler	2,000
J. Rowlinsky	325	Miss M. Klein	3,873
A. Batz	5,393	S. Whalen	2,700
Mr. A. Mertz	600	Mrs. F. Junemann	175
Mrs. M. Hilber	1,425	Mr. J. Schowolter	1,600
Mrs. H. Ulrich	1,050	E. Hackner	600
M. Keller	600	M. Fries	600
M. K. Droorschak	280	Miss B. Stier	864
F. P. Weigand	1,344	M. Kuna	682
Mr. J. Boemer	196	J. Maichen	145
Mrs. Schwab	1,320	J. Schmit	700
Miss A. Boemer	196	M. Mueller	625
Mr. H. Kronschnabl	1,000	Miss Condon	345
Miss M. Pollard	7,100	G. Reinert	70
H. Weise	1,357	Mrs. J. Reinekr, Jr.	3,270
M. Casper	300	Mission Heights	17,300
L. Roth	449	B. Schmidt	725
J. Stier	1,645	A. B. F. Niland	1,227
Mr. P. Thullen	940	Mr. J. Hemmer	200
E. Schiefen	575	M. Lorch	560
J. Britz	275	Mr. J. Kremer	1,600
M. Beck	5,535	Mr. Fries	200
Miss B. Reichart	800	H. Becker	105
Mrs. F. B. Habermann	350	Mrs. A. Gray	2,100
Mrs. M. Robb	900	Miss L. Schwalbach	2,100
Mr. J. Stier	300	Miss T. Schulte	1,000
J. Steinwand	1,210	Mrs. Baum	1,600
Miss E. Callahan	14,900	A. Schweitzer	600
Miss M. Reinehr	1,625	M. H. Fisher	600
A. J. Kuehne	300	S. Olszak	600
Mr. M. Becker	139	H. Pokornay	3,000
Miss N. Flannigan	825	Mr. Noonan	1,830
L. Parth	719	Mrs. K. Thein	536
Mr. L. Lantz	425	A. Weber	1,822
Miss L. Schmitz	1,500	Mrs. I. Halbach	400
L. Adler	2,700	Mr. C. Schriter	3,100
Miss K. Rainer	600	Miss G. Palmer	494
Mrs. K. Hausner	700	Miss M. Hansner	800
Miss A. Borman	2,500	Miss K. Hansner	800
L. Freund	4,215	Mrs. S. Tringo	1,900
E. Scott	132	Mr. F. Miller	400
C. Casper	7,800	M. Tumphy	1,260
A. Nellen	1,995	F. Kolowrat	195
Mr. A. Rebhan	2,718	Wm. Fonk	211
Mr. M. Burg	1,680	Mr. M. Hensgen	100
Miss K. Schaefer	2,000	M. Amrhein	500
Miss A. Mollerus	1,000	Mr. I. Starck	100
Miss M. Mollerus	1,000	Mr. E. Steigerwald	1,000
Mr. J. Schultz	1,200	Mr. F. J. Dockendorff	19,000

Miss K. Glassmaker	97	E. Michel	11,870
Mr. J. Sunther	1,950	J. W. Busch	1,000
E. H. Isaac	3,920	Mrs. S. Meising	1,290
A. Schmit	442	Mr. Geo. J. Schuttinger	81
Miss Fassbinder	483	Miss E. Laner	5,000
Mrs. J. Dahlmann	700	B. Aaron	600
Mr. J. Fischer	35	B. Fillenger	100
J. Burbach	2,000	Mrs. S. Savery	1,358
Wm. Kitzinger	500	Miss M. Miltenberger	2,000
Mrs. M. Bneth	3,010	Miss E. Buch	10,000
Miss F. Seifert	100	Mrs. M. A. Schlipf	1,570
E. Barron	1,500	Mr. G. J. Gehringer	1,000
Mrs. B. Smith	700	E. Seinheiser	995
A. Besting	724	Mrs. C. Schwoerer	100
M. Klein	1,000	Miss E. Wnenschel	950
Mr. A. Printz	1,000	Mr. A. Grochowski	2,000
E. Harks	600	Mrs. R. Geis	4,500
Miss J. Schulte	1,000	M. E. Seitz	600
C. Olson	940	S. Beck	600
R. Sohneis	135	M. Bell	600
C. Griebel	450	M. Hekmann	
Mr. J. Thein	175	S. K. Marso	660
Mr. Pollard	100	W. Mayschein	350
Miss Wenerscheidt	215	Mr. C. Scherer	650
Mr. G. Schweizer	50	Miss R. Beyer	650
Mr. W. Schweizer	100	J. Reich	600
A. Schweizer	175	G. Reich	600
Miss K. Peschong	300	F. Sechner	7,990
F. Fonk	42	Mr. G. Bachinger	20,150
A. Fonk	160	Mr. J. Goeser	600
A. Spartz	267	J. Kmiecinski	600
A. Pfeiffer	180	A. Goembiefski	600
I. Fonk	325	C. Goeser	2,272
J. Terry	185	Mr. T. Schott	1,200
H. Terry	220	Miss P. Muller	450
Miss S. Calteaux	630	J. Meier	450
M. McGrath	3,000	Miss F. Barth	1,000
S. Zehnpfennig	300	Mrs. P. H. Melvin	1,085
Wm. G. Bruce	3,000	E. Koppel	5,045
Mr. J. Nellen	1,350	A. Mayan	330

PENNSYLVANIA.

Rev. E. Frank	1,500	A. Zundell	2,650
Srs. of Ch. Charity (Danville)	10,600	H. Rodenhofen	620
Srs. of Ch. Charity (Haz.)	9,000	H. Schneider	600
St. Joseph's Convent	69,000	Mrs. Kinn	600
League of the S. H.	3,620	George Kinn	600
A. J. Deitsch	850	Miss T. Milling	1,679
J. M. Kase & Co.	260	H. Rake	830
Miss M. A. Bach	800	H. Moylan	600
Miss M. Berg	5,024	Miss M. Grode	1,690
Miss E. M. R. Findley	1,133	O. Becker	95
M. C. Reid	6,433	S. McDermott	7,378
M. Yoos	1,000	Miss A. B. Schneider	1,005
Mrs. B. Aaron	1,986	R. Daly	46,400
Mrs. M. Dowd	7,866	T. Fuchs	1,000
B. Kroetsch	2,400	Mr. T. A. Blahusch	350
Mrs. L. Bettridge	3,461	Mrs. J. Murphy	400
J. F. Safferty	1,850	Miss M. Noelle	5,000
S. Blum	485	Miss M. Conner	1,200
Mrs. A. Meisinger	600	Miss Martin	100
Mr. John Meisinger	600	J. Gehrlein	250
Mrs. M. Smith	80	Mr. M. Heinrich	600
S. Poland	850	Mrs. M. Heinrich	600
Mrs. M. Holden	103,482	Mr. J. Heinrich	600
G. Elm	305	Mrs. J. Heinrich	600
Mrs. H. H. Buch	100	Maggie Heinrich	600
F. H. Bitter	14,315	C. Heinrich	600
John Bayer	1,800	J. Murphy	1,481
F. E. Rupertus	40,350	Mrs. G. Heath	300
John Zwick	10,300	Miss C. Whistner	1,340
A. Messler	112,355	Miss B. Alberstadt	1,200
J. Schliff, Jr.	1,600	Miss K. Huster	1,400
D. Klebes	2,850		
G. R. Adams	16,568		
Miss C. Winterer	654		

MINNESOTA.

Rev. P. Schmid	2,100
Rev. A. J. Gerhard	20,595
Rev. J. Rohlinger	1,431

K. Deiney	745
C. Woll	275
M. Spengler	600
G. Brown	100
P. G. M. Stenz	13,000
A. Hoeffler	680
C. Rausch	600
C. Schorman	239
Miss S. Hoeffler	600
Miss A. Dougherty	625
Miss A. Hoeffler	600
Miss M. Hein	1,200
Miss M. Butler	600
Miss O. Dorr	600
Miss F. Haren	1,200
A. Hein	360
F. Staudt	600
L. Poulton	600
S. Poulton	600
C. Sherman	500

Miss M. Hanselman	3,980
Miss B. Halde	50
Miss A. Philipp	14 275
Mr. C. J. Schreiber	475
M. Hoehn	700
Mrs. J. Dehs	3,875
J. Nutzel	1,120
J. D. J. Garbs	1,410
O. A. Koeing	5,000
Mrs. A. J. Thomas	5,800
Mr. J. Danheiser	105
K. Schmid	650
C. Bruch	100
C. Derrenbacher	400
C. Hoehn	1,000
A. Gorges	100
Mr. A. Fox	2,000
A. M. Heiss	360
Mr. C. Miller	1,026
D. P. Guy	5,500
P. Schneider	113
Mrs. B. Frey	1,125
Miss B. Winter	1,287
Mrs. M. Baer	6,100
K. Euper	3,500
Mrs. C. Uffelmann	2,560
Miss E. Wittmann	140
Miss M. Walsh	4,363
G. Bickel	432
Mrs. F. Fery	275
M. Muller	900
Mrs. C. Fox	200
M. Fox	200
C. Fox	200
W. Fox	200
J. Fox	200
L. Vetterer	1,050
J. Zimmermann	2,220
Mrs. Harrigan	200
R. Weiganott	300
Mr. J. Gagen	9,190
Miss N. Quinlan	85
Miss M. Brady	3,600
J. M. Hengstler	4,180
Mr. J. Stenger	3,032
Miss J. M. Smith	435
O. Haberthur	535
Miss A. Callahan	6,750
Mr. J. Schmid	350
Mr. N. Gelon	300
Miss K. Germann	1,400
Mr. F. Stegmann	200
Mrs. J. Mostizer	1,400
J. Cooper	600
Miss W. Lucenan	2,750
A. Lang	400
B. Winter	3,800
A. Yackson	1,780
Mr. S. Pfeiffer	1,645
Mr. A. A. Schopp	180
Miss J. Vielbig	2,050
C. Corbett	1,450
F. Mayer	600
A. Germiller	700
O. F. Zeiller	100
Miss M. L. Ward	198
Miss R. Schneider	7,073
Miss K. Schatzel	6,000

NEW YORK.

Rev. O. L. Bentley, M. S. H.	7,966
Rev. F. O. Rechtenwald	25,945
Ven. Bro. Joseph, M. S. H.	7,610
Con. of Mercy	800
Ven. Sr. M. Winefred	40,579
Ven. Sr. M. Lucilla, St. John's Sch.	1,150
Ven. Sr. M. Francis Assisi	22,200
Holy Cross School	11,071
Stephen Duffy	2,005
Miss J. Shanahan	90
Miss M. Shanahan	1,800
V. Melancan	3,200
H. Miller	1,000
Mr. F. A. Zubler	1,100
Mrs. G. B. Foster	3,741
Mr. J. Leibold	8,370
Miss E. Dougherty	16,894
L. Dietrich	625
Miss T. Hoehn	950
Miss L. McCartv	1,000
Miss L. Groerer	4,200
J. Schirmer	3,080
J. Mayer	3,400
Mrs. P. Miller	62
Miss B. O. Hora	100
M. J. Hoffman	1,860
Mr. F. A. Betz	20,000
Miss K. E. McCann	15,000
Miss M. Halde	600
Miss J. Harth	1,314
Mrs. J. Collins	20,050
P. Hannig	482
Miss L. Braun	1,700
H. Otto	659
Mr. W. Forrestal	2,109
M. Motrie	200
M. Weis	130
T. Schafer	250
K. Bauer	350
M. Jerson	150
A. Radel	170
Miss M. Stilger	12,260
M. Dugan	4,568
L. Doherty	6,000
Miss M. Ganter	2,400
Mr. A. J. Wolf	2,400
L. Y. Higgins	1,000
M. E. Gaynor	6,000
Mrs. M. Platz	19,215
Mr. F. Hanns	4,230
Mr. F. Grasso	2,945
Mr. G. Barth	1,300
Mr. J. Deimling	6,490

IOWA.

Rev. J. A. Rangger	200
Ven. Sch. Srs. of Notre Dame	11,000
Ven. Sr. M. Hildegard, O. S. B. St. Malochy School	5,250
Mr. H. B. Guenther	32,000

Mr. P. Flemming	1,330	M. Hein	800
Miss V. McDermott	1,742	Mrs. A. Schmitt	1,000
Miss K. Schrup	2,700	G. A. Erbacher	600
Miss M. Nixt	253	Mr. J. Stepanek	4,650
Mrs. G. B. Ludwig	320	Miss M. T. Erbacher	600
Miss N. Fitzsimmons	600	A. Vohs	1,950
Mr. W. Rosen; Jr.	5,000	Miss M. Quinn	1,450
Miss E. Mahan	350	C. P. Wunderlick	850
Miss A. M. Hingsberger	110	Mr. P. Fischbach	370
Miss S. Steelp	246	Mr. R. Erbacher	1,200
Miss K. Meyer	400	A. Geis	510
Miss M. Schecher	1,700	Mrs. G. Schmid	2,000
W. Kern	1,500	N. Freund	40
H. Heying	15,000	Mr. J. Diebolt	1,200
H. Schroeder	1,000	F. Snellentrop	60
H. J. Schroeder	1,000	Mrs. C. Stahl	300
B. H. Rosen	2,000	Miss B. Hirt	250
Miss A. Reil	1,400	Mr. C. Snellentrop	1,256
G. Krieger	3,100	Miss E. Verschelden	2,500
Albers Bros.	1,200		
B. B. Hesse	2,000		
L. Rump	1,000		
Miss O. Gockel	450		
C. Gockel	450		
Miss T. Bethke	300		
J. J. Conway	1,950		
A. Sux	175		
C. Gonner	2,000		
Mrs. A. Hushky	200		
Miss M. Sanders	3,200		
Family Guenther	3,000		
Family Gockel	900		
M. Throener	600		
Mr. W. Schneider	600		
T. Stevens	1,000		
Mrs. J. Ray	1,594		
M. Saur	449		
Mrs. G. A. Poeppé	825		
W. O'Neil	110		
I. Follette	618		
M. Carney	515		
Mr. W. Peiffer	1,400		
Mr. H. Peiffer	200		
Mr. A. Peiffer	200		
Miss G. Peiffer	200		
C. Hannes	257		
V. Redlinger	310		
P. Kiefer	400		
J. Glieden	218		
A. Lutz	203		
Mr. J. Adrian	196		
M. Osweiler	125		
A. Vogel	850		
M. Klein	345		
L. Becker	125		
K. Adrian	200		
M. Adrian	155		
Mr. M. Schmitt	200		
H. Greiner	1,000		
Theo. De Bettignies	256		
N. Laues	156		
A. Saur	1,450		
M. Zumbrogel	600		
M. Abel	1,000		
L. Eickmeier	600		
L. Merianes	600		
G. Merianes	600		
K. Voss	600		
G. Zerr	600		
V. Doring	600		

MARYLAND.

A. Rev. Friend	75,000
V. Rev. J. R. Slattery	2,000
Rev. E. L. Quade (prom.)	5,000
St. Joseph's Seminary	717
Visitation Convent	450
Ursuline Sisters	8,500
Ven. Srs. de Notre Dame	5,100
Ven. Srs. of Charity	6,700
Visitation Convent (Fredrick C.)	18,000
S. Callen	1,600
A. Wigley	40,000
M. Brady	1,160
C. Brady	1,000
R. Brady	1,000
H. Brady	1,000
M. Kromeke	1,000
A. Kroemeke	600
L. Kroemeke	600
D. Kroemeke	600
A. Bockstie	600
H. Bockstie	900
K. O'Meara	900
M. Kaiden	900
L. O. Neill	600
W. Wissel	600
G. Brady	600
Mr. H. Kopp	775
Mr. Fr. Deutsch	700
Mrs. J. Endres	23,132
Miss R. Knott	2,500
J. Heidelberger	1,435
A. Ochs	75
M. Jirdinston	18,100
Mr. M. Schlafler	700
Miss L. Young (prom.)	600
Miss M. Young	600
Mrs. A. De Yaul	600
Miss A. Tavlör	600
Miss Helen Ford	600
Miss E. Warrington	600
Miss E. Parham	600
Miss A. Queen	600
Mrs. Y. Bowman	600
Miss J. Davis	600
Miss M. Lacey	600
Miss J. Mason	600
Miss M. T. Neil	600
Miss M. Irving	600
Miss E. Parham	600
Mrs. J. Barnes	600
Mrs. Coakley	600
Miss L. Merriwether	600
Mr. J. Ferrell	600
Miss M. Bowie	600
Miss M. Neale	600

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St. Benedict's College	175,600
Mr. J. C. Scharff	27,775
Mr. J. Mund, M. P.	2,325

Mr. G. Jackson	600	Mrs. A. K. Midden	535
Miss L. Jubin	600	S. Krum	200
Mr. C. Kremer	1,550	A. K. Birnbaum	1,135
Miss A. Pferfer	5,600	Mr. N. Mainz	2,850
Mr. W. Stein	5,300	H. Seif	4,800
Miss T. M. Ritz	12,505	K. Walsh	720
A. C. Kissner	11,454	C. W. Pfeffer	100
D. Von Dieck	5,054	I. M. Pfeffer	100
Mr. J. Mattis	275	W. J. Urbanus	1,890
Miss A. Mattes	275	S. Bularzik	1,820
A. Sinz	180	Mrs. J. H. Barrett	1,535
Miss M. Zimmerer	272	A. Wintrode	2,200
Mr. J. Kremer	700	Mrs. J. Bart	725
Miss A. Strobel	1,616	Mrs. F. Baker	340
Miss E. Zimmerer	751	H. H. Bruggemann	1,513
Mrs. A. Walter	607	Miss J. Seinhart	1,000
Mrs. M. C. Grindall	2,400	J. Kronaner	5,350
Mr. A. Ziegler	2,400	A. D. Kloth	5,654
Miss M. Beck	700	Koenig Med. Co.	1,440
Mr. G. Menøeln	3,300		
L. Flottesmesch	153		
Miss M. McGilroy	278		
Miss Z. E. Billups	118,000		
Mr. M. Wissel	2,600		
F. Rebhan	140		
Miss M. Darling	5,048		
The Misses Lathrop	2,550		
Miss I. Jenkins	1,428		
Miss M. Culbertson	1,034		
Mrs. C. C. Oldfield	423		
Miss L. Gray	361		
Mrs. A. Menefee	89		
Miss E. Bescoult	103		

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Rev. P. Ludgerus Glauber, O. S. F.	35,425	Rev. Maron	570
Rev. P. J. Rosch	2,600	Rev. E. Pruento	8,300
Rev. J. Ocenasek	162	Rev. F. Bettles	4,000
Alexian Bros. Hospital	600	Rev. M. Rupprechter	6,188
Ven. Srs. of Ch. Charity	14,200	Rev. G. W. Hoehn	1,591
Ven. Srs. of Ch. Charity (Josephin)	31,368	New Englberg College	34,500
Ven. Benedictine Srs.	198,400	Loretto Academy	19,535
Ven. Sr. M. Lovola	13,850	St. John's Hospital	22,250
Ven. Sr. M. Borgia	6,900	Franciscan Convent	10,100
Ven. Srs. of St. Francis (Sublette)	5,250	Srs. of St. Joseph of Corondelet	8,000
Ven. Ursuline Srs.	210	Srs. of Ch. Charity	1,825
St. Joseph's Hosnital	8,200	Srs. De Notre Dame St. Lib. Sch.	43,800
M. Corcoran	509	Sr. Bartholomew	5,000
M. McGrath	1,200	Srs. of Mercy, Y. G. Home	7,600
Miss R. Waller	1,400	Sr. M. Ferdinanda, C. P. P. S.	10,000
Miss E. Meade	2,300	Mother M. Pia, Ursuline Convent	96,350
M. F. Stack	168	Ven. Sr. M. Cecilia	5,700
S. F. Sutton	1,275	Wm. Godefroid	350
Mrs. McNulty	1,143	Jos. Knagge	700
Miss R. Midden	763	Miss L. Jansen	2,889
B. D. Holladay	2,052	M. M. Schrader	665
E. Sink	1,365	Miss K. Pierce	3,475
K. Wallischeck	700	M. Thorhanser	8,460
E. Hunn	605	Mrs. K. Hanna	14,650
Mrs. Reilly	34,800	J. M. Tritz	500
Mr. T. Kenealy	2,050	M. Jobst	2,000
Mrs. M. Colfer	13,500	M. Krekeler	816
Mrs. W. M. Murray	680	J. Selz	400
P. Mayer	417	E. C. Sartorins (prom.)	7,679
Miss M. Premdergast	1,800	M. J. Everett	1,100
F. E. Wintrode	1,000	C. Steigerwald	1,265
Mrs. A. K. Midden	1,000	Miss S. Broekelmann	3,668
J. Brening	32,717	E. R. Roche	1,500
H. J. Westphal	4,243	Miss K. Tiefenbrunn	1,000
Miss A. McHugh	3,600	Mrs. L. Berhorst	16,150
Mrs. C. C. Clark	10,000	Miss K. Weigel	295
Mr. C. Benz	225	Wm. Kotte	850
G. Schenebucher	875	K. Bohm	135
E. F. Seelig	11,500	J. Hughes	270
Mr. J. S. Hagemaim	227	Miss L. Tiefenbrunn	7,000
A. Casner	1,650	M. E. Westmeyer	100
		S. Kreitz	1,225
		J. F. Hemmel	600
		Miss K. Shore	2,550
		Miss S. McAndrew	7,300
		Miss A. Arnet	3,400
		J. Chruby	5,830
		P. Muleski	260
		E. Sommer	120
		A. Wioska	100
		C. Swiercinska	400
		T. Wituski	300
		J. Okonski	60
		E. Butterfield	600
		I. Giblin	600

MISSOURI.

Dr. P. R. Baer	600
Mr. F. Sodenkamper	4,000
J. Slevin	3,000
T. Bazan	290
M. Wiffler	780

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Rev. F. D. Lutz, M. C.	18,000
Ven. Sr. M. De Sales	12,140
Ven. Sr. M. Hyacintha	52,350
Ven. Srs. de Notre Dame	5,400
Master J. R. Bea	1,000
Mr. J. Berthold	4,960
Miss M. Berthold	600
Miss M. Aheam	26,000
Miss B. Berthold	600
Miss A. Berthold	600
Miss P. O'Neil	575
Mr. J. M. Rowe	535
F. Lang	535
Mrs. M. Foerst	560
Miss K. Vance	2,600
Miss M. Synch	3,854
Miss M. Rochford	1,700
Mr. J. P. Duffig	500
R. Jordan	150
Mr. J. Henkel	552
Mrs. M. Finnegan	750
A. Vance	4,950
Mr. G. Nachtsheim	200
M. Scheiner	7,722
D. Von Hadeln	2,075
Miss M. Dohan	1,280
Miss L. Arnolt	700
Mrs. T. Yund	1,600
Mrs. A. Graham	600
Mr. J. A. Brex	11,290
Miss V. Waldherr	185
Mr. J. J. Donohue	88
Mrs. Dietz	5,000
Mrs. Friedl	4,000
Mr. J. L. Roster	1,125
J. Tully	50
M. Berthold	600
J. Hokker	500
L. Rowe	510
Miss K. M. Dusel	11,300
Miss Mersinger	200
Mrs. T. McEvoy	1,430
Miss M. Reich	1,500

MASSACHUSETTS.

Ven. Sr. M. Silvia	10,305
Miss J. M. Sullivan	656
Miss L. E. Moore	6,000
J. Moynihan	5,070
D. P. Dersig	6,725
J. H. McLaughlin	2,111
Miss R. Brooks	178
Miss N. F. Sullivan	662
M. E. Doyle	60
M. Commerford	4,047
B. M. Donnemann	977
M. M. Neary	6,700
P. Dowdie	1,200
N. Carsey	805
Mr. J. Healy	4,772
Miss C. M. Brawlev	450
Mr. L. Ulrich	6,000
Miss M. Synskov	2,000
R. M. Ferrv	600
J. E. Christen	145
Mrs. H. Doyle	635
M. E. O'Keefe	5,000
C. Zahn	321
M. A. Doble	412

Mr. L. Woletz	90
M. C. Healey	13,824
J. Doyle	4,750
Mrs. B. Hoppe	10,000
N. C. McKenna	150
Mrs. T. Rowley	1,065
Miss M. I. Synch	16,650
A. Doble	200
Miss M. Moffett	1,600
Mrs. G. Renter	450
C. Doyle	750

INDIANA.

St. Joseph's Orphan Asylum	18,675
J. Loew	4,043
Miss C. Lueken	142
Miss J. Steltenpohl	129
Mr. P. Geiber	463
Mr. J. G. Lechman	654
Mr. H. Berchman	341
Mr. M. Gerhard	211
Mr. E. Bromm	483
Mrs. A. Kretz	473
B. Lengers	644
Mrs. K. Kitten	621
Mrs. M. Boehm	390
Mrs. E. Reitemeier	400
F. Kitten	615
P. Henrich	306
H. Inante	508
J. Judy, Jr.	214
Jos. Havlic	396
Ida Schmabel	1,100
P. Magdinski	1,000
L. Finski	2,000
C. Linze	200
F. Manwell	250
C. Fitzpatrick	200
L. O'Donnell	286
A. Phillips	300
M. Kromzinski	500
L. Donnelly	100
J. Tichfer	100
M. Opos	100
L. Heeg	100
H. Smith	100

KENTUCKY.

Ven. Srs. of Loretto	106,150
Ven. Srs. of Charity	7,863
Ven. Visitation Convent	3,250
Mr. Jos. Feltman	6,183
Miss K. O'Dwyer	1,520
Mrs. P. T. Keller	750
C. A. Curry	11,130
Mrs. W. E. Narraway	1,500
Mrs. M. Klein, Sr.	1,660
Mrs. M. Ryan	600
Miss A. Morgan	600
Miss A. H. Roch	4,640
Miss E. H. Gierach	2,500
N. Brandage	630
Miss K. Brinker	600
L. Sullivan	400
Mrs. V. Link	2,715
Mrs. J. W. Hookins	50
Miss L. Herbig	70
Mrs. H. J. Saffran	2,470

CONNECTICUT.

Mr. J. Esser	1,150
M. Streibl	915
Miss M. E. McMahon	2,227
M. A. Weis	4,005
T. Forster	1,200

M. Rosenkranz	2,260	Miss K. Jankowska	580
J. E. Clark	28	J. Marx	475
M. Cunningham	100	Mr. J. Hoffmann	214
RHODE ISLAND.			
Miss M. E. Waki	725	Mr. M. Emanuel	3,788
Mrs. A. Masterson	900	P. Bettinger, P. M.	135
M. E. R. McCabe	465	A. Stanley	1,000
Mr. J. J. Rooney	120	E. Kast	700
M. E. Smith	1,700	P. C. Walworth	1,010
P. Crosson	300	NORTH DAKOTA.	
M. E. Reynolds	1,070	G. Riedhammer, P. M.	1,560
WASHINGTON.			
Mrs. Jos. Bottinger	600	F. C. Fisher, P. M.	525
Mrs. Jos. McMackin	542	A. Velsch	230
C. A. McCabe	1,000	J. Fischer	3,010
A. Kurlemann	25	L. Jochim	3,800
CANADA.			
Mrs. P. McCarth	6,025	M. Damberger	105
V. McCarthy	1,400	Miss M. T. Schneider	160
Miss E. M. Malone	400	M. Forrell	1,083
M. Campbell	2,100	M. Eckert	550
Fr. Siervard	294	Miss M. Farrell	685
LOUISIANA.			
Ven. Srs. de Notre Dame	12,200	G. Poepping	120
A. A. McNally	13,565	SOUTH DAKOTA.	
A. McGloin	600	Mr. N. Erschens	302
Miss C. Huber	10,595	Mrs. W. G. Maish	225
A. Hernandez	2,700	R. Erschens	1,320
COLORADO.			
P. C. Harrington	1,000	H. Warelle	206
Mrs. Reinhard	600	TEXAS.	
M. Dougherty	265	Mrs. K. Mechler	200
A. Elliott	100	Mrs. A. Hutzler	400
HONOLULU ISLAND.			
Rev. F. Feith (St. Louis Col.)	18,800	H. Walther	1,800
WEST VIRGINIA.			
Ven. Sr. M. Stanslaus, St. Jos. Con. . .	46,360	Miss R. Carle	3,000
Ven. Sr. M. Philomena	22,440	Mr. J. Wagner	160
Miss M. L. Wavman	655	Mrs. B. Sheridan	21,306
Mrs. M. Genther	17,000	Mr. M. Steges	600
L. Nolte	100	A. Banschuber	120
Miss T. Estep	172	A. Fuchs	240
CALIFORNIA.			
Bro. J. A. Emmert	8,375	NEVADA.	
Presentation Convent	21,165	St. Mary's Convent	5,600
Mr. W. Jacob	2,085	SOUTH AMERICA.	
VIRGINIA.			
Benedictine Srs.	15,000	T. Vifquain	ao aoi hrld aoin aoa
MICHIGAN.			
Capuchin Fathers	35,925	T. Vifquain (Pan. Rep. of Col.)	2,700
Srs. of St. Francis	2,935	NEW MEXICO.	
A. Hammel	1,000	Mr. C. Adelman	380
A. M. Grassbusch	7,025	OKLAHOMA.	
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J. Robert	2,360	TENNESSEE.	
Mrs. A. Andre	1,400	Mrs. F. Thomasson	150
Miss E. Brown	3,867	FLORIDA.	
Miss K. Horn	65	Mrs. M. Martin	23,010
M. Hayes	3,000	ARKANSAS.	
Miss K. Sullivan	100	Ven. Srs. of Merc'	2,320
Miss M. Sullivan	150	ALABAMA.	
Mr. E. Sullivan	300	Mr. P. Buselechner	8,540
Mr. Wm. Sullivan	200	OREGON.	
Mrs. J. S. Kennedy	600	Ven. Bro. Gallus, O. S. B.	17,360
NEBRASKA.			
H. A. Erz	1,000	Mrs. H. Engelbert	1,625
DELAWARE.			
		Miss M. E. Miller	4,060
		Unknown	95,396
		Three boxes were received, of which	
		the first contained	30,000
		The second	14,555
		And the third	48,000
		Donors unknown.	
			Total, 8,314,126.

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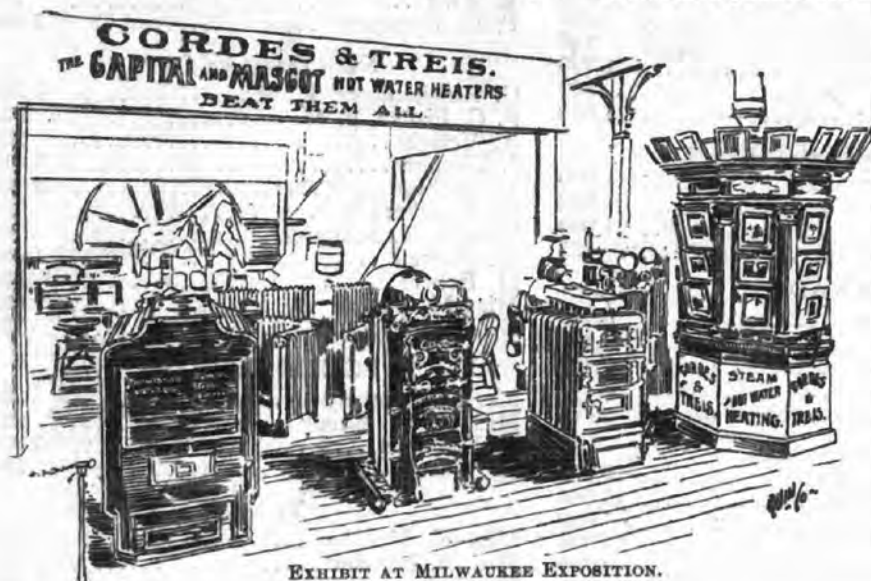


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VOL. IV.

ST. FRANCIS, WIS., MAY, 1897.

NO. 3.

THE MARTYR OF KALAWAO, 1886.

Not by the rack, the flame, the sword,
Shall thy bright crown be won,
O noble martyr of the Lord!
Belgium's heroic son!

Not like the Coliseum's band,
Victims of Roman feasts,—
Upon th' arena's bloody sand,
The prey of furious beasts;

But in the treach'rous Southern seas,
Where Kalawao lies,
A vision of deceptive peace,
'Neath fair Hawaiian skies;

Far from beloved Fatherland,
From kindred, home, and friends—
The glory of thy mission grand
In loathsome torture ends.

O virgin holocaust of Love!
O royal sacrifice!
Whose perfumes to our God above
Like rarest incense rise,—

Thine be the triumph of the saint,
The martyr's victory!
No foul corruption, leprous taint,
Can stain thy spirit free;

For high it mounts beyond the gloom
Of death and dark Decay.
To where immortal lilies bloom
In fields of endless day.

Courage, brave heart—the end is there!
—Be long or short the span
Of suffering life;—tho' thou must share
Thy people's bale and ban,—

What time the frail, corroding walls
Of flesh, release thy soul,—
Christ in His fair eternal halls,
Shall make the leper whole!
Eleanor C. Donnelly,
(In the Damien Monthly.)

THE SIGN LANGUAGE.

The sign language for deaf-mutes was invented about 150 years ago by the Abbe de l'Epee, a teacher in a French school. He noticed the signs which children made to each other and understood. He elaborated these signs, and, as a result, what is known as the manual sign language was evolved. The oral system, or that of watching the lips of the speaker, was a later invention. There are to-day between seventy-five and eighty schools in this country for the instruction of the deaf and dumb. There is also a college for them at Washington. Most of these schools teach what is known as the combination system, which is both the oral and manual systems combined.—Southern Deaf Mute Journal (Hillsboro, Tex.)

DO GOOD.

Set about doing good to somebody. Put on your hat and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed and tell them of the consolation of religion. I have often tried this and found it the best medicine for a heavy heart.

A good deed in the morning strews the day's path with roses.

Readers of "The Stamp Collector" are especially assured that whatever advertising appears in its columns has been fully investigated before acceptance, and may be relied upon as trustworthy. It will be a favor if subscribers will kindly notify the publishers of any irregularity which may be discovered in dealings with advertisers.

According to the last census there was \$185,000,000 worth of church property in the United States, and the Catholics own one-fourth.

Steps are being taken to enter at Rome the cause of canonization of Rev. Father Captier, and the other Dominican martyrs of Arceuil, near Paris, in 1870.

THE TRAPPISTS AND THEIR MIS- SIONS IN SOUTH AFRICA.

(CONTINUED.)

Chapter IV.

STAMINIFEROUS FLOWERS.

The first business of Benjamin in his new position as missionary at Mariannahill was to found a school; and, with this object in view, he immediately set about visiting the various kraals in the vicinity of the monastery. These were not numerous, barely a dozen, and the boys to be found therein were equally scarce. Nevertheless—perhaps it was his big, black face and sparkling eyes that stole the hearts of the people—his success was great.

The first catch was two little boys of about ten and twelve years, by name Kantoio and Mazamani respectively.

It was on a Sunday afternoon when these two lads with smiling, wondering countenances and quaint attire, stepped, with the greatest awe and caution, from the cold rain without into the now finished school room. Perhaps it was the first time they had even found themselves in a real European room. Dirty hats of no mean age were on their heads, and their naked bodies were shielded alone, one by an abandoned soldier's jacket which had once been red, and the other by a mighty big coat which drew the scum off two feet of mud as its bearer passed along, keeping up a constant struggle to maintain his equilibrium.

Seated on the floor of Benjamin's apartment, there sounded for the first time in those little ears, bred and accustomed to hear alone whatever is rude and unrefined, the happy tidings about their God and their Savior. The blessed Names of the Most High and His Divine Son were at Mariannahill on that day for the first time uttered in the vulgar tongue, announced to His lost sheep groping in the darkness—those Names so well known and venerated now, whose blessed fame has long since spread throughout all the land. On that day was it that God struck the rock, and, from the fountain that then burst forth, rises that torrent of happiness, peace and grace, which, at the present time, waters and produces fruit in the hearts of hundreds of God's redeemed children—torrent of living waters vivifying even unto eternal life. The little seed planted by

the Creator in the wilderness on that happy day, waxed well, and is now a mighty tree spreading its frondeous boughs far and wide around, and many are the birds that seek rest and find it among its peaceful branches.

So it was. The two little Kafir boys returned home that afternoon, but there was something of sweetness in their hearts that had never been there before. They knew not what; 'twas like a calm and happy peace of spirit, a sweet and silent joy. And, as they slept that night on the hard earth, their bright angels rejoiced and praised their Lord, that He had at length opened the treasures of His love and mercy and the gates of heaven to those forlorn sons of Ham.

The time, therefore, was now come when the monks must put into real practice those principles which had made them become regarded as inimical by the whole of South Africa. It must be no longer merely newspaper wrangling, but the principles so long professed and so firmly maintained must now be put into action. White and black shall meet for once on an equal range. Our poor, despised, dark-skinned brothers shall be raised from grovelling in the mire; yet those of our own color shall in no wise be humiliated, unless it be by their own pride. But that the monks should attempt to drag the scorned black from his ignorance, civilize and refine him, and place him alongside the more haughty white, the slave on a level with the master, this itself was already a sufficient humiliation for the European population of the land, and they rose en masse against him who had stretched out his hand to raise his oppressed and suffering neighbor—suffering indeed inasmuch as he was regarded as a dog by those who had snatched from him his country, and was, by natural fate, smitten helplessly down in a dark and pitiful ignorance from which none came forward to rescue him. Old heads and wise, who had been born, bred and grown grey in the colony, and whose voice on native affairs was listened to and respected as a Delphian oracle; others wanting in years, puffed up with self-conceit, knowing all; and others even more intimately connected with the generous philanthropist by the bond of friendship and still holier ties; all laid their heads and their hands against him in his noble work. But like a warrior, undaunted before any odds or dangers, he who led the reform remained un-

moved and undismayed. He was convinced, in silence he would persevere; and with what result, those adversaries, long silenced, too well do know.

Well, to return. As has been said, the opening success was great, and soon the vicinity of the little school house rang with an incessant din of A B C. Nor was the alphabet quickly mastered. Day followed day, and week followed week, and still it was A B C. Four or five little groups or 'classes' (excuse the term) there were, each with its appropriated card, the letters of which after a few days were scarcely any longer intelligible from the constant repetition of pointing and poking they had to undergo; each with its own perpetual clamor, and each denoting a distinct grade of knowledge. In a couple of months more than twenty native scholars had 'graduated,' had taken 'their degree' for A B —C.

But in the rude and dirty state in which the children came from the kraals, it was natural enough they could not and never would be set aside the more decent and refined European boys. That was by the Trappists never intended. They never meant, never once thought of placing the nauseous 'green' Kafir, whose only covering is one of 'the dirt of ages,' at the same table as their poor but clean and respectable orphans and destitutes. That was to be a matter of time. The native boy must first put away all that is loathsome and disgusting.

For this reason, therefore, a shed of galvanized iron and tarpaulin was erected, and the classes held therein. In the meantime, white clothes of a light material were prepared, and a new and very important and necessary part of education was able to be commenced. The stinking boys could now be taught in a regular and methodical manner to wash and dress themselves. The breed of lice that every boy carried on his head was exterminated by the destructive forfexes of the barber. Imitsha (the native's girdle of tails or rags fixed about his loins) and ancient soldiers' jackets, stiff with accumulated filth, were removed, the entire body washed and clean clothes put on—and here was a metamorphosis fit for an Ovid to picture in immortal verse. In this state they were fit to be admitted into the schoolroom, and occupy, at any rate, the places left vacant by the European boys when they had finished their school and had gone out.

But as yet it was only a simple day-school, and the boys neither ate nor slept at the monastery, since there was no accommodation for them; so, when the classes were over, the clean clothes were once more removed and their own filthy ones again donned, for it was not deemed advisable to allow the boys to return to their kraals in the former.

It was not a long time before the infant institution of the Trappists had obtained for itself a little fame in the surrounding country. Benjamin did his work well, and published its existence and advantages abroad in every direction, and in a short time succeeded in getting from the local chief, Manzini (the otter), whose kraal was some eight miles distant from the monastery, four or five boys, who used to complete that very decent stretch in both directions daily.

But ere long the inkosi (chief) paid a visit 'in his own substance,' as the Zulu says, and a pretty big fat substance it turned out to be. That was a great day in the early history of the school. Trappist eyes had never before contemplated the majesty of a veritable 'chief' of the warlike Amazulu (heavens), nor had those nude 'celestials' ever before found themselves in such close contact with the Amajazi, (long coats), as they used to call the monks from their lengthy habits. Yes, even the Trappist in his younger days had read of black and savage chiefs in every quarter of the globe and of their awful deeds: their hearts' desire of younger times would at length be satisfied.

The day arrived, and from the school house windows looked out in eager expectation the director of the school and his coadjutor Benjamin. Towards mid-day the royal horses were seen approaching. The boys were hastily assembled in the school room, in readiness to salute their king upon his entry.

'Bayete'nKos!' (Hail, Lord!) shouted they like one, raising their little hands aloft, as their chief came in. As for him, he was above making any recognition: that would have been in direct opposition to the very nature of a despotic chief. A chair, with a blanket thrown over it, had been prepared for him in the school, (not that the bare seat would not have been a sufficiently grand throne for a Zulu king), and upon it he was seated, with his royal company quite at home on the floor.

It is needless to say what was the first

thing to be done. The stomach is a great god with the Kafirs, and must first be satisfied before anything else could be expected to be touched upon. On this account all that the natives consider a delicacy was laid before him, from salt to sugar, from water to wine. There was an abundance of meat generally considered a rare luxury, but somehow on this occasion it was not relished by the royal visitor, and he summarily handed it over to those of his escort who sat nearest him on the floor, by whom it was quickly disposed of. His majesty then picked a potato or two from the dish—for he did not understand what those bright, curious instruments were, arranged so nicely beside his plate, which he regarded with a sort of caution and always carefully refrained from touching—and, after quite coolly rolling them once or twice in the salt cellar, put them in the 'bread basket' with evident satisfaction. The coal-black coffee he pronounced bitter until it became quite like a syrup from the constant addition of sugar; while the 'staff of life,' previously thrust into the sugar basin or soaked in the coffee syrup, was acknowledged as excellent. A dish of oranges his majesty innocently emptied into his royal and dirty pockets for home consumption. But the twitchings and twistings he pulled upon his royal face, as he endeavored to swallow a mouthful of red wine made by the monks, were awfully amusing. Just such a face he made, guzzling down a real Zulu 'sip,' as a child makes when he comes to the sediment of his cup of coffee where the jalap lies thick. Spoonful after spoonful of sugar was cast into the wine; but no, it was fit only to be given to the menials on the floor. However, a more spirituous Cape wine was obtained to complete this Zulu table d'hote, and was not only greedily consumed, but had a wonderful effect on the old gentleman's spirits which were shortly in excelsis.

The little feast at an end, a conference ensued regarding the school and the purchase of the land upon which Manzini lived, which last the Superior ultimately promised to do upon condition that the chief would undertake to bring about three hundred families to build thereon, and so by means of their rents assist in defraying the enormous cost. This was a matter of no small pleasure to the chief, for, as he touchingly related, he had long been afflicted by the high rent, as he called it, levied by the owner of the land

—£2 per hut per annum,—although he might better have said by his eleven wives, each of whom must have her own hut. Then the chief rose with his indunas, medicine men, amakehla or ringmen, and what not else, and all proceeded to an inspection of the wonders on exhibition at the monastery.

Words cannot express the number of 'Wo!'s of wonder his majesty gave vent to as, with clenched fist to his mouth as though to hold his breath with astonishment, he stood and gazed at the little leaden 'things' arranged in innumerable partitions in the fount-cases of the printing office, saw them placed together in rows, set in the middle of a mysterious accumulation of iron wheels and bars, and in a moment a most curious picture produced. But his astonishment was not yet abated when, ushered into the tailor's department, the busy motion of their machines sounded like fairy music in his ears. Thus, with ever increasing surprise, the royal party completed the round of the monastery and its adjacent appurtenances.

It was not a little amusing, when, coming across a boy who was working for the monks and whom he declared to be a relation, the chief immediately demanded from him on the spot the money he had already earned. It is not necessary to state that the boy, with a mixed feeling of surprise and fear, hesitated not, and he and his last months' wages were quickly parted.

Well, the sun having already fallen low towards the western horizon, the royal visitors must depart. But they were not allowed to do so without the accustomed presents, which were accepted with great delight, to-wit: a salt cellar filled with the finest salt, a pound of brown sugar, a half bottle of wine (the greedy chief expressed a desire to receive a larger bottle, but without result), and finally a beautiful blanket of many colors.

The new school building that was being built for the accommodation of boarders was at length brought to completion. It furnished a new school room for the black boys, in order that they could be taught at the same time as the white, go to work with them, and indeed in all things keep par with them, as well as a large dormitory with accommodation for some fifty boys.

It was natural that, as long as the little scholars were suffered to return every



FISHERMEN ROWING TO MARKET.

day to their filthy homes, little or nothing of learning or improvement could be obtained from them. They might have attended such day classes for six years, and would still have remained what they were before, ignorant and in truth animal-like. Indeed, the affair could not have been expected to hold out much longer if that sort of thing had been allowed to continue, for, after a few weeks, the constant song of A B C and nothing else began to grow somewhat monotonous to the humble aspirants, and the regular, unaccustomed and, on cold mornings, by no means pleasant process of body washing and changing of garments to lose its original novelty and attraction. It began to be plain the first fervor would pass away with the time, and therefore, since preservation is better than cure, the completion of the boarding school came about not at all too soon. The event was a source of no little pleasure to the anxious teachers, who would now be enabled to secure their children with a firmer and surer hand. They could now set themselves to educate them not only in A B C, but, which was the main point, in civilized and above all, Christian manners and style of living. Yes, it is true the children had heard much day after day of the great Lord of life and light; but what they, little boys, learned in the morning was all evaporated before night by the strong influences they were subjected to at home. Now, on the other hand, the light could break in upon their darkened souls by unnoticed but continual rays; knowledge could by degrees and unobserved be instilled and absorbed, while no bad influence was there to prevent an uninterrupted progress on the path of good.

About the middle of September, in that same year, 1884, the opening of the boarding school was formally declared to those then in daily attendance. They were requested to take the word to their parents at home, and then on a later day to return, never more, or at least for some years, to go back to those horrible dens of filth and vice in which they were then dwelling. The boys were beyond themselves with delight. They were taken to see the new hay beds prepared for them, which they regarded with more pleasure than an urchin from a London back-slum would a feather bed, and the new white uniforms faced in red, real outfits now, not mere bathing drawers

and shirts as before, and what not else—and quite a jubilee was excited among them.

Well, home they went, and their return was anxiously waited for by their teachers on the day fixed for reception. Many returned, some eight or nine; but many others, and among them the chief's boys, were refused by their parents, who would not have that they slept away from home, and consequently these did not at once appear. But one by one the majority came on, Mnyamana, or the 'Darkish One,' being in a short time returned by the chief, and so only a very few of the original attendants were lost.

The next thing to be considered was the method of education to be employed. The prevailing custom in the land appeared to be to begin by teaching the native children to read in their own tongue first and then to carry them on with English. The director of the new Trappist institution had never regarded this system favorably; but then, on the other side, there was Benjamin, who, himself a native, had at the time had more experience in the matter than any of the recently arrived monks, and who, moreover, was inclined very strongly towards the prevalent method: so the game was drawn in his favor. He was appointed at once to the honorable position of professor of A B C and 'strokes and curves' in the infant university. But it soon turned out that he professed rather too much of A B C to please the more enthusiastic monks. Week after week passed and his eloquent discourses were ever on the A B C, and there he seemed to stand. He pleased neither the principal of the institute, the prior of the monastery, nor the director in the school, and the outcome was a quarrel in which 'Professor Benjamin' fought his part with remarkable calmness, and, when at length it came to be questioned whether he was really experienced at all in teaching, as one had been led to believe, he merely tendered his resignation of the chair he was holding in that Home of Science, at the same time expressing his intention to seek an appointment elsewhere, where his talents would be better appreciated.

His little indignation, however, went no further than a hasty arranging and preparing of boxes and baggage before his excitement abated, and, what many a so-called intelligent white man never does, he thought once more, and looked

before he leaped. No, he would not return again so quickly to the dark and evil world he had but lately deserted, thus to destroy the good work he had begun. He was given by the good God, Who had rescued him before, a second grace, which strengthened and enlightened him now in this new trial and temptation of the Deceiver, and, seeing his rash resolution in its true light, he made up his mind to remain where he was in peace and obedience.

Nevertheless his old system of teaching could not be suffered to continue, and therefore small Zulu reading books, not wall cards as heretofore, were obtained, and these, regardless of his declaration that they were not yet masters of the alphabet, were placed in the hands of the scholars, who were not a little rejoiced to think themselves proficient enough to be able to handle a veritable book.

In this way it went on for some months and the progress was small. What, thought the director who was then himself conducting the school of European boys, whatever would be the unsatisfactory result of such slow improvement? And this was in Zulu, the native tongue of the boys, a language formed and written by the missionaries, and consequently with every syllable sounded exactly as spelt, or rather every syllable spelt as pronounced. At this rate, two years would elapse and the boys would only just be able to read a book in fairly current speech. Yes, two years would be lost—lost indeed, for supposing a boy could read perfectly in his native lingo, where would be his gain? And if he could pen his Zulu thoughts in the most elegant and accomplished style, where the profit? Where would be the books from which he could reap information and edification? About two dozen there are, and these mostly Bibles and school books, there being at present scarcely a single work, excluding those few spiritual ones, on any instructive and useful science. To whom could he write, with whom correspond? while only about one native in a thousand understands the art; or on what subject could he enlarge? while he himself as yet knew next to nothing. And who could guarantee that he would remain at the school and complete a course of eight or ten years? Again, supposing he had, at the end of a year or two, mastered the Zulu reading, he would obtain no assistance therefrom

that could help him in his study of English, which alone could profit him in after life. He would have to begin and struggle again at the very commencement of a new language, just when he was rejoicing to believe that he had mastered the book difficulty and solved the whole innwadi mystery, begin with an alphabet which might quite outnerve and, perhaps, finally displease and discourage him, and thus cause him to give up what alone would be of use to him.

On the contrary, if he commenced at once and after a year's study mastered at any rate the first English reader—which it was reckoned with good teaching could be done by any fairly intelligent boy, and the truth of which calculation is already an established fact—then, having had such a good drilling and practice in the more difficult formation of English syllables and words, and having finally conquered the same, he would, with comparative ease and almost unassisted, be able to master his own simple language.

Such were the considerations that, at the time in point, troubled the minds of those building this young but interesting institution for the redeeming from eternal darkness of the degraded and despised Zulus, and with a result that the plan of the Trappists would in future be followed, although the reading in the vulgar tongue would not be entirely discarded, but rather daily continued, the first and greatest attention, however, being paid to the English. The latter language would be used considerably by the teachers in the schools, while the constant association and communication with the white boys would furnish an excellent opportunity for practice. At least so it was then believed, but later experience has proved this last calculation to be somewhat beside the mark. From their ever coming in contact with native lads, the European boys in South Africa, in nearly every case, pick up the vulgar language at a very early age. In many cases it can be found that the young sons of European farmers and settlers, and not only those in the remoter districts, speak the language of the natives as their ordinary and natural speech, and know hardly any other. The latter, on the other hand, are by no means so quick, for while almost every white boy, who has been a couple of years in the country, knows sufficient of the language to make himself understood on most ordinary

subjects, a native lad who can converse in English is a comparative rarity. The reason is obviously this, that the native population to the white is something like ten to one, and then that the boys of the latter are naturally quicker and more intelligent than the others. On this account it came to be and is still a great difficulty to get European boys out of conversing with natives in the vulgar tongue; and consequently the advances it was expected would arise from the communion of the two races have not yet appeared. In time, no doubt, it will go better, for when the Kafir boys have once picked up a few words of English, they will assuredly use them, if speaking with an European, in preference to their own; and when once the water has worked an opening through the dam, there is little that can hinder the flood. But the opening of the boy's school was only half a stride, and it required one more effort to complete it.

(TO BE CONTINUED)

A STAMP COLLECTOR.

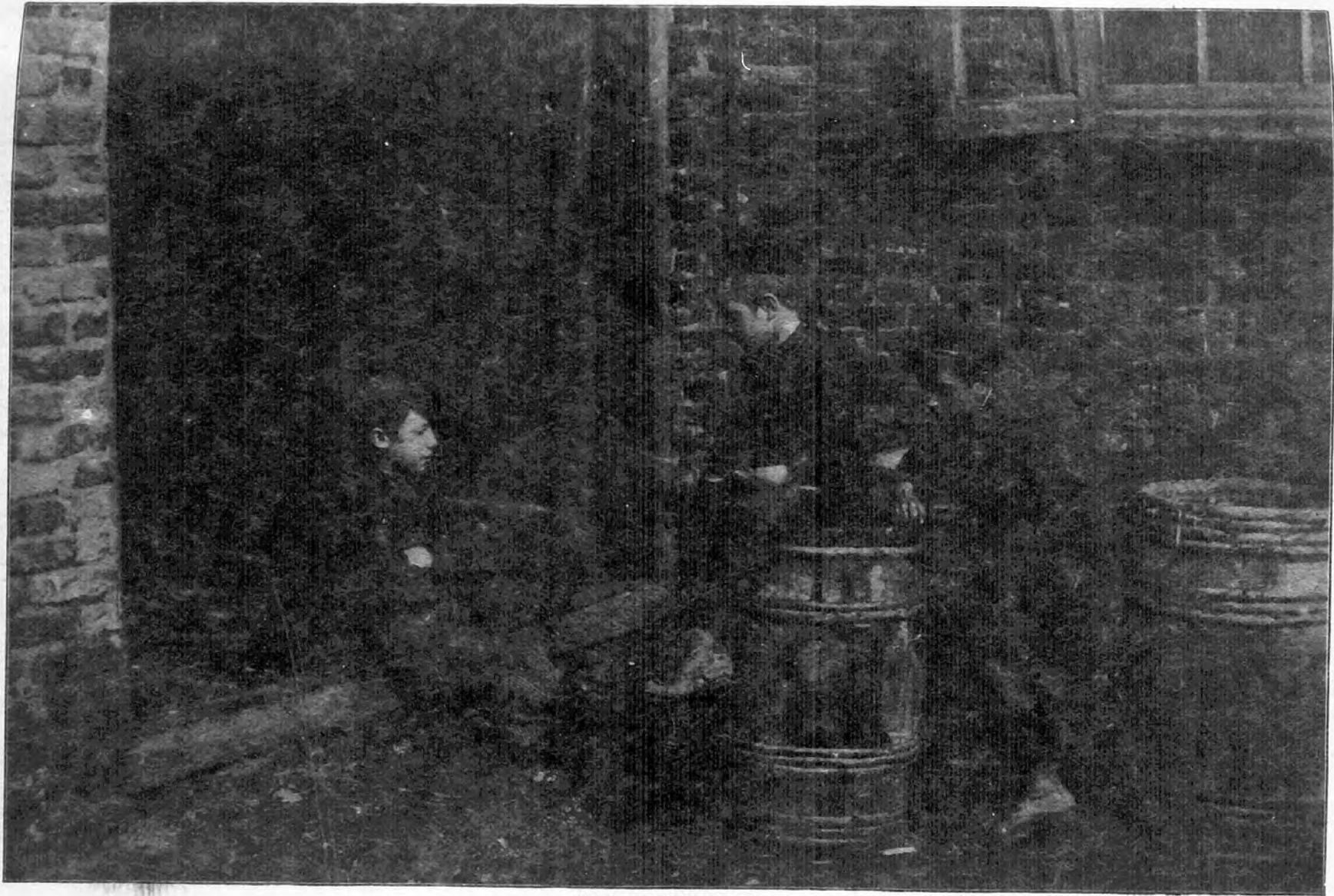
Before the days of cheap postage the charge was paid by the receiver of the letter, and sometimes the postman demanded so many shillings for a single letter that poor folks could not pay it and had to go without their letter. When postage was made cheap it had to be prepaid and stamps were provided. At first the English penny postage was a black "Queen's head," as it was commonly called. As other countries adopted cheap postage they had their various stamps with portraits of their sovereigns, coats-of-arms, national symbols, or the like on them. Boys are fond of collecting, and it became a fashion with them to collect the stamps of different countries, and as they thus learned, without knowing it, a good deal of geography, their parents and teachers wisely encouraged the taste. After a time, stamp-albums were published with a page or two for each country, and suitable divisions for the various kinds of stamps, with some useful information about the country itself. As boys can seldom buy unused stamps they have to look out for foreign letters and get the stamps off them. These stamps are often thin and gummed on to thin paper so that it is hard to separate one from the other. A young stamp collector in the picture is

using the steam of the kettle to help him. If any boy can afford to buy unused stamps, they look better than those which have been cancelled, though it is curious to see how this cancelling is done in different ways in different parts of the globe. It is said that some keen boy collectors, have been known to ransack the rubbish put out for the dustman in the city streets, in hope of finding envelopes or wrappers, which have come by postage from foreign parts.

Some postage stamps, which were perhaps only in use for a short time, are very rare and fetch large prices. This has led some rogues even to forge and sell imitations of these stamps. A fairly complete collection of the postage stamps of the world, arranged in an album, is a very interesting study and is often sold for a large sum. Even an imperfect collection will give a great deal of pleasure and instruction, and boys are well advised who take up this "hobby." The rather grand name of "philatelist" is sometimes given to stamp-collectors, and their very harmless taste is called "philately."

GREEK PIETY.

One of the most striking incidents in connection with the departure of Prince George of Greece for Crete occurred just as the torpedo boat on which he had embarked had commenced to steam slowly out of the port of the Piræus. The whole of the latter, as far as the eye could see, was simply black with people, all of them cheering their favorite and shouting wishes of good luck in the popular and patriotic enterprise which he was taking in hand. Prince George is not a saint nor yet a very religious man and he is absolutely free from all affections and pose. Yet some chord seemed to strike him as he stood alone at the stern of his small craft, and, suddenly baring his head, he made with a sweeping gesture three times in succession the sign of the cross in the customary Greek fashion in full view of all the people. There was an instantaneous hush as if by enchantment. Every man, woman and child of that mighty crowd followed his example in making the sign of faith, and then the cheering burst forth with renewed and with a hundred-fold increased enthusiasm and intensity as the boat slowly made her way out to sea.—Catholic Standard and Times.



THE CONSPIRACY.

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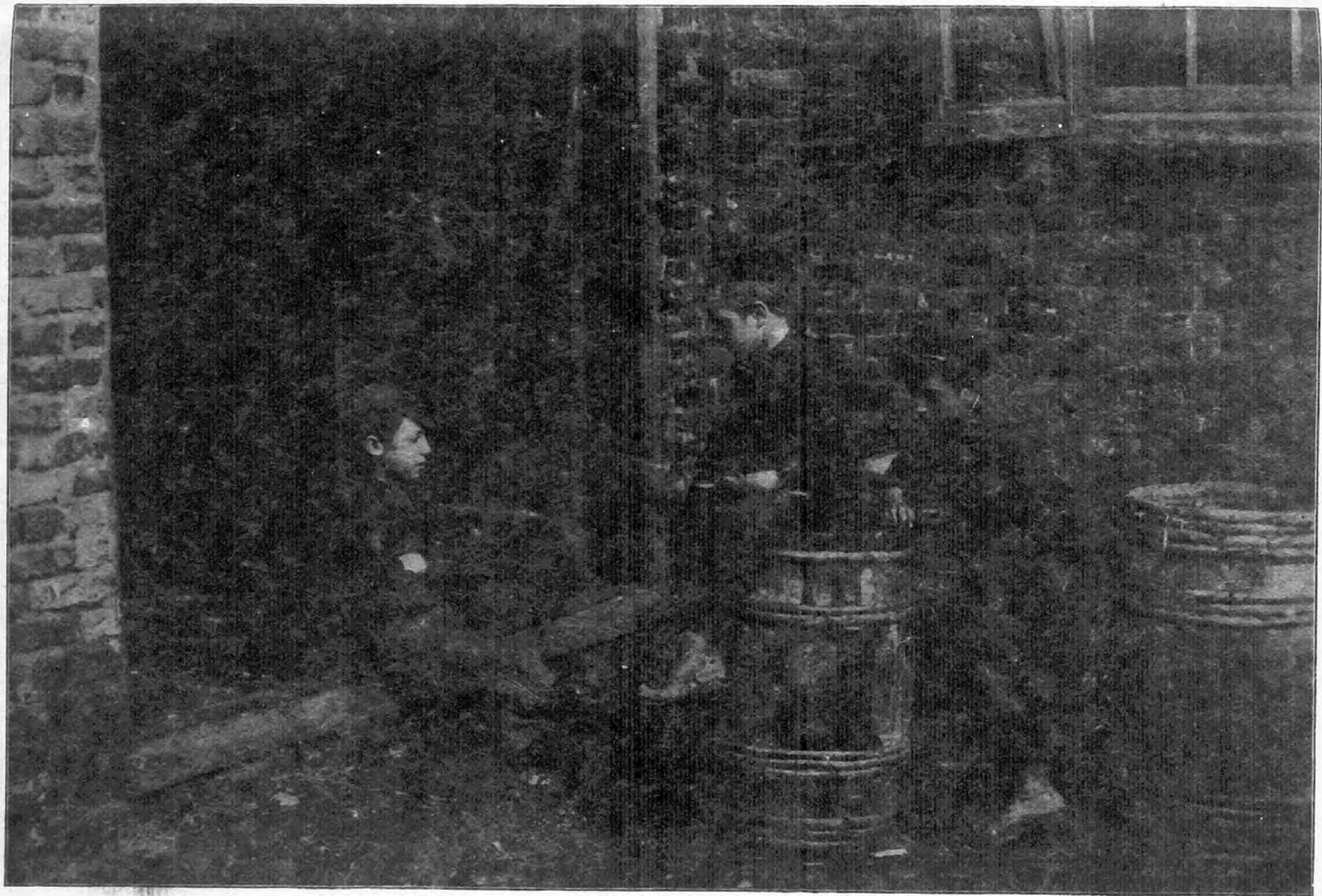
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THE CONSPIRACY.

The Stamp-Collector

—and—

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Bi-monthly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis. as
second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittance:—Money may be sent by check, postal-note, money order, or registered letter. All money orders must be made payable to The Stamp Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., MAY, 1897.

Is It Too Much

To expect you to send us one new
Subscriber during this
Month?

We think not.—

If you read carefully the General Intention and desire even a little, to help on the work recommended to you by the Stamp Collector.

Show the Collector to your friends: speak to them of the beautiful illustrations, the interesting articles, the edifying letters of Missionaries in foreign lands, the charming stories, tell them why we are trying to make the Stamp Collector the most attractive Catholic Issue in the whole world—i. e. because we hope through its means to inspire numberless souls with a greater interest in the affairs of the Master, that souls now cold and indifferent may be drawn to love Jesus, and that His Kingdom may the sooner be spread over all the earth.

Then kindly ask these, good friend, to subscribe for the Stamp Collector.

Don't put this book away and forget all about it.

Don't return to this book if you are really unable.

Don't dispose of it yourself, but give it to someone who may want it.

Don't think that too many demands are already made on you; you will really not regret your offering. You are not so narrow-hearted, but anxious to do all you can for the Stamp Collector.

But some will say, "We have enough to do at home, 'charity commences at home.'" Yes; but it should not end there. Our faith teaches us that our neighbors are not only the members of our parish, but all the rest, and particularly those who need help. Of all these the poor blacks most need a hand to raise them up. There is no danger, moreover, that the Lord will ever allow anyone to suffer for the sacrifice made in the right spirit. Every day the poor colored waifs, the recipients of your kindness, unite in praying for those kind friends who by their alms have rescued them from a great deal of suffering and sin, and "God will not despise the prayers of the fatherless." Eccles. 35.

Every day we say "Thy Kingdom Come." What is the use of saying that, if we don't mean it? Can we mean it if we stop at saying it when we could do something for it? God's Kingdom will come when Christ is known to everybody, and when everybody keeps God's commandments.

But there are hundreds of millions of persons who have never yet even heard of our Lord; there are millions of babies dying unbaptized every year, and there are legions of men and women who do not serve God.

Would you like to make God's Kingdom come to many, then subscribe for the Stamp Collector, 25 cents per year, and send 600 cancelled stamps and be a member of the Stamp Collector's Union, St. Francis Xavier Union of Stamp Collectors, St. Francis, Wis.

By an arrangement with the Italian government the Holy Father has become the possessor of the historic convent of St. Francis at Assisi.

Every time that we are moved to works of charity then "Jesus of Nazareth passes by."

MISSION NOTES.

The following extract from a letter of a missionary bishop will not be out of place in this announcement:

"In looking over the financial reports of Catholic parishes of some of the large towns of the United States, I have noticed the almost entire absence of expenditure for anything outside of the diocese. Foreign missions get nothing. Time and again, I have seen in Catholic papers indignant denials of the statement that the United States is a Protestant nation; that is all right as far as words go, but in the meantime, Protestant missionaries from the United States are successfully impressing upon the whole missionary world that the United States is a Protestant nation. They have no need to proclaim that in words, their presence and their activity in many missionary fields are more than enough to achieve that result. If a traveler in the interior of Asia Minor, of Japan, or even of Mexico were to ask the first man he meets what is the religion of the United States, the answer would undoubtedly be Protestantism.

"In view of this state of things, it seems to me that a grave responsibility rests on Catholics in the United States. No amount of missionary activity at home can take away the obligations of making their existence known and felt abroad. From the tenth chapter of Genesis down to the very last chapter of the Apocalypse, the place, the functions, the duties of nations are prominent in God's view of the world.

"The Catholics of Corinth in St. Paul's time were 'Not many mighty, not many strong;' they were poor, they had no churches, nor parochial houses, nor schools, yet St. Paul ordered collections of money among them, as he did also in the churches of Galatia, and elsewhere, and that money he sent out of the country to foreigners."

We trust this letter will appeal to Catholics and especially to the clergy; let the Association of the Propagation of the Faith be established in all Catholic parishes, that the words of Jesus may be verified. "All power is given to me in heaven and earth. Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days

even to the consummation of the world." Matt. xxviii, 15.

GRAND RAPIDS.

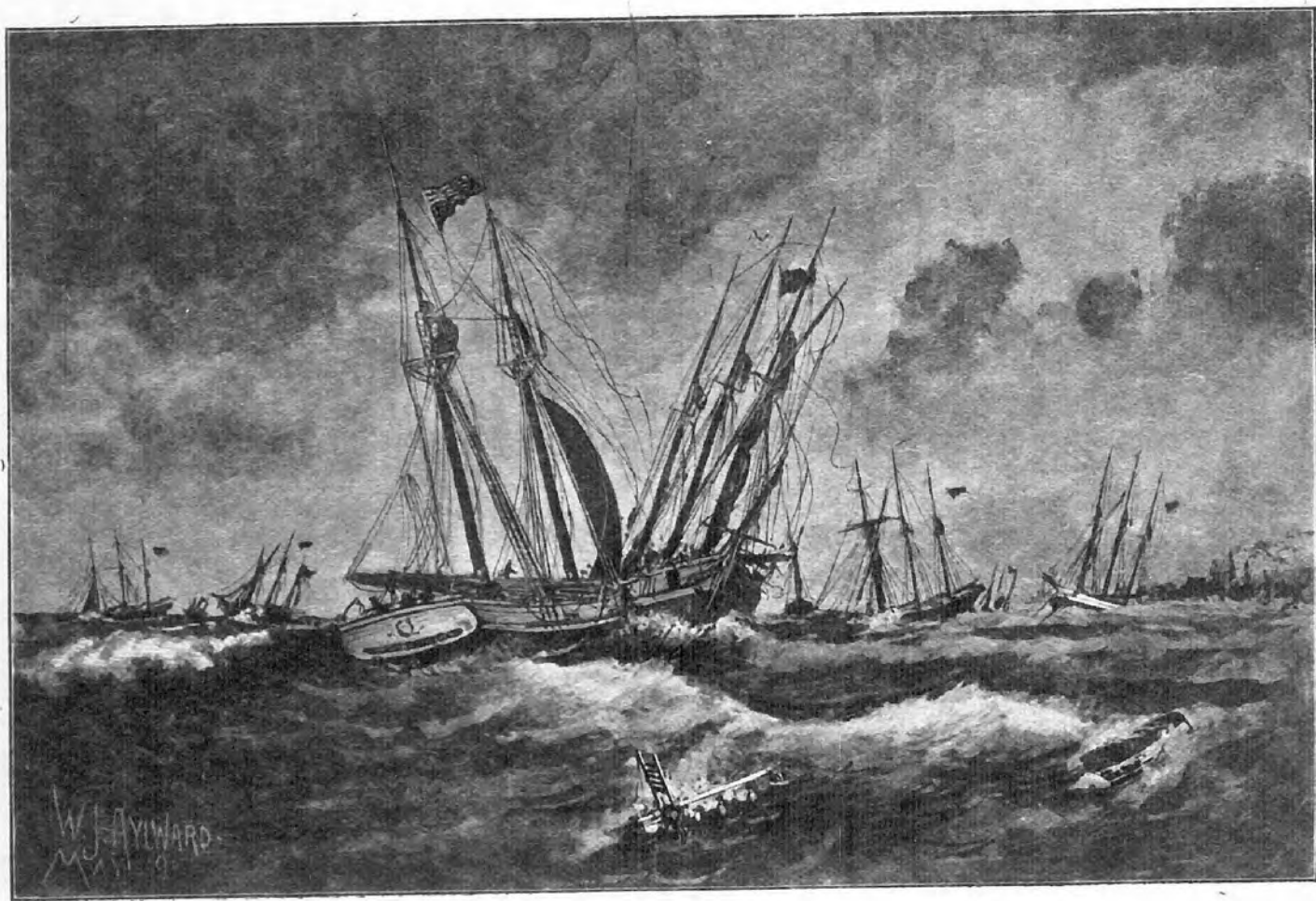
We print this interesting letter from Bishop Richter: "Last March a monthly newspaper, in the Ottawa and Chippewa languages, was started at Harbor Springs. The Rev. Superior Zepherin Engelhardt, O. S. F., is the editor. The printing is done by boys of the school. This paper does much good, especially among those who seldom or never see a priest. It has already 900 subscribers, and their number is increasing. It circulates in Canada, as far as Manitoba, and in Michigan, Wisconsin and Minnesota. As the subscription is merely nominal, ten cents, the publication, which has already done much good needs outward help. Up to the present, want of means has been a drawback to its greater efficiency. A larger press is needed. A year hence the subscribers will number at least 2,000. Great hopes are founded on the school and paper at Harbor Springs to keep the Indians from falling away from the Church. At a time when they were without a priest, some became Methodists, and all efforts to bring them back have hitherto proven unsuccessful."

GREEN BAY, WIS.

The news from this diocese is rather discouraging. There are about 1,500 Catholic Indians out of a total Indian population of about 3,500. They have five churches, one school and a hospital. The school is industrial, and has formerly received aid from the government. Bishop Messmer says: "The beneficial work of christianizing and civilizing our Indian youth in our St. Joseph's Industrial School will now be destroyed, as the government intends to withdraw its aid. This institution has done excellent work for fourteen years. The buildings have room for 170 pupils, and have been erected at a cost of probably \$50,000. All this expense, and all the good done, will be lost, if our Catholic people do not take hold of the work. May God come to our assistance."

BOISE CITY.

Bishop Glorieux writes as follows: "The Indians continue to show a good Christian spirit. The number of communions last year, in all the Indian mis-



SEEKING SHELTER.

sions, amounted to 18,500. Financially speaking, the prospects are very poor; the Propagation of the Faith at Paris has refused to assist my diocese, and it is well known that the government will next year withdraw its support from our schools. This will leave the diocese entirely dependent on the Commission."

VANCOUVER'S ISLAND.

This diocese contains about 7,000 Indians, and of this number about 4,000 are Catholics. They have fourteen churches and seven schools. A new church was built last year, and a new school house opened. Bishop Lemmon's report follows: "We receive nothing from the Propagation of the Faith, and from Baltimore we received \$500 last year, and the same amount the preceding year. There is no other source from which our Indian missions can be supported. It is only through the self-denial of our priests that the missions can be kept alive. The priests give up their salary, and stint themselves in the matter of food and clothing. We need \$2,000 in order to prevent several of our missions from falling into the hands of Protestants."

CHEYENNE.

There are about 200 Catholic Indians in this diocese. They have one church and two schools, a government school at Shoshone Agency, school at Hogansburg, Franklin Co., N. Y., taught by the Sisters of Mercy, which is the only Catholic Indian school on this reservation. We quote from Bishop Gabriel's letter: "The Sisters ask only \$100 a year per capita, but so far have not received that amount, but only \$250. This will not be sufficient to continue the work, for we are obliged to supply books to all the children. These Indians deserve more consideration than they receive from us."

ALASKA TERRITORY.

As shown in statistics for 1895, there were 785 Catholic Indians in this diocese. This year's report shows 2,500. The total Indian population is about 30,000. The missionaries need several new schools and churches to meet the growing demands of their flock. It will also be necessary to begin a new mission house at Kotzebue Sound, as other denomina-

tions are now working there. This district is the most thickly populated portion of North Alaska; the Indians are well disposed, but it will be impossible to do any good there unless means are provided for carrying on the work.

ARIZONA.

There are over 30,000 Indians in Arizona, of whom about 250 are Catholics. They have one church and school. Bishop Bourgade writes: "I am in debt from last year, and will need about \$600 for expenses this year, and if no help comes, I will be obliged to close the school after two or three months." This is the only Indian school in Arizona.

We submit the following appeal from Bishop McGlorick: "Kindly say a word for my mission in Duluth. I have not been able to give the missionaries even traveling expenses for the last two years; and this year I have built for the Indians two chapels, at White Earth and Red Lake, and demands are made on me for help from Grand Marais."

INDIAN TERRITORY.

There are nine priests engaged in Indian mission work in this vicariate. Out of an Indian population of about 100,000 there are about 2,585 Catholics, who have nine churches and eight schools. Bishop Meerschaert intends to start missions among the Osage, Creek and Choctaw nations. We quote from his letter: "From this you can conclude that, as we have only \$2,300 from the Propagation of the Faith, and no local resources in this new country, we need a great deal of help to do all there is before us, and we simply recommend our work to the Commission, hoping for an increased allotment."

The Protestant "foreign missions" are in a bad way. Hawaii and Madagascar were a short time ago their crowning glories; but the Hawaiians have been robbed, disowned and abandoned by the "missionaries," and the Malagasies have deserted them in a body. Now one of our Baptist contemporaries takes occasion to abuse the Japanese because the membership of the sectarian missions among them fell off last year by 500 members and \$10,000 in contributions!

TREASURE IN HEAVEN.

Every coin of earthly treasure
 We have lavished upon earth,
 For our simple worldly pleasure,
 May be reckoned something worth;
 For spending was not losing,
 Though the purchase was but small
 It has perished with the using:
 We have had it—that is all!

All the gold we leave behind us,
 When we turn to dust again
 (Though our avarice may blind us)
 We have gathered quite in vain:
 Since we neither can direct it,
 By the winds of fortune tossed,
 Nor in other worlds expect it,
 What we hoarded, we have lost.
 —(St. Joseph's League.)

"DARKNESS AND LIGHT."

Ancient Ethiopia, evangelized from apostolic times by the eunuch of Queen Candice, who received baptism at the hands of Philip the deacon, was definitely converted to the Christian faith during the fourth century by St. Frumeneus, its first bishop. For fifteen centuries, in the midst of the ever increasing waves of Moslem invasion, this country has remained unshakingly attached to the faith of Christ.

This attachment is in great part due to the Abyssinian monks. Though now degenerate, the convents of Ethiopia were once filled with learned and pious men, devout priests who knew how to spend and be spent for the salvation of their brothers. Their books, written on parchment, and religiously preserved, are the silent and faithful witnesses of this fact. Ethiopia has had her saints; the Roman martyrology cites, with honor, her confessors, her virgins, her martyrs.

To the thoughtful man, there is no spectacle more attractive than that of this heroic people, buried in the midst of Mohammedan barbarism, and yet, notwithstanding all, remaining the advance guard of Christianity in Africa. "Poor and despised," writes the celebrated traveler, Ab-badi "Abyssinia is consoled in her griefs by the knowledge that she is still Christian."

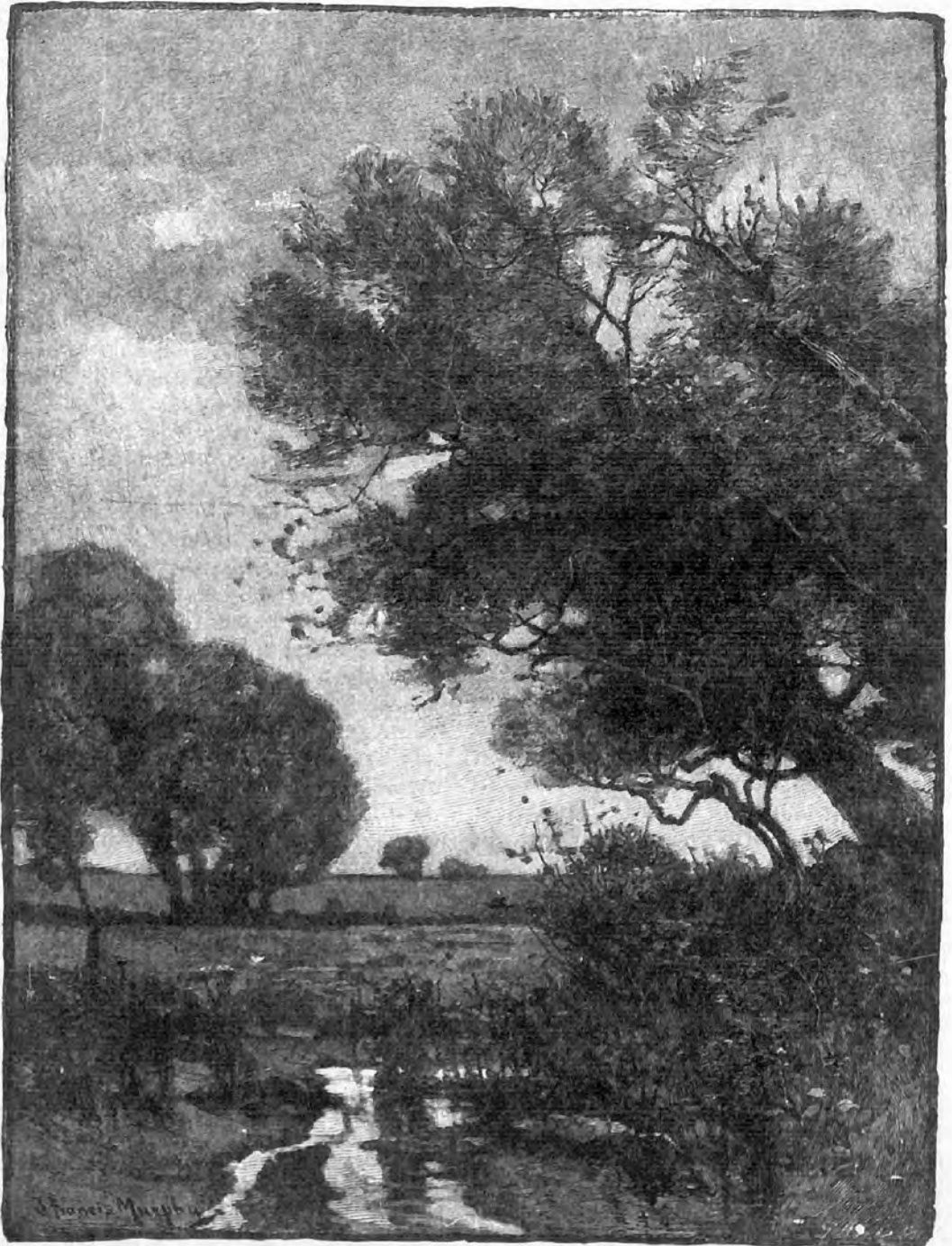
Yes, Abyssinia has remained Christian, but her Christianity is a degenerate Christianity, it has no dogma and no morality. Established by the patriarchate of Alex-

andria, she naturally embraced, as did her metropolis, the heresy of Eutyches, and the schism of Dioscorus. This was the origin of her decadence and her long and heavy misfortunes. Isolated from Catholic Europe, she had not sufficient force to preserve herself from anarchy. The perpetual palace revolutions, bloody commotions which from time to time—many times during a century—desolated the land, the ignorance of the clergy, the practice of Mussulman polygamy, the corruption of the higher classes, the gross superstition among the people; all these dishonored that church, which now possesses nothing Christian, save the name. The population was divided into three rival and inimical sects: the Karra sect, which, with Eutyches, brutally denied the duality of nature in Jesus Christ; the Quobeat sect, much more moderate; and the sect of the Three Births, which approaches nearest to our faith. To this last branch, belong the greatest part of the monks and all that yet remain of the educated men of the nation.

Let it be said to the honor of the Abyssinians that they have preserved the liveliest devotion to the Most Holy Virgin Mary. Twenty-three feasts are annually consecrated to her honor, and the Abyssinians venerated her Immaculate Conception long before the Church had defined it as a dogma of faith. This piety towards Mary, joined to the rigor of their fasts, has preserved them from the attempts which Protestants have many times made to reduce them.

"The monks," writes Rev. Mr. Gobat, Anglican Bishop of Jerusalem, who spent many years in Abyssinia, "have become my enemies, and call me a Mussulman, because I condemn the adoration of the Virgin Mary, and say she is a sinner, who, like other women, awaits her judgment."

When Major Harris led an Anglican mission, gotten up and paid by the English Government, to Choa, in Abyssinia, he had the pleasure of hearing the Abyssinians asking themselves "Who are these people? Are they Mussulmen? Are they Jews?" Someone who, in answer to the query, charitably insinuated that perhaps they belonged to a sort of degenerate Christians, was derided by his fellows, who quickly replied, "Christians! Impossible! They do not fast and have no confidence in Mary." Finally, notwithstanding the dearly-bought accommo-



SPRING.

dations which they purchased from the Abouna, or Metropolitan, scandal and complaints became so many and so grievous that the reverend ministers were excommunicated, as worse than the Turks. Every attempt to found a Protestant mission in Abyssinia was abandoned.

The Catholic Church, which has preserved the apostolic practice of fasting, and which, in Mary, venerates the all-powerful intercession of the Mother of God, is best disposed to act on the Abyssinians in order to dispel their superstition, and bring them to the knowledge of the true faith. Since the Council of Florence, the Holy See has not ceased to strive to win Abyssinia.

In 1439, Pope Eugene IV. sent to Negus, the King, an apostolic legate and some Franciscan religious. They never reached their destination, having been captured and imprisoned by the Arabs. An Ethiopian priest, however, was more fortunate. He reached Italy, assisted at the Council of Florence, and in the name of his church, testified to the faith of the Abyssinians and to the primacy of the vicar of Christ.

Somewhat later, thanks to the Portuguese, who were masters of the eastern coast of Africa, relations were established between Abyssinia and Rome. In 1555, at the demand of the Negus, John III. of Portugal sent some Jesuit fathers, at the head of which were Minez, Patriarch of Ethiopia, and two bishops, Oviedo and Cornavo.

But in the meantime one of those court revolutions so frequent in the land broke out, and brought the heretical party into power. The Patriarch Minez died at Goa before he could enter his mission. Bishop Oviedo, however, succeeded in penetrating into the country, but was thrown into chains, where, after a long and painful captivity, heroically endured, he died in 1577.

For a century thereafter the mission of Abyssinia went through a succession of trials and prosperities. The Jesuits, ardent and zealous, were multiplied in order to preach the Catholic faith to the great and small, the learned and the ignorant. They brought many priests and monks from schism, and successfully converted two sovereigns of the country. At length, on the 11th of December, 1624, the Cnarch of Abyssinia, abjuring the heresy

of Eutyches and the schism of Dioscorus, re-entered the pale of the Catholic Church. Alas! the triumph was but for a day. In 1632 the Negus Basilidos ascended the throne. Given to polygamy and thoroughly vicious, he was naturally the arch-enemy of Catholicism and morality. The Jesuits were expelled or given up to the torturer.

At this same epoch the Arabs, having driven out the Portuguese from Aden and Melinda, obtained possession of the coast, and thus Abyssinia remained closed to Catholic missionaries, who, however, did not give up. They made a new attempt in the year following. In 1702 three Franciscan religious, after braving great dangers, penetrated as far as Gondar, which was then the capital. The track of the Jesuits' preaching still remained. The sons of St. Francis converted many princes of the royal family, and the Negus with his own hand wrote to Clement XI.: "Most Holy Father, I submit to your Holiness, as my predecessors have done." Vain hope! Another palace revolution overthrew the Negus, and heresy again ascended the throne. * * *

From that epoch until the middle of the 19th century, a silence as of death reigned over the church of Abyssinia. The last heroic apostles, whose names have come to us, were two French Capuchins, Fathers Cassier and Agathauge, both martyrs, in 1838. The process of their beatification is about to be taken up.

In 1840, the celebrated traveler, Abbadì visited Ethiopia, where he remained twelve years. This was the political and religious situation of the country. There were three principal states—Tigre on the north, Amhara in the centre, and Choa in the south. Above the feudatory princes, was Ras-ali, the nominal head of the empire. This man was really a Mussulman, but, in order to preserve his crown, he passed himself off for a Christian. In the midst of continual revolutions and civil wars, which rent the whole land, Islamism, enclosing Abyssinia within a circle which was growing narrower day by day, was making alarming progress among a population demoralized by ignorance.

"To-day," wrote Abbadì, 1852, "Islamism, so feeble in Europe, is rapidly rising in Africa. After having drawn within its dogmas the savage people that surround Abyssinia, after having thus isolated it from the rest of the Christian world, it nar-

rowed this country more and more in penetrating into it step by step. Many tribes of Ethiopia are to-day surrounded by a belt of barbarous tribes. Scarcely ever do they hear of the outside world. In his political existence, the Abyssinian is in company with despair; in his moral existence, he, with a voice feeble and not un-mixed with reproach, invokes the help of his Christian brothers." * * *

This desperate appeal of a nation in agony was heard at Rome. The Holy See judged the moment favorable to send a new apostle into Ethiopia, and chose Father De Jacobis, a Neapolitan missionary of the Congregation of St. Vincent De Paul. A better selection could not have been made. With the benediction of His Holiness Pope Gregory XIII, Father De Jacobis set out for his new mission. Two other priests went with him. After six months of marching and fatigue, he arrived at Adoua, the capital of Tigre, learning the language and making the acquaintances of the savants of the country. By the charm of his virtues, he gained the good-will of all, and made known to them the true religion. When consecrated bishop, he formed a seminary for the education of a native clergy, and obtained permission to establish himself in Abyssinia.

He evangelized Agama, Tigre, and Gondar. Going about everywhere doing good and preaching the word, in season and out of season, in all places, he met the cross. Five times were his devoted priests in chains, and he himself driven into exile. But God watched over all, and at length made the good cause triumph. The true faith took root, grew, flourished. In the year 1860, Bishop De Jacobis, after having given the example of every virtue, gave up his beautiful soul to God. Monsignor Biancheri succeeded him. This missionary prelate sustained the work, and was of great encouragement to the priests. He died in 1864, and his place was taken by Monsignor Bel.

Throughout the mission field this ardent bishop placed catechists; he had on foot further plans for the development of his charge when the Good Shepherd called him from his very brief episcopate. Mgr. Touvier, his successor, built the seminary and house for the missionaries at Keren, adding also a home for the Daughters of Charity at the same place.

From the King he obtained a letter

which gave the missionaries permission to evangelize the whole country. At present the Catholic mission has 30 churches disseminated throughout the land. The number of converts is daily increasing.

A missionary writes: "Five villages in the Akalegouzai, the Seræ, the Hamazene and the Bogos lands are ready to become Catholic; but to obtain this result we need holy apostles such as St. Francis Xavier and St. Vincent de Paul."

The Vicar Apostolic of Abyssinia writes: "The villages wish to embrace the Catholic faith; but they will not abjure until we can replace their heretical pastors by priests whom we have educated. We are doing all we can to keep them in their good dispositions until we shall be able to satisfy them."

An institution upon which rests the conversion of Abyssinia is the seminary at Keren. The Abyssinians want their own priests. These the seminary will give them. Up to date over twenty native priests have been ordained, and are now working among their brethren. At the seminary are fifty young men who are acquiring a thorough knowledge of the vernacular, besides studying Latin and theology.

Alongside the seminary is a printing establishment, which has already rendered considerable service in a country where one finds nothing but manuscripts. This establishment has already furnished the priests and Catholics of Abyssinia with some precious works, among which are the Catechisms of Bishops de Jacobis, Bel, Touvier; a translation of the Psalms, a small sacred history, a collection of prayers, meditations, works of controversy, an exposition of Christian doctrine, and the Ethiopian Missal. Other works are now in preparation, among which is a translation of the Catechism of the Council of Trent.

Such is a brief account of the Abyssinian mission, and with the religious liberty that all now enjoy, let us hope and pray that the day is not far off when this nation, so long in the darkness of error, may return to the light of truth. The field is vast, and the land is not ungrateful. "Pray ye, therefore, that the Lord of the Harvest send forth laborers into His vineyard." —Colored Harvest.

We congratulate the "Excelsior" on its new home.

LET US TAKE CARE OF THE CHILDREN.

Children have ever been the object of a singular love. In fact, no period of man's life appeals more powerfully to our sympathy than the tender age of childhood. It is enough not to have stifled the good sentiments of one's heart in order to feel one's self instinctively drawn towards that age of innocence and natural candour.

During his mortal career, Our Divine Saviour delighted to surround Himself with the little ones, to converse with them, to caress and bless them. They form the object of His tender love. He proposes them to us as models to imitate; He threatens with the most terrible chastisements all who scandalize them, whilst whatever good we do for them is considered as done to Himself. In this way Jesus desires to show us how worthy of esteem and love the little ones are.

The dangers that surround childhood in our own time, are perhaps more numerous than in any other. Efforts are made on all sides to corrupt the young by imbuing them with false principles, making them walk in the path of vice and crime, wresting their faith from them, destroying them, in short, both in body and soul. But this is more especially the case with poor and outcast children. O! that we, too, could distinguish in those upturned, appealing faces the same look that nearly two thousand years ago attracted the love of our gentle Saviour. His example and the evils to which numbers of abandoned children in every country are exposed, should stimulate us to take a practical interest in their moral and material welfare. Let us ever keep before our mind the words of Pius IX. of happy memory and of the present reigning Pontiff Leo XIII., words which explain the special aim we Salesian Co-operators and sons of Don Bosco should always have in view: "To your care," says Pius IX., "I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue." And His Holiness Leo XIII. says: "Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation."

Be assured, dear Co-operators, that if

we are faithful to our trust, Our Divine Lord will certainly prepare for us a great reward, since whatever we do for the little ones He considers as done to Himself.

CHINA'S POSTAL SERVICE.

The Chinese Government has requested Sir Robert Hart, of the Imperial Maritime Customs, to reorganize the postal system of the empire. This decision affords another proof that China is awakening at last to a proper consciousness of its backward state, and allows one to indulge the hope that efforts will soon be made in other directions to bring the country more into line with modern progress. The Chinese post, as it stands, is altogether different from anything to be found in any other country which pretends to civilization. It is in the hands of private individuals. There is a special courier service for the conveyance of imperial edicts and other official dispatches; but this corresponds to the corps of Queen's messengers which we have in Great Britain, and is altogether distinct from the postal system. An exception must be made, also, in the case of treaty ports, where the different nations have their own post-offices, the various Consuls being regarded as the postmasters for their several countries. They take charge of and transmit communications intended for foreign countries, and they are responsible (with limited responsibility) for communications addressed to dwellers in the district over which their jurisdiction extends. Foreigners living in the interior or away from treaty ports must make their own arrangements for transmitting their letters and packages to the nearest Consul, who will see that they are forwarded. Save when a friend or neighbor is making a journey to that particular place, the only course at their disposal—assuming that they do not care to employ a special messenger—is to entrust the matter to a native "letter shop."

These letter shops are found in great numbers in every town of the empire, and not even the most insignificant village is without one or more. In Shanghai alone there are something like 200, and rates of transmission are kept low by reason of the competition. For this same reason the shopkeepers are very obliging, and the service they afford is, under the difficult nature of the circumstances, singularly satisfactory. They cannot afford to risk

their reputation by bad work, and it says much for the system, as it is carried out, that those foreigners who are under the necessity of availing themselves of it speak well of it in regard to security, though naturally they do not say much for it in the matter of rapid delivery. The letter shop men do not use stamps, but their particular "chop" or seal is always affixed to the envelope or package—for packages of a moderate size and weight are carried, and they will insure the sender against loss. When given in at a "letter shop" the contents of an envelope are displayed before it is sealed and stamped with the "chop" of the shop. Charges for transmission of valuables are made on a percentage of declared value, and as with the letters, these differ according to the distance to be carried. A receipt is given, and the shopkeeper then becomes responsible either for its safe delivery with unbroken seal, or for its return to the sender. Owing, as we have hinted, to the competition that exists in large cities and thickly populated districts, this is necessary if the shopkeeper hopes to retain his customer. In some parts of the empire about two-thirds of the expense of transmission is paid by the sender, the remainder being collected from the receiver; thus the shop is secured against entire loss from transient customers. Another feature much appreciated by native merchants is that of keeping an open account with the shop. Charges are entered against regular customers, and settlements are made monthly. In case of loss it is seldom necessary to call in the aid of courts, the force of competition being sufficient to insure reasonable settlement. The employees of the several shops go from house to house seeking customers. In the northern provinces, where horses are plentiful and roads relatively good, the letter carriers commonly use horses or donkeys, which are supplied at stations about ten miles apart. Each messenger carries from seventy to eighty pounds of postal matter, and travels about five miles an hour. When he arrives at a station a few minutes only are allowed to change horses and be off again till the end of his route is reached, when the bag is given to a fresh man, who starts at once, no matter what may be the hour of the day or night, and regardless of wind, rain, heat, or cold, until he too has completed his service and handed the parcel to a third mes-

senger, and thus it reaches its destination. For short distances, and in all the central and southern parts of China, the messenger travels on foot at a rapid pace. The service would be liable to highway robbery; but the robber bands of each district collect blackmail, and for the sums paid them regularly they not only do not molest the messengers themselves but agree to keep others from doing so.

There are two kinds of stamps known among dealers as Chinese stamps. The first was introduced by Sir Robert Hart (who is to reorganize the whole system), and is used only in the customs service. The other is a local Shanghai stamp used by a company carrying letters about the city of Shanghai and to outposts where there are foreign Consuls, chiefly on the Yangtze River, and to the ports of Ningpo and Foochow in the south; Chefoo, Tientsin and Peking in the north. These two systems are entirely in the hands of foreigners.—*St. James's Gazette.*

The Catholic Congress of Mexico has borne good fruit. A project for the formal erection of a Catholic university in that country was one of the practical conclusions, and having been submitted to the Sacred Congregation of Studies, it has met with the fullest approval. The university, to begin with, will comprise the three main branches of ecclesiastical science, philosophy, theology and canon law, and in each of these subjects it will have the power of conferring degrees, to be recognized as equivalent to those given in Rome. The establishment has already been set on foot under the direction of Archbishop Alarcon, and it is expected to be one of the most effective means of restoring the Catholic religion to its former position in Mexico.

The first cloistered nuns to found a convent in Scotland is a community of Discalced Carmelites from Lourdes, who were forced to leave France because of the recent unjust enactments against religious orders in that country. The picturesque ceremony of formal enclosure was performed August 15, and the nuns took possession of their temporal convent, the mansion house of a large estate with surrounding gardens, offered them by a wealthy Catholic lady.

NOW IS THE TIME.

We have a strong belief that very many of our readers when they peruse one of our appeals for the increased amount of help that we require, feel an impulse to do more for us than they have done hitherto. But they put it off until another day. Then the impulse begins to weaken. We are not knocking at the doors of their hearts every week or even every month. We reach them every two months only. The impulse comes again. But again it is put off with the result that the good intention is never executed.

If we had opportunity to constantly remind them it might perhaps be different. They might then under our continually present influence be impelled to larger exertion which would be a blessing indeed for the poor missions. But as we cannot be thus constant at their doors we can only say here that the best way to execute a good intention is to go at it at once.

In support of this assertion we are fortified by the experiences and sayings of others who were wide apart in many things. After the Civil war there arose in due season a deal of discussion on the money question and tons of newspapers were filled with articles about what was called the resumption of specie payments. This went on for for a considerable length of time. Finally Horace Greeley grew tired of it and through his "New York Tribune" told Congress and the country that "the best way to resume was to resume." So with our put-it-off friends. The way to help us is to help us now. Again in the Church there is a great religious society of priests whose experience and labors have traced every quarter of the globe. All of us have met persons who make so much ado about preparing for confessions that they wind up by not going at all. In their teaching on this question the great Society we have in our mind's eye, say that the best preparation one can make for going to confession is to go. Our put-it-off friends can apply this also so far as their never-executed good intentions in our regard.

But perhaps the best, as it certainly is the quaintest saying, and one that comes close to our line of argument, came from a disciple of Fox one time. The good Quaker was noted for his philanthropy and for his swift execution of any charitable purpose that had won his sympathy. Speaking in reply to a friend on this very question he said: "I expect to pass

through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to my fellow beings, let me do it now; let me not neglect or defer it, for I shall not pass this way again."

"I shall not pass this way again." What a volume of wisdom in these words. "Let me do it now; let me not neglect or defer it." In these utterances of the philanthropic Quaker the question we submit for the consideration of our dilatory friends is summed entirely. The benefits that would accrue to this Institution would be beyond price or number if they would only begin to do good for us at the moment that their hearts feel moved by our weak words. But if we should feel like the Quaker that we ought to do good now because we shall not pass this way again, there is One who will so pass and pass often in time but at last never to move on from us if we do good to the poor missions.

Ursuline Convent, St. Peter's Mission,
St. Peter, Mont.

To the St. Francis Union:—

The coming feast brings us to you with all our gratitude. Through your co-operation, our little ones rejoice in the light and the glory of the Catholic Easter.

May they not then kneel to-day and beg your blessing? Trusting then to your unchanging friendship, I remain,

With great respect,

THE MOTHER SUPERIOR.

We are preparing a beautiful Premium List, which we shall mail to our promoters as soon as it is complete.

We trust that they will do their utmost to obtain new subscriptions. The Stamp Collector should be in the hands of every one interested in missionary work.

Every good Catholic ought to practice a special devotion to the Mother of God during the month of May. Send us one new subscription during this month in honor of the Blessed Virgin Mary.

There are 249 Catholic publications in the United States, including quarterlies, monthlies, weeklies and dailies. They are printed in different languages.

IN THE FAR WEST.

We witnessed some days ago at St. Peter's Mission, Mont., a scene which deeply impressed us, and which will not, we think, lack interest to your readers.

St. Peter's, an old Indian mission, locked in by bluish, golden hills, lies in the northwestern angle of Montana, and was tipped on the day on which we first beheld it with snow and diamond dust, the mercury indicating 30 degrees below zero. It was the feast of St. Agnes, and the occasion seemed a festive one. At the mission house of the Jesuit Fathers the Bishop of Montana awaited the hour when he might once more lend the dignity of the purple to the service of a religious profession.

In the early morning we wended our way toward the Ursuline Convent, over against the hill. The building, a thing of austere beauty, seemed a very rock of the Rockies, but within the bare stone walls, the unfinished stairways and rough board doors spoke eloquently still of poverty and silent endurance. The chapel as we entered it seemed aglow with the generous efforts to make it beautiful. The whole was strewn with the stern mountain growth, so typical of the nun's life and labors, causing some one to remark: "The nuns have brought the woods into the chapel. If they could they'd bring in the snow-clouds!" But the contrast between this rough grandeur and the touching scene it framed, was pathetic. Five young ladies who had been trained to a religious life in the Rocky Mountain novitiate spoke their religious vows and five novices were received. There was something thrilling in the sight of these ten young women embracing with joyful hearts a life of extreme poverty and hardship. Here was poverty awaiting those who hitherto had known only the delicate refinements of culture; here was all that education and association could produce lavished upon the abandoned Indian children of the far Northwest. The history of the Church writes it every day—the extremes of the social scale linked in the golden embrace of charity at the feet of God. Is it not a throwing away of pearls most precious, to see these sweet young girls offering up their lives on the educational altar amid the very poorest, the lowest of the human race? Would it not have been better for girls of such distinguished culture, if im-

molation they craved, to remain among their kind, in hallowed sanctuaries nearer home? We think not. Such souls are attuned to sacrifice, and it is the strong arm that plants "the tents of Israel" on the outskirts of civilization. The name of Damien came to us only with that heroic man's death, and no one deemed his life a waste of energy and power. Charity is the purest flame that consumes men's lives and talents. The General places his bravest soldiers in the van; the stout heart bears the brunt of sorrow; the coarse sands of the Roman arena greedily drank the golden drops from Agnes' heart; the frozen Yukon silently still is flowing the red blood of the noble Seghers; Xaverian eloquence fell upon untutored ears; and the Lord's stupendous works were wrought among the poor and thankless. These incipient works demand great courage, and the Church is mother to such unselfish energy.

Upon leaving St. Peter's Mission, where we had tasted heavenly tryst on this St. Agnes' Day, we learned from the venerable Superioress that her earnest desire is for fresh workers in this untilled field, and means to complete the building in which the Ursulines and their 150 children are living. She begged me to appeal very strongly and earnestly in her behalf. This I promised to do, for I am sure there is not one reader of the "Church Progress" who will refuse help, albeit the widow's mite, to these self-forgetful women who are laboring amid need and sorrow in a good, a national cause. St. Louisans particularly should be interested in the place, as among the noble ladies of the community are Misses Slevin, Shelby and Jones. Another member is Miss Carmencita Dunn, a daughter of Judge Edmund Dunn, of Jacksonville, Fla., well known as a champion of Catholic truth.

St. Peter's Mission is the mother house, whence the nuns are sent out into all the Reservations of Montana to educate the Indian girls, while the Jesuit Fathers train the boys. Thus they continue the work begun by Rev. Father De Smet some fifty years ago.

A glance at the official pamphlet, "Mission Work Among Indians and Negroes," published every year under the auspices of His Eminence, shows that the Ursuline have not been idle, but that they have under their care more Indian children than any other missionaries in the country, and

that they have trained during the past year, either wholly or in part, 1,007 children with the exception of 130 girls now taught by the Sisters of Providence at St. Ignatius' Mission. It is time that, after ten years of hard struggling, the Ursulines should be helped. Any gifts in money or clothing will be unspeakably welcome.

The nuns educate these Indian children all the way from the almost brute to the maidenly girl, feeding and clothing them. They are living in an unfinished stone house, where in winter they enjoy a temperature of 15 degrees below zero in their kitchen. It is to be hoped that they will soon feel the strong arm of charity in substantial help, not empty praise. All letters and contributions should be addressed to Rev. Mother Superior, Ursuline Convent, St. Peter's P. O., Montana, via Cascade.

MINISTERING TO LEPERS.

Perhaps few people know that the only Leper's Home in the United States is one recently established in the Parish of Iberville, not many miles from New Orleans.

It is a state institution, its board of directors entirely masculine; but if you would know who gives personal service to these diseased outcasts! ah! then, indeed, *cherchez la femme*.

The whole civilized world has begun to take alarm at the fact, indisputably shown, that leprosy is on the increase everywhere. Not the frightful leprosy, perhaps, of Scriptural days, but a disease incurable and hideous enough, and only to be stamped out by the complete isolation of its victims.

To this end was the Leper's Home in Louisiana established, and has for its inmates men and women, black and white, who have come to it from different states of the Union.

After the board of directors had formulated their plans, after the funds had been placed at their disposal, one great difficulty frowned on them. Who could they get to properly care for the lepers? Men? Preposterous! Then one illuminated director proposed that they set forth their dilemma to the Mother Superior of the Convent at Emmitsburg, Md. Forthwith this mother called on Sister Beatrice, then in charge of the hospital at Lowell, Mass. When the summons came, Sister Beatrice cheerfully resigned her charge, and be-

came the zealous and untiring superior of the Leper's Home in Louisiana. Sister Annie, Sister Thomas and Sister Cyril soon joined her, and together they have made this a real home for those who dwell in it. The sisters established themselves in the old Camp mansion, once one of the finest plantation residences in Louisiana, but now somewhat fallen into decay. With that marvelous genius for systematic and wise administration which is characteristic of the order, they soon converted the dilapidated dwelling into a comfortable home. The house stands in the midst of a grove of towering pecans and wide-spreading oaks. Not far from this building is a new house, wherein dwelt the resident physician and a priest of the church, both consecrated to the service of humanity.

The sisters strive to interest and amuse their patients, encouraging those who are able, to sew, wash, cut and saw wood and cultivate the garden. There is a large park for their exercise and recreation, furnished with swings, benches, and outdoor games of various kinds. The lepers live in small cottages, built on either side of a live oak avenue. These houses are comfortably furnished and spotlessly clean. Each house is occupied by two persons, except where there are more than two members of the same family, in which case they are all permitted to live together.

In one of them live four sisters, all afflicted with leprosy, and each with a different type.

Among the patients is a man of seventy-five, who does not remember when he was not a leper. Another is a Union veteran, drawing a pension, and still in love with life. Yet another is a mulatto who was employed as carpenter in building the cottages. Hardly had he driven the last nail when he found himself a leper. But the most interesting patients are a pair of lovers, the tragic pathos of whose story is almost without parallel.

"Abandon hope all ye who enter here," might seem a fitting inscription for the gateway of the Leper's Home. Yet its inmates, face to face with a horrible fate, seem cheerful, and even happy. It is a genuine surprise to find instead of wretched, sullen, despairing people, a set of peaceful, contented folk.

The martyrdom of Father Damien and the self-sacrifice of Sister Rose have been sung and told in every corner of the earth,

but who has heard anything of this band of martyr women in our midst? With heroic courage they have offered up their lives upon the altar of love and humanity. Daily, hourly, these women are in contact with people infected with the most frightful disease known to humanity, the bare mention of which makes us recoil. Yet they say of their ministrations, "It is naught! It is naught!"

In an age when woman is often offensively loud in proclaiming her superiority over man and the old order of woman, it is a little curious to find a band of this old order doing their work under a seal of smiling silence. So far are they behind the times that they forget to call heaven and earth to witness what they are doing. The world is likely to hear little of the surpassing self-abnegation of these women, who, for love of God and humanity, choose to minister unto lepers.

One of the neatest and most pleasing monthlies on our "exchange table" is the "Damien Institute," a magazine published in the interest of the Leper Missions and in order to propagate the work of Father Damien of blessed memory. It is full of interesting, edifying and instructive reading matter, is well printed and from time to time beautifully illustrated. Every one who wishes to assist in the noble work carried on by the Damien Institute ought to subscribe.

Subscriptions for America are to be sent to Miss Elizabeth Harper, 585 Greene ave., Brooklyn, N. Y.

During a recent missionary journey among the Indians of the Pampas and the Cordilleras, Father Dominic Milanesio traversed the whole of the Apostolic Vicariate of Patagonia, a journey of some 3,000 miles. His efforts in extending the benefits of our holy religion have been crowned with success. Here is a slight resume of the fruit that has blessed his apostolic labors: 437 Baptisms, 400 Confirmations, 4,700 Confessions, 4,200 Communions.

Catholicity of the Church.—Thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to Thee, and their kings may be brought.—Isaias, IX., II.

A SHORT SKETCH OF MISSIONARY WORK AMONG THE NEGROES IN BALTIMORE, MD.

A glance at the table of statistics for the Negro Mission work shows that a very large proportion of it is centered in the Archdiocese of Baltimore. The accounts given of their work by those engaged in it are interesting and suggestive. The report of Very Rev. J. R. Slattery, rector of St. Joseph's Seminary, is as follows:

"Thank God, the general status of St. Joseph's Seminary and the Epiphany Apostolic College during the scholastic year of 1895-96 was encouraging. Their financial status, however, was an unending source of worry. The bad times have crippled us; so much so, that our chief means of support, 'The Colored Harvest,' although costing but twenty-five cents a year, has fallen off one-half. The result of last year's work at the Seminary was the ordination of a priest, four sub-deacons, three to minor orders, and five to the tonsure. The College, in its turn, sends up ten graduates to the Seminary. During 1896-1897 St. Joseph's Seminary will have thirty within its walls, and the College its usual number of sixty-five, more or less. There are now forty applicants for the College, which can accommodate not more than twenty of them. Your Venerable Commission will permit me to remind you that the allotment of five thousand dollars, which you have given us, does not cover one-fifth of our annual expenses. In asking humbly for an allotment of five thousand dollars for our work we feel that you will grant it. We are not unaware of the difficulty of distribution; but in St. Joseph's Seminary and the Epiphany Apostolic College are seen tangible proofs of how your allotment went."

An interesting account of the work done in the missionary field by the students of St. Joseph's Seminary is found in the following letter from Rev. Thos. B. Donovan, pastor of St. Francis Xavier, Baltimore. Father Donovan says:

"The past year has been a very successful one for the parish. There were 341 baptisms, of whom 86 were adults. The number of baptisms exceeds any previous year in the history of the parish. Our First Communion and Confirmation Classes, in point of number, exceeded the classes of former years. For the prepara-

tion of these classes, and their very large numbers, we are indebted to Very Rev. J. R. Slattery, rector of St. Joseph's Seminary, who sent a number of seminarians to teach our Sunday-school. They also gave private instruction to several persons in the evenings during the week at St. Joseph's Seminary. Besides this, our parish was districted, and every Wednesday the seminarians from St. Joseph's went forth into their appointed districts, teaching the holy doctrine of our Faith to the people in their homes, and reporting to us cases needing the attention of a priest. This practice not only proved of assistance to us, but it gave practical experience to the young seminarians in the field of labor in which they hope one day, with the help of God's grace, to spend their lives. On their return to the Seminary, their Wednesday missionary tour, we are told, offers abundant matter for conversation, interchanging experiences, and recounting successes and failures. In this manner our future successful colored missionaries are being trained by coming in contact with the colored people. Ordinary parish work may, perhaps, to a great extent, be done in the parochial residence and at the church, but the colored missionary work, when successful, is done in visiting the hospital wards and the homes of our lowly and poorly instructed people."

Rev. A. B. Leeson, pastor of St. Monica's, Baltimore, writes:

"Last year our school was most successful. This year we have opened with a larger attendance—books and tuition are free. My people are all poor, and many are out of work. I must again ask another grant for this year of \$300."

St. Cyprian's Church, Washington, is in a flourishing condition. The pastor, Rev. J. R. Matthews, writes: "Our school had 218 children on its rolls during the past scholastic year. It has made decided progress in the various branches and as the parish is growing in numbers more funds are needed. I have seriously considered the question of making our school free. This I can do if the Commission will allow me \$500 a year. I can make up the remainder of the amount necessary to defray the expenses. I believe the attendance at the school would be greater for the change. The hard times have made it impossible for the parents to help us to any great extent."

The following is from Rev. David B.

Walker, pastor of the Church of the Holy Family, Collington: "There are now in attendance at our school about 80 pupils. The teacher's salary is \$14 a month. I pay moreover, a catechist \$5 a month. This person, a colored woman, travels on foot through the district, giving instruction to ignorant adult Catholics and non-Catholics. Last Christmas there were fifteen such persons, three of whom were converts from Methodism, prepared for First Communion. Since my coming here, August 6, 1895, to January 1, 1896, I have received from all sources of revenue, as collections, pew rents, baptisms and marriages, \$45.35; and have paid out about \$80. The revenue of the church, therefore, is not sufficient to pay the teacher alone. I write to remind you to give me some help for the support of our school."

The Sisters of the Good Shepherd, Baltimore, are obliged to turn applicants away for lack of sufficient accommodations. The Franciscan Sisters of St. Elizabeth's Home, Baltimore, for colored orphans, are struggling with a heavy debt. The Colored Oblate Sisters find themselves burdened in the same way in the good they are doing through their orphan asylum, school and academy.

The Sisters from the Convent of Mission Helpers visit all the public institutions in Washington and Baltimore, some of these are exclusively for Negroes, and in all the others there are many colored people. "Our work for the last two years," writes the Mother Superioress, "has been extended to all regardless of color; but that has added to, instead of diminishing, our labors among the negroes. Now going to many other places in the country, we are enabled to reach colored people, whom, had we been working for them alone, we would never have seen. We are also teaching the deaf-mutes, of whom there are about four hundred here." Baltimore is a leader in colored missionary work. The Catholic Negroes number 36,800, and have for their use five churches and ten schools, with fourteen priests engaged in the work. The schools are attended by fourteen hundred pupils.

Seven thousand dollars was recently left to the Church by a laborer of Cambria County, Pa., \$1,300 as honoraria for Masses, and the remainder to go to the poorest parish in the county.

JEWISH CONVERTS.

Apropos of the recent conversion of Heinrich von Levay, the only Jewish member of the Hungarian House of Magnates, and of Madame Montefiore-Levi, of Liege, Belgium, the Antigonish Casket remarks that "conversions from Judaism are few and far between." But it must be remembered that the number of Jews in the world is very small—considerably less than seven millions. The number of conversions from Judaism, taking the world over, is almost as great in proportion to their total number as the number from Protestantism.

The following paragraphs, which we reproduce from the Catholic Standard and Times of Philadelphia, give a glimpse of the real state of affairs, although even these fall short of expressing the strength of the contemporary movement from Judaism to Catholicity.

A Frenchman, Dr. L. Caze, tries to demonstrate two unusual propositions in an article which he has written for the *Revue des Revues*. The first is that the Jews are fast abandoning their religion for Christianity, and second the more surprising, that the converts or their descendants are fast winning for themselves the same prominence in the Christian Church that men of their race have so long enjoyed in finance, commerce, philosophy and other lines of human endeavor.

Judaism, he says, has to struggle against not only the skepticism and the indifference which are attacking all religions, but also against powerful social conditions. Heine describes it as, not religion but a great misfortune. As proof that the state of affairs is resulting in conversions by wholesale, he says that notwithstanding the prolificness of Hebrew families the number of Jews does not appear to be any greater than it was thirty years ago. It is asserted that in 1843 one-half of the members of the Jewish community in Berlin had deserted the religion of their fathers. Statistics are given to show that between 1890 and 1893, 711 Jewish families in the same city were converted to the Protestant religion. The movement is said to have attained even greater proportions in France. As for Austria, in 1895, in Vienna alone, more than 450 Jews are said to have become Catholics. In Russia and in Poland, where the strongholds of Judaism are found to-day, the conversions are no longer counted. Persecutions and pres-

sure of many kinds are bearing fruit, sometimes in the shape of the so-called reformed sects, sometimes in conversions to the Catholic, Orthodox, or Protestant religion.

The difficulty of judging the extent of this movement is the greater because the converts avoid drawing attention either to their former faith or to their abandonment of it. Thus upon the death of Achille Fould, Minister of Finance in France under Napoleon III, the Emperor requested the chief rabbi of Paris to pronounce a funeral oration over him; but it was then discovered that Fould had been a Catholic convert for a dozen years before his death. Dr. Caze enumerates men and families famous in Europe who either were Jews themselves at birth or are the descendants of Jews. He argues that if so many conversions are discovered in the cases of people well known, the number among those more obscure must be vastly greater. He says that the descendants of the philosophers of whom modern Judaism prides itself most have almost all become Christians. In several instances these converts or their sons and daughters have become eminent in their new faith for their piety and zeal. No section among the Jews seems to have been exempt from this movement. Israel Jacobsohn, eminent among Jews in Germany as a reformer, had the sorrow of seeing his own son desert the beliefs so dear to him and become a Protestant clergyman and distinguish himself by ardent missionary zeal. But he was not alone in this respect, for other Jews as prominent as he have had the same experience in recent years. Alarmed at the number of desertions, certain Jews in Germany founded in 1820 an association to combat this tendency, but it had existed only a few years when it was dissolved because so many of its members had embraced Christianity. One of these members was Heinrich Heine.

Rabbis themselves are numbered among the converts. A Hungarian rabbi, J. Lichtenstein, attracted a few years ago because he continued after his change of faith to exercise his functions at his post in Tapio-Szele with the sole purpose of teaching Christianity to his Jewish congregation. He was obliged to resign in 1892, but he continued his missionary work thereafter as an individual, still calling himself a Jew. It is even asserted that his case is not exceptional and that

other rabbis are preaching Christian doctrines to their congregation.

As for the activity of the converts or their children in the Christian Church, it is stated that between 1880 and 1890, in Great Britain alone, 200 clergymen of Hebrew origin were ordained. Others have attained high ecclesiastical rank. Indeed, it may be recalled that several books have been written to prove that Pius IX himself was a descendant of a Jewish family. Among men of Hebrew blood who have risen to high rank in the Catholic Church are named Archbishop Theodore Kohn, of Olmutz, and Archbishop Kunst, of Kolocsa, one of the richest sees in Hungary, besides several bishops. The same is true of the Protestant Church.

The following additional names happen to occur to us among the scores of distinguished churchmen of the present century who have found their way out of the desert of the Jewish heresy into the Garden of God: The Venerable Liebermann, founder of the Congregation of the Holy Ghost; the two brothers de Ratisbonne, founders of the Congregation of Our Lady of Sion and the Sisterhood of the same name; and Hermann, the pianist, afterwards an eminent Carmelite preacher.

ST. MARY'S MISSION

Through some wandering Iroquois from the French Canadian missions, attaches of the fur companies, these sons of the mountain and forest first learned of the Christian religion. So impressed were they by the teachings heard that an intense longing grew upon them to see and have among them one or more of the white missionaries from the East.

In the year 1831, after the matter was fully discussed in council, a delegation started for St. Louis to secure a Black Gown, as the Jesuits were termed by the Indians, to return and live among them. This party never reached its destination, but perished by the way. Undeterred by its fate, another embassy took the trail to the settlements, and it is said arrived in safety, but so pressing were the demands upon Bishop Rosati, a nephew of Pope Gregory XIV., and so small the force of priests, that he could only promise to remember them and send a father as soon as he could. After patient waiting and no Black Gown appearing, again in 1837

they sent forward another delegation. This party numbered five, three Selish, one Nez Perce, and an Iroquois. At Fort Laramie, it is stated, these were joined by Gray of Oregon, and at Ash Hollow the entire party were attacked by the Sioux. All the Indians were killed and scalped, and Gray and a white man with him made captives, but afterward released. Notwithstanding the ill-success attending their efforts, once more, in 1839, two young Iroquois, Peter and Ignatius, stood forth and announced their determination to brave the dangerous task and try to reach St. Louis. To their great joy they not only made the journey safely, but succeeded in obtaining a missionary, the renowned Father De Smet.

Peter, full of joy which comes with success, hastened back to inform the tribe and prepare for the coming of the man of God.

Ignatius and De Smet started in April, 1840, with a west-bound caravan. De Smet was attacked on the plains by the fever, but recovered. In June, near the Green River, in Wyoming, they met an escort sent forward by the Indians, and on July 14, 1840, arrived at the rendezvous where 1,600 Flatheads and Pend d'Oreilles were assembled.

De Smet's reception was of the nature of a savage ovation. The great chief, an old, patriarchal man, awaited his entrance into their midst with his people gathered about him. Mistaking, as was done in the olden time, the mission of the holy father, he wished to lay down his power and chieftainship into his hands. Like his great master, De Smet hastened to announce that the kingdom of which he was an humble ambassador was not of this world. At the day's ending 2,000 Indians recited a prayer and chanted a hymn. Within a fortnight the Flatheads had learned their prayers. At the end of two months 600 had been baptized.

After a sojourn among them of some months and a thorough study of the situation De Smet returned to St. Louis for assistance. The trail led him through tribes of hostile Indians. His garb protected him and enabled him to reach his destination after much hardship.

In the spring of 1841, with two additional priests and three lay brothers, who were also mechanics, Father De Smet returned to his wards. The Bitter Root Valley was now selected as the site of a permanent mission. At a point now known as Stevensville, on the Bitter Root

Valley branch of the Northern Pacific Railroad, a cross was set up, and on Rosary Sunday, 1841, the Mission of St. Mary's was established.

The various labors of the new mission were now carried forward unceasingly. Not only were the masses held, the catechism taught, the gospel preached, and converts baptized, but a chapel and residence inclosed within a palisade were also built, and agricultural pursuits taught.

The mission, as located, was on the east bank of the Bitter Root River, a short distance below Stevensville, and close to where the wagon bridge crossing the river between Stevensville and the railroad station is now placed. The church was of logs and was afterward torn down.

Adjoining this spot is old Fort Owen, an adobe stockade built in those early times by Major Owen, partly, at least, so it is said, as a speculation. The expectation was that it would be sold to the Government. The ruins of the so-called fort are still there. There are two square, badly cracked, partly tumbled towers, evidently intended to serve as lookout stations, at the two southern corners. These were loopholed. The sides of the structure were low and one story in height, divided into small rooms, some of which are even now occupied. If there ever was anything beyond an embankment on the north side it is now gone.

In the summer of 1842 De Smet again returned to St. Louis, and then sailed for Europe. Here he obtained a reinforcement of fathers and lay brothers, and there also returned with him six sisters of the Congregation of Our Lady. Near the close of 1843 they sailed from Antwerp for Fort Vancouver on the Pacific Coast, where they arrived in August, 1844.

Among those who accompanied De Smet to this country at this time was Father Ravalli, afterward famous for his good works as priest and physician. In 1846 the first flouring-mill in what is now Montana, was built here by him, the mill-stones being packed in on horses.

Father Ravalli also erected here the first sawmill. For this purpose he welded together four wagon-tires for the crank, while another tire, after much hammering down and filing, answered as a saw.

Anthony Ravalli was what might have been termed a strange incongruity in this region. Born in 1812 at Ferrara, Italy, he devoted long years to scholarly pursuits and studies. He seems to have

imbibed an ardent desire from the first to devote his life to these same Indian missions. To this end he studied medicine, mechanical trades, architecture and painting, with the physicians, artisans, and artists of Rome.

When, therefore, in 1843, De Smet sought help in Europe, Ravalli joined him, and left his parents and native country, never to see them again.

His name is inseparably connected with St. Mary's Mission. Here he began his work, and here he ended it. From 1845 to 1850 he was at St. Mary's. When the mission was abandoned, he spent his years among the other missions in the mountains, and upon the reopening of St. Mary's in 1866 he again returned to it never to leave it more.

Tall and somewhat slender, of bold, pleasing features, capable of bearing great hardships, bright and witty, Ravalli was known and loved throughout Montana for his unselfish life and noble deeds. Not alone the Indian, but the miner, mountaineer, and frontiersman experienced his skill as a physician. For over fifty years he lived and moved among them, and at his death a fine monument was erected to his memory. His utter helplessness in his last days was pathetic. For over four years he was a prisoner on his couch from paralysis of his lower limbs, and suffered intensely, yet during it all he dispensed spiritual advice and such medical aid as he could. He died in the fall of 1884, at St. Mary's Mission.

For six years the work of the mission was carried forward; then trouble came, caused, as the Jesuits state, by the jealousy of fur-traders and unprincipled white men, who succeeded in shaking the confidence of the Indians in the fathers. In 1850, on account of annoyances and dangers, the mission was closed, and for years remained unoccupied. The Indians relapsed, to a greater or less degree, into their former nomadic habits. During the period of its desuetude other missions in the region to some extent lessened the necessity for its reopening.

In 1866 the mission was re-established and the present church built. Now that the Indians, who formerly numbered about 1,000, are at the Jocko reservation, the church is opened only at long intervals.

The church proper is about 15x54 feet, one-storied, built of logs, and white-washed. The facade is clapboarded,

and has a square tower in the center about 5x5x25 feet, surmounted by an open gate, octagonal belfry supplied with a bell, from the peak of which rises a wooden, white cross. The tower has long, narrow, double, green-latticed windows on three sides. Back of the main building is a one-story addition much lower than the church, and back of this is still another addition yet lower in height. At the extreme end is a story-and-a-half building attached to the others. All these various extensions to the edifice itself were used for living-rooms by Father Ravalli, Father D'Aste, and their attendants and help.

The appearance of the entire structure would indicate that it was built at different times. Even the church itself appears to have been, as the two parts of the building are out of alignment.

The mission faces to the east, is surrounded by a row of fine cottonwood trees watered by an irrigation canal, on two sides. On the north the grounds are inclosed and a number of buildings scattered about.

On the south side of the mission were the entrances to the living-rooms. From these around to the main entrance on the east is a clean, white cobblestone pavement, made undoubtedly by the Indians.

An attendant escorted me through the church after dusk. The light was a dimly religious one, of mingled expiring daylight from the three windows on each side and a flickering candle.

At the rear of the room was the usual altar seen in a Catholic church; at the front was a choir-loft supported by four substantial wooden painted pillars. At one side of the open body-space used by the devout Indian worshipers was a small confessional.

The sitting and dining rooms interested me more than did the church. The former, not large, was plainly furnished. At one side was an old-fashioned secretary, used probably by Father Ravalli, and in appearance as if he had but just left it. In a corner stood a single bed, and three small pictures were on the walls, one of which I recognized as a picture of St. Ignatius Mission in the early days.

In the dining-room, scantily furnished, an object of deep interest was a triangular cupboard, Father Ravalli's medicine-shelves. Opening the door, there stood revealed a large number of vials and bottles, with powders, and mixtures, and

tinctures, just as the good priest had left them.

Excepting a slightly musty odor because of lack of ventilation, everything about the place was ancient, sweet, and clean—

But all the bloomy blush of life is fled.

By the lantern's light I sought the old graveyard near by. Earthen mounds and wooden crosses told the story of life's decay. Rising above all, as in life the kindly shepherd did, was Ravalli's marble monument.

Susie Swift, one of the best known among the brigadiers of the Salvation Army, announced on April 6 her conversion to the Holy Catholic Church. According to a dispatch received by the Atlanta Journal this was brought about through the influence of Rose Hawthorne Lathrope, with whom Miss Swift became acquainted during her stay in New York.

Archbishop Corrigan, as President of the Catholic Missionary Union, received last week two gifts of \$1,000 each from Mrs. Josephine Hecker, widow of George Hecker, and her daughter, Miss Anna Hecker, both of New York, to promote the work of the union in establishing and maintaining missions to non-Catholics throughout the United States.

It is not improbable that the first American to be canonized will be the pioneer Texan priest, Father Anthony Margil, O. S. F. Father Margil founded the Franciscan missions in Texas, and died in 1726, after a long life of apostolic labors and prayers. His virtues were declared heroic by Pope Gregory XVI.

The Rev. Joseph Yezbeck, a Syrian missionary priest in this country, has issued for the benefit of his mission a very interesting pamphlet on "The Holy Eucharist in the Eastern Church," with an appendix giving the Catholic hierarchy in Syria and Egypt.

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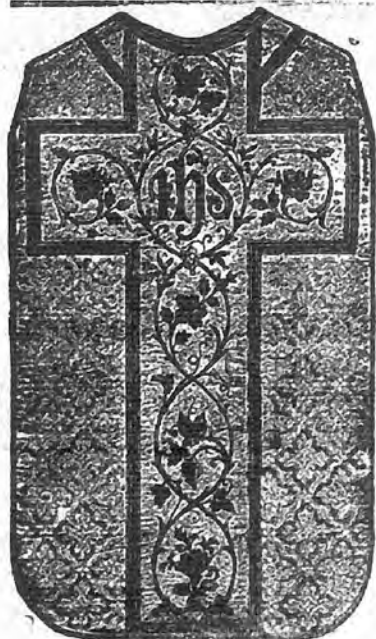
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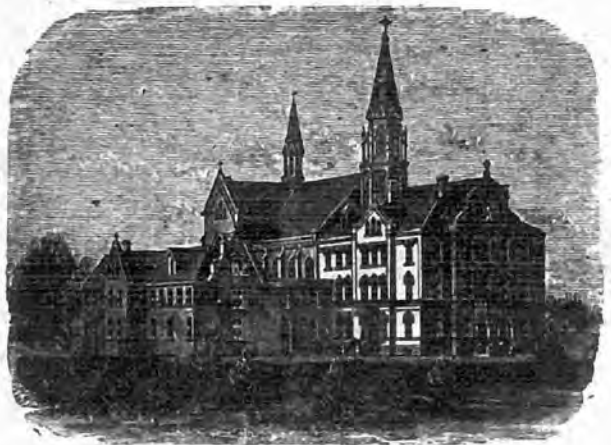
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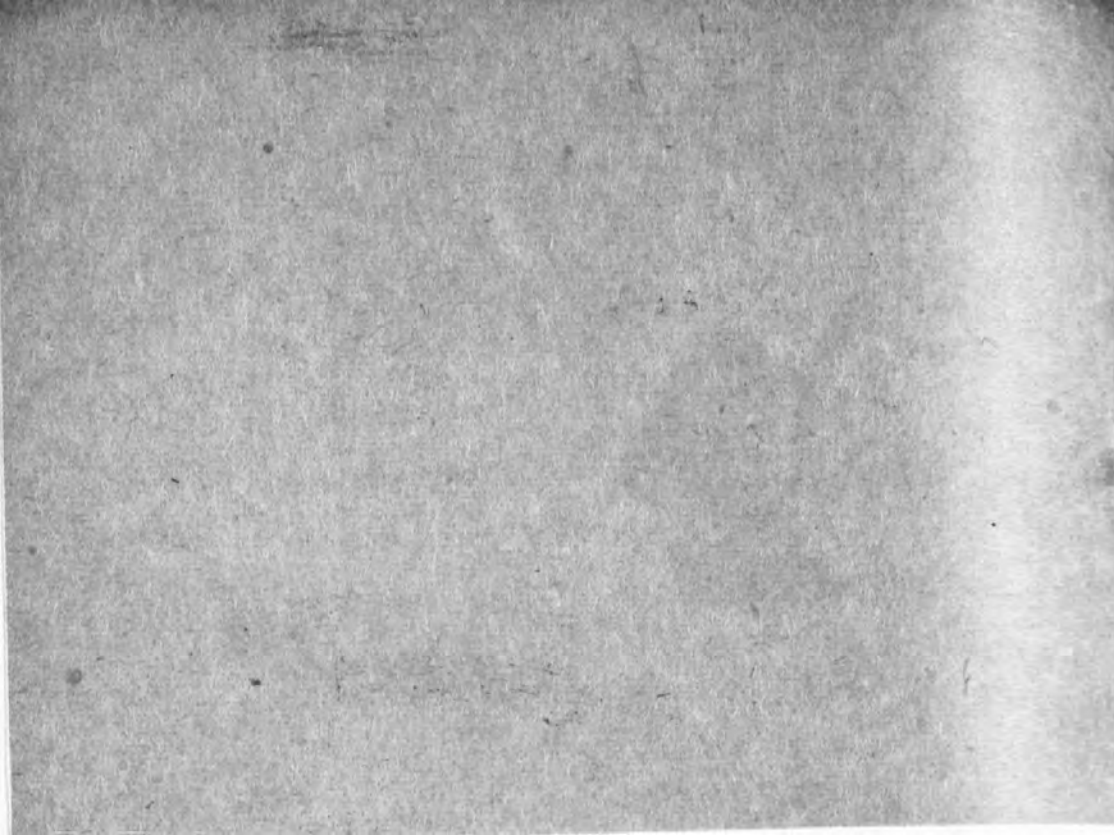
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A Card.

In order to comply with the many requests which we have received during the past year, to publish the Stamp-Collector also in German, we have decided to make this announcement. We shall be pleased to publish a German edition if we are promised a number of subscribers large enough to defray the printing expenses. All those desirous of having the German edition, will please drop us a postal card before Jan. 25, 1898.

THE EDITOR,



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VOL. IV.

ST. FRANCIS, WIS., JULY, 1897.

NO. 4.

FORGET NOT THE HEATHEN CHILDREN.

(ADAPTED FROM THE GERMAN.)

Silence reigneth in the cottage;
On the couch a sick child lies,
Angels open wide the portage,
Loving mother grieves and sighs.

"Although, mother, I now leave thee,
Do not sorrow so, nor weep:
Others claim thy love for me,
Heathens I would ask you keep.

Oh, please, adopt these poor forsaken,
These for which my heart is filled with love;
In my place may they be taken,
Befriend them for our dear Lord above.

Divide among them all I possess,
Do not forget one Heathen child,
I am sure some day, they will profess
Our Jesus dear, so meek and mild.

Now, mother, hearken to my prayer,
Give to them my clothes and all,
The sled and squirrels with them share,
My horse, Caro and the ball.

See the Angels gathered there!
They are the Heathens. Mother, see!
Robed in my clothes, my toys to share,
Raising their hands in prayer for me.

They are so happy now on high,
In their midst is Jesus dear,
Oh, mother, mother, see I die!
Help these poor, while you are here."

Still smiling in its ecstasy,
It prayed with hands crossed on its breast.
An Angel mildly beckons, see
It is borne to its heavenly rest.

SALVATION ARMY LASSIE NOW A NUN.

When it was made known some weeks ago that Miss Susie Swift had left the "Salvation Army" to become a Catholic it was said that she was the first member of that organization to find her way to the Catholic truth. This is not so. We learn from an English contemporary that about ten years ago a young lady, the daughter of a Glasgow merchant or manufacturer, preceded Miss Swift on the way from the "Salvation Army" to the Catholic Church. The lady in question had to encounter the most determined opposition on the part of her parents, who were Presbyterians, with the usual sentiments to Catholicity which the members of that persuasion entertain. When their daughter became a Catholic things were, they thought, bad enough, but when she wanted to become a nun their opposition grew if possible more decided, and every possible means was used to prevent the accomplishment of the young lady's purpose. It was all to no avail. A nun she wanted to become, and a nun she would be. Eventually, in the face of every obstacle, she accomplished her purpose and became a Poor Clare at Levenshulme. Now she is Vicaress at a convent in Ireland, which has been established as an off-shoot of the Levenshulme establishment.—The Catholic News.

IT IS WELL TO REMEMBER.

That thoughts die, but words live forever.

That doing nothing is always expensive business.

That a half-formed character is not an easy thing to comprehend.

That a receptacle always prepared for the worst, is the editor's waste-basket.

THE TRAPPISTS AND THEIR MISSIONS IN SOUTH AFRICA.

(CONTINUED.)

Chapter V.

PISTILLIFEROUS FLOWERS.

It is needless to state here that in missions among races as is the Kafir, the young people, the boys and the girls, are the hope and first attention of the missionaries. It is true, the older folk too have immortal souls to be saved, and from that it is plain, they are not to be overlooked. But where he finds the richest soil there labors the husbandman, that his master's barn may be the more abundantly stored. There where the product will be small and the labor great, there he sows not till he has first scattered the good seed in the more fruitful field. As with the agriculturist so with the missionary. The children—they are the field in which he first sets his foot, first ploughs and first sows his celestial seed which bears the fruit of eternal life, for there he sees the richest harvest. And still, their aged parents he does not despise. No, never. Their time is neigh to be called away, back to the Source from which they came. He is ever solicitous, ever anxious to carry to them the good tidings he bears, and yet more desirous than they will hear them. But to convert them—a work so long, so hard, while they are so strong and hardened in their old life and notions—is to save but one. On the other hand, with the children—a comparatively easy task and quick—many succeeding generations are at once secured, and this is indeed for God's glory a gain. So it is, then in all missions among uncivilized and heathen nations, the little ones and their schools are the first thought and endeavour of the apostals. And with the Trappists it was the same.

Boys and girls, like man and wife, must always go together. A bachelor among the Zulus is verily a *rara avis in terris nigroque simillima eygna*. That good Catholic wives be opportunely provided for the future men, was therefore of considerable importance. Till, now, however, scarcely anything had been done for the female portion of the population. The missionaries knew well that they too had crowns in heaven. But

who was there to undertake the work? Proper persons must first be obtained, drawn not from the African wilds, for there they existed not, but chosen from the European vineyards—ladies endowed with a missionary spirit and a calling for conventual life, somewhat experienced in the rearing and educating of the young, willing to deny themselves and joyfully to accept all the unpleasantnesses and hardships a missionary life among the lowly Zulus would involve, ready to give up themselves and their lives for love of God. A net was thrown in seas far away, and, as we shall see later on, the apostles of South Africa drew not their net back empty.

Meanwhile, all was not peace at the mission itself. There was already, as one may suppose, a slight rumbling of discontent among the uncared-for children of the other sex. They saw their brothers receiving such great attention, and they could not remain in perfect ease. They saw them in the day as they brought their egg to the monastery store to buy therewith a slice of bread, saw them clean and neat, attired in beautiful white clothes quite like little 'whitemen.' And then, when in the evening they return to their huts, such a performance of mystical songs, to wit: A B C etc., and wondrous feats of memory, such as the repetition of the 'Baba wetu' or the 'Yeti Maria' entertained them, that they could no longer doubt but that they had been left quite alone in the lurch. A wholesome jealousy was thus enkindled in the hearts of the little maidens—a jealousy which waxed so ardently among them, that it became ultimately the means of extricating many of them from the mire in which they were at that time living.

But one must not think this was a sudden and immediate flame, that flashed awfully forth and died soon. No; it was a fire, at first unobserved, that burnt its way gradually and slowly, ever catching a firmer hold. And this was well, because as yet no accommodation had been prepared for the girls, nor was it intended to begin with them before the arrival of the 'sisters' referred to. But the children themselves, not knowing what was being prepared for them, thought otherwise. What seditious meetings were held among them and what little conspiracies

by them completed, we can only imagine; at all events, a little Guy Fawkes soon set the first barrel of gunpowder under the Parliament.

One morning came a little girl, dirty and clad in an exceedingly odoriferous blanket once white but now well nigh black and just a little 'high', you know, through smoke and fatty bodily unctions, and stated that she wanted to come to school. "To which school?" thought Benjamin. "Have you been sent?" asked he. No; she had not been sent. It was a little plot of her own make up, and the monks would not be traitor to it. The only step was to acquaint the Prior of the occurrence; but he himself knew not what was to be done with her. No one liked to send her coldly back again into the dark, a soul seeking for light; so a small encouragement was given her in the shape of a piece of bread, to her indeed a cake, and she was advised to return again two or three days after.

There happened to be living on the monastic estate, some mile or so from the monastery, a poor Polish family. Under their humble roof appeared the only means of finding a solution of the difficulty. It was resolved to communicate with the party at once, for they were pious Catholics and dependents of the monastery, and then to erect in close proximity with their own thatched dwelling, a simple structure of sticks and mud—which can be done with a very good appearance by those expert in the art—and this would serve as a temporary girls' school. The Polish daughter would act the matron and a catechist for instructing in religion would be despatched from the monastery daily.

In a few weeks all was erected and ready, and the 'barn home' awaited only the inmates to make it complete. Of course the farmer's daughter could only speak in Polish as yet, which made matters somewhat inconvenient. But such straits and perplexities were nothing new for the Trappists. They had themselves arrived in the land, foreigners to white and black, had set themselves up to work in the midst of Natives, and knew as much of Kafir as they did of the language of the Man in the Moon. But in spite of this, they have managed all, and all had given way before them and left them a

prosperous path. Patience and perseverance—that was the Trappist's maxim of those days.

The announcement of the opening of this new 'child-trap,' as the Natives regarded it, was by no means a pleasant piece of news for the Kafir fathers. They had already got a taste with the boys. They had at first wondered whatever such an impi yamaJuda, army of Jews, as they used to say, (a title given the monks probably by the surrounding Protestants) could want in their midst. It was, however, no longer a matter of doubt; it was now painfully manifest. The monks, they began to think, are very good so long as they let us live on half rent, supply us with well rewarded labor when we desire it, and with medicines for our everlastingly sick children without the payment of oxen; as long as they entertain us every Sunday in their church with sweet music and relate to us interesting stories of their Great-Great-One—how he made heaven and earth in six days and by a mighty rainfall drowned the human race save eight, and how His Divine Son came upon the earth, and, walking among the sons of men, spoke celestial words and worked wondrous things. But beyond this we do not like him to go. By no means do we wish him to cross the river between us. Let him leave us in piece as we have ever been, and we shall get along very well together.

Such an idea had the simple dark-skinned patriarchs obtained soon after the monks had commenced their operations with the boys. A Kafir boy, be it known, is to his father a very necessary servant, and his duties are numbered among the most important of the establishment. He must tend the numerous oxen in the fields and on the hills from morn till night. He must milk the cows and bottle the milk in some two or three old wine or spirit bottles he has managed to find, and, connecting them by a string and throwing them over his shoulder, must make his early way to the nearest town, sometimes eight or more miles distant, there to dispose of them at 3d. a bottle. The Kafir's cattle-fold is his coffer, and every eleven oxen he manages to get therein, a new fortune or in other words, an extra wife. It is readily seen, then, how valuable is this property, being

actually balanced as it is with human beings and their immortal souls. That it should be well tended and guarded is too a matter of weighty importance, not alone on account of the intrinsic value of the cattle, but also from the constant danger of their straying into the mealie-fields of their neighbors, who have thereupon the right to drive the strayed heard to the nearest pond, from whence their owner can only redeem them upon payment of a considerable sum. So it happened when the simple old Kafir patriarchs beheld their wiser boys running off to school and leaving their precious cattle to be tended as best they could, they were not a little alarmed and against the monks not a little incited. In such a disposition were they when they saw with their own eyes the reputed Jews actually building great houses in which their stolen children would be imprisoned. This was clearly no good prognostic for the speedy success of the girl's school; and before long from the gentle rumbling burst forth such an awful eruption of anger and tumult that one might have supposed it would have entirely overwhelmed the African iRoma itself, and, like Pompeii, have blotted it out forever. But no; the Trappists, always excellent trappers, were too quick even for the fiery attacks of the Vulcan of those dusky celestials themselves, as will be seen further on.

Nor was it the monks alone that afflicted the unhappy Kafir fathers. Their own children, girls as well as boys, rebelled against them, and, taking the question of their better welfare into their own hands, jumped at the earliest opportunity of making an escape to the neighbouring home of delights among the missionaries that opened its hospitable doors to all who sought admittance. In fact, the opening of the girls' school was the beginning of a veritable little war in the locality. The children would come to school, their fathers and, I must not forget, their mothers would have them back, and the monks positively would not give them. All three were obstinately determined, and none would give in. Many of the children had for days to be hid in secret quarters for fear of being stolen. Vociferous, brawling mothers flocked in pursuit of their little ones, uttering most pitiful wails and cutting most

antique figures, as they mourned and moaned for their lost children, and as if in despair, threw themselves two feet into the air and got landed full-length on mother-earth. Enraged fathers came too with ruffled brows and threatening mien, and stood, like their warrior grandsires, firm, fierce and silent, until at length the clap of a discharged gun shook their blodness into atoms and considerably unloosened their nerves. But God, who knows how to work all things to His good end, hardened the hearts of the monks as He did that of Pharaoh, and they would not let the children out of their hands.

Thus this second school, as did its brother institution, began with a remarkable success, and, ere many weeks had passed, was already in full swing. A Polish religious of Hyacinthine name and scarcely out of his 'teens, took the 'chair for catechism' in the institute, and despite his youth, taught perhaps a sounder theology than his famous Pere name-sake in Paris. During his numerous rambles and searches among the surrounding hills and valleys, many were the young and, may be, innocent souls, once made by and still beautiful and precious in the sight of Him who too made us, which he gathered like flowers together and placed in the Church of God.

Chapter VI.

HARDY PLANTS AND APRIL SHOWERS.

But there was another and a greater school than those of which we have spoken in the preceding chapters. There was a school requiring no founding, no assembling,—a school already complete of itself and deficient only of a pedagogue. Yes; every standing kraal was verily a dismal school, every shady nook a wretched class-room, and the men, women and infants—all, nolens volens, the dull scholars thereof. Of this great school worthy Benjamin became the pedagogue. To teach in such a post was, as everybody will understand, no child's play. To learn the A B C of Christianity takes our own more intelligent selves no mean time to accomplish. What an immense work, then, must it have been to make these half-savage Zulus, I do not say only alter their former manners and

CENTRAL AFRICA MISSION.



CARDINAL LAVIGERIE.

The famous order founded by the late Cardinal Lavigerie has with the assistance of the Militant Brothers of the Sahara aggregated to it practically driving slave traders from Central Africa during the short time of its existence.

throw away their old superstitions and bad morals, but even to change their very nature itself, for born and so thoroughly bred had they all been in their present life and manner of thought that it was really as their nature so to do and think. Of course, all the difficulties were well premeditated, and a very speedy success, by those who knew something of the character of the wild races, was not all at once expected, the more so from such a people as the Zulus—a people long condemned for their obstinacy and hard-heartedness. Many are the missionaries who, working among this race and meeting with no success, have found themselves compelled to take the word of the Divine Lord, to shake the dust from their feet and leave the unhappy people the prey of him who goes about, as a roaring lion, seeking whom he may devour. Some even among these have had moments of prosperity such as the Trappists just now enjoy, so that they could hardly have believed a few years would see their downfall. Who could say but that the mission of the monks would not meet the same fate? Who is there that can say it may not even yet do so? But as they ever do, so did they then resign all into the Almighty's hands. It was His work they had come to do, and, according to His will, they would unceasingly labor; then if success did not favor them, by that would they know it was not the will of God.

It was a quaint, a wondrous mission that of the monks of Mariannahill. It was perhaps the first of the kind, for Trappists as foreign missionaries was a thing till then as unheard of and improbable as at the present it is true. Here they were sent into a remote corner of the vineyard where the fruit waxed in exuberance, but never a gatherer was there among them. Here they were in a district over-run by naked Kafirs; each and every one of whom they must convert—but the missionaries for the work; where were they? A worthy Prior there was learned in the theology of ascetism; tall priests there were and short, but all alike real fools at the missionary game; blacksmiths and bakers, too, held their deserving place, aye all kinds of publicans and sinners were in abundance; but a single professed missionary—no not one. All were as if

totally ignorant—ignorant, too, of all. To say the A B C in Zulu was more than a mystery to them. How could it be? And yet so in fact it was. Truly was the finger of God visible in this curious and novel movement. He Himself would work together with His monks, who had already given themselves wholly to Him. He would guide them in all things, and, for their weakness and ignorance, His almighty power and infinite wisdom would suffice.

Thus the ex-Durdan saddler became transformed into a veritable missionary and held the sceptre of the Cross over hundreds of his fellow-countrymen; a youthful Religious, leaving pen and paper on his desk in his native England, mounted the cathedra in the Zulu boys' school; while another, equally as young, took the same position in the sister institution. A Basuto, an Englishman and a Pole—these three formed the potent triumvirate appointed to drag from the dust this great people, to plant the seed of Christianity and to rear it in this drear land. All were willing and pleased with their task, and gave all their strength to do it well.

The fame of the two schools as yet opened soon spread far abroad through the land. The tarpaulin shed heretofore used for the bawling and screeching of the alphabet now became on Sundays an Exeter Hall holding an audience of some twenty or thirty thick-lipped and thick-brained Kafirs. Here after the High Mass would the little congregation assemble, and their *umfundisi* (teacher), Benjamin, deliver one of his usual eloquent and learned discourses on the Theological Virtues, or perhaps demonstrate from the 'birds of the air and the lillies of the field' the existence of a Maker, and so upon other little subjects such as would neither turn the brains of his blockheaded hearers nor surpass his own limited theology.

In order to render a little assistance and to obtain something of practice in Zulu rhetoric, the English monk occasionally though always reluctantly gave vent to a mouthful of words. He had never before stood face to face with an audience, and so now, notwithstanding that his auditors had black faces and intellects

(TO BE CONTINUED.)

THINGS EVERY CATHOLIC SHOULD KNOW.

The rules of his parish.

The chief truths of our holy religion.

How to bless himself properly and reverently.

That the beginning of wisdom is the fear of the Lord.

That God will render to every man according to his works.

That the influence of good example is far reaching.

That the Theological Virtues are Faith, Hope and Charity.

That the Eminent Good Works are Alm Deeds, Prayer and Fasting.

That the Evangelical Councils are Voluntary Poverty, Perpetual Chasity and Obedience.

That the four Cardinal Virtues are: Prudence, Justice, Fortitude and Temperance.

That it is improper to gaze about in Church while the Sacred Mysteries are being celebrated.

That good books and papers are necessary adjuncts to every Catholic home.

That it is proper to rent a sitting in church and pay for it regularly.

That to absent oneself from the Holy Sacrifice of the Mass on Sundays or holy days of obligation, without sufficient reason, is a grievous sin and that grievous or mortal sin makes the soul an enemy of God.

That the sacraments are channels of Divine Grace instituted by our Lord Jesus Christ, and are seven in number, viz: Baptism, Confirmation, Penance, Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

That the seven Deadly or Capital Sins are: Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth.

That the virtues contrary to these are: Humility, Liberality, Chasity, Meekness, Temperance, Brotherly Love and Diligence.

The Ten Commandments of God and the Six Precepts of the Church.

Some pious aspirations and ejaculations to utter from time to time, especially in moments of temptation.

The Angelus, a beautiful prayer recited thrice daily in honor of the Incarnation.

Some prayers to be said before and after meals; and that gratitude for bene-

fits received should prompt him to be faithful to the exercise.

The Lord's Prayer, the Angelical Salutation or "Hail Mary," the Apostles' Creed the Acts of Faith, Hope, Charity and Contrition, and the Confiteor.

NAPOLEON AS A CATECHIST.

Some thirty years ago the Arch-bishop of Bordeaux, being at Aix-les-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening to the dying woman speaking of religion; for she spoke as few could do. And having asked her who had instructed her so perfectly, he received the following answer: "Monseigneur, under God I owe my religious instruction to the Emperor Napoleon. I was on the island of St. Helena with all my family when I was only ten years of age. One day the Emperor called me to him, and taking my hand he said to me: 'My child, you are a pretty girl now, and you will be still more beautiful in a few years; nevertheless these advantages of yours will expose you to great dangers in the world. And how can you overcome those dangers unless you have a large fund of religion? Unfortunately your mamma cares but little about religion, and your papa still less; therefore I will fulfill the obligation that rests on them; come tomorrow and I will give you your first lesson.' For two consecutive years, and several times each week I was taught my catechism by the emperor. Each time he made me read a lesson out loud, and then he explained it to me. When I was beginning my thirteenth year, his Majesty said to me: 'I think that you are now well enough instructed. You should soon receive your First Communion. I will have a priest come from France who will prepare you for the Great Action, and will prepare me for death.' And he kept his promise."—Ave Maria.

IT IS WELL TO REMEMBER.

The "didn't mean to" may sometimes soothe the pain, but seldom heals the wound.

That a great many people would know more if they thought they knew less.



CARDINAL LEDOCHOWSKI.

Cardinal Melchers, when he was dying, had in his possession a pectoral cross and a ring once belonging to Pius IX. These he left in his will as a legacy to be handed over to that Foreign Mission, which after a certain number of years, would have gained the most distinction in propagating the faith. The Cardinal Perfect of the Propaganda to be the Judge. Cardinal Ledochowski has just made the reward.

WHAT GOOD BOOKS DO.

In a Lenten Pastoral the Cardinal Archbishop of Westminster ably sets forth and exemplifies the great advantages to be derived from the reading of good books. We take the liberty of transcribing the following extract given by His Eminence as a summary of the advantages of Spiritual Reading:—

It keeps the Gospel standard constantly before our mind.

It discovers to us the lying pretensions of the world.

It strengthens the principles of faith which worldly literature and worldly society undermine and destroy.

It peoples the mind with the society of the Saints. It plants the desert of the soul with the delicious fruit trees of Paradise.

It places us in direct communication with Jesus Christ and God, whose voice sometimes leaps out of the page into our heart.

It is to meditation what the can of oil is to the lamp.

For multitudes it is the proper substitute for formal meditation.

It is, as St. Hugh of Lincoln used to teach, "a remedy in time for sickness;" i.e., an unction in our pains, helping us to be patient, lifting us to a calmer and higher region, and opening God's mouth to speak to us words of comfort in our weariness.

It affords us extraordinary help in times of severe temptation, dispelling bad thoughts, and bringing strength and light out of hidden places.

In all kinds of losses and disappointments it offers marvelous consolation, turning our temporal losses into eternal gains.

In doubt and perplexity it becomes "a lamp to our feet and a light to our paths." It leads wonderers in to the Church.

It inspires a desire to do great things for God, and infuses an extraordinary courage and ardour, by holding up to view the lites of the only heroes worthy of imitation—the servants of the Great King. "As I meditated on the examples of Thy servants," says St. Augustine, "they burnt into my mind, consumed my tepidity and torper, and set me on fire with Thy love." (Conf., c. 1).

As a beautiful illustration of the above we take from the SACRED HEART REVIEW (Boston) a charming little anecdote:

THE PEDDLERS VISIT.

About fifty years ago, on a cold and snowy night, far away in the little village of Pompey Hill, N. Y., the Dodge family

heard a knock at their door. On Opening it, a peddler stood without and asked for a night's lodging. It was readily granted by this truly good family. In the course of the evening they discovered they were entertaining a Catholic.

For a moment Mrs. Dodge felt as if she wished him to leave, but kindness prevailed over the horror of having such a guest. In the morning the good man left, and as a souvenir gave them a book, Milner's *End of Controversy*." Mrs. Dodge read it, and for the first time in her life heard the true statement of Catholic doctrine. Faithful to grace she sent all the way to Utica for books, and read, and prepared herself to enter the Church. The first Catholic priest she had ever met when she presented herself for baptism.

Her husband was a deacon in a Presbyterian Church, and a man of fine intellect. He read two years before he made up his mind. When the church meeting was called to hear his reasons, or accept his resignation, it met about 10 o'clock A. M. and did not close until near midnight. All day the doctrines of the Church were discussed, and this one day's controversy resulted in about twenty conversions.

And the peddler? In vain they sought for any trace for the one who called that night. In a little village like Pompey Hill fifty years ago, surely some one would have noted the passage of a peddler, but no possible clew as to who he was or where he went could they discover, and more than once it has been suggested that they entertained on that winter's night "an angel unawares."

HISTORIC SITES.

The Catholic Church in this country appears to be fond of choosing whenever it can, as sites for its institutions, places that have patriotic historical associations connected with them. The Manhattanville convent of the Sacred Heart, in New York, for instance, has within its grounds a redoubt built by Washington's men at Harlem Heights, which the British troops under Howe vainly tried to capture. The convent of Good Shepherd at Germantown, Pa., stands on the spot where the hottest fighting that took place on Oct. 5, 1777 occurred, and the new Protectory for Boys that Archbishop Ryan has built is at historic Valley Forge, where the American soldiers suffered so much the following winter.—Sacred Heart Review.

The Stamp-Collector

.....AND.....

MESSENGER OF THE

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A Bi-monthly published in the Interest
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ST. FRANCIS, WIS., JULY, 1897.

The month of July is dedicated to the Most Precious Blood of Christ. Let us pray and work so that this Devine Blood may soon wash and cleans the thousands, nay millions of souls yet in Darkness of heathenism.

Do not forget the thousand of poor heathen children who cry for both spiritual and temporal aid. Come to their assistance by subscribing to the Stamp Collector and by securing new subscribers.

Our next number will contain a highly interesting article on The Experience of Missionaries in China.

In your hands, dear members, rests the happiness of many a soul, "Of all devine work" says St. Dennis, "the most devine is to cooperate in the salvation of souls."

"Where your treasure is their will be your heart also." They who instruct many to Justice, shall shine as stars for all eternity. Instruct therefore others to Justice, and this you can do in many

ways, especially by aiding the poor missionaries.

To you whom God has blessed with earthly store He has also left the consoling duty of helping your heathen brethren. Subscribe to the Stamp Collector, 25c a year is only a trifle and the little magazine which you receive six times a year will recompense you.

Our exchange table has been enriched by a need little paper entitled, "The Negro's Friend" a quarterly published by Rev. Ph. Keller of Galveston, Texas. We wish the Rev. Editor every success in the noble work. The subscription is 25c a year.

The society of the Devine Word, whose mother house in America is located at Hoboken, N. J. has our sincere thanks for several very valuable manuscripts. We take this occasion to recommend to our members and friends the Sacred Heart Messenger, St. Michael's Almanac and the Stadt Gottes published by this great missionary society. For particulars address,

BRO. WENDELIN MEYER,

817 High Street,

West Hoboken, N. J.

We kindly request subscriber who are in arrear to settle their account in the very near future, since the appeal from the missionaries is very great at present.

Get us 20 new subscribers and we will send you a beautiful premium. Become a Zelatus and help your poor heathen brethren. Tell your friends the object of the Stamp Collector, the subscription price and that it is published six times a year with 32 pages every time, and you will find it easy to procure subscribers.

What a privilege to work with God and His chosen priests: What a Joy that you can cooperate with God in His chosen work—the salvation of souls. Now you will do this by being or becoming an active member of the St. Francis Union and by securing new readers to the Stamp Collector.

If a cup of cold water will not go unrewarded what recompense will not you dear members merit who provide the missionaries with means to carry on their heavenly work.

We again beg our dear Friends not to let the copy of the Stamp Collector which they receive be forgotten. No, after

reading it hand it to your neighbor ask him to look it over and to send in his subscription.

Dear little friends you are enjoying vacation days now. May they bring you all health and joy. During these days of pleasure do not forget your poor little heathen friends, have a kind thought for them and prove yourself charitable by using your hearts, brains and hand not only for play but also for securing at least one new subscriber, then you will feel happy at the end of vacation.

If you are reasonable, you will not be offended that we insist on payment of your subscription in advance. It is our rule. It is a most necessary rule for a paper like the Stamp Collector. We have been taught this by severe lessons.

We do not wish to lose a single subscriber. We wish rather to increase the number a thousandfold. We look to you to help us.

First; by sending your own subscription well in advance.

Second; by urging your friend to subscribe.

MISSION NOTES.

Cardinal Melchers, when he was dying, had in his possession a pectoral cross and a ring belonging to Pius IX. These he left in his will as a legacy to be handed over to that foreign mission which after a certain number of years would have gained most distinction in propagating the faith, the Cardinal Prefect of the Propaganda to be the judge. Cardinal Ledochowski has just made the award, and has assigned the precious bequests to Mgr. Stucher of the White Fathers. This famous order, founded by the late Cardinal Lavigerie, has, with the assistance of the militant Brothers of the Sahara, aggregated to it, practically driven slave traders from Central Africa during the short time of its existence.

The first Christian native of the new world was Guaticava, who was baptized on the day of St. Matthew, the Evangelist, 1496, receiving the name "John Matthew", and after him his whole family was christened. John Matthew was the first christian to suffer a cruel death. "He died a martyr," says Father Romano,

O. S. F., "for I have learned from some who have witnessed his death, that he said: 'Dio aboriadacha,' i. e. I am a servant of God. And with him died his brother Anthany, and yet another, saying the same words." Columbus saved the other members of the family. "All of them," says Father Romano, were in my company and did whatever they could to please me, and those that have remained alive and are still living were made Christians by Columbus, the viceroy and governor of India; and they are to this day, by the grace of God, very pious Christians."—St. Anthony's Messenger.

Mgr. Huetta, Bishop of Arequipa, Peru, died June 9th, aged 73 years. He was the oldest prelate in Peru, and was a delegate to the Vatican Council.

Rev. John Walsh, C. S. S. P., once of the Pittsburg diocese, is dead in Sierra Leone, West Africa, where he went 18 months ago. The cause of death was fever. A story was afloat that he was assassinated, but it is denied by his relatives and at the Holy Ghost College where he graduated. Father Walsh was only 28 years of age.

Pauperism is a word unknown to any Catholic language. It is an invention of English civilization, where charity has failed, and self-interest has created the necessity of compulsory alms. Yet in Catholic countries no one dies of hunger.—Catholic Telegraph.

The first Catholic school in Iceland since the "Reformation" has recently been opened at Raoykavik. At the outset the Sisters met with great opposition, but now they have among their pupils many children of Galvinist and Lutheran parents.

No less than 44 persons, chiefly representing the old and wealthy Catholic families of Great Britain, have given £1,000 each to the building fund of the new Catholic Cathedral at Westminster, London, the see of the English Primate.

Hererra, Arch-bishop of Santiajo de Compostella, accompanied by the Ablegate of His Holiness, and the bearer of the birretta for his Eminence, has arrived in Madrid, where her Majesty the Queen Regent invested the new Cardinal with the insignia of his office.

A priest was ordained recently at Zacatecas, Old Mexico, whose age was

seventy years. He was a scientist who desired to devote his closing years to the service of the altar.

Recent official statistics of the distribution of the Christian population of India show more than half the entire number to be Catholics: Catholics, 1,315,263; Church of England, 296,016; Presbyterians, 40,407; Lutherans, 65,376; Baptists, 191,764; Methodist Episcopalians, 14,503; various Protestant sects, 60,713; Syrians, 200,467; and other sects, 100,889.

A Protestant gentleman, being attracted by the edifying sight of groups of children going quietly to the different churches Holy Thursday, remarked that the greatest impression ever made on his mind in regard to our religion, was when he asked a Catholic child on the way to mass one Sunday, why she visited the churches on Holy Thursday, and she told him where he could find out all about it. She said: "Buy a catechism for five cents."

It is believed that the mortal remains of the late Cardinals Wiseman and Manning at Kensal Green will be formally and ceremoniously transferred to the new Westminster Cathedral, as that is the most fitting place where their memories should be enshrined.

The Converts' Aid Society, lately organized in London in order to render monetary assistance to convert clergy, sometimes as a gift and again as a loan, held its first meeting recently in the Archbishop's house. The society reported \$2,000 to its credit in the bank.

Word has been received by Rev. J. B. Martinet at Hong Kong from Kwieshen stating that a young Catholic missionary, Rev. Father Mazel, had been murdered by thieves, presumably "Black Flags" who have been retreating toward Lo-Li before the Chinese General, Sou, and a small army. It is said that other missionaries in the vicinity of Lo-Li are in danger from the "Black Flags." Father Mazel was a Frenchman and arrived in the country only last September.

The students of the famous College of the Propaganda at Rome recently celebrated the silver priestly jubilee of their Reverend Rector, Rev. D. Flippo Camassei, upon whom the Pope has conferred the title of Domestic Prelate.

Recitations were made in Latin, Ancient and Modern Greek, Italian, French, Portuguesse, German, English, Gaelic, Norwegian, Slav, Albanian, Polish, Provençal, Hebrew, Arabic, Chaldic, Syriac, Armenian, Coptic, Malabaric, Taniwlic, Lamulic, Persian, Turkish and Zulu.

Count Castellane has written a letter to Baron Mackay informing him that the Countess has decided, in memory of her mother, to devote a million francs to the purchase of a site and the erection of a building to be used for all kinds of charitable purposes.

Besides Miss Augusta Clinton Winthrop, whose death was recently recorded, two other descendants of Governor Winthrop were received into the Catholic Church nineteen years ago. One has been a Religious of the third Order of St. Dominic since 1885, in North Adelaide, South Australia.

Mr. Edmund J. Wallman has been received into the Church at the Convent Chapel of the Sisters of the "Little Company of Mary," via Ferruccio, Florence. In the Convent Chapel of the Pallotine nuns, via Babuino, Rome, Mrs. Isabella Cumming has made her al juration at the Very Rev. Dr. Prior, Vice-Rector of the English College. The same lady subsequently received the Sacraments of Confirmation and Holy Eucharist from Most Rev. Dr. Stoner, Archbishop of Trebizond, a large circle of friends being present.

The Catholic journals of Italy, says the Western Chronicle, are loud in their gratitude for the most welcome reception that the Papal Legatè, Mons. Merry del Val, has received in Canada. Replying to an address from the English-speaking Catholics in Ottawa, he is reported to have said: "It would seem easy to reconcile the duties of a loyal subject of the crown and those of a loyal subject of the Holy Church, when the Holy See is occupied by such a Pontiff as Leo XIII, and the British Empire as ruled by a sovereign so esteemed and beloved as Queen Victoria. I am happy to have an occasion of manifesting on the eve of so memorable and joyful a jubilee the special regard our Holy Father the Pope has for Her Majesty.

The Pope recently presented his beads to Father Bernard Vaughan of the Society

of Jesus, who preached the Lenten sermons for the English colony in Rome. His Holiness requested Rev. Father Vaughn to remain some time longer in the Eternal City.

In the chapel of the Sisters of St. Joseph of Cluny, at Copenhagen, Mgr. Von Euch, the Vicar Apostolic of Denmark administered the sacrament of confirmation to the Baron de Lowenskjold, to the Protestant pastor, Neil Hansen, and to the Baronne von Stampe Charisius, all recently received into the Church.

The Great Australian Fair organized by his Eminence Cardinal Moran to raise funds for the completion of St. Mary's Cathedral, Sidney, opened on April 7. The Fair is held in a large building known as the "Cardinal's Hall" specially erected for the purpose on the site of old St. Mary's Cathedral. It has been the desire of Australian Catholics to see St. Mary's Cathedral, the Mother Church of the Colonies, completed, and hence Australian generosity is expected to make this great Fair one of the greatest financial successes in the history of the Church beneath the Southern Cross.

Princess Adelaide, widow of the first Don Miguel of Braganza, the former head of the royal family of Portugal, took the black veil on the 11th inst., when she was received as a professed choir nun at the Benedictine Abbey of St. Cecilia at Solesmes.

Edward Downes, for the last four years United States consul at Amsterdam the Netherlands, will enter the American college at Rome upon the expiration of his consular term on August 1, to study for the Catholic priesthood. This information comes from Mr. Downes to friends in New Haven, Conn. Mr. Downes originally studied for the priesthood at St. Charles college, Ellicott City, Md., from which he was graduated with honors. He subsequently was graduated from the Yale law school. He practiced law in New Haven for some time, and for two terms was city clerk.

A mission recently closed in All Saints' Church, Chicago, which was one of a series that has been crowned with phenomenal success. The mission was conducted by the Jesuit Fathers Marshall I. Boardman and Patrick J. Mulconry. Eight priests were engaged in hearing

confessions, and the number of Communion distributed in this church alone was 5,500. A class of 96 converts was formed among grown persons and first communicants, who received twelve catechetical instructions and who will shortly be ready for baptism or first Communion.

Dr. Naylor and family were received into the Catholic Church a fortnight ago, in St. James' Church, Colchester, England.

A PRESCRIPTION WORTH \$1,000.

A prescription which may be worth \$1,000 to some of our readers is this: During 1897, try every day to see how many human beings and dumb animals you can make happier by some kind act or kind word.

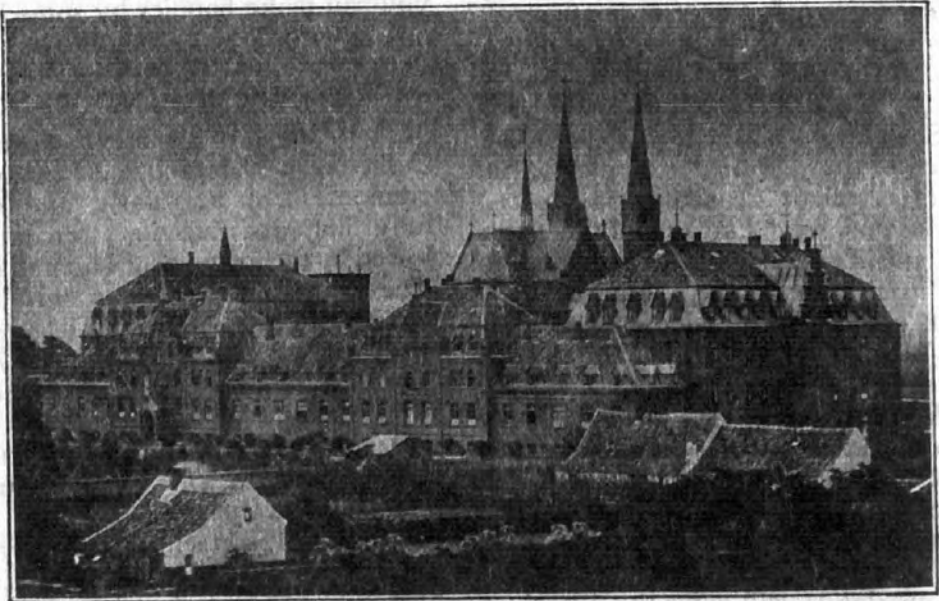
A DISHONORING HONOR.

The Chapter House of Canterbury Cathedral is to be reopened today. The ceremonies are singularly and wonderfully inappropriate in a chamber hallowed by the memory of Thomas a'Becket. The English martyr has only just quit the Chapter House on December 29, 1170, when he was murdered. And behold how this Catholic saint is honored! The Prince of Wales, of saintly reputation, will reopen the Chapter House. Sir Henry Irving will read Tennyson's "Becket" and the proceeds will be devoted to the Thirteenth Centenary Fund. Christianity was introduced into England by a Roman monk thirteen centuries ago and the Protestants are raising money to celebrate the event and doubtless they will maintain that theirs is the true creed as preached by St. Augustine and by Thomas a'Becket! How the bones of the martyred prelate will turn in their graves today!—Monitor.

THE PASSION PLAYS IN INDIA.

A Noncatholic writer in the Madras Times describes the Passion Plays as performed by the natives of India. These representations of the Sacrifice of Calvary are frequent among the people, as the first missionaries found this an excellent method of bringing home the truths of Christinity. Through the year on the feast days of saints appropriate plays are performed.

THE SOCIETY OF DIVINE WORD.



MISSION INSTITUTE.

STEYL IN HOLLAND.

THE SOCIETY OF THE DIVINE WORD.

The Missionary Society of the Divine Word was founded by the Rev. Arnold Janssen, a priest of the diocese of Muenster, Westphalia, Germany. For years a professor in the high school at Bacholt, he was a zealous promoter of devotion to the Sacred Heart and of the Apostleship of Prayer to propagate both, he published in German a "Little Messenger of the Sacred Heart," which is still issued by the Missionaries every month. After successfully establishing this periodical he resigned his professorship, and retired to a convent in Kempen. The propagation of the faith seemed to him one of the foremost interest of the Sacred Heart, and he devoted considerable space in his periodical to the promotion of the foreign missions. The foundation of a missionary house, however had as yet not occupied his mind.

About this time it happened that the late Bishop Raymond, of Hong Kong, China, visited a priest in the neighborhood of Kempen, Father Janssen called on him to hear about the Missions in that far off country. In the course of the conversation the Bishop remarked: "It is a pity that there exists no German mission house for the education of youths for the foreign mission, for I know by experience that Germans are excellent Missionaries." (The Bishop was an Italian.) Father Janssen replied: "I too greatly deplore this want, and have often mentioned it in my "Little Messenger." "Why then, not found one?" asked the Bishop. "I am not the right man to undertake such a work." was the reply. But the Bishop insisted that Father Janssen should devote himself to the work, and finally after two subsequent visits, in which the plan was discussed, he succeeded in gaining his consent to undertake the establishment of a missionary institute.

The obstacles that had to be overcome were many and great indeed. The persecution in the German empire known as the Kulturkampf was there in 1874 at its height. The plan was regarded unpracticable by many, and but few assisted or encouraged Father Janssen in his work. The "Little Messenger of the

Sacred Heart" though only a small publication now became an important factor in the undertaking, for by it its founder was enabled to explain his project to a large number of readers. Slowly small contribution began to arrive, and God's blessing was visibly with the little gifts, because they were prompted by faithful and devout hearts. In the course of time the new Institute awakened also the interest of persons of means, who gave from their abundance. True, the zealous founder was still very doubtful whence to take the cash, necessary for the completion of the building and for the maintenance of those who gathered about him to join in his work. But his confidence in God was firm, and he learned by experience that divine assistance comes to those that trust in the Lord.

Father Janssen was convinced in the start that his missionary Institute must be established beyond the confines of the German Empire, though very near to it; the latter because he had to rely mainly on Germany for members. Hence he selected the town of Steyl, in Holland, three miles from the Prussian boundary and the same distance from the Dutch town of Veulo. There in an old tavern building he opened his institute on the 8th of September 1875 with two pupils. During the following year several candidates amongst them the present Bishop Anzer, Vicar Apostolic of Somterns Changtong in China joined him and henceforth the number of students increased from year to year. This made the erection of a new building absolutely necessary, for besides the want of room the old building was little less than a ruin. With God's blessing a suitable edifice was erected and soon zealous candidates flocked to it. During the Kulturkampf in Germany, a number of priests banished from Germany in consequence of the "May Laws" devoted the studies, and when they were permitted to return to their country the Institute was in a condition to furnish professors from among the priests educated there. Toward the close of the seventies a number of young artisans also joined the Society, and served as lay brothers. Some years later an institute for sisters was opened, who devoted themselves to manual labor, household duties and to a

certain extent study, thus preparing themselves to become valuable assistants in the work of the Missions. Soon four Sisters were prepared to take charge of the Mission schools in Argentina, South America, meanwhile the society had been enabled to found establishments in other parts of Europe and to send a number of missionaries to heathen countries. Its interior organization was also perfected, so that it is now recognized ecclesiastical Congregation of Regulars with three religious vows. At present its members, outside of Europe, are engaged in Missionary work in China, South America, West Africa and Australia.

In China the Society has charge of the Missions in the Vicariate Apostolic of South Changtong, founded January 18th, 1882, in a district entirely heathen, it now comprises 1 Bishop, (The Rt. Rev. J. B. Auzer.) 30 priests from Steyl and three native priests, 8 lay brothers, 6,800 baptized Christians and 13,626 among a heathen population of over 10,000,000. Children in danger of death were baptized to the number of about 78,000. The principal place of the Mission Ziniegtsho on the imperial canal.

In South America the Society had in 1896 five priests in Brazil, one of whom died in February of that year. This was filled by one sent from Steyl in June. In Argentina there are 15 priests and 17 lay brothers in the dioceses of Buenos Ayres, Santa Fe and Parana.

In Ecuador 2 priest are engaged in directing and teaching in the diocese and seminary at Portoviego.

In West Africa has charge of German New Guinea, where 2 priests are engaged and of the Prefecture Apostolic of Togo. This Mission was founded August 28th, 1892, at present it comprises, besides Tago the station Adjido, Little Popo and Porto Seguro. The number of schools is 14, with 484 pupils. The Mission numbers 9 priests and 9 lay brothers.

In Europe the Society comprises four institutions:

1. St. Michael in Steyl with 31 priests, 280 brothers and 332 students.
In the Sisters Institute, 78 sisters.
2. St. Gabriels, near Vienna, Austria, with 24 priests, 130 students of philosophy and theology.

3. St. Raphaels, Rome, Italy, 5 priests in advanced courses of study. Since the opening of this house 14 priests graduated in Theology, 10 in philosophy and one in canon law.
4. Holy Cross, near Neisse in Selesia, with 11 priests, 43 lay brothers and 115 students. This house was founded in 1892.

IN SOUTH AMERICA.

THE GERMAN MISSION IN ARGENTINIA.

Argentina is situated in the extreme south of South America. The territory of this republic is about four times the size of Germany. The great river Parana is seamed with extensive plains and fertile praries. When the first European landed there nearly 400 years ago, horses and cattle were unknown in the country. The Europeans imported them and they multiplied to such a degree, that Argentina is now the greatest cattle country in the world, extract of beef, hides and leather are its chief products. The country is Catholic in name, but few people hear mass on Sunday or receive holy Communion in the Easter season.

Emigration was attracted early to this fertile country and in the early years of the present century Italians, Frenchmen, Irishmen and Germans came in great numbers, from Luxemburg a whole village together with the priest and teacher emigrated thither and settled in San Antonio in the province of Buenos Ayres. The greater part of Germans made their homes farther north on the Parana, in the providence of Santa Fe and Department of La's Colonias, adjoining the city of Santa Fe in the west and embracing the colonies Esperanza, San Geroniso, Humbold, Susawna, Santa Marie and Guadalupe. Amongst the Germans of this province the sacred ministry was exercised by the Jesuits, and for a time by Lazarist Father. In September 1889 Fathers Becker and Loecken of the Society were sent there by the Superior. They arrived at Buenos Ayres on October 23rd and were welcomed by the Jesuits in San Geronno. After becoming acquainted with the language (Spanish) and conversant with the customs of of the country, one

of them settled at Esperanza and the other took charge of St. Wendelin in the parish of San Geranimo. In Esperanza they soon built a chapel and school. The conditions prevailing there are described by a colonist as follows: In Esperanza and vicinity thousands of Germans have settled, and hitherto where almost entirely destitute of religious ministrations, because they do not understand the Spanish language. Generations will pass away before Spanish will supplant German in those families. The young people grow up without any religious instruction whatsoever. Some of them receive the sacraments but do not know their meaning or effect. Others were baptized in infancy, but have received no other sacrament." Rev. Father Becher wrote: "We are about to found an establishment at Esperanza, and have purchased the necessary ground for this purpose, but where with all shall I meet the expense? St. Joseph must come to our aid. Perhaps he will inspire generous hearts in the fatherland to help me to build a chapel and house. It is absolutely necessary that something be done here if our German colonists are not to become infidels. You can scarcely imagine how ignorant they are, you may ask young people of twenty years concerning the Most Holy Trinity or the Blessed Sacrament, and you receive no answer or one worse than none at all. I am just now instructing a class of young people from eighteen to twenty years of age who have received no sacrament but baptism, and who cannot recite the Our Father or Apostles Creed, nor can they read German or Spanish. It is a difficult task to instruct them in the necessary articles of faith. With other nations represented it is the same. A few days ago two French ladies came to me, asking me to give the necessary religious instruction to their children who had already received their first Communion. A French boy comes to me every evening for instruction, he works in a factory during the day. We have plenty of work here and we need more missionaries from Steyl."

Several were sent since the above was written and they are all laboring with signal success in the difficult mission.

AN OLD FRIEND OF OUR HAWAIIAN MISSIONS.

In the south-easterly corner of the Catholic Missions, and on Fort-street, may be observed a big Algeroba tree, showing marked signs of age and impending decay. It measures over 14 ft. in diameter, and its upper branches spread high above the surrounding houses. Many of the lateral branches have been lopped off to preserve the tree, but now they only prune it when numbness of the limbs suggests that necessary precaution to preserve the roots and trunk.

That it is held in great veneration may be seen not only from its being railed in with an iron fence and low stone parapet around its roots, but also by the ferns and flowers placed there to shade and cherish its roots. And no wonder that it is preserved with affectionate care; for to our Roman Catholic brethren it is an important historic memento. Not only does it recall the earliest days of the foundation of the Catholic Missions, with all the trials of persecution passed through by them; but also the virility of their faith, which has gone through the burning ordeals of the past and now spreads over all the island, just like the seeds germinated from this tree have enriched the islands by their fertility. For from this single tree have grown several millions of Algeroba trees, now found everywhere flourishing on lands formerly barren! We owe to them shade and food for our cattle, as well as firewood and profit for the thousands! This tree may justly be looked upon as the most valuable gift ever brought to these islands by the foreign aboriginist, and to our mind reflects severely upon the "missionary" gifts of lantana, mimosa, mynahs, sparrows and mongoose.

But now for the history of this sexagenarian pioneer. It is as sad as it is interesting in certain of its details, yet in remembering happier things, the tears surrounding its germination may be wiped away as we rejoice for the benefits received. In 1827 Father Bachelot was expelled by the "missionary" government of the day. He went to Mexico, where he remained for ten years. In 1837 he returned to Hawaii, and brought

with him four young slips of Algeroba trees, which he planted in the grounds of the Mission. The one now standing here is the only one that thrived, and from its fruit many trees were soon planted in different parts of the island.

The reason, however, why this historical tree is held in special veneration here by the clergy of the Roman Catholic Church, is as follows: In 1839 Father Bachelot was again ordered to leave the islands; he was very ill and had to be carried on a stretcher to the vessel which took him away. As he was carried through the Mission grounds, and passing the young Algeroba tree, he in tears but courageously exclaimed: "As this young tree may in God's Providence grow and overshadow others in this land, so may the Gospel and my Church grow too and flourish here!" His prophecy has come to pass!

THE REVEREND FATHER.

The priest to whom allusion is made in the following recent article, taken from a leading American Newspaper:—

"We have noticed that in the community where noble self-sacrifice is required, the Catholic priest, who is always first to risk his life, wins the praise of ministers of other creeds. As a rule, bigotry disappears before such a grand example as that of a priest who determines to spend his remaining years among lepers.

Out in the Hawaiian Islands, where Father Damien earned a martyr's crown, the respect of Protestants for the priests and nuns of the Catholic Church is worthy of note."

The Rev. S. E. BISHOP, a Protestant missionary in Honolulu, in an article in the "Independent," pays a beautiful tribute to the Catholic missionaries in charge of the lepers at Molokai. He writes:—"Accession to the colony of one thousand or more, lepers on Molokai are considerably less numerous than ten years ago. It is evident that the practice of isolation is repressing the spread of the disease. The lepers are splendidly cared for, and in nine-tenths of the cases are made far more comfortable than if left in their own homes, as is true of hospital patients generally. The advanced and more helpless cases receive very tender care from the devoted Brothers of

the Sacred Hearts, and the noble Franciscan Sisters, who have been appointed for duty at the Settlement by arrangement with the Board of Health. The Board are but too glad to secure such efficient aid, and wish for no other helpers from the outside."

These statements are the more significant, because they come from one who was identified with Dr. Hyde's party.

AN INDIAN GIRL WHO BECOMES A MISSIONER.

PAULINE PEILEMAR is a young Indian girl who has been educated in the House of the Sisters of Mary Help of Christians, in Pringles (Patagonia). She often wrote to Don Rua to give him, as she used to say, a "proof of her proficiency," and to thank him for having sent Don Bosco's nuns to Pringles. Having completed her course of studies, Pauline returned to her native home, and full of gratitude to God for the special marks of Divine favour so lavishly bestowed upon her, she resolved to emulate her teachers by imparting to others the "good things" she had learned from the Sisters.

Accordingly she gathers the poor Indians around her, teaches them how to pray to the one true God, explains to them the principal truths of the Catholic faith, and prepares them for the sacrament of Baptism. She also teaches the elements of the Spanish tongue and the general ethics of Christian education. In a word, Miss Peilemar is a true missionary among her brother Indians, and her example (if generously taken up and followed in due time by the Indian pupils now in our various Patagonian institutions), will act an important part in the conversion of their poor savage brothers to the Gospel of Christ, and in the social and moral amelioration of their unhappy condition. May the Lord pour down abundant blessings on this excellent and devoted young woman and increase a hundred-fold the fruits of her apostolic exertions!

The soul of Mr. Thomas Thren, who died at Watertown, Wis., June 14th is kindly recommended to the prayers of the members. May he and all faithful departed rest in peace.

THE STILL HUNT.

REV. WALTER ELLIOT, IN THE MISSIONARY.

We sometimes hear it said that it is best to work quietly for the conversion of non-Catholics. If this means that for making solid converts the personal influence of soul upon soul is absolutely necessary, we agree. But if it is meant that it is preferable to the public influence of a course of lectures, we can only say that both can go together. A course of public lectures, especially in connection with a mission to Catholics, starts a class of inquirers, from which a number of converts—we have known it reach over fifty in various cases—is sure to be the result.

Other efforts of non-Catholic mission are to tone up the faithful themselves, to arouse personal zeal, to circulate literature, to reach the entire community by carefully prepared reports in the daily or weekly press. It is certain to abate prejudice. It is equally certain to set non-Catholics to talking intelligently about Catholic truth among themselves. If it is urged that public meetings, openly bidding for converts, are calculated to embitter Protestant ministers and to arouse their venomous attacks, the answer is plain; first, do not give them cause, do not attack them or their errors; and then if they do assail the Church, their own people will regret it and even hinder it; furthermore, it is possible to wholly escape controversy. The Church is not a secret society, and must stand an open battle. If the enemy attack, fight hard and skillfully. Will any one say that we shall choose to have no hunt unless we can have a still hunt? Now, in very many places there are no Catholics to begin with, and yet an audience of non-Catholics can be had in a public hall and converts made after a time by this beginning. Shall we say that where a priest can get a public audience of non-Catholics he had better not do so for prudential reasons? Yes, if the priest is a controversial pugilist; but if he is a reasonable and peaceful man—dare you say his cause is served by a subterranean apostolate alone? and that this is true in every case, or even generally?

Non-Catholics, indeed, are afraid to address the public on their doctrinal system, just as one fears to handle a moth-eaten garment: they fear that it will fall to pieces in the handling. But Catholic truths are the most delightful subjects for public discourse; they are plain, they are

certain, they are comforting; they are provable by reason, history, and revelation; they are sweet to the mouth of the speaker and to the heart of his hearers. A hall full of non-Catholics listening to these discourses is a spectacle for angels and men to rejoice over. The quiet personal work accompanies and follows; it bags the game which the public meetings have started from their cover.

Anyway, no missionary movement of a powerful kind can exist in these days without its public life. There must be missionaries. Who must be actual conviction and emotion, bearing into the Church great waves of converts, as well as little rivulets of them. The efforts of private zeal never can exclude a public apostolate without incurring the note of timidity deep enough to be mistaken for cowardice. Exclude public work for converts, if you can; refuse to give lectures and actually courses of lectures in public halls; strive to keep the convert-making actively out of the newspapers; suppress names of converts and refuse to give numbers; discountenance and "quietly" ignore missionary societies and publications;—do all this if you can; but you will be left behind by the authorities of the Church, and by the active spirits whom the Holy Ghost will sanctify and appoint to assist them.

The Holy See and the Bishops, both by instinct of their teaching office and by the divine mastery of the public life of men, will establish the public apostolate and will stimulate the efforts of private zeal, both together and evenly and equally, everywhere in the Church. Meantime, all sensible non-Catholics will think in eminently proper that a religion of universal claims shall make public offers for a hearing in the open court of this country, both in the press and on the platform—call it mission to non-Catholics, courses of lectures, Apostolate of the Press, or anything else.

With Mary live joyfully, with Mary bear your trials, with Mary labor, with Mary pray, with Mary take your recreation, with Mary take your repose. With Mary seek your Jesus; in your arms bear Jesus; and with Jesus and Mary fix your dwelling at Nazareth. With Mary go to Jerusalem; remain near the cross of Jesus; bury yourself with Jesus. With Jesus and Mary rise again. With Jesus and Mary mount to heaven; with Jesus and Mary live and die.

Thomas a Kempis.

CHRISTIAN EDUCATION.

"The child is father to the man," and the Christian child becomes the Christian man. How important then is, must be estimated by the results desired.

It is well in our times to put down clearly what the Church holds. There is a good deal of misapprehension about her position towards State education. What she objects to is not that the State should supply schools, or apply the means to support them, or require a certain course of study, but she does object to the inadequate training which they furnish. She says that education is not the cramming of a certain amount of varied matters into a child's head, nor the mechanical repetition of it, which would be rather the undue training of the memory, to the disadvantage of the understanding.

But education is the developing of the faculties, including the moral ones. To neglect the latter would be harmful in the extreme. To educate is to form character. How can this be done in a system which ignores the moral side of the man? The answer might be that the home influence and the Sunday-school must supply this element. They should do their share, we frankly admit, but the limited time devoted to catechism on Sunday is insufficient. Moreover, experience proves that the very class that frequent public schools are the most difficult to get to attend Sunday-Schools, that the religious side of their character is undeveloped and that in consequence they do not think, feel or act in a Catholic spirit.

That there are exceptions is undoubted, but these very exceptions result in most cases from the fact the parents were more than usually careful in looking after the spiritual welfare of their children. The thing that impresses an observer in those educated in non-Christian schools is a spirit of independence which has no reverence for any authority. This lawless spirit of independence is unchristian and anti-Christian; therefore, does the Church, faithful to her mission to train souls for heaven, insist upon Christian education.

CHILDREN WHO LOVED THE BLESSED VIRGIN.

St. Teresa was twelve years old when her mother died. And as soon as her mother was dead, she went and knelt down before an old image of the Blessed Virgin. She prayed to the Blessed Virgin with tears in her eyes, and asked her to be a mother to her. When Venerable Margaret was only four years old she began to learn the Catechism, and she loved to think about the things she had learned in the Catechism. St. Andrew Corsini was at first a bad boy, till his parents told him they had consecrated him to the Blessed Virgin, when he became good. When St. Clare was about seven years old, she loved to say the Rosary, but she had no Rosary beads to count the Hail Marys, so she used to get a good many little stones, and count the Hail Marys with the stones. There never was a good Catholic child who did not love the Blessed Virgin Mary very much.

SOUTH AFRICAN JEWS IN CATHOLIC SCHOOLS.

Jewish children in South Africa are nearly all educated in Catholic convents or in Catholic schools, I had a remarkable illustration of this in Johannesburg at the Marist school there, which is a magnificent institution. The majority of the children in attendance are not Catholics, and I found that in the band out of fifteen boys who played the violin no less than thirteen were of Jewish parents, and in nearly every class these lads were the brightest and at the head of their form. The champion of the school in athletic exercises is a lad whose father is a Jew, and the Brothers speak most highly of their physical and intellectual gifts, while the bishops and clergy all over South Africa assured me that the Jews are the very best friends and supporters of Catholic institutions.—The Catholic Standard and Times.

EARLY FRENCH MISSIONARIES IN AMERICA.

Among the various nations of Europe which made attempts to discover, civil-

ize and Christianize the New World. France undoubtedly kept pace with others, if, indeed, she did not surpass them all.

Her intrepid leaders and zealous missionaries have, by their indomitable courage, sincere pity and patient sufferings, won the admiration of all; and justly are they entitled to the lasting gratitude of the American people.

At the head of this band of heroes stands James Cartier, the discoverer of the St. Lawrence and founder of Quebec. Although not a missionary, his great piety, his zeal in dedicating the lands he discovered to the religion of the cross and erecting thereon that sacred banner, have largely contributed to the Christianization of Canada. A remarkable instance of his great devotion to the Blessed Virgin was manifest when, seeing his devoted band struck down by disease and death making havoc among them, he organized a procession in her honor, and prayed most earnestly for the recovery of his companions. His devout prayers were not unheard, and together with the favor sought were answered by the speedy evangelization of the vast field.

James Cartier had an eminent follower in Samuel de Champlain. This admirable Christian equalled in piety and fortitude his courageous predecessor. He sailed for Canada with a large company among whom were three Franciscan Fathers. On his arrival his first care was to erect a cross, and from that day until his departure from Canada his time was devoted to the discovery of new lands, the administration of Canada, and above all, to extending the blessings of Christianity among the Hurons and Algonquins. In fine, the incentive of all his toils and labors is to be found in those beautiful words of his, viz.: "That the salvation of a single soul is worth more than the conquest of an Empire."

Next to him and no less conspicuous, is Robert Cavelier de La Salle, the first explorer to navigate Lakes Ontario, Erie, Huron and Michigan. The Catholic character of this great man, says Mr. MacGee, is marked in every act of his life. He undertook nothing without first fortifying himself by religion; he completed nothing without giving the

first fruits of the glory to God, and wherever he landed he planted the cross. He is the worthy compeer of De Soto and Marquette. When he reached the mouth of the Mississippi and had thus seen his labors crowned with success, he erected a cross, his assembled followers chanting the hymn, *Vexilla Regis*, and concluding the ceremony with a solemn *Te Deum*.

This great man, who personified in his life the true expression of an accomplished knight, achieved what Father Marquette had so fairly begun. America owes him an enduring memory, or in him she sees the heroic pioneer who guided her to the possession of her richest heritage.

Another name of which every Canadian may well be proud is that of De Maisonneuve. To this intrepid Catholic pioneer is due the foundation of Montreal, the present commercial metropolis of Canada. To the valor of a soldier he joined the fervent zeal of a missionary. He had the spirit of a Godfrey de Bouillon, and his name will be forever famous in the annals of American history.

Hitherto we reviewed the brilliant achievements of a few leaders, true heroes of this New World. Many others followed in their footsteps, exhibiting almost the same energy and courage.

Let us now, however, turn to the missionary labors of a Father Le Caron—Fathers Jogues, Breboeuf, Tallemant, Daniel, Rosles and Marquette. To name these only missionaries and martyrs is to make every Catholic heart thrill with joy and holy pride. In reading their apostolic labors and martyrdom one would be inclined to think he is still in the bright infancy of the Church—when the holy martyrs considered it their greatest favor to shed their blood for Jesus Christ.

Father Le Caron was the first missionary sent to the Hurons, and the first white man to behold the placid waters of Lake Huron. It would be difficult to describe in an adequate manner the many hardships and privations he had to endure while attending his dusky flock. His grief afterwards at being unable to return to his well-beloved mission was so great that he died broken-hearted. His worthy successor in the

Huron mission was the illustrious Father I. Jogues, who figures as one of the greatest among Catholic missionaries in America. This worthy son of St. Ignatius was received by his brethren in the apostolate as an angel from Heaven.

As it was the case with every missionary, he could only effect his way in those far inland regions amidst numberless difficulties and obstacles of every description. On one occasion, while journeying to a distant mission, he was seized, together with his companions, and made prisoners by a band of savage Iroquois. A number of these fell on him, and with the fury of demons beat him with their fists and war clubs till he was half dead. When he revived a little they chewed his fingers with their teeth. On three different occasions he had to run the gauntlet, and in every village whether he was brought his enemies renewed on him the most cruel torments. Nearly all his fingers were cut joint by joint; his toes were similarly mutilated, and his naked body frightfully burned with red-hot irons. The human mind revolts at the recital of his sufferings. Finally he was ransomed by a Dutch Governor of New York, who clothed him and forwarded him to France, where he received a most touching welcome. But the zealous missionary longed for martyrdom, and after a brief sojourn in his native France he sailed again for his beloved mission. By a special dispensation of Pope Innocent X. he was permitted to offer the holy sacrifice of the Mass with his mutilated fingers. "Indignum esset," says the Vicar of Christ; "Christi martyrem non libere Christi sanguinem."

He had scarcely reached the confines of the Mohawk Nations when he was seized by these fierce savages, who cut strips of flesh from his back and arms, at the same time cruelly taunting him. The next day an Indian tomahawk ended his long and painful martyrdom.

Next to Father Isaac Jogues is Father Daniel, also a member of the Society of Jesus, missionary of the Huron, and likewise destined for the same fate. He had already spend three year among the Hurons when, on the 4th of July, 1648, a band of Iroquois suddenly dashed on towards the palisade, surrounding the

village where he was.

What a beautiful scene to see this intrepid Father, among this flock, encouraging them to expell the foe, and after a desperate struggle, seeing all hope of victory lost, baptized them and heard their confessions in the midst of a shower of arrows and bullets discharged by the assailants! What a consoling thought to those poor Indians, newly regenerated by baptism, or reconciled by confession, to hear from the lips of their spiritual Father: "Brothers, to-day we shall be in Heaven!" A moment later he was pierced with a hundred arrows, and a bullet piercing his heart, united him to his Maker. "It was not for himself," the poor Indians exclaimed, "but for us that the good Father exposed his life, and died." The faith which is capable of inspiring such sacrifice must indeed be a holy faith.

"The biography of Father John de Breboeuf," writes Murray, "is not indeed found in 'Butler's Lives of the Saints,' but we search in vain through that excellent work for anything to surpass it in sublime interest. In his iron vigor of constitution and supernatural gifts he resembled St. Columbkille, while his lion heart and martyr spirit would have done honor to St. Lawrence." He was the prince of Indian missionaries, the greatest of America Jesuits. Like Fathers Le Caron and Daniel, he devoted his labors to the Huron Mission. When Canada surrendered to the English he was forced to quit his field of labor, but was enabled to return a few years later. The martyr's crown now awaited him. Those everlasting foes of the Hurons, the Iroquois, one day invaded the village confided to the care of Father de Breboeuf. During the conflict he was seized by the enemy, and beaten with war clubs. The fierce Iroquois then cut his lower lip and thrust red-hot irons into his mouth. Exasperated by his bold and courageous countenance, they cut strips of flesh from his limbs and devoured them before his very eyes. They placed around his neck a collar made of red-hot hatchets; and to consummate this fiendish savagery, a chief tore of his heart and devoured it. Thus he died a fearless soldier of Christ, Father de Breboeuf. It is said that dur-

ing his life he was favored by frequent visits of the Blessed Virgin and the angels.

The companion of the labors of Father de Breboeuf, Father Lallemand, had his eyes torn out and two burning coals fixed in the bleeding sockets.

Father Rasles, another illustrious Jesuit, suffered martyrdom among the Abenakis. He succeeded in converting the tribe, but the English, jealous of his success, took the determination to kill him. With that purpose in view they invaded his mission, and, firing at him, he fell a victim of his faith near the cross he had planted in the center of the village. Thus died this affectionate pastor, giving his life for his flock, after a painful and arduous mission of 37 years.

Finally, a few words about the indefatigable Marquette, justly styled the "Father of the West." His enterprise in opening the way for further missionary effort led him across Wisconsin to the Mississippi down which he voyaged as far as the mouth of the Arkansas River. What he accomplished on this voyage, his labors among the Illinois, are known to every school boy. France, his native country, may well be proud of him who ranks as one of the greatest heroes of America.

A short time ago we beheld the tribute of a noble people to the worth of God's nobleman, Marquette. Bigots may rave and miscreants seek to deface this latest acquisition to the graceful ornament of our "National Hall of Statuary," but the memory of the Jesuit hero, enshrined in the hearts of an admiring people, can never be defaced or obliterated!

It may not be amiss to add the names of Madame de lo Peltrie, Mother Mary of the Incarnation and Venerable Margaret Bourgeois, whose piety and devotedness to the Indian cause have placed them in the first rank of the illustrious women of America.

Of such as these men and women are the pioneers who kindled the fires of the true religion on our shores. Others, adventures and religious bigots, bringing naught but red ruin, rapine and the sword to the simple aborigines, have pages consecrated to the recital of their virtues on history's record. The true

heroes are dispatched with meager mention, if, indeed, they are referred to at all. Time does tardy justice to their worth, but justice it shall do. In the clear light of unprejudiced research, already beginning to shine forth in brightest lustre, the incomparable merits of these true messengers of the gospel of peace, who came, not in quest of gold or an asylum, where, enjoying religious liberty themselves, they could deny it to others, but who came bearing the olive branch of peace—to fulfill their mission "to preach the gospel to all nations," races and tribes—in a word, to lead the poor, untutored savage of the woods from his benighted state of nature up to the knowledge and love of nature's God. These are the true heroes.—D. Carolus in the Indian Advocate.

A CROWN OF LEPERS.

A WORK DEAR TO THE HEART OF OUR
LADY OF CONSOLATION.

The following letter from Rev. J. M. Corre, missionary apostolic among the lepers at Kumamoto, Japan, was addressed to the late Mrs. A. E. Pallen and reached her only a short time before her sudden and lamented death. The touching appeal found a warm response in her always-generous heart, and she not only pledged herself at once to be one of the rosary of benefactors sought, but also set to work to plead for other contributors toward this beautiful work of mercy. On the Wednesday evening before the Sunday (May 9th) on which she passed to her reward she attended a lecture delivered by her distinguished son, Dr. Pallen, at the Marquette Club, and while there solicited and obtained from friends who were present one or two gifts for the leprosy-stricken Japanese.

Having incidentally learned of these facts we have obtained the letter from Dr. Pallen for publication in *The Church Progress*, in the hope that many of our readers may be moved to follow the example by which our suntly townswoman, "though being dead, yet speaketh."

We will only add that Father Corre enclosed in his letter a photograph of two of his poor wards, whose sad plight is calculated to move the most stony

heart to sympathy and generosity. Remember that leprosy is the Scriptural type of sin; and that the soul-deformity produced by sin is far more horrible than the monstrous physical malformation caused by the most dreadful and dreaded of bodily diseases. Let us, in the words of inspiration, "atone for our sins by alms-giving" to these visible images of horrors from which we have been redeemed by the Precious Blood of Jesus.

KUMAMOTO (JAPAN), }
March 17, 1897. }

DEAR MADAM:

Owing to your former donations; for which I thank you again, the work among lepers has already produced some good results. The number of persons relieved by us, from the beginning (May, 1894) until today, is 160. Almost one hundred of them died, after receiving baptism, and their souls, we are confident, are now before God, praying for their benefactors.

There remain sixty in our charge; and a great many more ask us to take them. But we can only give to those sixty the strictly necessary food and clothing, and we are obliged to leave the greater part of them outside in the open air, or in their unhealthy huts, because we have no lodging for them as we are unable yet to build a regular hospital on account of lack of money.

We are still in need of \$15,000 (American). Our Lady of Consolation, the patroness of the work, suggested to us to divide that sum into 150 parts or subscriptions (of \$100 each) in honor of the 150 Hail Marys contained in the Holy Rosary, and then to search for charitable persons willing to contribute one subscription each.

Dear madam, I take, therefore, the liberty to ask you if you can, by yourself or by other persons, afford one of the 150 subscriptions needed. By doing so you will cause our Beloved Mother to be crowned in heaven with a new and strange crown indeed—a crown of poor lepers!—but certainly delightful to her heart. I know there are good works also to support in your country, but, to be sure, no good work in the world is so worthy of pity and assistance as this.

Please answer as soon as possible; and if you know of some persons to whom I may write for the purpose, send me their address.

I must apologize for the bad English. (It is not necessary, father. Your English is almost unexceptionable.—C. P.)

My native language is French.

Hoping for a good answer from you, and recommending myself and my unfortunate children, the lepers, to your prayers, I am, dear madam, Your humble servant, In Jesus and Mary, J. M. CORRE, M. A.

P. S. Donations may be sent directly to Rev. J. M. Corre, Missionary Apostolic, Kumamoto, Japan (by international postal money order), or to Rev. Father Treasurer, St. John's Seminary, Brighton, Boston, Mass.

INDIANS IN CANADA.

In Canada the white man provides provender for the winter. He lays in a store of frozen meat, frozen game, frozen fish and frozen milk. He has vegetable in his cellar stacks of firewood at his door, and has his larder well stocked with the necessaries and many of the luxuries of life. The Indians except those now becoming civilized, do no one of these things. A fatalist could not be more apathetic on the subject of his next meal than is the red Indian, even when the prairie is beneath two feet of snow, must be so for many months, and the thermometer lingers day after day at thirty degrees below zero, with an occasional dip to forty degrees. The wild Indian in winter starves; he starves himself. Two winters ago I was among the Stony Indians, on the lake-dotted plains of Alberta almost within sight of the Rockies. There was not more than one of them who possessed more than a day's food, except the chief, who had had the foresight to grow and store a few bushels of potatoes. They subsisted by netting fish from beneath the frozen surface of a lake; they shot partridges and rabbits. Whenever they did so they feasted.

If a day came when the fish could not be caught, and the rabbits and partridges would not be shot—why then they fasted and smoked kinikinik (the inner bark of the red willow). While I was with them two squaws, after three days sport, shot a bear, some rabbits and partridges. One would have thought that experience would have dictated to them the expediency of freezing them for judicious consumption. Not so, however, but, as Carlyle would say, "Just opposite of so." The Indian is anything but selfish. He will not feast while his neighbors fast. On this occasion a grand dancing party was convened, and the whole of the spoil was cooked; the next day not a mouthful was left, and the feasters slept the sleep of the gorged.

JUVENILE DEPARTMENT.



CARDINAL GIBBONS.

SOME KEEPS.

Keep firm in view the final end.
 Keep strong in hope. no scandal send.
 Keep free from every sin and stain.
 Keep true thy word if friends you'd gain.
 Keep to the right as law directs.
 And hate of malice be your text.
 Keep firm thy feet, by justice stand.
 Keep all thy passions at command.
 Keep up thy head, love God and truth.
 Keep bright thy honor in thy youth.
 Keep right thy aim and good thy will.
 Keep helping other up the hill.
 Keep right, defeating sin and wrong.
 Keep firm thy courage and be strong.
 Keep all thy thoughts on purest themes.
 Keep walking down by sunny streams.
 Keep bridled tongue and head keep cool.
 When you are talking with a fool.

ELLEN RING.

THE BOY EMIGRANT IN RUSSIA.

Many years ago, when Peter the Great was Czar of Russia, and when the improvements that he was making all over the country gave foreign workmen a fine chance of earning high wages, a number of emigrants landed one cold winter morning at one of the Russian ports on the Gulf of Finland, to see if they could find work, as so many others have done,

A curious mixture they were—men, women and children—from every country on either side of the Baltic. Tall, fresh-colored Swedes in gray frocks and thick-blue stockings; stout, light-haired Germans, and ruddy, blue-eyed Danes; big-boned Pomeranians, with low foreheads and shaggy brown beards; and short, squat Finns, whose round, puffy face and thick yellow hair gave them the look of over-boiled apple dumplings.

But their first taste of Russia was not all a pleasant one. At the port where they had landed it was a rule that all emigrants who came ashore should be kept in one place till the Czar's agents came to examine them; and the place where they were kept was an old warehouse, very bare and dismal looking, with nothing in it but old sails and some heaps of straw. Here they remained for two days while the snow fell and the wind roared outside, the food being brought them by soldiers of the port. The men smoked their pipes and often played cards, the women knitted stockings or mended the

clothes of their husbands and children, while the little ones played hide-and-seek in and out of the dark corners, and made the gloomy old place quite merry with their shouts and laughter.

But there was one boy (a bright-eyed little fellow with brown, curly hair) who took no part in the fun, but sat in a corner by himself, chalking curious figures on the wall, which he seemed to copy from a book in the other hand. Any one who had looked closely at these figures would have seen they were letters—Russian letters—and that sometimes he would write a whole word at once, and then put the meaning opposite in German. In fact, he was learning himself the language of this new country that he had come into, and seemed to be pretty well on with it; for every now and then he would leave off writing, and read a page of his book without meeting a single word that he could not master.

"Look at Karl Osterman yonder slaving away at that book of his!" said one of the men. "Much good that'll do him! As if one could saw a plank or hammer a rivet any better for knowing that crack-jaw lingo!"

"He's going to teach the Russians their language—that's what he is at!" grinned another. "A regular professor, ain't he? far too clever for poor fellows like us!"

"Ay, he'll be a great man one of these days," chimed in a third, with a hoarse laugh, "and then, perhaps, he'll be kind enough to give us a job."

Little Karl's eyes sparkled, and he set his lips firmly, as if making up his mind that he would be a great man yet, somehow or other; but he said nothing, and went quietly on with his work.

Suddenly the door flew open, and in came a Russian soldier in a shabby green uniform, trimmed with faded gold lace. He was a very tall and powerful man, with a dark, weather-beaten face framed in close-cropped hair, and great black eyes that seemed to pierce right through any one whom they looked at.

"I say, my good fellows," cried he, "here's an order from the Czar, which I'm to paste up in this room; and I want to have it in German and Swedish as well as Russian, that every one who comes in may be able to read it. Per-

haps one of you would kindly lend me a hand with the job, for I'm not very glib at foreign languages myself."

The men glanced meaningly at one another, and the two who had been making fun of Osterman looked rather sheepish, as if thinking that they had better have been learning Russian themselves instead of laughing at him.

"I'll do it for you, Mr. Soldier," said little Osterman; stepping boldly forward, "if there aren't any very big words in it. I've only got as far as three syllable words in Russia yet, you know."

The soldier stared at him for a moment and then began to laugh.

"Well, my boy, I don't think you'll find many big words on this paper; it's pretty plain sailing so far as it goes. See if you can read it."

Karl took the paper and read it off easily enough.

"Well done, my fine fellow!" cried the Russian, "you're a smart lad for your age, I can see that. Now try if you can put it into German."

To work went our hero, with a look as solemn as any professor on his little, round face. Once or twice he stopped as if at a loss for a word; but he got through at last, and having finished the German, began upon the Swedish.

"What! do you know Swedish, too?" began his new friend. "Why, man, you're a perfect dictionary!"

"My mother was a Swede," answered Osterman, "and she taught me her own language; and my father was a German, and taught me his."

"You're a lucky fellow," said the Russian, with a sigh. "I only wish I'd had some one to teach me when I was your age, I should know a great deal more than I do."

"What! didn't your father teach you then?"

"He died when I was a mere child," said the Russian, sadly, "and my mother too."

"Oh, dear, I'm so sorry! But had you no brothers or sisters?"

"I had a brother, but he was blind, poor fellow, and couldn't help me; and as for my sister" (here his face darkened fearfully), "instead of being kind to me, she tried to have me killed!"

"What a shame!" cried the boy, indig-

nantly, clenching a fist about the size of a large plum. "I only wish I'd been your brother!—I wouldn't have let anybody touch you!"

This valiant promise of protection, made by a tiny boy to a stalwart soldier of six-feet-tree, tickled the other emigrants so much that they burst into a roar of laughter that made the old walls ring. But the soldier did not laugh; he only passed his hand tenderly over the child's curly head, and then stood to look at the book which Karl had been reading.

"Ah! the story of Ilia the Strong. I used to be very fond of it when I was a boy. How do you like it?"

"Very much, indeed. I didn't think I'd have time to finish it, when they said the Czar was coming to look at us; but I suppose he's too busy amusing himself to care about us poor fellows."

The soldier gave such a terrible frown that the men nearest him started back in dismay, and even Osterman himself look-startled. But the next moment the Russian's face cleared again, though it was still very sad.

"You shouldn't talk like that, my boy," said he, "the Czar would have come to you directly when you landed if he hadn't been ill. However he's well again now, and I shouldn't wonder if you were to see him here today."

Just then the door opened again, and in tramped a dozen grand looking officers, in splendid uniforms, the foremost of whom, making a low bow to the shabby soldier; said, very respectfully.

"All is ready, your majesty."

At the word "majesty," all the emigrants started as if they had been shot; for they now saw that this shabby-looking fellow, whom they had taken for a common soldier, was no other than the Czar—Peter the Great himself. But little Osterman did not seem frightened in the least. He slid his soft little hand into the Emperor's huge, brown fist, and cried, joyfully:

"I'm so glad you're a good Czar, after all; for the Czars that I've read about were all very bad fellows, indeed, indeed, and I know I shouldn't have liked them."

"Well, well, my boy," said Peter, clapping him on the shoulder, with a hearty laugh. "I hope you'll find me a little better than some of them, even though

I am an Emperor. Come along with me, and I'll find you something better to do than chalking an old wall."

The boy went with his new friend, and any history of Russia will tell you how high Osterman rose, and what great things he accomplished. Peter the Great made him his secretary, the Empress Catherine I. made him her chamberlain; and the Czar Peter II. gave him a title of honor; and before the Empress Anne had been many years on the throne, the little student, whom his comrades had laughed at in the old warehouse thirty years before, had become Count Osterman, Prime Minister of Russia.

A CHINESE FUNERAL.

A little Chinese girl was buried in Evergreen Cemetery in Brooklyn the other day, in a way that would seem very odd to an American child. Red candels, which omitted a disagreeable odor, were burned in the house; and at the grave a fire was kindled to burn all the girls clothes. In this the relatives kept throwing a white powder, which burnt with a bluish light. The Chinese believe that Satan has a fashion of racing to the grave, and seizing the body as soon as it arrives; so on the way there the friends keep tossing bits of paper out of the carriage window, which Satan is supposed to pick up and read, thus allowing the procession to reach the cemetery first.

EQUALITY.

All men are equal in God's sight;
There is no black and there is no white;
There is no high and there is no low;
There is no friend and there is no foe;
And earthly passion and earthly pride,
The glance of the Godhead cannot abide.
The petty distinctions of rank and caste
Are shrivelled and shrunk in the furnace
blast

Of God's great love when the angel Death
Has stilled the heart beats, and stopped
the breath;

And the gates of heaven as wide do
swing

For the lowliest peasant as the lordliest
king;

And the fires of hell burn just as bright
For the rich or poor, for black or white.

—J. C. Brennan in London Weekly Sun.

ROTHCHILD'S MAXIMS.

It is reported that Baron Rothchild used to recommend the following rules to young men who wished to achieve business success:

Attend strictly to the details of business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right, fear to do wrong.

Endure trials patiently.

Fight life's battle bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation or business

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the council of your parents.

Sacrifice money rather than principal.

Touch not, taste not intoxicating
liquors.

Use your leisure hours for improvement.

Venture not upon the threshold of
wrong.

Watch carefully over your passions.

Extend to every one a kindly salutation.

Yield not to discouragement.

Zealously labor for the right.

CATHOLIC INTERESTS IN THE FAR EAST.

The attention of the whole world has been this last year turned toward the great powers of the Orient, China and Japan. It is timely, then, when people are interested in their political state that we should concern ourselves with their spiritual welfare.

What an immense field for missionary efforts! China with its enormous extent of territory and dense population of nearly 403,000,000; Corea with over 10,000,000 inhabitants, and Japan with about 39,000,000 of people.

What has the Church been doing for these multitudes?

In the thirteenth century the Roman Pontiffs sent many missionaries, Franciscans and Dominicans, to China. Clem-

ents V., in 1307, erected an archbishopric with seven suffragan bishoprics. But Christianity was destroyed owing to the war between the Chinese and Tartars which began in 1369. In 1582, Father Matthew Ricci and his companions of the Society of Jesus, undertook to carry out the design of the great St. Francis Xavier. Such progress did they make that they built over 300 churches in different parts of the Empire. In 1696 seven vicariates-apostolic and three dioceses were erected.

At present there are five ecclesiastical provinces with thirty-seven vicariates presided over by vicars-apostolic, with 907 priests ministering to 553,883 Catholics.

The faith was not introduced into Corea until 1783. In 1831, a vicar-apostolic was appointed. There are only twelve priests in charge of 11,237 Catholics.

Japan was first evangelized by St. Francis Xavier. Before many years there were 200,000 Catholics with 250 churches and 13 seminaries. But in 1587 a violent persecution stirred up by the Dutch, gave many martyrs to the Church and the Society of Jesus. Not until 1872 was toleration proclaimed:

There are sixty-three priests ministering to 37,026 of the faithful. To sum up, out of a population of 452,000,000 in these countries, only about 605,155 are Catholics under the care of 982 priests! Protestantism, under its many forms, backed by liberal supplies of money, is in the field. Let us help the noble priests and sisters laboring in these distant lands by our offerings, prayers, works, sufferings and alms.

CARDINAL GIBBONS ON BAD NEWSPAPERS.

Cardinal Gibbons in a recent sermon at the Solemn High Mass in the Cathedral, Baltimore, said, in part:

"Our Divine Savior very rarely praised any one in His day. He was very sparing in His eulogies. I can recall but two instances, outside of the Apostolic College in which he commended any living man. And John the Baptist is one of these. He declares in this day's Gospel that he was a prophet and more than a prophet. He extols him for his firmness of character

amid adversity and for his austerity of life, and declares that no man born of woman was greater than John the Baptist. This encomium pronounced on John resounded to the honor of his blessed parents, Zachariah and Elizabeth. For the virtues which John exhibited in mature years were the fruit of the seed sown in his heart in youth by his father and mother."

The Cardinal then spoke of the qualities which fathers and mothers should possess and make manifest if the home is to be hallowed, and continue:

"Eliminate from your homes all abnoxious and dangerous literature. The country abounds in good papers and bad, just as the sea abounds in good and bad fishes. Remove from your homes sensational newspapers, which are to be found in some of our metropolitan centers of population. They pander to the most vicious and depraved tastes. Murders and suicides, adulteries and divorces, and other social scandals are their favorite stock in trade. No character, how exalted so ever, no station, however sacred, escapes their shafts of misrepresentation. You would not place upon your mantel-piece a phial containing dangerous or poisonous liquid, especially if it had an attractive and inviting label, least it should be injurious or fatal to your children or other members of the household. And how can you place upon your table a sensational paper, with its attractive exterior, and which contains the most insidious poison?"

"No one respects the freedom of the press more than I do. A free press is indispensable for the maintenance of a popular Government like ours. But freedom of the press is one thing and license of the press is quite another.

"I am quite sure that none more bitterly deplore a sensational and degraded press than the proprietors and managers of our sterling and reputable newspapers. They are anxious to elevate the standard of the newspapers, and they are justly proud of their noble profession. They feel that journalism is degraded by a venal press, just as the profession of medicine is lowered by the charlatan and the quack, and the law is degraded by the pettifogger."

CORDES & TREIS,

Hot Water and Steam Heating Contractors,

126, 128 Clybourn St., Milwaukee, Wis.

REFERENCES.

HOT WATER JOBS.

Most Rev. F. X. KATZER, Archbishop of Milwaukee,
 St. Joseph's Church, Escanaba, Wis.
 St. Mary's Church, Belgium; Wis.
 Rev. Francis P. Grome, Kewaskum, Wis.
 St. Mary's School, Milwaukee, Wis.
 Notre Dame Convent, Milwaukee, Wis.
 St. Joseph's Convent, Milwaukee, Wis.
 Sanitarium, Milwaukee, Wis.
 St. Francis Assisi Convent, St. Francis Wis.
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VOL. IV.

ST. FRANCIS, WIS., NOVEMBER, 1897.

NO. 6.

THE DEAD SISTER.

Lovingly, reverently look on her now,
The crown of the martyr encircles her brow,
As lowly she lies.

Death, in the carnage of battle, has found her,
Only war's horrible trophies surround her.
Only the blood of the soldier has crowned her;
She, who Christ's mission of peace worked in life,
Has laid down her cross in the midst of the strife—
Her mission is done.

Shine on her softly, ye stars of the night,
Whisper her requiem, winds, in your flight;
Angels, watch over the sorrowful sight,
As lowly she lies,
Her face to the skies,

The will of the Voice who has call'd her be done.

Blessedly, wondrously sweet is her rest,
The tender hands lying down on her breast,
So calm is her sleep.

And yet when the terrible strife grew profounder,
When cannon and shell whirl'd death-shots around her,
In the day's wildest carnage they ever had found her.
So safe in her might.

Theirs the stern duty to slay and to spare not,
Hers the diviner to succor and care not;
What matter'd to her, whensoever the call,
Whether Saxon or Celt, or Cossack or Gaul?
As nurse and as woman her work was for all.

Ah, calm be her sleep,
'Tis angels who keep
Their sweet, holy watch thro' the lengthening night.

Sister of Mercy! May mercy' God bless her!
All that is brightest in heaven caress her,
As mutely she lies,

Like a fair drift of snow on the blood-cover'd mire;
A pale, broken lily 'mid carnage and fire,
Sever'd each frail, silken string of the lyre.
But the last, greatest tribute that heart could desire,
A great soul has given,

Her shroud is the flag of her country entire.
Her life to the will of the Master was tender'd;
And death cannot touch where that will has defended.
The roll has been called, but the battle is ended,
And victory wor'e'n by those who surrender'd,
With her as she lies

Earth's costliest prize,
The colors of life for the kingdome of heaven.

CATHOLIC LEDGER.

THE TRAPPISTS AND THEIR MISSIONS
IN SOUTH AFRICA.

CONTINUED.

CHAPTER VII.

A TRIP TO THE BLUFF.

So far were the Trappists well satisfied with their young scholars and indeed with their mission generally. The monks had eaten to their full of the fruits of prosperity. But the laborer too is worthy of his hire. It was not proper that they should now selfishly sit down and glory in their success 'eat of stinking meat'* at the expense of their little prisoners. The best horses when ill fed will grow discontented and obstinate and refuse the satisfaction they previously gave. The parent who is proud of his fine children must keep up the healthy fire that burns within them by a constant supply of fuel, lest they grow pale, scraggy and ugly; and the mechanic, proud of his machine, must always retain it in good order and repair, lest it get rusty and become a heap of ruins. So with the little ones of the school. It was their turn now to eat of the good things. It was therefore resolved upon making a little excursion or picnic. The boys, always accustomed to a free and wild life, had been long imprisoned in a close confinement, so that such a change had become absolutely necessary in order to obtain the requisite contentment.

At first a place of resort was difficult to be found; but at length the Bluff near Durban was determined upon. A request was accordingly sent to the Bishop that he might allow the bringing of the school on a picnic to his mission-station of St Francis Xavier at that place. In reply thereto his Lordship not only granted the favor, but actually invited the boys to pass a biduum there.

It was at that time somewhat unfortunately the rainy season, and what weather the morrow would bring, that none could predict. However a fine day soon came and it was determined to chance the following. Hasty arrangements having been completed, save that which was most important, viz. to announce the intention to the good Bluff folk, which for scarcity of time was rendered impossible, the forty boys, including the European, dressed in their pretty uniform, departed from peaceful Marianhill en route for Durban. The morning was dull and cloudy; but those

who were deemed weather-prophets foretold a midday clear-up. This put a little hope into the dejected hearts of the children as they set out for the railway some three miles distant.

A descent in the diving-bell in the good old Polytechnic days never delighted the young folk so much as did this first ride on 'flying Billy' the astonished Zulu boys. Like so many monkeys in a cage, their black faces and white teeth filled the window-spaces on every side of the saloon, while their large dark eyes, extended to the magnitude of those of that monster in the 'Tinder Box' of our youth, beheld with utter amazement the trees dancing by and the telegraph wires rushing headlong towards the earth and as quickly leaping back into the air. Arrived at Durban, they wended their way towards the Catholic church. Here everything was new and strange to them—everything a source of new delight. From the exterior they viewed the structure as an amazingly great heap of stones and bricks piled together in all manner of shapes and fashion; and then, when they had entered, they looked up, saw the roof sky-high, and fancied themselves in some cavern as monstrous as wonderful. The long rows of white houses, the shops filled with all kinds of novelties, the tramways, the very inhabitants themselves were all food for their curiosity.

The tide being very high, the word was given for embarking for the Bluff on the opposite side of the blue bay. The weather had really cleared up as prophesied, and there were now but a few fleecy clouds smearing an Italian sky. The glowing sun, soaring half-way to its zenith, filled all nature with glory and breathed life and joy into every creature. All puerile Durban, like beauteous mermaids, was basking and sporting in the bay's cerulean waters, and welcomed their black-skinned brothers into the boats awaiting them. Traveling on land had been found pleasant enough, and a little experience of the briny was on that account all the more seasonable.

Now, the Kafirs, curious to say, have one aversion to the useful ocean, not only when raging and foaming in all its might and sublimity, but even when in its calmest dispositions. To introduce them on board a ship is to embark them on a perilous enterprise from which, think they, they will probably never return.

On this occasion, however, the boys put more confidence in their teachers, and things went on better. A step and a jump and they were all rocking in the cradle of the deep. Then were the boats pushed from the shore, and soon the bustle of the worldly town was hushed, and it was only the splashing of the laboring oars that could answer the refrain to the Portugese boatsmen's hymn and shared with Mary's name in breaking the tranquil silence of the mid-lagoon.

Fainter and fainter grew the turrets and spires of Durban as the verdant Bluff drew nigh. Unhappily the embarking at the former place had been somewhat retarded, and the consequence was that, upon arrival at the latter, the uncouth, unfriendly tide which like time, obliges no man, had withdrawn its waters far from the wished for strand and now delighted in landing every few minutes the heavily laden crafts on muddy ambuscades. But the amphibious boatmen were nothing disconcerted. Their clothes were uncared-for rags and their well-seasoned skins waterproof; so that in the boat or in the water was one and the same thing to them. In and out then did they jump and each time released the 'stick-in-the-mud.' Eventually one of them wading through the shallows, struck out for the shore from whence he obtained a more serviceable punt, by means of which the anxious passengers were safely brought on to terra firma—yes, terra firmer by far than were the feet of the unlucky pedestrian who chanced to test thereon his equilibrium, or the boldest, proudest venturer on that slimy strand must have assuredly come to the ground.

Once on the drier sands, a tough piece of work awaited the pilgrim boys. The greater quantity of the provisions for their consumption had, as it happened, been bought in Durban, and thus the inconvenience of these impedimenta had not yet been felt. But now it must be painfully experienced. There was a bundle of pineapples—4s. a doz in the market—contained in a large blanket and half as large as a hhd. beer barrel; there were heavy bags and inconvenient packages of fruit and nuts; and numerous weighty bundles of blankets for night use. A long and steep ascent was before them. The boys were already a little troubled with the gnawing of hunger and had made repeated applications for food. It forcibly reminded one of MacDonald's famous crossing

of the Alps on Napoleon's invasion of Italy.

However, all's well that ends well; and although one or two bags and bundles were found intentionally set down in the middle of the road by some discontented, mutinous urchin, by means of a little soft soap the mumbling and grumbling was kept under until the summit was attained.

Seated within the shadows of an old wooden shed occupied by the carpenter of the place, the principle event of the excursion was hastily prepared—at least, as hastily as circumstances allowed, for pots, pans, cups and other conveniences were found lamentably scarce. It is certain there was one three-legged pot, which on another day might have supplied the busy carpenter with glue—but that will remain forever a secret. A knife too there was, and a half a dozen cups 'to be very carefully handled.' A couple of ancient forms and workman's bench provided three very serviceable tables, although they would have been nothing the worse for a scrub. Upon these was the bread cut and the rations consisting mostly of fruit as pineapples, bananas, nuts, etc. apportioned out. The benevolent carpenter did his best to make the dilapidated structure as decent as possible. He moreover kindled a fire and kindly volunteered to make the coffee for the party. How he made it, that remains only known to himself. At all events, he was observed to disappear with the primitive kitchen-utensils before mentioned and, after an absence of half an hour, to return with a curious decoction of strong liquid as bitter as gall and as black as a coal. Two or three pints of this 'essence' diluted with cold water in abundance provided the party with a cup that refreshed but not inebriated. However, to the ignorant Zulu boy it was much the same; and a couple of spoonfuls of good Demerara made a beverage as delicious as it was new. So far for the potulents; now for the esculents.

The various packages were untied and their contents disclosed, that it might the better be known what there was and—what there was not. The 'half-hundred' of pine-apples was found to have taken very badly the rough treatment it had received. The constant lugging and bumping during the up-hill march had left its very unsightly mark on many of the delicious fruit. As for the bananas—yes, it

was little more than a bag of thin paste consisting of three parts of pulp to one of dirty leathery skins. Yet from one bag and another enough was found to satisfy the appetite of all. It was only poor Benjamin himself who seemed to suffer from the poverty of the affair. Seated on a heap of blankets in one corner of the rude shed, he ate his portion with a very grim face and in complete silence.

As Balboa from Darien's promotory, in ecstasy and pious awe, beheld, beautiful sublime, the unknown world of water rippling serene and tranquil at his foot, so now from the sylvan Bluff the little Zulu boys looked down for the first time upon Neptune's great domain lying like an ocean of seething silver before them. Far down below broke o'er the sands in irregular lines the untiring waves, dashing their sprume far up the adjacent strand. And as the Bastilian's heart seemed to burst with admiration and a child-like yearning to approach and take possession of that boundless main, a similar desire now seized the hearts of the astonished boys. Accordingly no sooner was the repast at an end than the whole company descended in high glee to the borders of the deep.

To play on the seashore is always a source of exceeding pleasure to children; but the little black boys found there quite a fairy-land of wonders and curiosities. There, stretched before them, was that vast expanse of restless, living waters extending far away, until on the distant horizon it seemed to wash the fringe of heaven's azure canopy. There were those angry waves that, like the vanguard of a mighty army, rose every moment boldly up, came rushing wildly on them, couched at their feet and then ran playfully away. There were those curious medusae floating on the waters, or on the shore visible vanishing from sight. There were those strange plants and weeds never yet registered in the Zulu's botanical catalogue, all mingled together with an infinity of shells and beautiful stones. In a word, there they were in a mine of all that could usefully and instructively delight the youthful heart.

Running, jumping and falling on the sands, sporting knee-deep in the effervescing waters, gathering weeds, 'crystal' seeking, and all the other infinity of diversions that children naturally find awaiting them on the sands—all these occupations passed a few hours very

pleasantly away, until at length it was time to reascend for tea. One last, long look, and farewell to the happy spot. Only a few minutes and the shore was once more left deserted, and no voice broke the supreme stillness that reigned upon it, save that of the unreposing ocean, left now to sport and roll alone. In Indian file the boys ascended the mazy path that led through the thick bush up to their hotel above.

But all that is of this world must meet its end. Tea finished, the lord of days sank gloriously to rest, and it was time that the boys be led to offer their thanks to Him, whom as yet they knew not, who gives and governs all. They betook themselves therefore, to the little chapel hard by, where in company with the Zanzibar-Kafirs of the mission, they took part in a very pretty and devout service; and then, having received the greatest blessing that the day brought them, the benediction of the Divine Source of all their joy, the quietly retired.

The old shed was to be their night quarters; and odd kind of lodging it turned out to be. One might just as well have sought repose in the open bush, the only difference being that the one possessed an apology for a roof, which, by the bye, was a happy fact, for it rained cats and dogs that night. Of windows the shanty boasted only their empty spaces, one on each side of the room and exactly opposite the other, a fact which showed that the clever architect of the structure had in his considerations totally forgotten the gusty sou'-eaters and penny composites. A door to there was, though it would not shut, and boards were on the floor, but age and long service had left a cruel effect upon them, which fact was afterwards most unpleasantly realized. Indeed, the whole delapidated affair was such a primitive, prime kind of lodging-house as one could come across in the back-woods of America or the settlements of inner Australia. The fault, of course, was not that of the good priests of that place, who, one may be sure, did all his limited means allowed to assist and accommodate the party. No advice had been given him and the consequences had now to be suffered.

(TO BE CONTINUED.)



RELIGION IN WALES.

INTERVIEW WITH THE VICAR APOSTOLIC
OF THAT ANCIENT CELTIC LAND.

Mgr. Mostyn, Bishop of Ascalon and Vicar Apostolic of Wales, is at the English College, being in Rome on his first ad limina visit. I was working in its archives on Sunday last when he entered. He said: "In the lists of early pilgrims to Rome are there any Welshmen?" "M Lord," I answered, "in these lists preserved by the guestmaster of the hospice they are more numerous than the pilgrims of any other nationality. They came in groups when the others only came in pairs or singly. They came the first in 500; the last in 1500." Then I read out of the old lists of 1503, 1504, 1505 and 1506 the names of Ap Rices, Gryffius, Gryffiths, Llellwyns, Thomases and the rest. This impressed the Vicar Apostolic. He said: "That is a wonderful proof of what I have always believed in, namely, the innate Catholicism of the Welsh. Those dates mark the eve of the Reformation and the decline of religion, yet there are the Welsh crowding the Holy City. All during that century and the next the faith was with them. It was literally starved out. I will show you. (He went to his room and brought the cycling map of England and Wales.) I find that if the missionary priests landed on the south coast, they had the greatest difficulty in passing through the nearest counties. They could not penetrate into Wales. (He indicated the localities he mentioned by pointing on the map.) So when at last the priests had all died out, the people still met and the elders read the mass. Then with the lapse of time nothing remained but external usages. Rosaries were still in use at the beginning of the present century, and the sign of the cross and Catholic practices. But the faith had left."

"And now?"

"Now we find that there is a deep conviction that the old Church was the Catholic Church, but they have learned from their preachers that it was corrupted. Prejudice, however, is giving way to facts."

"And since your appointment as the first Vicar Apostolic?"

"We are making still further headway. I was received triumphantly at St. Asaph's. The last Catholic Bishop (Goldwell) was warden of this hospice where Welsh pilgrims lodged. (The old English and Welsh Pilgrims' Hospice of St. Thomas and the Holy Trinity was converted into or rather united with the English College during the reign of Elizabeth.—The crowd lined the streets and from the station to the church the people sang 'Faith of our Fathers' and other hymns. They come to our churches, a thing they never did before. They ask questions, they ask for books, they seek instructions. We make converts. God will help Wales to be Catholic again."

Then he pointed out the Catholic missions of the principality. They skirt the country, forming a boundary. There are none in the interior. I asked who were the people?

"The old Welsh Catholics had died out. The newcomers from our parishioners. They are mostly Irish or of Irish descent. They fill the places where work is found. The great difficulty for evangelization is in the language. The Welsh are most tencions of their language and connect it with their religion. But I have some Briton priests, though the Britons has considerably varied from the old British tongue, becoming Frenchified. Even the North and South Welsh speeches differ considerably. Then I have a nucleus of future Welsh-speaking students, who will be the missionaries of the future. We are very poor, but we have generous helpers."

"All the American papers have described your Lordship's mitre."

"The American papers! Surely not! I never thought the news of it had gone so far afield. It is very gorgeous and was presented to me by a Welsh-Catholic as to the first vicar apostolic."

If comeliness of speech and charm of personality could do it, Wales had been converted ere now. If zeal and doctrine or intense national sympathy and Welsh spirit could do it, Bangor and St. Asaph, Llandoff and Menevia had again held the chairs of goodly churches.

For "our fathers have told us,"—Roman Correspondence, Catholic Standard and Times.

OUR LADY OF RANSOM.

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Since the external grace of hearing the Gospel preached needs to be accompanied by an internal influence or the preaching will not have the desired effect, it behooves us to ask what is that necessary internal factor?

It is "that influence of God upon the soul of each man, helping him to do his duty and attain the end of his being," called grace.

Now, since grace is necessary to salvation, we are driven to ask how may it be obtained? By nature, good works, merits or prayers?

Not by nature, for "no exercise of purely natural powers will merit grace."

Not by good works, for "No man can come to Christ except the Father draw him." "The branch that is severed from the vine is incapable of bearing fruit."

Not by merit, certainly; for if no exercise of purely natural powers will gain grace, and no man has power to draw near to God unaided, he can not earn grace.

But by prayer it may be obtained; for St. James says, "Without prayer the needful graces will not be given." And St. Matthews says, "Every one that asketh receiveth, and he that seeketh findeth. Yet so if we ask aright."

Therefore, we have found that grace is

A PURE GRATUITOUS GIFT OF GOD,
and is to be had for the asking.

Now since there are few who fully understand this, it is absolutely necessary for us to pray that our Noncatholic missions may be efficacious; and for this end, why not inaugurate the "Guild of our Lady of Ransom" which is doing such grand work in England for our separated brethren?

There are many local societies organized, here and there, for the sole purpose of helping friends into the church—why not unite them through the guild thereby making one national organization? In union there is strength.

Saints of ye olden time founded religious orders for the purpose of ransoming captives. If such efforts were laudable, when for corporal benefit, how

much more so when for spiritual? Listen to the words of the English founder, which are certainly soul-inspiring:

"The Guild of Our Lady of Ransom is bent upon accomplishing the more ambitious, the more important, and the more herculean work of Protestant emancipation.

"We would be Ransomers by prayer and by work, by charity and by sympathy, obtaining for those whom we would help the grace which alone can redeem them.

"Whither would we lead the captives when released? They are Christians: how, then, in captivity? There are the bonds of heresy, in which some are captives willingly, some unknowingly, some with yearnings for release.

"With these chains of heresy are interwoven others of position, society, family and the like, which render the escape even of the most anxious very difficult. Whither should they escape? It is from an imperfect Christianity that the missionaries of the Vicar of Christ would release their fellow-countrymen.

WINNING THEM TO THAT HAPPY AL-

LEGIANCE

to the holy See which brings with it true liberty, because peace of conscience, resulting from definite teaching and means of grace. We, too, know how good, how pious, how exemplary are number and numbers of those for whom we pray. Let this move us all to pray earnestly for them, that they may gain admission to the full privilege of the communion of saints."

The spirit which animates the members is clearly set forth in the above, but, that effective work may be done, the members themselves are graded as follows.

(1.) White Cross Ransomers, consisting of priests who offer the Holy Sacrifice, at least once a year, for the conversion of America; (2.) Red Cross Ransomers, consisting of members who both work and pray for the object of the guild; (3.) Blue Cross Ransomers, consisting of members who undertake simply to pray for the object of the guild.

Three books are kept by the guild the "Roll Book" containing the names of members; the "Intercession Book," containing the names of those to be ran-

somed; and the "Deo Gratias Book," containing the names of those who have come over to the Church.

More than one thousand priests, in England, were enrolled as White Cross Ransomers, the late Cardinal Manning having headed the list. And more than forty centers were established in a short time.

Our Holy Father, the Pope, has approved of and blessed the society, and to it granted many indulgences. So by helping others, we also help ourselves.

If he who rescues a body from danger is applauded and awarded a medal of honor, how much more honorable will

THE ETERNAL REWARD

be of him who rescues a soul!

The office of the Red Cross Ransomer affords a wide scope of missionary zeal. He not only gathers others into the guild and is attentive there, but he is ever on the alert outside to stem the current of false report in paper or magazine, on the rostrum or in the pulpit.

He is not only in this a truth disseminator; but by collecting and distributing Catholic literature; goes hand in hand with the "Truth Society" and the "Apostolate of the Press."

Necessarily it will have, by and by, an organ of its own to convey its messages as has the original guild.

Now Americans, rally to the front! What country more blessed exists than our own; or what people more endowed with whole-souled generosity?

Must we then incur God's displeasure by going on for other centuries in such indifference as to our neighbor's spiritual welfare, and thereby run the risk of losing our own faith! For it is an established fact that every country which has neglected the missionary spirit has relapsed into indifferentism or infidelity.

All those who may be so fortunate as to read these lines consider yourselves as invited into God's vineyard. Secure your own salvation by aiding that of others.

Send your names to me to be enrolled, and also the names of those whom you wish to be ransomed.

We would like to see a local branch established in every city and town. Even if there are only two, Christ's blessing will be there, for He expressly

says: "That if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father, who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them."

Copies of the constitution and prayers will be sent to all whose names will be placed upon the "Roll Book." Yours in Xto, [REV.] LOUIS HEIDMANN.

Loda, Illinois.

ANOTHER MARTYR OF CHARITY

The enemies of the Church and of Christianity are adepts in manufacturing charges against the Catholic clergy. But singularly slights is the harm caused by their accusation. The secret of this is that the devotion and self-sacrifice of the priests is so evident to those amongst whom they live that the words of their assailants only create annoyance and indignation. A striking instance of the generosity with which the Catholic clergy offer up their lives for the benefit of humanity is recorded in a recent issue of the "Bolletino Salesiano." A Salesian Father, Don Michele Unia of Turin, devoted himself to the care of the lepers who are to be found in such large numbers in Colombia. Day and night he was amongst them, ministering to their spiritual wants. He taught the young, helped the afflicted who had reached mature years, and watched by the bedside of the dying. At length he was worn out by his apostolic labors and he came home to Turin last year to die. His death was felt by the people of Colombia to be a national loss, and the government decreed that a monument should be erected to commemorate "the important services he rendered to the country by his heroic zeal and self-abnegation." On this monument, which is to be raised in Bogota, the capital, is to be placed the following inscription: "To the Rev. Father Unia, the apostle of the lepers in Colombia, an expression of national gratitude." If Italy has sent forth a few apostles of Anarchy, it must be remembered that she has also sent and is sending to many lands a multitude of other apostles prepared, after the example of their Divine Master, to lay down their lives for their fellow-men.—Liverpool Catholic Times.



THE LITTLE AFRICANS LEARNING TO SEW.

ICELAND.

MISSION IN THAT FORMER HOME OF LEARNING AND PIETY.

It is very striking and consoling to see how many of the inhabitants of Iceland have remained religious in all their manifold trials, despite the fact that Lutheranism has been imposed on them. The love for our Lord Jesus Christ, especially for the suffering Jesus, has always been strong in the Icelanders. A magnificent poem on the Savior's Passion, composed by a leper, Hallgrímur Petursson, is even to-day chanted all over the country in every home during Lent. One of the Lutheran bishops, celebrated for learning, Brynjólfur Sveinsson, had a special devotion to the Blessed Virgin. Her composed many Latin poems in her honor. Naturally, the authorities did not permit them to be printed. A Protestant bishop tenderly devoted to Mary,—you will grant, dear reader, that is hardly Protestant!

In the sixteenth century, the Catholic religion was completely abolished in Iceland. The first attempt to reconquer the island for the true faith was made in 1854 by two French missionaries, the Abbe Bernard, of the Diocese of Tours, and the Abbe Baudoin, of the Diocese of Reims. At that time there was not yet liberty of conscience. Hence they succeeded in converting but one person, a young man of good family. In 1874 liberty of conscience was established; but soon after the valiant Abbe Baudoin died. Father Bernard became Vicar-Apostolic of Norway. Nobody succeeded the Abbe Baudoin.

When I arrived at Reykjavik, the capital of the islands, a few years ago, I desired to see the Lutheran "cathedral," which interested me in a special manner. My guide, the sacristan, after having shown me through the church, conducted me to a chamber near the entrance. There he opened an old armory and took from it a cope of marvelous richness and beauty but so old that it hardly held together. I examined this interesting relic and was surprised to find figures of saints embroidered on it in gold, on a back-ground of red silk, with exquisite artistic taste. This was indeed a relic of olden Catholic times. The sacristan told me that this cope had been sent by

the Pope about the year 1550 to Jon Arason, the last Catholic bishop of Iceland.

"But what purpose does it serve now?" I enquired.

"It is used but once a year"—said the sacristan—"on the day when our Bishop ordains the new ministers. He wears it during the ceremony, according to immemorial usage."

So it is, Pope Paul III sent this cope as a present to Jon Arason, in acknowledgement of his zeal for the Catholic faith. Two years later, in 1552, this excellent Bishop was decapitated by the Danish reformers. It is interesting to see with what devotion the Protestants of this far-away island have preserved this precious Papal souvenir.

Our holy Father Leo XIII has made the islanders of the Arctic seas a still greater present; he has commanded Mgr. J. von Euch, Vicar-Apostolic of Denmark, to establish without delay a mission in Iceland.

In 1895 two young missionaries left Copenhagen to preach in Reykjavik the same faith for which Jon Arason was put to death. They were received with much sympathy. Before commencing to preach, they wanted to learn the Icelandic tongue; but the natives urged them so strongly to commence at once in Danish, that they were compelled to cede. Their chapel, which holds some 150 persons, soon began to be crowded every Sunday.

In 1896 four nuns (two of them French), of the congregation of St. Joseph of Chambery, left Copenhagen for new missions. This religious intend to devote their care, not only to the Icelanders but also to the French fishermen who frequently fall sick in those parts.

There is, too, a special misery which appeals to the devotion of the Catholic priests in this country. Leprosy, that terrible scourge, which seems to have nearly disappeared from Europe, has of late years made its sorry appearance in Iceland. It has been noted with terror that in a population of 75,000 there are already 300 lepers. And up to the present nothing, alas! has been done for these unfortunates. J. SVEINSSON, S. J. College of St. Andrew, Ordrupshøj near Copenhagen.

The Stamp-Collector

..... AND.....

MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors

A Bi-monthly published in the Interest
of the Missions.

Entered at the Post-Office of St. Francis, Wis. as
second-class matter.

Communications:-All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:-We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:-All articles and all matter for publication, to appear in the Stamp Collector, must reach us two weeks before we go to press.

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ST. FRANCIS, WIS. NOV., 1897.

Please read the card on page first.

Kind reader, try to find a new subscriber your friends 25 cents will bring two-fold blessing.

By making the work of the St. Francis Union of Stamp Collectors known to others, you will be doing God's work, you will be an Apostle.

We are still able to furnish back numbers of volume 1, 2, 3, and 4. Please send for them and use them for the propagation of the Stamp-Collector.

The feast of St. Francis Xavier, patron of the Union Dec. 3rd which will be observed at the chapel of our headquarters, is not only one on which to honor the great Apostle of India and Japan but also to thank the Almighty God for the benefits and blessings our work has received through the intercession of this great Saint.

We earnestly request the favor that all our delinquent subscribers will communicate with us as soon as possible and pay up their due subscription. We ask this in the names of the poor missions in heathen countries, We trust that during the approaching Christmas tide everyone will do his utmost to meet this appeal and to secure at least one new subscription as a christmas gift to the Divine Infant. We hope that our circle of friends will not decrease but rather increase a thousandfold.

A renewal subscription sent as a christmas gift to the Divine Infant in time for the New Year number would be a real help to the poor missions. No doubt there are many who would be glad to give the Divine Infant a present of this kind if the needs of the poor missions were only known to them.

It is evident that the personal efforts of our zealous friends are of more avail than several thousand specimen copies sent broadcast all over the country. We therefore earnestly entreat them to employ the spare moments during christmas tide for the Stamp-Collector.

We are at present preparing several large shipments of cancelled stamps, which we trust will reach their destination in about three or four weeks and thus hail as a christmas gift to the poor missions and the members of the Union. We shall give an exact account of these shipments in our next number.

We beg to announce in advance that the six numbers of the subsequent volume of our little magazine the first number of which will appear in January will contain highly interesting reading matter. We beg to call particular attention to a series of articles on the Catholic religion with Sandwich Island, to an article on Used Postage Stamps, on missions supported by cancelled stamps, on the Missions in China, we also shall continue the series of articles on the Trappists missions in Africa several of which appeared already in the present volume.

Amongst the regular contributors for the 16th volume we number The Fathers of the Divine Word, who conduct missions

in China, Africa, New Guina, Australia and in Argentine, Equador, Brazil, South America. The Fathers of the Sacred Heart who have an institute for the education of leper missionaries in Edybastors Birmingham. The Trappists Fathers of South Africa, the Rev. M. Stenz, S. J. missionary in China. In our next number we will give a complete list of our regular contributors. There is no doubt that the Stamp-Collector will become very far more interesting and neater in the future than it has been in the past.

The Juvenile Department will be greatly enlarged in the future and be by far more interesting. A special feature of it will be a regular correspondence from children supported and educated in missions houses and asylums. Thus our little readers will come in closer contact with the children for whom they procure spiritual and temporal aid by means of collecting cancelled stamps and subscribers for the Stamp-collector.

We had the intention to publish a new premium list in this number but circumstances independent of our best will delayed this publication. We shall have it prepared for the next number.

CATHOLICISM IN FIJI.

Mgr. Julien Vival, of the Congregation of Marists, Bishop of Abydos and Vicar Apostolic of the Fiji Islands, an English colony, in a circular letter to the Marist Fathers and missionaries under his jurisdiction, requested them to appeal to their friends in Europe for assistance towards the rebuilding and repairing of the many churches and schools wholly or partially destroyed by the terrible cyclone of January 6, 1895. His Lordship gives a heartrending account of the disaster caused by this hurricane, which we have reproduced in an abridged form:

"Out of the sixteen vessels anchored off the Leuha, fifteen perished; among these was the mission ship "St Andrew," of Nasakusavo. At Tunulor, the Mission lost all its boats. In the Island of Tuveor, containing twenty villages, only twenty-eight houses remain standing, and all the fruit trees have been destroyed. At Suva, our church has hap-

pily escaped serious injury, but the chapel of St. John has been much shaken the Convent and the school have been partially unroofed. At Levuka, our church, presbytery, printing-house and store-house have been seriously injured; the convent alone has escaped. At Couari, the Jubilee Cross has been overthrown, the new chapel entirely destroyed, and two school rooms shattered. The native village and the plantations have been almost wholly swept away. At Loretto, the sisters' school room, and infirmary, the boys' school, dormitories and workshop were overthrown and the native village utterly destroyed. At Rewa, the schools and model farm were completely devastated. At Lomary, the church, with the exception of the sanctuary, was destroyed, as well as the boys' school. The presbytery and convent was unroofed. At Nasakusavo, as the church was about to fall, the Brothers carried the Blessed Sacrament to the presbytery, and placed it in safety; the church fell immediately afterwards. The chapel, the girls school and two dormitories were also destroyed. The full force of the cyclone spent itself at Wairiki, where it completely destroyed the large and beautiful church of the Holy Cross, the glory of Fiji, together with the convent, presbytery and schools." In conclusion, His Lordship states that a sum of not less than six thousand pounds will be absolutely requisite to enable him to rebuild the churches, schools and orphanages, and so provide the missionaries, orphans and school children with the bare necessities of life till the next harvest. The Association for the Propagation of the Faith will, doubtless, be, as ever, most generous in coming to the assistance of the much tried Bishop; but it is hoped that the faithful in every country will contribute their share, since all must earnestly desire to see the work of the church prospering without check or hindrance in those distant regions.

The Bishop has desired the Marist Fathers, nuns and catechists to offer their Communion once a week for all benefactors. The smallest donations will be gratefully received by Very Rev. L. Thomas, S. M., Provincial, 5 Leicester place, London, W. C.

MISSION NOTES.

The first Bible ever printed was sold in London the other day.

About 400 ex-Anglican clergymen are officiating in England to-day as Catholic priests.

The Jesuit missions in Alaska are said to be in the very heart of the gold region. The land consists of about three acres; which was purchased by the head of the mission, the Rev. W. H. Judge, S. J., a few years ago, for a church, school and cemetery.

In 1780 the total number of Catholics in England and Wales was reported to the House of Lords as being 60,376; in 1837 they were reported at Rome to number 400,000; at present they number some millions, Lancashire alone having 600,000.

The College conducted by the Christian Brothers at Honolulu, Hawaii, has as many pupils in attendance as all the public schools of that city combined.

On August 7, the committee formed for the purpose of building a chapel in memory of the victims of the Paris fire, obtained full possession of the site on which stood the Bazaar building. This society is composed of the Cardinal Archbishop of Paris President, the Abbes Hertzog, Fleuret and Ledein, and Baron de Mackan.

Two women of noble birth—Mme. Constance Mallmann and her gifted daughter, Miss Marie—the former, according to the statements of her dearest friends, a countess of the German empire, are soon to forsake the world and its pleasure for the seclusion of cloister cells. They will be received into the order of the Visitation by his grace, Archbishop Corrigan, within the walls of the convent now in course of construction upon the estate of Mme. Mallmann at Prighton, S. I. Anna, the maid of Miss Marie, will accompany her mistress into the cloister.

The Society of St. Vincent de Paul extends to the ends of the earth. It is in all European countries; in China, in India, in Egypt, in darkest Africa and among the unspeakable Turk; in North and South America, in Australia. Everywhere it is rich in spiritual and corporal works of mercy.—The Vatican.

The spectacle of an Anglican clergyman being buried with Catholic rites was seen at Keen, near Clevedon, Somerset, England, recently, when the body of the Rev. R. Trevor Still, for twenty-one years Vicar of the parish, was interred. Deceased has resigned the living owing to ill-health, and just before his death embraced the Catholic faith.

The children of Turin have, by means subscriptions amongst themselves, erected a bronze statue to the Blessed Virgin at Rocciamelone, in the valley of Suza, and they addressed a request to the Holy Father that he would compose an inscription for it. His Holiness graciously complied.

English Protestant missions do not thrive well on Continental Europe. Twelve or fourteen years ago one was commenced in Italy. It now has seven clergymen in the whole of Italy and about 1000 communicants. In Spain there are 1,170 communicants, while Portugal numbers 336 communicants with five clergymen. Well may the Protestant Church Times of England, contemplating the money expended and the time elapsed, say that these missions or "movements" will not bear inspection. They are failures.

Tens of thousands of Indians in South America, in their mountains, have been left, on their conversion to Catholic Christianity, free to keep their Indian mode of life and rite. They, in this respect, are as Indian to-day as when the ships of Columbus first brought the Catholic missionaries to them four hundred years ago. They accepted the divine faith, but live content without white civilization. A like condition of things is found in the United States.

Mr. A. S. Ghosh, a Hindoo Catholic who has been admitted to the bar in England, is the writer of the article entitled "A Remedy for India Famines." in the August number of the *Contemporary Review*. Mr. Ghosh is at present engaged in writing a short account of the wonderful conversion of his father, a distinguished high caste Hindoo, first to Protestantism and then to the Catholic faith. His conversion to the Catholic faith came through his unaided efforts to find the truth.

The North China Daily News reports that on June 28, Mgr. Franier, S. J. Vicar Apostolic of Kiangnan, held his annual ordination at the theological seminary of Sicawei. There were nine candidates promoted to the priesthood and two ordained deacons. The officiating prelate was assisted by Rev. Henry Havret, editor of the *Varietes Sinologiques*, and by several missionaries from Shanghai and Sicawei. Twenty-five priests took part in the ceremony of the general imposition of hands. The two deacons and six of the new priests were Europeans, members of the Society of Jesus; and the three other priests were natives. All the candidates had completed a long course of preparation and their average was thirty-two years.

A Vincentian missionary who spent fifteen years in Persia has a very interesting article in *L'Univers*, of Paris, on the Church in that land. He describes one town, Patavom, which is entirely Catholic. It has a church and schools for boys and girls. The whole town assembles every morning and evening for prayer. During Lent all the people make the Way of the Cross every Friday. A layman conducts the services. He is a Roman Count, the title having been bestowed on his father by Pope Gregory XVI. Near by, is another town where the majority are also Catholic.

From a report made at the general Congress of Italian Catholics it appears that there are 1,667 new parochial branches, 312 children's branches, 143 rural banks, 14 Catholic clubs for university students, and 143 workingmen's clubs.

In France the "secular" schools have recently lost over 70,000 pupils, while the Catholic schools have gained almost the same number, and it appears that many of the most furious antagonists of religious education send their children to colleges and convents under the control of religious orders. Belgium, after giving the secular school a trial, has reverted to the principle of religious education and now even in Italy the Minister of Public Instruction has outlined a bill making religious education obligatory. It would seem that the ebb tide of secularism in the Catholic countries of Europe has at least begun to flow.—*New York Freeman's Journal*.

A Protestant parson named Julian Prioche, who has for several years been practicing his profession at Buenos Ayres Argentina, has retracted his errors and embraced the Catholic faith.

The editor of the Madras vernacular paper, who is described as "an astute staunch and orthodox Brahmin, of a renowned priestly family," thus sadly bemoans the downfall of his long cherished religion:

"We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its deathbed, and unfortunately, there is no drug which can be safely administered unto it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community who have already expressed a desire to accept Christianity; and should these gentlemen really become, first, Christians and then its preachers, they will give the last death-blow to Hinduism, because these men are such as will never turn their backs upon the plough after having been once wedded to it. Every moment our dear mother is expected to breath her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."—*Northwestern Chronicle*.

Acting on a proposition of the Sacred Congregation of the Propaganda, the Pope has created in Oceania the Vicariate-Apostolic of the Gilbert Islands. Besides the fifteen islands included under that name, the new Vicariate will include the Ellice Islands, and the islands of Pleasant and Ocean. The mission is to be entrusted to the Fathers of the Sacred Heart of Jesus, of Issoudun; and Rev. Father Joseph Marie Leray, a missionary in the Gilbert Islands, has been nominated the first Vicar-Apostolic. His Holiness has also created a Prefecture of the Salomon Islands, the administration of which has for the present been confided to Mgr. Vidal, the Vicar-Apostolic of the Fiji Islands. In this new prefecture are included all the Salomon Islands under British protection of which the chief are Gaudalcanar, Malata and San-Christoval, as well as the Santa-Cruz group.

The Hierarchy of the Flowery Kingdom consists of an Archbishop and two Suffragan Bishops. The illustrated Catholic Missions prints these statistics of the Nagasaki diocese: "The total population of the Japanese Islands, which constitute the Nagasaki mission, is 6,377,080; of these 33,701 are Catholics. The work is carried on by one Bishop, twenty-six European and seventeen native clergymen: fifty catechists for the conversion of infidels, 150 for the religious instruction of Christians; seven Brothers of Mary; thirteen nuns of the Holy Child Jesus, and six native nuns with four novices. There are eighteen districts, with thirty-five stations, 110 Christian settlements, fifty-eight churches and chapels, forty-four oratories; a seminary with forty-two native students, a catechists' school with twelve; nine elementary schools with 737 pupils; ten native communities of women (sick-nurses, teachers, etc.) with 180 members; six farms and workshops, with 306 persons; eight orphanages, with 346 children any fine dispensaries. The fruits of a year are: Baptisms, 1,882 (adults, 400 pagan children, 260; Christian infants, 1,222); confirmations, 1,046; Easter communions, 18,352; marriages, 318."

The Cross of the Order Leopold has been conferred on Pere D'Hondt, Pro-Vicar Apostolic of Siam. The new chevalier, who is a native of West Flanders, made his ecclesiastical studies at the famous seminary in the Rue du Bac, Paris, and has been for the past thirty years laboring on the mission in Siam. He has on two occasions been appointed to the temporary charge of the Vicariate in the absence of his Bishop. Decorations are but rarely accorded to missionaries by the Belgian Government.

Amongst the few who have received the distinction with which Father D'Hondt has been honored are Father De Smedt, the well-known Jesuits Apostle of the American Indians; Mgr. Bax, Vicar Apostolic of Eastern Mongolia, and Vicar Apostolic of Eastern Mongolia, and Mgr. Foethals, S. J., the present Archbishop of Calcutta.

The Maronites (Catholics of the Syro-Maronite Rite) of New York are going to have a fine new church, which will be known as the Church of St. Joseph. A site has been selected in Washington street, and work will be begun just as soon as their pastor, Father Gabriel Korkamus, has received enough subscriptions to give assurance of success. The Maronites themselves have already pledged \$5,000 to the new church, and many of the wealthy Latin Catholics of New York have given generous subscriptions. Festal services in honor of the Assumption of the Blessed Virgin were held last Sunday in their temporary chapel, a big room in what was once a warehouse at No. 83 Washington street. Father Gabriel sang the Masses, assisted by Father Immanuel.

In the time of Alexander III. the Roman Catholics in Poland were subject to all kinds of persecution; their religion was, in fact, imputed to them as a crime. The priests were driven from their parishes, their bishops were deprived of their sees, and they were forbidden to build, or even to repair, a single church without the consent of the government, and this consent was practically never given. It was the refusal to allow a church to be restored that,

just before the late Tsar's death, led to that terrible riot in Kroje in which two hundred peasants were killed.

No sooner was Nicholas II, on the throne, however, than this state of things began to change, and now Roman Catholics are free to practice their religion. A friendly arrangement has been entered into with the Vatican. Every diocese has its bishop again, every parish its priest, and permission to build new churches can be obtained without difficulty. Quite recently the Tsar has sent a subscription, out of his own private purse, towards building a Roman Catholic Church, an action that must have made M. Pobienostzeff's hair stand straight on end.

Father Jerome Hunt, O. S. B., who is one of the oldest Catholic Indian missionaries in North Dakota, is about to publish an illustrated Bible history written in the Sioux language. The work is entitled, "Wowapi Wakan Wakan Plecedan Oyakapi." Father Hunt hand the type set in his own printing establishment at Fort Totten, by his own Indians, some of whom talk and write English and Sioux fluently. The book is 200 pages, and will be issued from the father's press, the binding alone being done elsewhere. This is but one of a number of books he has issued for the benefit of his dusky parishioners. A monthly paper devoted to the interest of the Indians on the different reservations in the State is published by him in the Sioux language with now and then a supplement in English. Father Hunt has been in charge of the spiritual welfare of Sioux and Chippewa Indians for twenty years and has many an interesting story of the wild Northwest in the early days.—The Pilot.

AN INDIAN FATHER.

A correspondent of the Catholic Sentinel, writing from St. Ignatius' Mission in reference to the work of Catholic missionaries among the Indians, relates the following incident:

Some years ago, there came to this place, Jute Lane, a Kalispel Indian. His wife, a Coeur d'Alene, had died, leaving him a boy, Louis, who stayed with some friends in Spokane. The

poor old man, now blind, had learned that his son was in jail at Spokane, accused of murder. He came to the Rev. Father Superior. For a time he remained silent, and would not answer any questions. "Your heart is sad," said the Rev. Father, "what is the matter?" Then he began to talk. "I can have no rest," he answered; "day and night I think of my son Louis. I do not know whether he has made his peace with God, has gone to confession and Holy Communion, whether he is ready to appear before the tribunal of the Most High to give an account of his crime." Father Superior then told the downcast man that a lawyer had written from Spokane, stating that he might get his son out of trouble if two or three hundred dollars were brought forward. The old Indian sighed and made reply: "I am poor; I have nothing on earth, and cannot pay the lawyer to defend the life of my son. Then he asked the Rev. Father to write in his name to the priests of Spokane as follows:

"My son, your father is very sad in his heart, having heard that you perhaps committed a crime, were in jail and in danger of being sentenced to capital punishment. He cannot sleep until he knows that you have obtained pardon from God, for the wicked deed, should you have perpetrated it, have been to confession and communion. He begs of you to approach the sacrament of penance to save your soul. As soon as he will have learned this news he will feel happy. Be patient my son, and suffer if necessary for the sin you are charged with, should you be its author. Our body is only on earth, all must suffer, all must die sooner or later. But if we save our souls everything is right."

Father Superior wrote to a lawyer in Spokane, who offered his services for charity's sake, without any prospect of remuneration. One of the Jesuit Father in Spokane went to see the boy, who showed excellent dispositions and complied with all the wishes expressed in his father's letter. Jute Lane himself came daily to the mission house, inquiring about his son. When hearing the good tidings his face brightened, he smiled and said: "Now my heart is happy." (Indian Advocate.)

ASIA'S HOMAGE.

THE KING OF SIAM VISITS THE SOVEREIGN
PONTIFF.

A quite remarkable event was the visit of the King of Siam to His Holiness Pope Leo XIII. This visit of the Oriental monarch brings out the difference between his reception of the Vatican, that of the recent Embassy from the Shah, and less recently, that of the King of Servia. In the case of the Persian Embassy hope was aroused that good to the Church in Persia would come of its reception at the Vatican. Much more so is this true in the present case, when a monarch like the King of Siam has paid a visit to the Vatican in person, received royal honors and abundant acts of courtesy, experienced the magic influence of the Pontiff's personality, and conversed with him in a friendly and sympathetic way. I have heard from a Chinese missionary present at the Canonization that there is no security against persecution in China—that it may break out any time. The influence of the example of a tolerant and friendly monarch like the King of Siam will be a help to the general progress of Christianity in the Far East. The King,

BEING A BUDDHIST,

was received by His Holiness, although a guest of the House of Savoy at the Quirinal Palace. The usual formalities for such an occasion were followed. The king left the Quirinal at 3:20 p. m. on Friday, wearing a Siamese military uniform. The members of his suite were also in uniform. They drove in four carriages, belonging to the Royal Palace, to the Grand Hotel. This hotel was regarded as ex-territorial because it was the residence of the Ambassador Extraordinary of Siam, Phra Suriya.

The Siamese flag hung from the central balcony in the facade of the hotel. Outside some Italian troops were drawn up, and as the king's carriage arrived the Siamese anthem was played by a military band. The king remained at the hotel until 4 p. m. The royal carriages returned to the Quirinal Palace, and others hired by the king for the special occasion took their place. It is of interest to note these and other details as showing the conditions which the Holy

See makes when it agrees to receive a sovereign visiting Rome. The king got into the first carriage, with

THE CROWN PRINCE OF SIAM,

Sommot, and Prince Svasti; brother of his Majesty. Other princes and attendants filled the three carriages which followed. The Italian troops formed an escort to the Via delle Fondamenta, near the Vatican, while others were ranged along the streets connecting the Vatican with the hotel, in the Piazza before St. Peter's Basilica, where they played as the Royal cortege passed. Halting at the Via delle Fondamenta, the military escort awaited the return of the king's cortege from the Vatican, when they again accompanied it through the lines of troops. It was about 4:45 p. m. when the king got out at the royal staircase opening on the courtyard of St. Damasus, inside the Apostolic Palace. Prince Ruspoli, with other Papal officials, received his Majesty on alighting from the carriage. Escorted by four Swiss Guards, the king passed up the royal staircase, and through various halls lined with troops, until he reached the Sala Clementina. Here another ceremonial reception took place, the king being received by a number of monsignori and lay members of the Papal Court. The halls which the king traversed in the Papal Apartment were also filled with troops drawn up in order. At the door of the apartment was the Pope. As soon as the king saw the Pontiff, he advanced and, taking off his helmet, approached the Holy Father, whose hand he kissed. Then he offered him a precious Siamese work of jewelry in gold and enamel. When his Holiness had received the king, he spoke to each of the members of the king's suite, who were severally presented by his Majesty. The reception of these princes and attendants over, the Pope invited the king into his private study. Here they conversed for a quarter of an hour, Monsignor Stoner, Archbishop of Trebizond, interpreting for the king, who spoke in English. When the cordial conversation was at an end, his Majesty again kissed the Pope's hand, while the Crown Prince

ASKED FOR THE PAPAL BLESSING,

knelt, and received it. Leaving the

State, apartments of the Vatican, the king paid the usual visit to the Cardinal Secretary of State, by whom, as by Prince Ruspoli, he was visited shortly afterwards at the Grand Hotel. The king left the Vatican Palace at 5:30 p. m., and, after another stay at the hotel, as an ex-territorial point, returned to the Quirinal Palace at 6:30. The following day he returned to the Vatican and visited it in detail, and was shown St. Peter's and taken up to the Cupola. Along the stairway leading to the Cupola are inscriptions recording the visits of many monarchs and persons of royal family, and one such was added in the presence of the king as a commemoration of his visit. The king returned to the Vatican from St. Peter's and expressed his pleasure and thankfulness, and desired that the sense of deep gratitude which he felt for so much pleasure and courtesy should be conveyed to the Sovereign Pontiff in his name.—Roman correspondent, Liverpool Catholic Times.

A special interest centres in this King Chulalongkorn of Siam, says the Baltimore Sun. He is forty-four years of age and has occupied the throne for twenty-nine years, coming to that dignity in his fifteenth year. From his early youth he was instructed in the language and ideas of the civilized world, as distinguished from the notions prevailing in the land he was to rule, by

AN AMERICAN GOVERNESS,

Mrs. Leonowas, and later in life by Capt. John Bush. This early introduction to the modes of Western civilization created an enduring desire in him to become acquainted still more with European civilization and to see with his own eyes and for himself the civilization of the West.

That he should stay with King Humbert was natural; that he should seek audience with the Pope was somewhat surprising to those who ignored the former relations of Siam with the Roman pontiffs. In the sixteenth century the Catholic faith was preached in that kingdom by Jesuits, Dominicans and Franciscans. Afterward it formed the first care of the missionaries of the Paris Seminary. The founders of this institu-

tion, Mgr. de la Mothe Lambert and Mgr. Pallu, received from the Propaganda the mission of establishing themselves in the capital of the country in the years 1662 and 1664. These men had a certain amount of success in their labors. The first vicar apostolic was sent to Siam in 1678. A revolution that took place brought about immense sufferings, and in 1772

A TERRIBLE PERSECUTION

burst out and Christianity was almost trampled out. In 1821 Propaganda established new missions, which have continued with more or less success till now, when the number of Catholics in the country is calculated at 27,000. The present King is large-minded in his views, and his tendencies are not opposed to the civilization which accompanied the spread of Christianity.

It is said that in his hours of idleness—and these must come even to so active a man as Chulalongkorn—he occupies himself with European literature, and not only sees that books in German and English language are translated into Siamese, but likewise exercises his pen in furnishing a royal version of the works he deems fitting for his people.

If the present ruler of Siam but

TAKES AFTER HIS FATHER

he will at least feel a respect for the Pope. The father, Maha Mongkut, wrote in 1852 to Pius IX giving him the title of "Prince of Heaven and Most Excellent Lord of the Grand Crown." He said: I have not yet the faith of Christ. I am a good follower of Buddhism, but I follow only the philosophy of this religion, which has been masked by so many absurd fables, that I fear it will soon disappear from this world. Your Holiness may be firmly persuaded that under my rule there will be no persecutions against Christians, that the Catholics will be protected in a special manner and that they will never be employed in any superstitious ceremony contrary to their religion."

GREEK CATHOLIC NEWS.

In the recent Eucharistic Congress at Venice many Archbishops and Bishops, both of the Greeks and Latin Rites were present in large numbers. At one of

the sessions it was decided to build a Greek Catholic Church at Venice, and on the last day of the Congress the High Mass was sung according to the Greek Rite.

A separate college for the Greco-Ruthenian Rite has been opened at Rome, and the Greek college will henceforth open only to students of the Greek Rite proper. The Greek college will be under the charge of the Augustinians of the Assumption, who have charge of two churches of the Greek Rite in Constantinople, and have distinguished themselves by their zeal and success in mission work among the separate Orientals.

The Greco-Ruthenian College will be directed by Fathers of the Society of Jesus, as the mixed Greek and Greco-Ruthenian college has hitherto been. It has been built at the joint expense of the Sovereign Pontiff and the Emperor of Austria Hungary.

The students of the Greco-Roumanian and Greco-Bulgarian Rites are also to have separate colleges as soon as the necessary arrangements can be made, and in the meantime will be transferred to Propaganda.

The number of Greeks and Greek-Melchites seeking admission to the Greek college is very large.

A LETTER FROM ALASKA BY A ST. LOUIS JESUIT TO HIS BROTHER.

"Forty Mile, N. T., December 27, 1896
Dear Brother: I am sorry I left you without a letter last summer. I was hoping to get yours before it would be too late, but it did not reach me until Oct. 9, because it was put into the bag for Forty Mile and I was down the river all the summer, returning here October 6. But your letter came like a ray of Eastern sunshine, just when old winter was spreading its mantle for another eight months.

"I have not seen Father Barnum since his return, although he occupied my cabin here for two weeks while I was away. We passed on the lower river without seeing each other. You may be surprised to see this dated from Forty

Mile, after my telling you that I would be in the Circle City this winter. The proverb, 'Man proposes, but God disposes,' is often verified here. In fact I was sent to Circle City, and actually shipped all my supplies for the year there, together with all the presents I received and an organ and a church bell and I only came to Forty Mile to get my church goods, etc., when, by an unusually early closing of the river, I was forced to remain here for the winter. But it was providential, for, after I left here last summer, gold was found on a creek fifty miles up the river from here and later discoveries show it to be one of the richest and most extensive gold fields ever known. All they had here so far was nothing compared to it.

"Each man is allowed 500 feet, and some of the claims are so rich that they will take \$5,000,000 or \$6,000,000 out of that little piece of ground, some already having had as high as \$100 in a shovelful of dirt. The excitement is very high here now, and when the news gets outside no doubt there will be a great rush for these parts. They have started a town on the Yukon, at the mouth of the principal creek, to be called Dawson City, and lots there, 50x100 feet, are selling as high as \$1,000 already. I have secured three acres for a church and a hospital, and expect sisters to come up next spring to take charge of it. Dawson City will be by far the largest place on the Yukon; and I believe it will be a place of consequence for a good many years, as the district where the gold is being found is very large. Men are coming from Circle City every day, and there is likely to be a general stampede from there in the spring.

I was away for a month before Christmas, visiting the miners on two of the old creeks. I have not been to the new diggings yet, but expect to get there in a month or so, when the days get longer. We are having a mild winter this year, at least so far, the coldest being 42 degrees below zero, against 60 to 70 last year. I am enjoying my two cabins again this year. My little chapel is very devotional in its Christmas garb. I began my Masses at 7 o'clock, when I said two, and the third I said at 10:30, which was followed by Benediction of

the Blessed Sacrament.

"Today we saw the sun again for the first time since the 8th of December. I goes on a picnic every winter at this time, and does not show its face for about thirty days, and I assure you that it is a real pleasure to see it peep over the mountains when it returns.

"In the union of the Sacred Heart, I am, as ever, your affectionate brother,

"WM. H. JUDGE, S. J."

THE OEUVRE EXPIATOIRE.

(TO THE EDITOR OF THE UNIVERSE.)

SIR,—Your kind Statement about the thriceblessed Oeuvre Expiatoire for the succour and release of holy suffering souls in purgatory (established some dozen years ago at Chapelle Montligion, in the Orne, France) in the issue of 29th May last has given great satisfaction to the members of the English Secretariat, and through them to the many other employees—for there are secretaries for the many other languages and nationalities—and they beg to offer you their cordial thanks. And now you add to your former kindness by a sympathetic notice of the nice little book about devotions to the great St. Anthony of Padua, published in English by the English secretaries at the office of Chapelle Montligeon. The devotion to St. Anthony has spread wonderfully through the United Kingdom within a few years. Very many of his clients will doubtless be glad to have the little book for their devotions. It can be had for 6d., including postage. One of the greatest religious marvels of this century is undoubtedly the rapid spread throughout the world, and especially the English speaking world, of the blessed Oeuvre Expiatoire of Chapelle Montligeon within a dozen years. It was established in an out-of-the-way little village in the Orne by a holy devoted priest, the cure of that little country parish. His name is Paul Buquet, and this name is now a name of benediction on the tongues of millions and millions of people in every country of the world. He is another Cure d'Ars, and the inspired work he set on foot—for surely inspired it must have been—with the warm approbation of his Bishop, the late Mgr. Tregaro, of Seez, has already spread to countries beyond the seas, where the name of the Vener-

able Jean Marie Vianney was never heard to the day of his death in 1859. But still thousands of people in France believe and so does the justly-venerated Father Buquet himself, that the holy Cure of Ars had not forgotten his poor France when his blessed soul went up to heaven from his poor worn body, so that he pleaded before the great white throne for the poor suffering souls . . . and that in response to his pleadings the first ray of light, of divine grace, came down to Father Buquet's heart, and incited him to establish the blessed Oeuvre Expiatoire. It was the very thing the hearts of the faithful were longing for, and the short time of a dozen years has proved this to demonstration. By the end of last year over six millions of people had associated themselves in the blessed crusade, and at their head was the living Peter, Leo XIII.; who at the Vatican enrolled all his near and dear ones passed away as associates, and enrolled himself as a living associate. He there and then raised the association to the highest rank of the order—to a prima primaria—and enriched it with many indulgences as the printed Propaganda documents show and prove. He raised the cure-founder to the rank of Canon of his diocese, and has repeatedly since sent him tokens of his benevolence and regard. In May last Canon Buquet went to America in company with an English priest—a dear friend—in order to respond to the cordial invitations of many Bishops and Priests, and to propagate his blessed Oeuvre. He has met with the warmest reception in all the great cities from New York to the Mississipi. He is by this time in Canada, and there, especially in the French province of Quebec, is reaping a golden harvest of associates for his blessed work. He hopes to come back via Liverpool and London, and here to gain many more thousands to support the Oeuvre. Many, very many, of our people will be glad to hear this good news of the venerated Canon from THE UNIVERSE. Never from its first issue and from that day to this THE UNIVERSE has been my special paper—has THE UNIVERSE taken up a more worthy cause than this of the thrice-blessed Oeuvre Expiatoire.—Yours sincerely,

AN ASSOCIATE OF THE OEUVRE.

(Published by request)

LIFE IS A LADDER.

Life is called a ladder,
Which we climb, round by round,
We should step up higher,
Each day above the ground.

Each noble deed we do,
Each kind word we say,
Each trouble we pass through,
Is a step upon the way.

Stay not near the ground,
Let no chain nor fetter,
Keep you where you're found,
From reaching something better.

On and up we'll climb,
Higher year by year,
All through the march of time,
Be strong and persevere.

Many evil things we meet,
That try to turn our course;
To lead astray our weary feet,
Or crush us down by force.

Many temptations strong
Stare us in the face;
Many a sin and wrong,
We meet with in the race.

All these we'll trample down,
And reach for what is right;
At wickedness only frown,
But for the good we'll fight.

Every little act we do,
In kindness and in love,
Or to the right stand true,
Will lift us on above.

Often some kind friend,
Who can give us counsel,
A helping hand will lend,
Or some sadness will dispel.

He climbs up the highest,
Who loves and think the most,
Who does and acts the best,
Turns not aside to boast.

Upward then ascend,
Our step we'll not retrace,
But climb on to the end
Of this life's weary race.

Yes, we'll take courage still,
Whatever be our fate,
And ascend the ladder till
We're safe at Heaven's gate.

—JAMES W. HORN.

OUR DUTY TO INDIANS.

Dear Editor:

"John D. Rockefeller has just given \$250,000 to two Baptist missionary societies. Shame on you, you rich Catholics, to let yourselves be outdone by members of every two-penny sectlet in the land!"—THE CHURCH PROGRESS, September 11.

With what feeling did I read this remark! It is a shame, indeed, that Catholics of this country do not better sustain the apostolic work for the conversion of those heathens whose land they possess. It is a shame that the Indian missions must struggle for their very existence and that some had already to be given up for want of money. If every American Catholic had five cents' worth of generosity per year for the heathen missions in his own land \$500,000 would be the yearly income and no Indian school would have to be closed. Could not at least the Sunday-schools and the societies professing greater fervor have regular penny collections for them? Could not each parish or each wealthy Catholic find some scholarships for Indian children? The Indians of the Fort Peck Reservation beg me, as often as I see them, to build a mission for them. Where is the benefactor to help me to do it? Oh; could at least build a log church for them! Very respectfully,

FREDERICK EBERSCHWEILER, S. J.
Chinook, Mont., Sept. 20, 1897.

A NEGLECTED WORK.

In a number of the St. Vincent de Paul Quarterly, which has just fallen under our observation, there is an article by Caryi Colmann entitled "A Neglected Work." In it he says that one of the duties of a Conference of St. Vincent de Paul is the circulation of good books and periodicals among the poor whom they visit. This is done in France and Belgium to a notable extent; and in England and Ireland "many of the Conferences of St. Vincent make the distribution of the Catholic Truth Society publications one of their special undertakings." There is an active association for such work in the south in New Orleans, we think there are the Catholic Truth Society of Buffalo publications, which we owe mainly to the zeal of Mr. Dormer, and there individuals everywhere both religious and lay, who

take up this good work as circumstances permit, but this is not done anywhere in America with the effectiveness that its pressing need urges upon all Catholics who have the welfare of society at heart.—Le Contenda Leader.

THE CHURCH IN BULGARIA.

On Sept. 8, the feast of our Blessed Lady's Nativity, the corner-stone of the Retreat of the Holy Family was laid near the above-named city of European Turkey by the Right Rev. Henry Douclet, C. P., Bishop of Nicopolis and Superior of the Passionist Mission in North Bulgaria, assisted by the Very Rev. Aloysius M. Blakely, C. P., V. G., and the very Rev. Jean Pierre, C. P., formerly administrator *sede vacante*, of the combined sees of Nicopolis and Bucharest (Roumania), and at present provincial consultor of the Passionist Franco-Belgian province, together with the other members clerical and lay of new community.

This event was a fitting sequel to the labors of the Passionist Fathers in the orient, and a well earned consolation to the Order pursuant to the sacrifices its sons have made and the sufferings they have undergone during the last hundred and seventeen years—the period of their fruitful labors in this barren soil, where until the emancipation of Bulgaria from Turkish rule, some twenty years ago, the Crescent held sway, and where now the State religion.

It would be impossible to recount within a brief space of the history of Catholicity in Bulgaria. Originially in communion with the See of Rome and evangelized by Saints Cyril and Methodius (whose Mass and office the reigning pontiff Leo XIII has extended to the universal Church) the people of this country were drawn almost imperceptibly into the chism of Photius, and, with the exception of a few ancient villages numbering some 12,000 souls, have so remained. These villages have for the last 117 years been under the care of the Passionite Fathers, and have adhered steadfastly to the true faith in spite of persecutions which in some respects are comparable only to those of the early church. The combined hatred of the Moslem and chismatic creeds for the true church made the lives of missionaries and their flocks a continuous sacrifice, and both not unfrequently fell victims to their persecutors. In one village alone (partly chismatic and partly Catholic), some

seventy-five years ago—during the period of Turkish domination—two Passionist priests were martyred by the savage populace, out of hatred to our holy religion, and their spiritual children so harassed that to escape undurable persecution; numerous families forsook all they possessed and sought refuge in Hungary. At a much later period—some twenty-five years ago—one of the Fathers, now arrived at the age of seventy-five years, was forced to flee before the blood-thirsty sons of the Prophets, having had barely time to clasp to his bosom the sacred vessels containing the Blessed Sacrament—remaining hidden in a dense thicket three days and three nights until the fury of the mob had spent itself, and then returning to his poor mud hut only to find it despoiled of his humble possessions.

This venerable confessor of the faith—the Rev. Erasmus Ghiliotti, C. P., dean of the mission, was present at the corner-stone laying described above. What a consolation to him and his veteran companion missionaries of the order to see thus visibly realized the assurance of the Holy Ghost: "They that sow in tears, shall reap in joy!"

PUSH.

In a certain banking house there is a door which is large and heavy. It is always closed and to a careless observer it looks as though it would take a strong man to push it open. On the front of it is a small plate bearing in large letters the single word "Push."

So if you have any business with that house you walk up boldly and give that door a vigorous push. To your surprise it swings open easily, though so large and heavy, for special care has been taken to make it yield thus readily. It is put there to complete the needed enclosure, but not to hinder or impede those having right to entrance.

Now young friends, especially, remember that each of you in the journey of life will frequently come across closed doors, figuratively speaking, exactly like that we have just described. Ever and anon in the path of duty you will find barriers loom up which it requires exercise of will and energy to effectually set aside. When you encounter them do not stand perplexed and helpless before them, but do what you are invited to do at the door of

that banking house—"push;" promptly and energetically thrust the obstacle aside.

Every pursuit, every trade, and every profession has something in the way which seems to bar your progress in following it; if you are not brave and determined in dealing with such obstacles, life for you will be a failure indeed. Do not be discouraged, then, nor yet turn aside in vain quest of freer access by other than the common toil-marked route. Give the door a push; that is the only way to gain sure and prompt admission.

Do not, we beg, let any of our young readers fall into the line with those we constantly see on either hand, standing idly whinnying that some door of usefulness does not open before them. Doors there are enough ready to respond to due exertion, but the are not going to enclose by magic, or without this effort. If you want to get ahead keep on pushing; nine cases out of ten you will find the operation no more burdensome than that performed with the door in this banking establishment.

Timidity harms no less than presumption under any circumstances and is scarcely less despicable in the same relation, in those who surrender to its influence. Between arrogance and cowardice, between ruthless ambition and thriftlessness there is a well defined and laudable mean; it is the path of duty and industry. Seek it and keep to it, reading the sign "push" and putting the direction into practice on every hindrance that comes before you.

THE PROPAGATION OF THE FAITH.

The Association of the Propagation of the Faith celebrated, a few months ago, the seventy-fifth anniversary of its foundation. The event was marked by a series of brilliant ceremonies at Lyons and at Paris, the head centres, in presence of many prelates and priests, and an immense concourse of people.

It was on May 3, 1822, that this admirable work of true Catholic charity was founded at Lyons in France. It arose from humble beginnings, as does every work which God blessed. In 1825, Monsignor Dugourg, Bishop of New Orleans, passing through Lyons after his consecration at Rome, succeeded in

interesting some charitable ladies in the many spiritual wants of his distant diocese. He suggested the idea of forming an association, the members of which were to contribute one franc a year for the missions of Louisiana. About the same time, the Seminary of Foreign Missions was re-established at Paris, and being in extreme poverty and destitution an appeal was made to the Catholics of Lyons. A second society of benefactors was therefore organized, who pledged themselves to contribute one cent a week for the seminary and its missionaries at home and abroad.

For some years the two associations worked side by side with pious rivalry, but it soon became apparent that to secure greater development and permanent usefulness their hitherto restricted aim would have to be enlarged and extended. A meeting of the chief promoters was held, and a plan proposed and unanimously adopted for the establishment of one grand association, embraced in its charity all the missions of both the Old and New World. A president was immediately chosen and a committee appointed to draw up the constitution of the new society.

From that memorable day dates the foundation of the work of the Propagation of the Faith, its principle of universality distinguishing it from previous attempts. It was the 3d of May, the feast of the finding of the Holy Cross, an auspicious day for the birth of a charity which was to contribute so powerfully to make it known to the world.

Encouraged by the approbation and blessing of ecclesiastical authorities, the enterprise was destined to make rapid progress. From Lyons it soon spread throughout the whole of France, and before many years had elapsed it was solidly established in Belgium, Germany, Switzerland, England, Spain and Portugal. His Holiness, Pope Pius VII enriched the association with many indulgences, and Gregory XVI, in his encyclical letter of 1840, warmly recommended it to all the churches and placed it in the rank of institutions common to the entire body of the faithful. Nor have the succeeding illustrious pontiffs, Pius IX and Leo XIII, been less emphatic in their praises and commendation. In

many letters, briefs and rescripts they have blessed and recommended it, and granted new indulgences to its members.

The receipts have risen from the modest sum of 15,575 francs during the first year, to more than seven million francs during 1896, of which the United States contributed some two hundred thousand. Large as this sum may seem, it is far from sufficient, when we consider, that it is to be divided among three hundred missions, which it entirely supports, or when we compare it with the ample means of which protestants dispose. The missions in the United States are indebted to the Propagation of the Faith for an alms of about six million dollars since its foundation. Catholic France, in spite of her infidel government, is still the chief supporter of the work. Not to speak of the noble army of 16,000 missionaries and 46,000 religious women and brothers in the service of the missions, she furnishes fully two-thirds of the whole sum collected annually.

We recommend to our associates, when they pray according to the wish of our Holy Father for the spread of the Church, not to forget the noble work of the Propagation of Faith.—Messenger of the Sacred Heart.

AN ENSLAVED CHURCH.

If there are circumstances in which the union of Church and State are to the advantage of religion, there are assuredly others in which it is detrimental to spiritual interests. In Portugal, ever since the days of Pompaï, there has been a strong disposition in Royal and Governmental quarters to keep the Church in fetters. The Holy See has struggled hard to secure the necessary independence for the Church, but it has been only partially successful, and has had, no doubt, to tolerate many encroachments which it would fain have prevented. This is the secret of the state of servitude to which the ecclesiastical authorities have been reduced in Portugal. In "The Koelnische Volkszeitung" we find a lengthy description, by a special correspondent, of the condition of the church in the country, and the picture he draws has many painful features. For instance, all the parishes are under the

King's patronage and are given away by the Government, the Bishop merely assuring himself of the canonical fitness of the candidates.

This it may be imagined leads at times to the pernicious exercise of political influence by Deputies and others. Aspirants of the priesthood must also obtain the consent of the State, to which they are compelled on their ordination to pay a sum of two or three pounds. The system is responsible for numerous defects, if not scandals, and a Centre Party has been staryed with the object of bringing about a reform. Naturally in a Catholic country such a body seems like a party within a party, and must, therefore, meet with special difficulties, but everyone who has the welfare of religion at heart must hope that its campaign in behalf of freedom for the Church will end in triumph.—Liverpool Catholic Times.

EXPERIENCE OF MISSIONARIES IN CHINA.

BY BRO. WENDELIN S. D. W.

(CONTINUED.)

for what had happened, but it was not his fault he had done his utmost to punish the guilty, and had already imprisoned seven men, the landlords of the tavern amongst them, etc. Later on I made inquiries and found that there was not a word of truth in all the protestations, the riders made a record of all the proceedings and returned. We were glad to pursue our journey on foot, having been robbed of our money we could not stop in a tavern at night. In the darkness we lost our way and a heathen whom we asked sent us in the wrong direction. Overcome with exhaustion one and the other of us fell by the way even our mule; the only beast of burden left us succumbed to the hardships of the night and I had to permit it repeatedly to forage on the growing wheat to regain strength. Wearily we pushed on and were rejoiced to find ourselves at break of day in the neighborhood of our mission. Everything necessary for the holy sacrifice except the chalice had been taken from us so that I was deprived several days of the consolation of saying mass.

LOVE'S MINISTRY.

This beautiful world has much of care
 And sorrow and pain and strife,
 And burdens indeed would be hard to bear
 If love did not sweeten life.

The tenderest joy we shall ever know
 On earth or in heaven above
 Is the fairest light that will ever glow,
 And its beautiful name is love.

O what should we do in the time of joy,
 And what in the time of tears,
 If tenderest hearts did not beat with ours,
 Nor sympathy bless our years.
 And what should we do in our failing
 powers

If love were not true and fond
 To brighten the wearisome days and hours
 Till we come to the gates beyond?

Oh love is the beautiful light of heaven
 Whatever of grief besides—
 And heaven is there with its shining
 dome

In the heart where love abides.
 Oh! love is the meaning of God himself
 And love is the magic key
 To open the door of the hardest heart,
 The glory of God to see.

God pity the lives that are bare and lone,
 Where the love-light does not fall,
 And send to them some who shall make
 Him known

That love will bless them all,
 The tenderest joy we shall ever know
 On earth or in heaven above,
 Is the fairest light that will ever glow
 And its beautiful name is love.

SELECTED.

In the cross of Christ I glory,
 Towering o'er the wrecks of time:
 All the light of sacred story
 Gathers round its head sublime.

BOWRING.

Where among the Indian tribes of the
 West do we not come across the Catholic
 missionary? Either as a past or a present
 force, in localities widely separated, he
 either is, or his former presence is manifest.

The now silent bells and the moldering
 cloisters of the old missions in California
 are reminders of his former power over
 vast thousands. The squatty adobe
 churches, among the sun-scorched
 mesas, or on the banks of shallow and
 sluggish streams in New Mexico, tell of
 his ancient authority, and also of his

present usefulness in the romantic Pueblo
 land.

In the balmy valleys or among the
 rolling foothills of Washington, Idaho,
 and Montana, dominated by overpower-
 ing mountains, from whose heaven-
 pointed peaks the snow of winter are
 never gone, the rude crosses and arch-
 churches bespeak the presence of these
 messengers of Christ. If history be
 traced backward, the monuments of
 their aggression are seen scattered from
 the land of the Dakotas, the shores of
 Superior and the plains of Abraham to
 the pampas of Texas and the Floridian
 everglades. No mountains were too
 high, no forest too dark, no streams too
 deep, no deserts too hot to oppose
 their progress.

Robed each in the garb of his chosen
 brotherhood, with the crucifix pendent
 from his breast, they toiled on their
 weary way, "e'er moor and fen, o'er
 crag and torrent," far from the haunts
 of men, to live, ay! to die among wild
 beast, wild scenes, and wild men.

SISTERS OF CHARITY AMONG
THE PLAGUE-STRICKEN.

As usual in times of danger, the pre-
 valence of that dread scourge, yellow
 fever, in the cities of the South has
 brought out under strong light the hero-
 ism of the Catholic priests and Sisters.
 One of the earliest victims of devotion to
 duty in the present visitation was the
 young priest, Father Murray, who, at
 his own request, was allowed to go to
 Mobile as an assistant at St. Vincent
 church as soon as the fever appeared in
 that city. He was there less than a
 week when he died of the plague. Father
 Baur, of Scranton, Miss., gave up his
 life a few days later. He, too, fell at
 his post of duty of the fever, contracted
 from some of his people whom he was
 attending.

The Sisters of Charity in Mobile and
 New Orleans have stood in the very fact
 of infection from the outbreak of the
 disease, and stand there still; and it is
 needless to say, they will be found there
 to the end or until the last of their num-
 ber goes down to her grave a victim to
 her heroic devotion. In both of these

cities the Sisters of Charity have charge of the city hospitals. The first case of fever in Mobile was discovered in the City Hospital, and when the sick man was separated from the other patients and subjected to all the isolation known in the rules of quarantine, it was a Sister of Charity who stood by him and nursed him and watched him until death came. The latest reports from Mobile state that Sister Agnes is herself on the list of sick from yellow fever.

The great Charity Hospital in New Orleans set apart a special ward for yellow fever patients at the outbreak of the disease. But the danger of the fever spreading among the other patients moved the hospital authorities to seek a separate building. The Mayor gave them one of the public school buildings, and a force of Sisters and help from the Charity Hospital took possession and were making preparations for the reception of fever patients, when a mob gathered around the school and threatened violence to the Sisters if they continued in their work. The residents of the neighborhood opposed the location of a pest house so near them, and the patrons of the school declared they would burn the building sooner than allow it to be used for the purpose intended. The Sisters retired and the mob fired the building that night, but the flames were extinguished before much damage was done. Next morning, bright and early, the Sisters, with a force of carpenters and workmen, were again in the school building, and a strong guard of police kept vigil on the outside. The Mayor declared he would have the school for a yellow fever hospital, even if he had to call on the State militia to assist him. Bonfires were lighted, incendiary speeches were made, and threats filled the air, but the white cornet of the Sisters of Charity fitted up and down those stairs and in and out of the rooms in that big school building, and the second day after the torch had been applied to it the Beauregard School was fitted up with beds and hospital furniture, and the suffering victims of the yellow plague came pouring into it from all quarters of the stricken city, to be attended and nursed back to health or cheered and encouraged in the throes of death by these

heroic angels of mercy, who would allow neither the violence of a frenzied mob nor the epidemic's terrors to deter them from their work of charity.

The infidel editor Brann, in the October number of his *Iconoclast*, writes these words. "While the preachers were hustling out of the fever-infected districts of Louisiana, the Sisters of Charity were hurrying in from points as far distant as San Francisco. And what were the A. P. Apes doing? They were standing afar off, pointing the finger of scorn at these angles of mercy and calling them vile names. In this land every man has a perfect right to entertain such religious views as he likes; but those who defame women who cheerfully risk their lives for others' sake should be promptly shot. 'By their fruits ye shall know them,' says the Good Book; and while the Church of Rome is producing Good Samaritans to wrestle with the plague the A. P. Ape is filling the penitentiaries. I care nothing for the apostolic pretensions of the Pope or the dogmas of the priesthood; but I'd be strongly tempted to make a few off-hand observations with a six-shooter should these papaphobes speak disrespectfully of the Sisters of Charity in my presence."

May God bless these devoted Sisters of Charity and preserve and prolong their lives for future works of heroism in the duties of their holy vocation.—
Church Progress.

RELIGIOUS WOMEN IN DENMARK.

The mission of the Sisters of St. Anne to Alaska, the land of the snow, has won the admiration and praise of the American people. Men could scarcely believe that refined and well-educated ladies would brave the horrors of the Alaskan climate and sacrifice their lives and earthly happiness in order to care for the sick and wounded ones; to train the young in a land where education is almost unknown. The mission of the Sisters to Alaska calls to mind a similar event in the history of Denmark remarks an exchange. Forty-one years ago, on Pentecost Sunday, 1856, four Sisters of the Congregation of St. Joseph of Chambery

landed in Copenhagen. They came to establish a religious community in a land thoroughly Protestant. It was only eight years before that religious toleration had been allowed in Denmark. During these forty years the Sisters have accomplished most wonderful results and won many converts to the Church.

For the first few months they laid aside their religious habits and dressed as lay women. They realized that a fierce Anticatholic sentiment was rife in Denmark. Since the days of the "Reformation" the garb of a Sister had not been seen in the land. Finally the Sisters appeared in their religious dress and of course excited greatest curiosity. But the feeling soon died out and ever since they have held the esteem and sympathy of the people.

The sisters did not place their hopes in earthly treasures or wealth for they had none. Their only riches consisted of an intense zeal for the propagation of the Church and a perfect confidence in God. Under the patronage of Lady Poverty, they installed themselves in an humble cottage whose windows opened on the Protestant cemetery. This little convent had but four rooms, a chapel, a dormitory and a community room with a dining-room and kitchen. Often in the morning they knew not whence would come their dinner and in the evening they made a virtue of necessity and fasted. They supported themselves by needle-work and by raising flowers. But God who cares for the birds of the air did not prolong the time of their trial. Generous Protestants provided for their needs. A lady who moved in the highest circles of society came to their relief. God rewarded her charity by bestowing on her the gift of faith. She is to-day a fervent Catholic—a model of all Christian virtues. This was the beginning of the Sister's success. Unknown benefactors sent them gifts and attend to their wants. The community spent two years mastering the Danish language and preparing themselves for the work of education.

They soon opened a parochial school in which they taught the Danish language. Afterwards they established a French school and gave lessons to the

daughters of the wealthiest citizens. From the beginning the blessing of God was with them in their work. Pupils came flocking into their school so that it was necessary to send to the mother-house in France for additional Sisters. In a few years the daughters of Denmark were called by God to a religious life. These were the first vocations since the "Reformation" and the postulants went to the mother-house for their novitiate.

In 1873 the Sisters extended their work. With the aid of the Prefect-Apostolic, Mgr. Gruder, they established the hospital of St. Joseph in Copenhagen. It was a modest beginning, but prosperity again favored them. Another generous lady, a convert, supplied them with funds to erect a larger building.

Of the four pioneer Sisters, three have gone to their eternal reward. The fourth is at present Superioress of the hospital at St. Joseph. In 1895 France officially recognized the work of the Congregation and rewarded the Sisters for their services. The French Minister in Copenhagen, M. de Commines de Marsilly, presented the Sisters with a gold medal and paid tribute to the grand work. "The four modest rooms," he said, "which you occupied on your arrival in Copenhagen have been transformed into four great establishments. The blessing of God is plainly with you in your work."

The first school had only twenty pupils; to-day the Sisters have eight schools in Denmark, with an attendance of six hundred. They have hospitals in Copenhagen, Fredericia, Fredericksberg and Odrupe. With the French Sisters, there are many Danish, Norwegian, German and Swedish members of the Congregation. Though they number 170, still the growing needs of the field demand others. Since their arrival in Denmark there has been a remarkable movement toward the Church, and converts are many.

Last year four Sisters left Iceland, and during the present year others will follow. They have already opened a school in Reykjavik, the capital of the island, and are building two hospitals at present. The new mission calls for large number of Sisters.—Catholic New

JUVENILE DEPARTMENT.

FOR OTHERS.

Why is your voice so sweet
 O laughing little brook?
 You wind along the wheat
 To gladden every nook;
 You flash your silver light
 Around the daisied hill,
 And, dawn or darkest night,
 I know you're shining still.

O daisies, white and gold,
 Why is your smile so fair?
 Your beauty, all untold
 Is here that all may share,
 You peep from grassy ways
 The lovely world to see,
 Add all the precious days
 You are a joy to me.

Sing, brook, upon your way,
 Your happy little songs!
 Wee daisies, light the day
 In white and golden throngs!
 You teach me while I live,
 A lesson ever fair:
 How sweet it is to give,
 How blest it is to share.

GOD LOVES LITTLE CHILDREN.

A few years ago, a very wonderful thing happened on a high mountain in France, called La Salette. Many people in that country were very bad; they used to swear and blaspheme the Holy Name of God, and they did not keep Sunday holy. One day the dear Blessed Virgin Mary, our Lady, the mother of Jesus Christ, was seen on this hill. The light of Heaven shone around her; she came with tears in her eyes, to tell the people, that if they did not repent of their sins, God would send horrible punishment upon them; and to whom do you think the Blessed Virgin spoke? Perhaps to some great or learned men—not at all. She spoke to two little children who were guarding their flocks upon the hill, and she bade them take this message to the people.

Many hundreds and thousands of little children have loved God most tenderly when they were young; good men and women were almost always

very good when they were little children. When you grow older we want you to read the life of a holy priest, called M. Vianny, who died in France, after converting thousands of people and working many miracles. When he only was three years old he used to go, often in the day, into some quiet place to say his prayers. In the long winter evenings he would sit for hours by his mother's side, talking with her of God and holy things. The first present she gave him was a little statue of the Blessed Virgin, which he would not exchange for all the toys in the world.

As he grew older—about eight or nine years of age—he used to go, with his young companions, to a lovely little valley, and there, by the side of an old willow tree, he would make a little altar and place on it his precious statue of the Blessed Virgin; and after they all knelt down before it and recite the Hail Mary, he would rise and gravely address the others, telling them how much they should always love the mother of God. Sometimes the others grew tired and ran off to play; then little John would knell by his dear statue, for long hours, in silent prayer.

Offering, through the sweet heart of Mary, his innocent heart to God.

LETTER TO THE BLESSED VIRGIN.

Johnnie was six years old, his socks full of holes, his clothes torn, and more than that, cold and hungry, when the thought struck him to write a letter to the Blessed Virgin. Not knowing how to write, he ran around the corner where an old soldier performed the office of a public scribe for persons not accustomed to the pen. He found him smoking and warming himself as usual.

"Good day, sir! I should like to have a letter written."

"It will cost ten cents, my boy," said the man.

"Excuse me!" answered Johnnie, opening the door to go away, when the old warrior called out: "Are you a

soldier's son?"

"No," replied the child, "I am mamma's son."

"Well, have you no money?"

"Oh, no! Nor mamma neither."

"Your letter, I suppose, is to get some soup?"

"Yes sir; that is it."

"Come here then; ten lines and a half sheet of paper are not much to give." He arranged his paper, dipping his pen in the ink, wrote, in flourishing hand:

"PARIS, DEC. 17, 18—"; and on a lower line, "To Mr. —— What's his name, little fellow?"

"Who, sir?"

"Why, the gentleman, of course!"

"What gentleman, sir."

"The one about the soup, of course."

The child understood this time, and said: "It is not a gentleman."

"A lady then?"

"Yes—no—that is, I mean—"

"You young rogue! do you know to whom you want to write?"

"Oh, yes."

"Hurry then!"

Poor little Johnnie grew red, and whispered: "It is to the Blessed Virgin I want to send a letter."

The old trooper did not smile now. "You rogue!" said he; "are you making fun of an old man?"

But noticing the child's serious countenance, he muttered to himself: "Ten thousand cannon! but there is much misery in Paris!" And looking at the child with his eyes half shut, he said in a low tone: "What is your name my little man?"

"Johnnie."

"Johnnie what?"

"Just Johnnie."

"What do you want to say to the Blessed Virgin?"

"I want to tell her mamma has been asleep since yesterday, and beg her to come and wake her, for I can't."

The old soldier heaved a sigh. "But what about the soup?"

"That was before she went asleep—she gave me the last piece of bread."

"And what did she eat then?"

"Oh, for two days before, she kept saying, 'I am not hungry.'"

"How did you try to wake her?"

"I kissed and hugged her, and kept

on talking; but she never answered."

The old soldier trembled with emotion, and taking the child on his knee, said gently: "Little one, your letter is written, sent, and answered. Take me to your mother."

"Yes but what makes you cry?"

"I am not crying," he said, stooping over to embrace the child and hide his tears; "you will cry soon, poor little one!"

Johnnie's mother was dead,—died of hunger and misery; she could not be brought back to life by the benefactor of her child; no doubt she smiled on both of them from heaven.

Johnnie, though young, soon made himself a name. As to the old soldier, he lived a good Christian life, beloved by his adopted son, and often said to his friends: "I do not know the carrier of letters such as Johnnie wrote, but they are sure to reach their address in heaven."—Donahoe.

GUILD OF OUR LADY OF RANSOM FOR THE CHILDREN.

A vast book of words: words fraught with every grace, every virtue; words teemed with eloquence, with wisdom, words inspired, words divine; tells the story of a man's salvation.

And of all the deeds of the meek and lowly, high and mighty Author of those words none so beautiful half as where "He embraced them and laying His hands upon them He blessed them"—the children of men! Oh, the sweet humility, the gentleness of Jesus! Jesus the Son of God finding joy, nay delight, with the little ones of whom He says: "Whosoever shall not receive the Kingdom of God as a little child shall not enter into it," Oh, love! oh, admirable lesson divine! oh, true portrait of the Church wrought by Faber the silver tongued:

"There is our Lord in the world as a little Child, and so is the invisible God, despite the blaze of His perfections, in His own Creation; and so is our Lord also still on His church and Holy See, despite of all its triumphs; and so is the Blessed Sacrament notwithstanding all the luminous theology which has been written about it; and so is the faith, in the jostling interest and grandeurs of modern civilization, despite of its old historic conquest and its present daily propagation."

Dear little children! Dear to the heart of God dear, long wearisome long years

before "He was in the world as a little child," as is evinced by the miraculous fountain of water springing up at the cry of the little Ismael; as by the call in the temple of the little Samuel to carry a message to the aged and indulgent Heli; as by the choice of the little David, "the young one who keepeth the sheep," to preside as king over all Israel; as by the little Moses "saved from the water" to lead the chosen people "out of the land of Egypt and out of the house of bondage"; and then, as the ancient time ran out and the light of faith burned dim, by His own divine Son, the little Jesus who was about His Father's business at the age of twelve; thence by the heroes and heroines of the famous shrines of Lourdes, La Salette, and Guadalupe.

They were children all and found favor with God. Their praises were pleasing to Him. David said so a thousand years before the new regime, and Christ confirmed it at the time when the temple, Solomon's great, beautiful, magnificent temple rang with their "Hosannas to the Son of David" and He said to the grumbling scribes: "Yea, have you never read: Out of the mouths of babes hast thou perfected praise?"

And, if pleasing then, now also, for heaven and earth shall pass away, but His words shall not pass away.

Children have plead the cause of the Israelites, the Italians, the French and the Mexicans and have plead it successfully. Therefore we would enlist them in the

MISSION BAND,

or Junior Guild of Our Lady of ransom, to plead the cause of the Gentiles. With St. Paul "I desire, first of all, that supplication, prayers, intercessions and thanksgiving be made for all men. For this is good and acceptable in the sight of God our Savior, Who will have all men to be saved and to come to the knowledge of the truth.

Also, "Now this I say: He who soweth sparingly, shall also reap sparingly: Every one as he hath determined in his heart, not with sadness, or necessity—for God loveth a cheerful giver."

Our missionaries are trying hard to bring the Gentiles—our Noncatholic friends—"to the knowledge of the truth" by preaching but they can't do it all, no more than could the great St. Paul. They need the prayers of the faithful and their alms as did he: prayers that hearts may be moved to accept the grace offered to them,

and alms for books and tracts that minds may be enlightened.

Why, only yesterday I read of a Baptist minister who is coming all the way from China to collect money for the purpose of spreading Baptist literature among the "heathen Chinese." And another note said that the total receipts of the American Tract Society for last year were \$594,362.

Fair proofs those, that the children of darkness are wiser than the children of light.

Missionary work has gotten to be a fine feature. It has assumed gigantic proportions in the cause of error. And so it will ever be until the cause of truth outstrips it. Only last year the contributions of the Protestant Junior League ran up into the thousands. Just think of it children, little ones like you contributing thousands of dollars in one year to spread false gospels in America.

Is not America as dear to you as to them. Are not souls as dear to you as to them? Is not truth as dear to you as error is to them?

Yes, certainly, and dearer: for Catholics first discovered and explored this beautiful land, and brought the Gospel hither. And now would you in the face of all that, like Esau, sell your birthright for a mess of pottage, as it were, and become a wanderer from your Father's mansion? and thus verify those words of Holy writ, "Many shall come from the East and from the West and shall sit down in the kingdom of heaven. But the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth."

Oh my dear children! let not such a state of affairs exist any longer. Be up and doing. Pray with all your might, and freely. Deny yourself at least one five cents worth of gum or candy, lace or ribbon each month, just one nickle a month for a year, and note the result. Try it! I just dare you to try it—and you know what the boy or girl is who will not take a dare.

Any one forming a Mission Band of twenty boys and girls will receive THE CHURCH PROGRESS free for a year. Now write for tickets and buttons to the president of the Guild, Rev. L. Heideman, Loda Illinois, and get to work.

Louis Venillot, editor of the L'Univers in Paris, owed his conversion to the prayers of his own little child. Who may not owe theirs to you!

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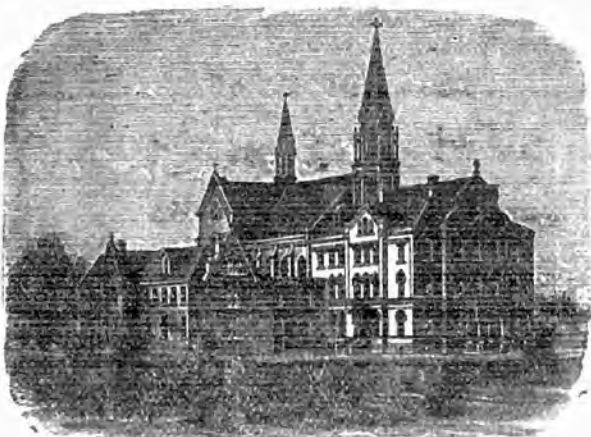
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Ein B



Eine Briefmar

Während die Mehrzahl der Briefmarkensammler ihre Freude an der korrekten und sorgfältig gepflegten
 neue, eigenartige, kunstgewerbliche Bedeutung heischende Werke hervorbringen. Eine der origine
 diesjährigen Ausstellung „Venedig in Wien“ zu sehen ist. Dieselbe ist von einem Mitgliede d
 Wirkung dieser

Ein Briefmarkenbild.



Eine Briefmarkencopie des „Abendmahls“ von Leonardi da Vinci.

Während die Mehrzahl der Briefmarkensammler ihre Freude an der korrekten und sorgfältig gepflegten Erscheinung der gesammelten Stücke hat, gibt es auch solche Sammler, die in den Marken nur die Lokette sehen, mittels deren sie neue, eigenartige, kunstgewerbliche Bedeutung heischende Werke hervorbringen. Eine der originellsten Schöpfungen auf diesem Gebiete stellt die Briefmarkencopie des „Abendmahls“ von Leonardo da Vinci dar, die auf der diesjährigen Ausstellung „Venedig in Wien“ zu sehen ist. Dieselbe ist von einem Mitgliede der Schulbrüdercongregation kunstvoll ausgeführt und enthält nicht weniger als 12,000 Briefmarken. Unser Bild gibt die Wirkung dieser eigenartigen Mosaik überzeugend wieder.

Ein :



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THE STAMP-COLLECTOR

..... AND

Messenger of the
St. Francis Xavier Union of Stamp-Collectors.

A Bi-Monthly, Published both in English and German, in the Interest of the
Missions.

VOL. V.

ST. FRANCIS, WIS., JANUARY, 1898.

No. 1

FEEDING THE THOUSANDS.

"Where is the Master?" The cry came
up from the people that hastened
Forth from the earliest dawn till the sun
wheeled over the low west,
Throwing his crowns on the olives, the
white, gliding ships, and the fishers,
Over the tops of high Tabor and Carmel
across by the West Sea.

Circling Gennesaret's waves, like cluster-
ing pearls, shone the hamlets,
Where the sons of the synagogue, stand-
ing with talith sweeping the shoulder,
Now prayed with their faces to Salem for
the Star that should rise upon Zion,
When her rod should be golden and
strong, going forth over the peoples,
Her sons and her daughters well skilled,
ruddy and fresh as the morning,
Her Nazarites whiter than milk of kine
on the pastures of Bashan.

The while, on the wide, outward plain,
where falling the words of the
Master—

Those great words, living, glorious,
sweeter than drops from the honey-
comb;

Searching the soul to its depths, to the
depths of its needs and yearning,
As they told the Father's love, of life,
and the joys everlasting.

The turbaned pilgrim from far now
leaned on his rude staff to listen,
While still like the manna came drop-
ping the words of the Heavenly
Teacher—

"Come to Me; I will give you rest; come,
ye weary and heavy-laden!"

And all through the charmed hours, like
waves of the sea, surged the people,
They of the city, the sightless blind and
the halting, the old man

Trembling and bent like the cedar
freighted with snows of far Lebanon,
The Leper crying, "Unclean! Unclean!"
and the mothers with little ones

Skiping, kirtled and blithsome as the
winchats that piped in the meadows.
Prattling at Him who had said, "Forbid
not, but suffer the children

To come unto Me;" who should lay His
hand on their young heads in bless-
ing.

"Give them to eat, these that throng us,
that wander as sheep with no shep-
herd!"

It was only a dark-eyed lad, with locks
floating out to the sea-wind,

Looking up with his boyish glance to
those eyes so deep and so tender;

Only a lad from the shore; yet gentle the
touch of the Master!

—Selected.

CATHOLIC MISSIONS IN THE CONGO FREE STATE.

WORKED BY MEANS OF OLD POSTAGE STAMPS.

We have often heard of the most extraordinary things having been accomplished by means of stamps, such as the foundation of hospitals and the purchase of Chinese children to be brought up as Christians. So our readers will be glad to hear of a scheme that has been actually carried out and is in full work in the present moment.

The humble origin of this particular undertaking is full of interest. Some school children of the town of St. Trudo, in Belgium (population 11,500), took a great interest in stamps, and seeing by papers placed in shops that they had a monetary value, although used, they thought that the sale of such stamps as they could collect would produce a little sum for foreign missions. The idea was taken up by the clergy, and the work actually started on November 1, 1890. When a sufficient sum of money was collected to make a beginning, the congregation of the Immaculate Heart of Mary, residing at Scheut-lez-Brussels, promised to supply the necessary priests, and the Rev. Father Cambier was sent out as the first missionary. With the assistance of the Very Rev. C. Van Ronsle a village was soon commenced, and named St. Trudo, after the patron of the town from whence the idea came of doing missionary work by means of postage stamps. This last priest was for a time Rector of St. Trudo, and afterwards Superior of the missions on the Congo (Jan. 24, 1897), by order of Cardinal Bishop of Mechlin, in St. Gudule's church, Brussels. On this occasion our mission presented His Lordship with a gold Ciborium and 5,000 francs for St. Trudo:

At an early stage it was found most convenient to accept the invitation of the "Catholic Seminary, at Liege," to remove the head depot there, and thus all stamps sent direct should be addressed:

THE REV. JOSEPH VOS,
The Catholic Seminary,
Liege, Belgium.

St. Trudo is situated in the very heart of the Congo Free State, on a little hill

overlooking the river Lubi, which is very rapid and winding, and only navigable for canoes. The native villages round are very friendly. Coffee and grapes are the chief products. The mission is at present under the charge of the Rev. Father Garmyn, as Superior, assisted by the Rev. Father Jans, and a lay Brother. The village consists of about 300 adults and 100 children. When funds will permit, the Rev. Fathers purchase the freedom of any slaves that may be passing that way, and add them to their population. The little chapel of the Sacred Heart of Jesus is built of bricks with a grass roof, and there is a Presbytery, with stores, a lecture hall, brick kiln, workshops, and about 150 huts. A broad road lined with trees leads from the chapel to the river Lubi, where there is a nice little harbor for canoes.

Any promising children will be sent to Belgium for higher education, and at the present time two are thus being brought up, viz., Baudin Bida and Maria Mbouti, both about 12 years of age. They are included in the group on the next page, with other natives from Africa.

The language spoken in St. Trudo is called Congolese, and we give the "Pater Noster" and "Ave Maria" in this tongue.

PATER NOSTER.

Obisu Sango onga o Likolo
Bayeba lingo boyo Lûna
Bisu boyehela bove Bovangeli
Olopè bisu bori bomikoli montsoki
Ololimbisa bisu mimbale awa
Elimbisa mimbale mi baninga
Olotendisu bisu ka olisenginia
Olokosola bisu o ajambi libe. Amen.

AVE MARIA.

Losako, Maria, onyola gratia
Mokondje ange ne io
Jo benedictu bont soki boène
Mobenedictu pe obeti moyo mooï Jezu
Mosantu Maria nyango o Nzâme
Olosambila bisu loka babe
Awa no o hola loka. Amen.

As time goes on it is proposed to found another Christian village after the pattern of St. Trudo, which shall be called St. Lambert. So a great missionary enterprise has been set on foot by means of stamps, and it will go ahead as

blessed by God, and supported by our kind benefactors.

All who help our work have a part in the following spiritual advantages, viz.:

1. A special remembrance in the "Memento" of all Masses celebrated by the missionaries of the Immaculate Heart of Mary.

2. A Mass is said in perpetuity on the first Friday of every month for all benefactors, either living or departed; and—

3. On the 3d of November in each year a solemn requiem Mass is celebrated for the repose of the souls of all benefactors.

The committee desire to thank most heartily all those who have contributed to the stock of stamps, and hope that they will continue to help us and make the work known amongst their friends, so that the number of donors may be multiplied. They also thoroughly appreciate the kindness of many editors, who have made our cause publicly known. The stamps are nearly all purchased by philatelists (stamp collectors), and although the first issues fetch the highest prices, yet the commonest stamps, of minute value now, will be worth something in course of time, and will pay for keeping.

HOW, WHAT, AND WHERE TO SEND THE STAMPS.

Stamps received between 1840 and 1880 should be sent (if possible) on the original envelopes. Embossed envelopes and post cards should always be sent whole. Those received since the above dates should be cut out with a good margin of paper all round, and not placed in water to take off the paper.

If any unused old issues or telegraph stamps should be stored away, they should be carefully handled, and placed in an envelope by themselves. Card-board boxes should not be used when forwarding stamps, as they break in the post, but let them be carefully packed in a light tin box and sent by parcel post, or, if only a few, in a strong lined envelope. Merchants, consuls, solicitors, and the members of old families can assist us greatly by looking over their archives in their leisure hours and sending us the results.

The early issues of Great Britain,

United States of America, West Indies, British Guiana, Cape Colony, Natal, Mauritius, Ceylon and the Australian colonies are especially sought after.

It will give an idea of the arduous work required in assorting stamps when we say that over thirty millions were received during the year 1896, and the income by the sale of stamps for the same period amounted to £300. Of course the ones not sold will increase in value each year, and thus encourage us for the future.

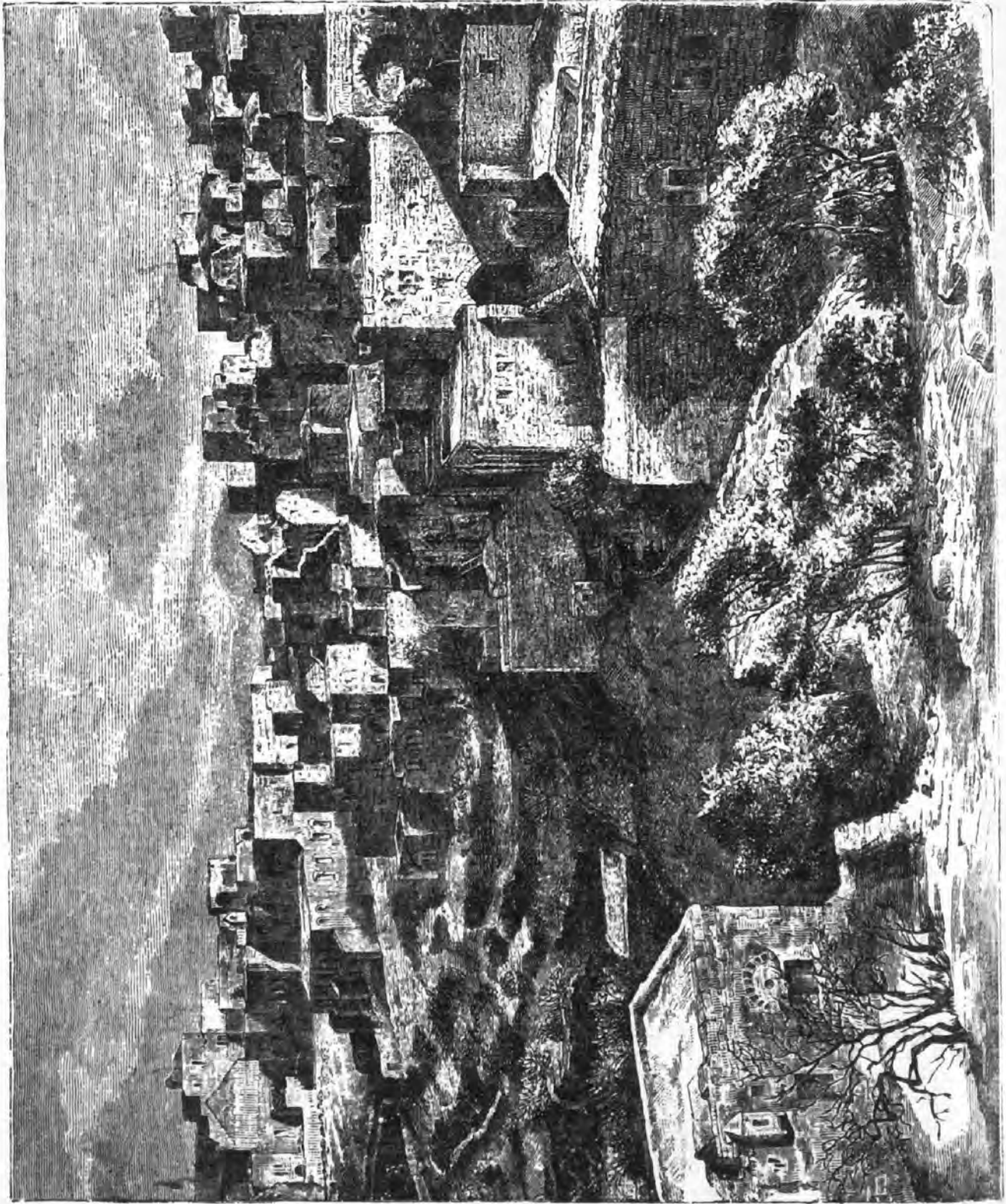
WHEN THERE WERE NO POST-AGE STAMPS.

In these days postage stamps are a familiar necessity. Their loss would occasion almost as much confusion and difficulty as the loss of our money system; and yet, fifty years ago the world never had seen a postage stamp nor even an envelope.

Before the days of postage stamps it was customary to pay in cash at the postoffice the charges for transporting the letter, and the postmaster stamped the word "paid" above the address. Our first stamps were of two denominations, five and ten cents. The first bore the likeness of Franklin in rose-color, and the second that of Washington. Envelopes were not in use in those days, but a sheet of paper was carefully folded and sealed with a red wafer. For a letter of one sheet of paper for a distance less than 300 miles the 5-cent stamp sufficed. When envelopes, including the stamped envelope, came in 1851, a revision of postal practices was necessary, and weight, instead of the number of sheets of paper, became the standard of measure. Postage was in that year very much reduced, and the 3-cent price for the half-ounce letter was adopted.

JAPS TO COLONIZE MEXICO.

A Japanese vineyardist, Nakasa Wa Kanae, has obtained a concession from the Mexican government to establish a Japanese colony in Northern Mexico. He is now in Tokio organizing the first section of the colony, and the Japanese papers say that his scheme is to take not less than 250,000 Japanese to Mexico, chiefly to cultivate sugar cane.



BETHLEHEM.

THE FAITH IN AFRICA.

HOW IT IS PROPAGATED IN HEATHEN
LANDS.

Among the general accounts of the missions in Africa given in *The Annals of the Propagation of the Faith* is a very interesting letter concerned with the Apostolic Vicariate of the Orange Free State. It is written by Father Geenz, O. M. I., and some extracts from it cannot fail to interest readers:

There are three well-defined divisions in the diocese of Monsigno Gaughran: the Diamond Fields, where I stayed eight months; the Orange Free State, where I passed three weeks; and Basutoland, where I am at present. In the Diamond Fields, the capital of which is Kimberly, the ministry is precisely as in large towns in England. What pleased me most was to see the Association of the Sacred Heart of Jesus there. What a comfort it is, on the first Friday in each month, to see gathered around the altar and at the holy table, hundreds of believers, whom at other times one would believe to have one object only, namely, the search after those precious little crystals called diamonds. Nothing is done for the Kaffirs at Kimberly; there is but a small congregation of Indians or Coolies, to whom one of the Fathers give instructions in the Catechism on Sundays. As they can all speak English, they like to attend the service at the cathedral. Now and then one of the fathers makes an apostolic tour along the banks of the Orange River; scattered along its border are a certain number of Catholics in quest of diamonds, as at Kimberly, but unlike the latter they only see a priest when one comes that way with his portable chapel to give them an opportunity for attending Mass, receiving the sacraments and reviving their religious beliefs. It is a somewhat arduous ministry, but not without its consolations.

A BOER SCHOOL.

Thinking that now the time had come to do more for the Free State, Monsignor founded a school with the object of inducing the young Boers, who had hitherto received no education at all, or else been sent to distant parts of the

colony, though a few had tutors or governesses more or less capable at home, to attend. At first the Protestants were loud in their opposition, and excommunicated from their church beforehand all those who should dare to send their children to the Papists; they held meetings to protest against the opening of this school, but that did not prevent the rapid filling of the college; at first, of course, mostly with the children of Catholics; the Boers were soon attracted too, chiefly by its cheapness. We may hope that this will be the beginning of a new era in the religious life of the Free State. The fanatic Boers brought into more immediate contact with the Fathers and their pupils, will speedily drop their prejudices and, perhaps, be glad to become converts. This new establishment (College of St. Leo) is built upon a magnificent farm. The Sisters look after the cooking, the dormitories, the linen, poultry-yard, etc. The country is beautiful, being the commencement of the range of Basuta Mountains, contrasting well with the flat plain of the Free State; a few gazelles are still occasionally to be met with in the mountains. The young Boers will be astonished, indeed.

I have not spoken of the ministry among the Kaffirs of the Free State, and that for a good reason; because there is neither Kaffir nor Kaffir ministry, or at any rate scarcely any. The Free State belongs to the Whites and the Kaffirs are only allowed to settle there just in sufficient numbers to help the Boers cultivate their fields. Thus Father Kurten has about forty Basutos to help him, and as there is no resident priest who speaks their language, the Rev. Father Girard occasionally goes there to remind them of their duty and to instruct them. The transit from Kimberly to Bloemfontein is easy; the railway takes you there in sixteen hours, always supposing it is not stopped by locusts; but to get from Bloemfontein to Basutoland the journey must be made in wagons or carts drawn by oxen. When I was going, the Rev. Father Guiller happened to be at Bloemfontein, and it was in his carriage that I accomplished the two days' journey to St. Leo. What can I say about this journey through the immense plains of Southern Africa, by roads which we were the first to attempt, over rivers without

bridges hemmed in by precipices on either side, with nothing to eat but the provisions we brought with us in the rumble of the carriage, and which we had to cook over fires made of cowdung, the only fuel here and in Basutoland?

At last, after traveling two days, and passing a night at a farm without sleeping, because the tipsy master of it wrangled the whole night long with his wife, on account of her having concealed the bottle with what was left in it, we reached the College of St. Leo, and a week later I made my triumphal entry into St. Monica, in Basutoland.

This was the land of our dreams; excepting the missionaries and traders, there are only negroes; no one else can settle there; we are therefore right in the midst of a savage country, and barely fifty years ago there was feasting on human flesh in the caverns we were shown; some of our contemporaries had even been present. Yet upon the whole the Basutos are of gentle disposition; our Christians especially are very docile; they very quickly take to the Fathers, and the Fathers to them and their beautiful country; it is another Switzerland without its lakes and forests, and is said to be a most salubrious climate for those suffering from consumption. I have not time to tell you about all the missions in Basutoland, and am still too new to the country to know it thoroughly, so I will only tell you about St. Monica and its dependencies.

On ordinary occasions our village resembles a heap of ruins, but if you come on a Sunday you would see a goodly number of Catholics going to Mass, praying and singing with admirable unity and devotion. The heathen also come to listen to the instructions, and the preacher is ever careful to throw a few grains of good seed upon this uncultured ground; from time to time the dew of heaven obtained through the intercession of pious souls, such as I know of, secluded in a convent, makes the seed spring up; then we nurse and tend it and it ripens into a beauteous ear. If the seed does not take root at once, which often happens since the soil is so hard, it shows itself in the autumn, in the time of sickness. Then the priest is sent for, and with God's help he instructs

the sick man, converts and baptizes him; then he either departs straight to heaven or else gets well and lives like a good Christian ever after. How many such cases have I not seen during the few short months that I have been here?

A few days ago, Father Girard being absent, I was one pitch-dark night sent for to see a young negro thought to be dying. I took the first horse I could lay hands on and followed the messenger over rivers and gorges; having arrived I found the youth, who had only returned from the gold mines the night before, suffering from an attack of some sort of typhoid fever. As a matter of course, he had never been taught the Catechism, so I sat down on the ground beside him and began to expound the mysteries of religion to him. At the expiration of half an hour, seeing him quite ready, and suffering greatly, fearing he might pass away before daybreak I baptized him, recommending him to the protection of St. Joseph, patron of a happy death. The next day I went to see him again and gave him two pictures, one of his Patron Saint, the other of our Lord upon the Cross; from the latter he scarcely took his eyes, and kept on repeating: "It is true, true indeed; thus our Lord died for me." Then turning to his mother, he said: "Do you see, it is done now, I am a Christian; when I get well I shall go to church like others, then I shall get married, but I shall choose a Christian wife. Until now I have hated the Christians, now I detest the heathen."

He has quite recovered, comes regularly to church and often to school; his brother with his wife are among our catechumens; although he has passed several years already in a Protestant school he finds there is something still to learn from us.

The mission of St. Monica consists of several minor stations in Basutoland and the Free State. To begin with, there is the chief mission, where a great number of Catholics congregate, coming long distances on foot; some have many hours to ride and yet never fail us on a Sunday. Again, others have to cross the Caledonian River, not always an easy matter; all the same they come. Some time ago the Rev. Father Girard had given out a notice that a retreat would be held on

the following Thursday, to prepare converts for their first Communion, but a young girl from beyond the Caledonian River was prevented from taking part in it by her parents; they thought fit to make some scandalous reports of her to the police, and to get her shut up in prison for a few days; however, she soon eluded the vigilance of the policemen; late in the evening she escaped from the prison, and coming to the edge of the river, which had been considerably swollen by recent rains, regardless of danger, plunged in with the intention of swimming across; two hours afterwards, still dripping wet and very cold, she arrived at our station. She made her first Communion with the rest, and on the following Monday returned to her old place in the prison. Thus you see our people are steadfast in the faith, and ready in case of need to follow the example of the early Christians.

SAY IT TO HIS FACE.

Sometimes it does people good to be brought face to face with persons whom they might have slandered and abused. It is astonishing how soon under such circumstances their impudence evaporates. The author of "Studies in Russia" tells a story of a young poet in the time of Alexander II., the liberator of the serfs, and the victim of the Nihilist assassins.

This young man had written a most scurrilous poem, in which he had described and libeled not only the empress, but also all the grand dukes and duchesses. Some one, the censor of the press, went and told the emperor.

"The man had better be sent off to Siberia at once," he said. "It is not a case for delay."

"Oh, no," said the empress; "wait a little, but tell the man I desire to see him at 6 o'clock to-morrow evening."

When the man was told this he felt as if his last hour was come, and that the emperor must intend himself to pronounce a sentence of eternal exile. He went to the palace, and was shown through all the grand state rooms, one after another, without seeing anyone, till at last he arrived at a small commonplace room at the end of them all, where

there was a single table with a lamp upon it, and here he saw the empress, the emperor, and all the grand dukes and duchesses whom he had mentioned in his poem.

"How do you do, sir?" said the emperor. "I heard you had written a beautiful poem, and I have sent for you that you may read it aloud to us yourself, and I have invited this company to come that they may have the pleasure of hearing you."

Then the poor man prostrated himself at the emperor's feet.

"Send me to Siberia, sire," he said; "force me to be a soldier, only do not compel me to read that poem."

"Oh, sir, you are cruel to refuse me the pleasure, but you will not be so ungal-lant as to refuse the empress the pleasure of hearing your verses, and she will ask you herself."

And the empress asked him.

When he had finished, she said: "I do not think he will write any more verses about us. He need not go to Siberia just yet."

We may be sure that one such lesson was enough to last this young man. It would be well if some other people were obliged to say what they have said in dark corners out face to face with the people whom they have slandered and maligned. But it is the art of the slanderer to set a house afire and then run away in the smoke, or, like the cuttlefish, to blacken the water around him so that nobody can see where he is or what he is doing. A good hater is respected in comparison with the men who betray with a kiss, and whose words are softer than oil while war is in their hearts.

THE BOOK PRODUCTION OF INDIA.

We are surprised to learn from *Sophia*, a monthly journal edited by a converted Hindoo, that the books and periodicals published in British India in a single year numbered 8,017. Of these, 1,330 were in the Bengalese language, which is spoken by forty millions of people. Hindustani came next with 1,286 publications; 1,044 were in English and the rest were divided among the lesser tongues.—*Ava Maria*.

LITTLE AND MUCH.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's
scorn

Or walked in the pride of wealth se-
cure;

But whether I live an honest man,
And hold my integrity firm in my
clutch,

I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;

Whether in youth I am called away,
Or live till my bones and pate are
bare;

But whether I do the best I can
To soften the weight of adversity's
touch

On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,

By purling brook or 'neath stormy wave,
It matters little or naught to me;

But whether the angel death comes
down

And marks my brow with his loving
touch,

As one that shall wear the victor's crown,
It matters much!

—Selected.

USED STAMPS.

HOW THEY CAN BE PUT TO GOOD USE.

What good are used postage stamps? What purpose under the sun can they subserve? These, in so far as they can be looked upon as distinct, are burning questions with many of our readers—questions calling for an immediate solution. A defaced postage stamp is a very small matter—a trifle, if you will. But "trifles make the sum of human things." Yes, and be it remembered that trifles are sometimes great in their consequences, and an accumulation of them often results in an affair of great moment. The truth of these epigrammatic statements will, it is to be hoped, be borne out by our giving a brief sketch of Father J. N. Sender's (St. Truiden, Belgium), Used Stamp Association. This association was established in the early

part of the present year by the Rev. J. N. Sender, a Belgian priest, in consequence of a suggestion made to him by a number of boys of the Congregation of St. John Berchmans. Becoming informed of the sad and deplorable condition of many of the natives in the Congo Free State (S. Africa), and understanding that used postage stamps, if secured in sufficient quantities, could be turned to advantage for the benefit of the missions, these boys proposed to Father Sender to found a Christian village in the Congo. The good Father, pleased to find them actuated by such noble and generous thoughts, gratefully accepted their kind offer. Forthwith the boys initiated their labor of love, yet not without earnestly praying God to help them in the accomplishment of the task which they had undertaken for the glory of His name. Their sincere and childlike prayers, says Father de Fraitude in *Liverpool Catholic Times* did not remain long unanswered. When their laudable project became known abroad many persons of both sexes and of every age came to their aid. Stamps poured in from every quarter, so that already 25,000,000 have been collected.

And now the great question of what is to be done with these stamps comes to be answered. The idea is prevalent in these islands, and even gains credulity in many parts of the continent, that missionaries take these stamps with them to parts of Africa, to India, China, Japan, etc., and dispose of them at enormous prices to noble families in semi-civilized countries, and to chiefs of tribes in more savage lands. This is, however, a false opinion. It seems to owe its origin to the fact that for more than thirty years a traffic in stamps has been carried on in several countries in Europe, the profits arising from which have been generally devoted to missionary purposes. The fact is, the stamps are never taken out of Europe. Used stamps may be divided into two classes, viz., (1) rare or antique stamps, and (2) those of the common sort, such as our modern English penny and half-penny stamp, etc. These latter, i. e., the common sort, are sold at from about fourpence to sevenpence a thousand, according to quality and variety, and are employed to make various kinds of mosaics and pictures

for the ornamentation of drawing-rooms and parlors. Persons have now become so skillful in blending and arranging the different colors that their work, when carefully finished, has the appearance of something coming from the pencil of an artist. This, to us, novel art is at present very much practiced, especially in Switzerland and Bavaria. But in Belgium and Holland it is not unknown. In the city of Ghent, for example, the Brothers of St. John of God possess three rooms, the walls of which are tastefully ornamented with defaced postage stamps. These are so arranged as to produce a beautiful series of landscapes in which most of the prismatic colors, with many of their blendings, are agreeably exhibited. A still greater triumph in art is to be seen in a nobleman's mansion at Rotterdam (Holland). The walls of part of this mansion have been decorated with postage stamps at the enormous expense of 50,000 gilders, equivalent to about £5,000 English money. In this instance it ought to be noted, the cost of the material is small compared with the artist's fee.

There are stamps sold at various prices, according to their value, to antiquarians and amateurs of collections, whence they find their way into public and private museums, scrap books and albums. Father Sender, and those associated with him in his work, purpose to dispose of all the stamps in their possession in the above manner. In order, however, to realize as much as possible from the rare and curious stamps, Father Sender intends to hold an exhibition of them next year, and it will be at the same time an exhibition and a sale. When the exhibition is over, the proceeds of it, together with the receipts since the establishment of the association, will be handed over to the missionaries of the Immaculate Heart of Mary, to whom is entrusted a large part of the Congo Mission. With the money thus received the missionaries will purchase a large tract of land on which a church and convent for the Holy Childhood will be built.

The convent must be of such size as to contain with its dimensions an order of a hundred persons or over; cottages will be raised on the property for the accommodation of 300 negro

families. The population is to consist of negroes only, and of such negroes as have been rescued by the soldiers of the Congo Free State from the infamous hands of Arabian slave dealers. If the means be forthcoming, the Fathers of Immaculate Heart of Mary, once they have made a beginning, will continue the work of negro plantation and Christianization indefinitely. Hence the work of collecting used stamps will most likely continue for many a year. Indeed, it would be a great mistake to discontinue it so long as it can be utilized for the extension of the kingdom of Christ on earth.

As regards the appeal which we made some time ago in the English and Irish Catholic papers, we are glad to be able to report that it has been, and still continues to be, generously responded to. Up to date over 1,600,000 used stamps have been received. Several contributions of unused stamps and a few postal orders for small amounts have also been sent us. The edifying letters which we received, relating principally to the work of the foreign missions, afford abundant testimony of the deep and earnest zeal for the promotion of God's honor and glory, which exists everywhere among English and Irish lay Catholics. Our appeal has not been in vain.

Apart altogether from the question of stamps, it has excited a healthy curiosity in the minds, opened a new field for the exercise of charity, and turned the gaze of hundreds of thousands in the direction of their soul-perishing brethren in distant lands. While they are thus "gazing" and spanning with their mental visions the continents or oceans (as the case may be) that intervene between them and their poor benighted brethren, may God inspire them with the thought to extend their hands in relief to them, and to raise their heads in prayer to Him Who is the Good Shepherd, the Pastor of Souls, that He may deign to look with eyes of mercy on the populous heathen world and bring it to acknowledge Him as the only true God, in Whom and through Whom alone there is hope of salvation.

P. S.—This very interesting article is a clipping sent to us by a reverend friend who failed to give the name of the paper in which it first appeared.

The Stamp-Collector

—and—
MESSENGER OF THE

St. Francis Xavier Union of Stamp-Collectors.

A Bi-monthly, published in both English and German,
in the Interest of the Missions.

REV. CHAS. SCHMID, Editor, Sullivan, Wisconsin.

Entered at the Post-Office at St. Francis, Wis., as
second-class matter.

Communications:—All correspondence regarding subscriptions, applications for membership, contributions of stamps, advertisements, and all matters of general inquiry, should be addressed to The Stamp-Collector, St. Francis Assisi Convent, St. Francis, Milwaukee Co., Wisconsin.

Queries:—We shall cheerfully answer questions regarding the St. Francis Xavier Union and its work. Questions not strictly pertaining thereto will not receive special attention.

Articles:—All articles and all matter for publication, to appear in the Stamp-Collector, must reach us two weeks before we go to press.

TERMS OF SUBSCRIPTION.

Price:—Per year, in advance, 25 cents; single copies, 10 cents.

Remittances:—Money may be sent by check, postal note, money order, or registered letter. All money orders must be made payable to The Stamp-Collector.

Sample Copies:—Sample copies will be sent gratis upon application.

Changes of Address:—Subscribers are kindly requested to inform us at once if a change of their address has taken place. Both the old and the new address must be stated. Subscribers that do not receive the Stamp-Collector regularly should notify us immediately.

ST. FRANCIS, WIS., JANUARY, 1898.

A Happy New Year to all the readers of the Stamp-Collector. May Heaven's choicest blessings be theirs during the year 1898.

Our readers will be pleased to find the annual report in this number. We beg to ask their kind indulgence in advance for each and every mistake that may be discovered in the same. Only the ones who have to make out a report of this kind know how difficult and tiresome a work it is.

We are pleased to inform our readers that the Fathers of the Divine Word have removed the house of their order from West Hoboken to Milton, Pa., where they intend to erect an orphan asylum and industrial school in the course of this year. They wish to thank all their friends for past favors and humbly beg a continuance of same in the future. We heartily congratulate the so-

ciety on their new home and sincerely wish them the best of success in their noble undertaking.

During the last year we have been overcrowded with work, owing to the millions and millions of stamps that had to be cleaned, assorted, counted and entered. Only the ones in charge of the Union have an idea how tiresome and tedious a work they have had. Besides all this work we had to attend to enormous correspondence, to the publishing of the Stamp-Collector, etc., etc., notwithstanding the work of our vocation. Everyone must admit that much, nay, half of this work is unnecessary and that it could be taken from us, if every member would clean and assort the stamps before sending them, if our members, at any rate the small collectors, would send stamps less frequent, if each one would firmly resolve not to put any more foolish questions or questions which do not refer to our work, and if the members would not write quite as many unnecessary letters.

Confident that all our dear readers admit the truth of the above, and having again and again been assured of their good will towards us and their zeal for the Glory of God, we have decided to announce the following, which we trust will be borne in mind by all the members.

1. That we shall not publish the annual report any more after this, since it makes unnecessary work and greatly increases our printing expenses; and finally because we think that what is done for the love of God should not become an occasion for envy, etc.

2. That all who can possibly find time will be expected to clean and assort their stamps before sending them. By so doing they will confer a great favor upon us.

3. That we shall carry on the greatest part of our correspondence after this with postal cards; that we shall acknowledge no letter unless accompanied by a 2c stamp for reply.

4. That we shall once and forever no longer answer any except important questions by mail, but every two months through the columns of the Collector in the department allotted for this purpose;

and that receipts of subscriptions accompanied by money will be acknowledged within six days after receipt; large amounts will receive prompt attention.

Make a firm resolution at the beginning of this year to assist the officers of the Union as much as possible in their tiresome work by complying with the above statements. By so doing you will enable the officers to give the Union by far more attention than they have done. Do assist us in this way and we shall be grateful for it.

We beg to call particular attention to two illustrations which appear in this number; they are both beautiful and interesting. For the cut of "The Last Supper," we are indebted to the Columbia Publishing Co., Milwaukee, Wis. This illustration represents a picture made up entirely of cancelled postage stamps, of which it took over 12,000 to finish the picture. The other illustration represents St. Trudo, a village in Africa, built with money raised through the sale of cancelled stamps. These two illustrations will certainly be appreciated, as they give a clear understanding of what can be done with cancelled stamps.

We are glad to announce that the notice in the last number of the Collector regarding a German edition was highly appreciated. We shall launch the first number of the German edition in February. Secure many friends for it, so that it may become a success.

Among the many periodicals that reach our exchange table we think the following two of special interest for our work:

"The Flight," a quarterly published at Baltimore, Md., by the Mission Helpers. Its object is to raise money to carry on missionary work among the negroes of this country. It is illustrated and contains interesting reading matter and news of the multifarious good work carried on by the Ven. Srs. of the Mission Helpers. Price, 50c a year.

"The Damien Monthly," which hails

from England, is one of our most welcome literary visitors. It pleads the cause of the poorest of the poor, the poor lepers. As a secondary object, it has the glorification of Father Damien, the hero leper apostle. This monthly deserves every support; we sincerely hope that it may soon number thousands of friends. Its reading-matter is soul-stirring and gives a true picture of human misery. Its illustrations are very appropriate. Price, per year, 35c. We shall be glad to receive subscriptions to this little magazine.

Everyone getting twenty new subscriptions to The Stamp-Collector will receive one year's subscription to this magazine as a premium, if desired. Make good use of this offer; you will find the little monthly a very valuable and interesting premium.

"Advertising Experience," which publication ought to know, holds that advertising in religious papers has many advantages over advertising in other publications; and it bases its belief chiefly upon the fact that the religious publication is the paper that, more than all others, enters the home of the best people in the land, moulds and influences their opinions, becomes a part of the family, and is read, the advertising columns not excepted, more closely and carefully than the daily papers.—*Catholic Columbia*.

Do you love Our Lord 25 cents' worth a year? If you do, join the St. Francis Union of Stamp-Collectors, and become a subscriber to the Stamp-Collector, and thus help to make Him known to the heathens. The Pope has blessed all members of our Union and thus he has expressed his desire to see it increase from day to day. The missionaries in Asia, Africa, Japan, India and China beseech you to join it. The millions and millions of pagans living and dying without baptism hold out their hands to you and implore you to help them to Salvation. Resolve, therefore, at once to become an active member of the Union, and a zealous promoter of the Stamp-Collector.

MISSION NOTES.

The Centre party has reintroduced the bill providing for the readmission of Jesuits into Germany.

The Rev. Peter Andrew Vignano has been appointed by the Holy See Bishop of Hyderabad, India. The new Bishop, who was born in the Archdiocese of Milan, in 1858, has spent many years in India.

A union of prayer for the conversion of Scotland has its headquarters at The Abbey, Fort Augustus, in that country. It is known as The League of St. Andrew, in honor of the patron saint of the "land o' barley."

For every five years since 1869 the proportion of Catholic marriages in England has been: 1869, 41 per 1,000; 1874, 40 per 1,000; 1879, 41 per 1,000; 1884, 43 per 1,000; 1889, 42 per 1,000; 1894, 42 per 1,000. On the other hand, the proportion of Church of England marriages for the same period is: For 1869, 763 per 1,000; in 1884, 747 per 1,000; in 1879, 723 per 1,000; in 1884, 707 per 1,000; in 1889, 698 per 1,000; in 1894, 686 per 1,000.

The Holy Father, through the Secretary of State, has named Mgr. Antonio Vico, hitherto Auditor and Abbreviator of the Apostolic Nunciature in Portugal, an Extraordinary Envoy to the Republic of Columbia. His Holiness has appointed Mgr. Bovieri, hitherto Auditor in Bavaria, to replace him; and to this last vacancy Mgr. Peri-Morosini, late Secretary of the Paris Nunciature, has been promoted.

The Archbishop of Athens has addressed the Pope on the situation of Catholics in Greece, which he declares to be lamentable. Most of the Catholics are in a state of misery. The Catholic chapel at Larissa has been destroyed and three other churches in Thessaly have fallen into the hands of the Turks. The archbishop asks the Pope to send prompt relief to the Greek Catholics, who number 10,000.

Father Scheil, the Orientalist, announced at a recent meeting of the Oriental Congress at Paris that he had discovered a version of the deluge story on a Babylonian tablet dated in the reign of Ammizadarga, about 2140 B. C.; that is, the time of Abraham. Hitherto all the known texts were on tablets written after 300 B. C.

One William Abysunders, a native Catholic of Galle, Ceylon, has had the knighthood of St. Gregory conferred on him "for services to the Church." He is thus the third native East Indian knight created by his Holiness Leo XIII. The other two are Catholics of the Syro-Malabar Rite.

The number of Dominicans in the Phillipine Islands now is 600. Since 1587 over 2,400 members of the order have labored there, and among them are mentioned 102 martyrs. They are now giving a solid and religious education to over 7,000 children of both sexes.

A letter has recently been addressed by a prominent English Jew, Mr. Oswald Simon, to the Archbishop of Canterbury in reference to a passage in the recent Lambeth Encyclical letter regarding the conversion of Jews to Anglicanism. There is one passage which, omitted in the summary in the Times, but given in the Guardian, is of interest to Catholic readers. It runs: "It is well for Anglicans to reflect that no Jew with a sense of history and logic, with which they are not meagerly equipped, would dream of becoming a Christian except as a Roman Catholic." Mr. Simon was speaking for his own people, but his words have a wider application.

Negotiations with the Holy See and Servia with a view to establishing a Concordat are being actively carried on by Mgr. Tagliani, Papal Nuncio at Vienna, and will, it is believed, soon be concluded. The question of mixed marriages, which was one of the principal obstacles, has, it appears, been definitely solved in a satisfactory manner, and the Concordat, which may be considered as a step towards the reunion of

the Oriental separatists to the Catholic church, is now a fait accompli.—Roman Echoes.

The Rev. Father John Milano, a priest who with others was banished from Ecuador during the recent revolutionary disturbances in that Southern Republic, died at Guayaquil, in consequence of the cruel hardships and sufferings endured on the road into exile. He died in the arms of his companions in exile, and had the consolation of receiving the last rites of the Church. We recommend this poor missionary, who, we do not hesitate to say, died a martyr's death, to the prayers of our readers. R. I. P.—Voice of the Precious Blood.

The various nations of Europe are represented in the list of Popes as follows: English, 1; Dutch, 1; Swiss, 1; Portuguese, 1; African, 2; Australian, 2; Spanish, 3; German, 6; Syrian, 8; Greek, 14; French, 15; Italian, 197. Eleven Popes reigned over twenty years; sixty-nine from ten to twenty; fifty-seven from five to ten, and the reign of sixteen was less than five years. The reign of Pius IX. was the only one exceeding twenty-five years. Pope Leo XIII is the 258th Pontiff in regular succession from St. Peter. The College of Cardinals is 70 when full, namely, 6 Cardinal Bishops, 50 Cardinal Priests and 14 Cardinal Deacons.—Voice of the Precious Blood.

Though there is now but one colored Catholic priest in this country, there are quite a number in different parts of the world. Twelve negroes were recently ordained to the priesthood at Massowah, and there are many colored priests laboring in the missions established in the Soudan by Cardinal Lavignerie.

The Society of St. Vincent de Paul extends to the ends of the earth. It is in all European countries, in China, in India, in Egypt, in dark Africa, and among the unspeakable Turk; in North and South America, in Australasia. Everywhere it is rich in spiritual and corporal works of mercy.

The Catholic community of one of the suburbs of Shanghai has received the compliment of being invited by an American company to supply a new cotton mill exclusively with Catholic hands. The offer was accepted by the Rev. Father Superior of the mission, and a native Christian of good standing was appointed to engage the hands and oversee the work. The mill was opened with 130 women at work, but machinery has been put in rapidly, and the number of hands employed is expected to amount to something over two thousand in the course of a few months. A little mortuary chapel in the vicinity, which has not been used for several years, has been kindly put at the disposal of the missionary of the district by the Anglo-American municipality, and has been converted into a chapel for the women employed in the factory. As the Liverpool Catholic Times remarks, the fact that a Noncatholic company should have thought of applying for Catholic hands to supply large factories is an excellent practical testimony to the numbers and the good standing of the Catholics of that part of China.

The clergy of the Church of Sacre Coeur, Paris, distribute a pound of excellent bread at early Mass to destitute applicants, the sole condition being that they attend the service. The applicants on admission to the chapel receive a prayer book, and after service, on handing back the book as they leave, each receives a pound loaf. The daily average of the number of applicants is 2,000. There are only about a dozen women and children, the majority being men of advanced years.

Mrs. Helen Lewis, of St. Joseph, Mich., died recently at the age of 107. She was born a slave in Delaware, and had documents showing her age and history. For fifty years she was toothless, but was never sick abed till three years ago. She celebrated her 100th birthday by joining the Catholic church.—Exchange.

St. Peter's, in Rome, now contains forty-six altars, before which are burning day and night 121 lamps; the statues number 386, the windows 290.

Cardinal Richard, Archbishop of Paris, has issued a pastoral, announcing the institution at St. Sulpice, in the department of Tarn, of a brotherhood for the conversion of England.

In a recent pastoral Bishop Maes of Covington says that the conversions made to Catholicism in the country number 700,000, and he puts our present Catholic population at 12,000,000, one-fifth of the whole.

The Christmas observance aboard the receiving ship Vermont in the Brooklyn Navy Yard began with military high mass, which was celebrated by the chaplain, Father Ranney, at 10:30 o'clock, on the spar deck. The rails were hung with bunting, American flags, signal flags, and the ship's flags of Germany, Great Britain, Brazil, China and Italy. At 10:30 o'clock the marines stationed at the navy yard marched to the ship in full-dress uniform, with rifles, under command of Lieut. C. L. A. Ingate. They formed in lines on each side of the deck. The navy yard band and a choir furnished music.

The marines stood at parade rest during the service, presenting arms at the elevation of the host, the drums beating a roll. At the close of the service the marines formed in fours, ported arms, and marched from the deck.

In the matter of German religious statistics, the census report of the past three decades shows that the Protestant church had in 1871, 62.3 per cent of the population; in 1880, 62.6 per cent, and in 1890, 62.8 per cent. The Catholics numbered in 1871, 36.2 per cent; in 1880, 35.9 per cent, and in 1890, 35.8 per cent. These statistics are from the Statesman's Year Book for 1897. The Protestants appear from these statistics to have gained a half per cent in 30 years and the Catholics to have lost not quite a half per cent. At this rate, in the course of a century (1990), the Protestants would have 64.8 per cent of the population and the Catholics about 34.5 per cent.

These statistics as to the question of conversion. The natural increase of the North Germans may be greater than that of the South Germans and the emigra-

tion of the Catholics may chance to be greater, proportionately than that of the Protestants.

The Franciscan Fathers of the College of St. Opoca, near Lima, Peru, South America, have established five stations among the natives, namely, at Cayaria, with 150 souls; at Cachilbaya, with 1,000 souls; at Quillian, with 100 souls; at Cerro dela Sol, with 100 souls; and at St. Aloisii Monte Sabinarum, with 180 souls. The community at the college at present comprises eighteen fathers, thirteen clerics, and twenty lay brothers. This college was originally established in 1631, but during the war of independence it was closed and the religious were banished. In 1836, however, it was reopened, and since that time four of the Franciscan Fathers have, during the different persecutions, suffered death in defense of their faith.

Since the Paulist Fathers have assumed charge of St. Mary's Church, in San Francisco, they have received into the Church fifty-four converts. The latest one received, Sept. 5, was Richard Ralls, D. D. S.

Within the last two years 6,000 schismatic Copts have returned to Catholic unity in the single diocese of Thebes (Egypt). The stream of conversions is still going on with increasing rapidity. The result is a demand for new churches, schools and priests which it is far beyond the ability of the Catholic Coptic Bishops to meet. So the Holy See has requested the Rev. Father Athanasius Saba-El-Lail, author of "The Resurrection of the Church of Alexandria," to appeal to the charity of Catholics throughout the world for contributions to this glorious work. Egypt is the key to the Orient. The obliteration of the Coptic schism would entail the return of the schismatic Abyssinians to Holy Unity; and the moral effect of the disappearance of these two great branches of the Monophysite family of sects will materially assist in the re-conversion of the rest of the Christian Orient.

Cardinal Ledochowsky, Prefect of the Congregation of Propaganda Fide, has

just received an important report on the condition of Catholicity in India from Father Gleason, S. J. From this interesting document it appears that the Catholic population of India amounts to 1,865,245 souls. There are 35 dioceses, 3,430 churches and chapels, 1,858 elementary schools, 22 seminaries with 697 pupils, 745 European missionaries, 655 native priests, 891 religious, and 1,806 nuns. It is easy to see from these statistics that an immense progress has been made by the Church in India during the last twenty years.

Now that a separate establishment has been opened for the Oriental students of the Greco-Ruthenian and Greco-Bulgarian Rites, the old Greek college in Rome will include only Greeks, Italo-Greeks and Greek-Melchites. The Holy Father has further decided to entrust the direction to the Benedictine monks of the Abbey of Einsiedeln, in Switzerland. The choice is an excellent one, observes the Liverpool Standard and Times. The Benedictines, though western monks, have always been in close touch with the monastic orders of the east. Their reputation for science and erudition must likewise justify the Holy Father in regarding this organized institution as destined to give a fresh impulse to his projects regarding the Oriental churches.

NEW STAMPS FOR COLLECTORS

Boys and girls will soon have two new United States stamps to put in their collections. Owing to an agreement made by the United States at the recent international postal congress the 5-cent stamp used for foreign postage, which is now a light brown, will be changed to a dark blue. It will make a very handsome stamp. The 1-cent stamp, now blue, will be changed to green. There was some talk of changing the color of the common 2-cent stamp, but the plan has been abandoned. The new stamps will not be issued until the first of the year 1899.

The first copy of the "Klondike News" has arrived in the country. It contains four pages, 12 by 9 inches in size, and costs 75 cents per copy or \$20 a year.

FOR GOD AND THE POOR.

The bell of one of the large summer hotels of ——— rang out gayly, calling the guests to dinner. Gentlemen wearing pretty bouquets and ladies, charming in their gauzy attire, soon flocked in, in response to its summons. A tiny white note pinned near the entrance to the dining-room announced that at the end of the repast a collection would be taken up in the interest of the work of the Little Sisters of the Poor.

During the first service a slight annoyance could be detected under the smiles of the guests. The conversation ran entirely on one subject, the fleecing of strangers at watering places.

"My season ends to-morrow," explained a young lady to her neighbor. "Would you believe that this is the third collection taken up since my stay here? It is quite enough to ruin anybody. The hotel, the doctor, the servants, the souvenirs to be bought—Oh dear! And with all that we are called upon to help the charities of the place."

"I believe in asylum homes and all that," remarked a portly gentleman; "every year I contribute my quota, but after that I like to be left alone."

"Those collections taken up among the bathers are indeed very strange," added a young man. "It is all very well to sustain the charitable works in proximity in which one lives, but to be called upon to help strangers is downright abuse."

"Abuse, indeed!" exclaimed one of a particular group of men. "We have always to give——"

"And you always like to keep," interrupted a young cavalry lieutenant. "Well, gentlemen, it's my opinion that each one should help according to his means, when one finds his fellowmen in real need."

"That's all improvidence, young man! Much of the misery we meet with is the result of vice."

"I know that, but how many labor without reward? Always two sides here below, you know—the lucky and the unlucky. Is not that so, sir?" he said, turning to a tall, lank, sallow-faced individual—a professor, who had not yet spoken a word.

"It is my opinion," said the latter,

"that, with a determined will, one can always attain the desired end. As far as charitable institutions are concerned, allow me to tell you I have no sympathy with them. They are refugees of idlers."

"Let me wish you," interrupted a priest who had overheard these remarks, "never to be compelled to seek shelter in one of them."

The professor was not a man to see his opinions set aside without some effort to maintain them. But all discussion was cut short by the announcement that a Russian prince had just arrived. For awhile this gentleman was the subject of many and divers conjectures. From the Russian prince, conversation fell on the first appearance of a young debutante. The subject of a recent race was just brought upon the tapis when the dining-hall door opened and two Little Sisters entered. One of them was tall, pale and of very dignified appearance. She manifested no emotion as she passed down her side of the table to present her silver tray to the guests. The other was small and thin and presented a quaint little picture of grace and timidity in her prim bonnet. Her face was quite flushed with emotion, and to judge from the manner in which her silver tray shook in her hand, she was very nervous. At the appearance of the two Little Sisters the sentiments of the bathers were quite changed. The hostility manifested some time before disappeared entirely. The Little Sisters went along, each on her own side of the table, receiving the generous donations of the guests, and thanking each one for his gift. Every one was well disposed and kindly. Even the timid Little Sister was regaining courage. Suddenly she started. The professor had put a cent on her tray. "That's enough," he remarked, "for idlers and drunkards." The blush on the Little Sister's face waxed deeper, and a big tear welled up in her eye. Without seeming to have noticed the brutal remark, she answered with exquisite sweetness and grace, "I thank you, sir," and passed on. The next guest was the young lieutenant. As the Little Sister approached him, he arose, and placing a gold piece on the cent deposited by his neighbor, "Little Sister," he said, in a ringing voice, with

some emotion, "I regret not to be able to give you more for your good old men. Will you do me the honor of shaking hands with me?"

She inclined towards him and held out a small, trembling hand. "Thanks!" he said, and after making her a deeper bow than he would to the lady of his general, he resumed his seat without taking any notice of his neighbor. This little scene had been taken in by all the guests. They had heard the brutal remark of the professor and the gallant and gentlemanly act of the young officer had rejoiced them. While the Little Sisters continued their collection, all eyes were bent on the frank and resolute face of the lieutenant. The religious had met at the head of the table, and holding their trays, now quite heavy with generous contributions, they saluted the guests once more and were about to leave. Everybody smiled to them, and on passing out a few new gifts swelled their treasure for the poor. Their simplicity, their sweetness and above all, the action of the young officer had, as it were, taken the company by surprise, and aroused everybody's sympathy. Before they reached the door, however, they were stopped by the professor.

"I have been given a highly deserved lesson," he said in a loud, clear voice; "Little Sister, I beg your pardon for the insult I have offered you."

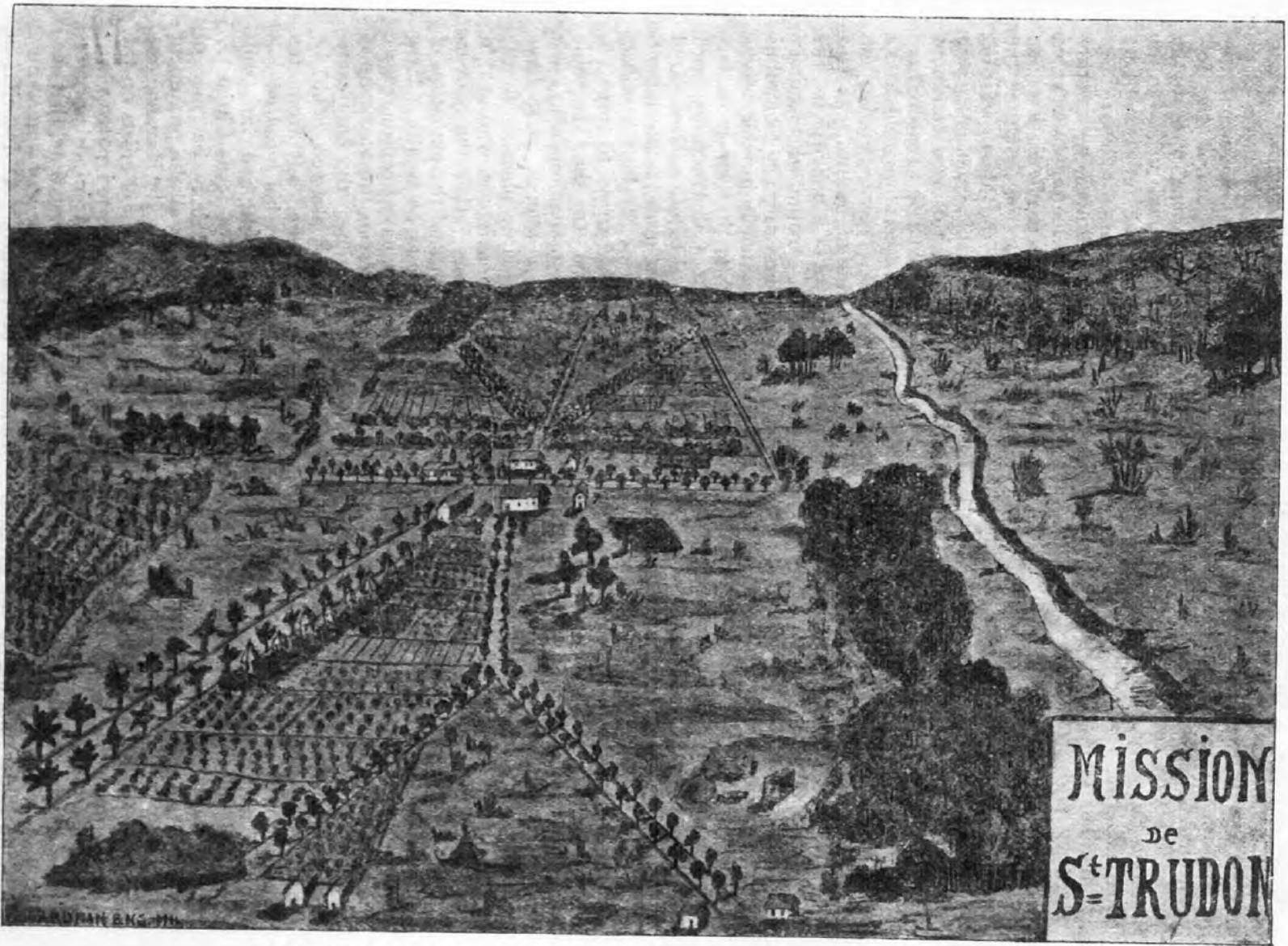
So saying, he slipped a bill on the tray of the Sister to whom at first he had given but a cent. The latter looked at him, smiled, and thanked him. A few seconds after they were gone.

"Did you feel the insult very much?" I asked of the Sister on a subsequent occasion.

"Yes, in the first few moments," she replied, "but a great, great joy soon succeeds when one thinks that our Lord carried one a thousand times heavier." —Annals of Our Lady of the Sacred Heart.

SIX THOUSAND MILES FOR TWO CENTS.

The two most widely separated post-offices in the United States are those of Key West, Fla., and Ounalaska, 6,271 miles apart. Two cents will carry a letter between those distant points.



MISSION FOUNDED IN AFRICA BY MEANS OF CANCELLED STAMPS.

THE FIRST MASS IN AMERICA.

Every incident in the life of the great discoverer of the New World is full of interest and instruction. The first Mass in America is one of those grand events connected with the history of Catholicity in this vast continent to which the Catholic can turn with feelings of peculiar pleasure.

Columbus in his life beautifully illustrated the faith he professed. Catholic, not only in name, but in the fervor of his practice, he sought in every action the greater glory of God, and the interest of religion. Having at length, after years of disappointment and delay, obtained the sanction of the Spanish government to his undertaking he hastened to obtain the benediction of the Sovereign Pontiff upon his voyage, and made heaven the object of his enterprise; and when it pleased a benign Providence to crown his efforts with success, his first thoughts were to return his grateful acknowledgments to Him who had preserved him amid the innumerable dangers to which he had been exposed.

Among the companions of Columbus there may have been those who were actuated by motives of interest or fame—the high-spirited cavalier bound on a romantic enterprise, the hardy navigator ambitious of acquiring new laurels in unknown seas, the roving adventurer seeking novelty and excitement; but the Church, which had blessed the undertaking, sought in the enterprise a higher and nobler end. Beside the robust and hardy mariner stood the meek and zealous missionary, whose sole ambition was to extend the domain of religion, and to carry the glad tidings of salvation to the inhabitants of the regions that might be discovered. Friar Boyle of the Dominican order, with twelve companions, composed the religious portion of the crew of Columbus.

As the last act of the pious navigator before leaving the port of Palos in Spain, was to invoke the blessing of heaven upon his expedition, his first act upon setting his foot upon the New World, was an offering of thanksgiving to God, who had conducted his voyage to so happy an issue. Falling to the ground, which he had so long and so anxiously looked for, he kissed it with tears

of joy; then raising his eyes and hands to heaven, he uttered that beautiful prayer commencing *Domine Deus, aeternae et omnipotens*, which was afterwards repeated by all subsequent Catholic discoverers. His example was followed by his companions, who in the fervor of their hearts thanked heaven for their preservation and moistened the earth with their tears. This act of thanksgiving was followed by another still more solemn. Selecting an elevated spot, an altar was erected beneath a rude canopy, and there for the first time the august Sacrifice of the Mass was offered on the shores of America. Here for the first time on this vast continent the priest of the Most High repeated the mystic words of consecration, and broke the bread of life. Here, amidst the wilds and beauties of nature, was laid the foundation of Catholicity in the Western World. Around this solitary altar, and at this first sacrifice Columbus and his mariners knelt in humble adoration, and poured forth their most fervent prayers. At a distance, grouped upon the ground, the rude natives gazed upon the scene in mute astonishment. At the conclusion of the holy sacrifice, the minister of God turns to impart a solemn benediction to the venerable Columbus and his companions who knelt before him. How solemn must have been that hour! How pleasing to the heart of the great navigator, who sought in all his enterprises rather the conversion of the heathen, and the extension of religion, than honors or wealth. How would that pleasure have been increased, could he have foreseen the vast empire in which, in after times, the holy sacrifice at which he had assisted would be offered, not from one, but from ten thousand altars; when his hundred followers would be multiplied into millions of true adorers of Jesus Christ.

Columbus had the holy Sacrifice of the Mass celebrated in all the prominent places he discovered. At Havana, one of the original chapels still exists on the spot where the astonished natives witnessed the grand and imposing ceremony; where for the first time, that sacred Name at which every knee must bend, was proclaimed. At Isabella, in Hayti, the ruins of the first church still remain. At the present time it is quite

overgrown with forest, and in the midst of this forest are still seen the partly standing ruins of the church, the remains of the king's storehouse, and a part of the residence of Columbus.

GOD REWARDS THE MERCIFUL.

Blessed are the merciful, for they shall obtain mercy.—Math. 6, 7.

Many years ago there was a rich and powerful lord, who lived in a castle, from which he never departed but to make war on all around him, to ravage the lands of his neighbors, to sack the villages and plunder travelers. He was so perverted and so cruel that it might be said no vestige of humanity remained in his heart except his love for his wife, a fair and good-hearted woman, who passed the days and nights in mourning over his evil deeds and beseeching God to pardon them. In vain he surrounded her with all that luxury could desire and wealth procure. The poor lady took pleasure in nothing but the conversion of her husband.

One winter evening, when such a dreadful storm was raging that, from the war of the elements, it might also be thought that the world was coming to an end, the lady was sitting before a wide hearth whereon a great fire blazed and crackled. The rain fell in furious torrents, while the lightning flashed across the sky lurid spirits of evil; all that had life sought some refuge against the inclemency of the fearful night, yet meanwhile the lord of the castle had not returned from one of his lawless raids, and his anxious wife prayed for him continually.

A knocking was heard at the gate, and soon after a servant entered to inform his mistress that two poor monks, overcome by fatigue and half dead with cold and hunger (for having mistaken their way, they had been wandering about this savage country), asked the hospitality of the castle, but merely so far as to be sheltered in the stable.

The good lady was distressed because her husband detested monks, and her submission to him was so great that she was not even permitted to do a kind act without his consent. But how could she repulse the humble request of these venerable men?

"My lord need know nothing about it," said the good servant, who, seeing his mistress undecided, guessed her thought; "they will leave early to-morrow morning."

The lady assented, and advised the man to conceal them carefully in the stable.

Scarcely had they left the room when they heard the sound of the horn, and the galloping of horses announced the arrival of the master of the house; almost instantly he entered, and having changed his armor stained with blood for a rich vestment of silk, he took his place with his wife at a table richly covered with delicacies, and lighted by a number of pure white candles.

The lady, who was dressed in a green velvet robe embroidered with gold and gems, sat silent and ate nothing; the light of the candles was reflected from the glittering diamonds that she wore in her hair, and by the tears which trickled down her cheeks, and made her still more fair, for the tears of the heart always beautify a sweet face.

"What is the matter?" affectionately asked her husband. She did not answer.

"Did the awful storm frighten you on my account? Oh well! drive all fear away; you see me, I am here, safe and sound, in spite of all the devils!"

Still the lady did not respond and continued to weep, for tears are just like united sisters, one follows another, and after the first may come a thousand.

Her husband being grieved to see his wife weeping thus, said to her: "Dear wife, tell me what affects you, and I swear on my sword to dry your tears, if it be in my power."

"My lord," she said at last, "I weep because while we sit here enjoying all the comforts of life, there are many people who need its bare necessities; while this cheerful fire burns bright and clear and caresses us with its pleasant warmth, there are many others shivering with bitter cold; while by the savory odors of these viands our appetites are excited others famish with hunger. This is why my throat is so choked with tears and I cannot eat."

"But, my dear," said the husband, "who is it that you know to be perishing with hunger and cold?"

"Two poor religious, my lord, who begged a lodging for the night, and who are in the stable."

The husband's brow began to lower. "Monks!" said he; "the drones, the gluttons, the knaves; they desire, I suppose, to feast at my expense?"

"They only asked for a shelter and a little straw to lie on." The lord of the castle called his people.

"Oh, my lord, my dear lord," said his wife, sobbing, "do not drive them out: bethink you of your promise."

"Be easy," answered her husband. "They shall have food to eat; they shall warm themselves, and amuse me into the bargain. You shall see." And he ordered his domestics to bring them into his presence. However, when the two religious presented themselves the ironical humor of the master of the house melted away, as by the first rays of the sun are dissipated the thick mists which in the night are exhaled from a marsh.

Involuntarily he arose and the wicked pleasantries that was about to fall from his lips was arrested. There was something in the face of the elder monk, in the white hair that fell around it, in the serenity of his expression, the gravity of his mouth, in his bearing which extorted respect, in his gentleness which attracted confidence, in his whole appearance a dignity which had power to touch and command this hardened and corrupted sinner.

Their host made then sit down to the table, but remained silent for a short time; then the religious, faithful to his mission, began to speak of the things of God in this place whence they had so long been banished, with no other refuge than the heart of the lady, who had kept them there as a sanctuary.

The lord of the castle listened in silence, with his eyes fixed on his wife; she sat with her hands clasped, and her anxious eyes fastened on the face of the missionary, as in a stormy night a sailor watches the light that will guide him safely into the port, praying incessantly: "God grant him grace who listens!"

After supper the master took a candle, lighted it, and he himself conducted his guests to one of the best chambers of the castle, where awaited them two splendid couches with silken hangings; these the

religious declined to use, saying they always slept on straw only.

Then the master descended to the stable, and returned bearing a load of straw, which he spread out on the floor. "My father," said he then, breaking by a generous effort the bonds of sin that held him; "my father, I would I might return to God, but it is not possible that the Lord can pardon such sins as mine."

"Were your sins," replied the missionary, "greater in number than the grains on the sea shore, than the drops of water in the clouds, or the stars in the heavens, repentance would efface them all, and the mercy of God would pardon them. This is why the most hardened sinner is left without excuse and it is this truth which in hell causes him eternal despair."

Immediately the lord of the castle knelt down and made his confession, the tears falling profusely from his eyes, and moistening the straw on which he knelt. When the missionary had given thanks to God for his great mercy, he fell asleep and dreamed he was transported before the judgment seat of God. In the hand of the just Judge was a pair of scales, wherein was weighed the good and evil done in this valley of tears. A soul approached to be judged; it was that of the sinner who had just confessed to him. Satan, with the insolence of triumph, advanced and deposited in one of the scales the enormous mass of iniquity this soul had committed; the good angels covered their faces in horror and compassion, and the soul groaned with sorrow.

Then his angel guardian drew near; this angel, so patient, so kind; this angel who whispers repentance to our hearts, who draws tears to our eyes, who puts alms in our hands, prayers to our lips. This angel carried a few straws wet with tears and placed them in the other scale. And lo! The soul was saved.

On the morrow when the religious arose he found the castle in consternation. He asked the cause. The lord of the castle had died in the night.—*Messenger*.

Become a member of the Stamp-Collector's Union. Subscribe for the Stamp-Collector, and induce your friends to do likewise. It is a worthy cause, endorsed by the Pope.

LETTERS FROM MISSIONS.

Richmond, Va., Sept. 8, 1897.—My Dear and Rev. Editor: We appeal to your charity and to your love for souls to interest your readers in helping this great missionary work of the church. The future of the church depends largely on the zeal and interest of the laity in her work, hence you readily see that our educators have the opportunity and can implant these germs in the hearts of our young. Besides forming them practically to aid the church in her missionary work, you also secure for them the grace of two Masses which we read every week for all who help this work. May the Holy Spirit impress you with the importance of thus forming our young and of the incalculable assistance the graces thus obtained will prove in making them steady and staunch Catholic men and women. Asking your prayers for our work and self, and wishing you and your readers every blessing, I remain yours in the Sacred Heart,

(REV.) THOS. B. DONOVAN.

N. B.—Send us all your old Catholic papers, books and magazines to distribute among the colored people when out preaching on our missionary tours.

536 Dearborn Ave., Chicago, Ill.—Dear Friend: My sister and I are desirous of starting a society in behalf of the lepers, and would be greatly obliged if you would let us know which leper mission is the most in need; also the name and address of the Father in charge. Hoping to hear from you soon, we remain, very truly,

D. B. HOLLADAY.
H. E. HOLLADAY.

In reply, we beg to say that we are deeply impressed with your good resolutions. We sincerely hope that your idea, so eminently charitable, will be realized, with the help of God and through the intercession of Father Damien. We are pleased to recommend you to the Superior of Fr. Damien Institute, Edebaston, Birmingham, England—22 Vicarage Road.

Damien Institute, Edgbaston, Birmingham, Nov. 23, 1897.—Reverend Dear Editor: Deo Gratias! for your kind letter and generous offer to give us a helping hand in the education of our future heroes, the leper missionaries. You are perfectly free to use any little article you may find worth while to copy from our humble little monthly. It can claim no merits, for the one who has to bring it out is not a man of merit. He has too much to do to be able to give much time to this part of his work. To let the secret out, I am standing alone for the whole thing. The teaching and training of our present twenty-two students is in itself a heavy work, too, and the little magazine is the mere worth of midnight oil struggles. I am surprised you should see anything in it. It is my object to keep Father Damien before the public mind, to get good, earnest friends to continue his work and to see to any leper center where the poor sufferers are also starving for want of spiritual help. I started with three (three years ago.) The struggle is hard. If you can help us, even with ever so small a mite, do so for the love of the Sacred Heart. I am the hon.-director, and am solely responsible. I intend to keep two or three of my present seniors to continue the work; I myself won't last forever (I am 52), and having no more means left of my own, for I never had much, only a few small savings, scraped together during my twenty-five years of school-master's life. Now you know the main story, and you have an idea of the man who welcomes your generous offer. You could never help in a more sublime work, for no missions could compare with these leper missions. Of course I am a mere outsider; our boys will, please God, become members of the order to which Father Damien belonged; only they required a special education and training the order had no means to give them. I offered my services; here we are struggling. Deo Gratias! Yours sincerely in our Lord,

EDW. VAN ROY.

Convent of the Good Shepherd, Mysore.—Dear Rev. Sister: I have written to you a long time ago, but I do not know if you received my letter or not. After a few months I made a little parcel of old stamps and sent it on to your address, but it went only as far as Bombay and was returned. The postmaster said there was no conveyance for parcels to the place addressed. I was very sorry when it returned, as I know full well it would have given you pleasure. But you must accept the will for the deed, and not forget us, as we are still in great need of the help you promised. Kindly write a few lines, as I am anxious to know if you received my last letter. I remain, your humble servant,

SISTER MARY,

Religious of the Good Shepherd.

St. Joseph's Institute, Bristow, Va.—Rev. Dear Editor: At the request of the Rt. Rev. Ordinary, I have undertaken the establishment of an Institute for the Poor, Friendless White Boys. I have no salary, no endowment, no source of revenue save trust in divine Providence and the voluntary contributions of the charitable. For the love of God and His poor please send me some offering—however small—to enable me to carry on this great and sorely-needed work. Even intentions would be a real Godsend to one so destitute. Soliciting for Christ's sake an early and a favorable response, I am, Rev. Father, very respectfully in Deo,

JULIUS POHL, O.S.B., Prior.

409 S. Mary St., Chicago.—Rev. Father: Please accept our sincere thanks for your subscription to the "Voice of the Deaf," and your good wishes. We ask your prayers that through God's blessing we may be enabled to carry on this very needful work of Catholic education of deaf mutes, and may we hope that you will interest some devoted person in the work? Hoping you will pardon this rather long letter, and asking your prayers and blessing, Rev. Father, I am, with your respect, yours in the Sacred Heart,

E. COUGHLAN.

P. S.—It is with sincere pleasure that

we recommend the Ephata Union and its publication, the "Voice of the Deaf." We trust that many of our readers will give the "Voice of the Deaf" a hearty welcome during 1898. Address, Ephata Union, 409 S. Mary St., Chicago, Ill.

The Catholic Seminary, Liege, Belgium (Europe), Nov. 25, 1897.—Dear and Rev. Father: I just received your kind letter of Nov. 10, and thank you for the same. It is not the first time I hear about the St. Francis Union of Stamp Collectors. Our work has been in connection with it when the Rev. H. Stouten was director here; but it was not for a long time; and I do not know the reason for which they broke or forgot their connection with your work. But whatever was this reason, I am glad to have an occasion to renew our connection with you and the St. Francis Union. I thank you therefore for your kind proposal and accept it with gratitude. I promise also to send from time to time an article for your magazine. I enclose an article recently printed about our work, and also a plan of St. Trudo, our first village established and maintained by means of postage stamps only. You may add also, that our work received these last days a golden medal at the International Exhibition of Brussels, 1897 (department of colonies). Thanking you again and hoping this will please you, I am, dear Rev. Father, yours sincerely in Christ Jesus,

REV. JOSEPH VOS.

Gethsemane, Nelson Co., Ky., Nov. 23, 1897.—Rev. Dear Editor: Will you please forward the enclosed sum of ten dollars to Rev. J. M. Corre, Kumamoto, Japan, for his poor lepers? This good missionary wrote to our Superior on Oct. 15, 1897. He says he has (up to last August), cared for 245 lepers, many of whom were formerly persons of high station in Japan. Some have been cured, others retired for others reasons, leaving eighty-five in his care. I hope Father Corre will excuse the smallness of the donation, as we are in debt ourselves. If we are able to obtain anything for him from our friends we will gladly forward such donations. I send it to you, as we first learned of this good work from

the Stamp Collector, and because we have not the convenience of international postoffice orders here. Thanking you in advance for your kindness in this matter, I remain your obedient servant,

BROTHER BENEDICT.

We have forwarded the amount to the reverend missionary, and expect an acknowledgment in a few weeks.

Nov. 23, 1897.—Rev. Dear Editor: We sent you lately by express some Turkish slippers and sandals from the United States Centennial exhibition of 1876, with some rosaries from the same source, also a few small rosaries which were second-hand ones made over; as in former case, please have these objects disposed of for the benefit of our Trappist Fathers in Japan, if possible. Please can you inform me if unsealed packages without containing any written matter can be mailed to Japan at a cheaper rate than letter postage. We distribute all our back numbers of the Stamp Collector in the interest of the poor missionaries, when occasion is offered us. Should you desire to replace them I would prefer single copies of older back numbers rather than several copies of any new number, as we have not seen your work during its first years. I should be grateful also if you find some single back numbers of the Holy Childhood, or Propagation of the Faith Annals in your waste basket for me. I have been sending small donations to the H. C., but did not know to whom to apply for free copies of the Annals. The old stamps in our last package were from our school; if convenient, they can be so credited, but it is not of importance. Please ask the prayers of your associates for the recovery of a sick person in whose recovery our community has the greatest interest, and oblige, yours respectfully,

BRO. INFIRMARIAN.

Many thanks for the great interest you take in our work. We shall dispose of articles as requested. Matter not containing any writing may be sent cheaper to Japan than if accompanied by writing. Deo Gratias!

Manistee, Mich., 270 Eighth St.—St. Francis Union of Stamp Collectors, Rev. Dear Father: Having heard that the canceled stamps may be of some use yet, we made up our minds to try to give some pleasure to you, dear Father, and send you some stamps. We are from the St. Joseph's Polish school, and take great pleasure in collecting the stamps. My younger brothers also help me in this little work as well as my schoolmates, especially Alex. Krakowski. To-day we send about 3,000 canceled stamps, and if you accept our little work we willingly and with great pleasure will continue the collection. Now reverend and dear Father, we take the liberty of asking your prayers for the little Polish boys in Manistee. Most respectfully,

JOSEPH KUCHARSKI.

STEPHEN KUCHARSKI.

ALEX. KRAKOWSKI.

Dubuque, Ia.—Rev. and Dear Father Schmid: On promise that you would write me again if I would collect stamps diligently, I have tried, but could only collect 1,074 stamps, but I will try to collect more the coming year. Was very sorry to hear of the fire. We have moved from No. 19 Madison street to No. 194 West Fourteenth street. Will you please have my mail directed to the last address? Hoping to hear from you soon, and wishing you a very Merry Christmas, I will close. Ever your little friend,

VALERIA M'DERMOTT.

Two Rivers, Wis.—The Stamp Collector: I have received the Stamp Collector for two years and enjoyed reading it very much. Enclosed you will find a money order of fifty (50) cents to pay my subscription to the Stamp Collector from June 26, 1895, to June 26, 1897, or two years, which amounts to 50 cents. I have received the first number of Volume III. With this letter I will mail a number of stamps which I have gathered. Can I still call myself a member of the Union, though I have not sent my stamps regularly every six months? May, 1894, I sent you 1,015 stamps, and now, November 6, I send you a box which I think contains about 2,300 stamps. I will try and be more punc-

tual after this. In the November, 1895, number of the Stamp Collector you give a Seven Dolor Rosary to every zealous collector. I would like one of the rosaries very much. I would gladly pay you something for one, which would help the Union just the same, if you will please let me know. You will find in this letter a stamp for reply. Your noble work, under the protection of the Sacred Heart, will still continue. Your friend,
STELLA NIQUETTE.

Dec. 20, 1897.

Dear Friend: Let me offer you my most sincere sisterly greeting at this holy season.

Not only your welcome, thrice welcome alms, but your efficacious words in The Stamp Collector have been the greatest help to me. I have not forgotten my promise of an article and shall try to send you something when the great pressure of work is over.

QUERIES AND ANSWERS.

Ques.—Do you care for foreign stamps and postal cards?

Ans.—We do.

Ques.—Who belongs to the St. Francis Xavier Union of Stamp Collectors?

Ans.—Everyone contributing at least 600 stamps a year and aiding in circulating the messenger of the Union, The Stamp Collector.

Ques.—To whom do you send your stamps?

Ans.—To various mission headquarters in foreign countries, the greater number, however, are shipped to the Trappist Monastery in Africa; to Rev. Voss, in Belgium, etc.

Ques.—If a person cannot secure 600 stamps a year, what then?

Ans.—Then become a promoter of the Stamp Collector by securing new subscribers.

Ques.—Can I benefit the poor missionaries, by sending intentions v. g. every month too, for the poor souls?

Ans.—Certainly you can; the missionaries are only too glad to receive an intention and will surely be grateful for same.

Ques.—How often is the Stamp Collector issued in a year?

Ans.—Six times in English and six times in German.

Ques.—Do you pay express and freight on stamps sent to you?

Ans.—We do not. It would be very expensive for us were we to do this, since people often send large boxes containing mostly paper and waste not worth 10c; for which we might have to pay \$1.00 or \$1.50 express, as it has already happened. Please remember we want stamps, and not pieces of paper.

Ques.—Can children from other states become members of the society called the Little Mission Helpers?

Ans.—They cannot.

Ques.—Will you accept little scrap pictures, etc., for the missions?

Ans.—We shall be much pleased to receive scrap pictures, rosaries, little prayer books, etc., which we will send to the Indian missions of this country, the expense being too heavy to send such articles to foreign mission countries.

Ques.—How much will I have to pay to get a Seven Dolor Rosary?

Ans.—Nothing; only become a member and get new subscribers to the Stamp Collector.

Ques.—Are the Rosaries you send out blessed?

Ans.—Yes.

Ques.—Have you French and Polish circulars?

Ans.—No. The call for them is too small.

Ques.—Do you send Crosier beads?

Ans.—No.

Ques.—Have you back numbers of The Stamp Collector?

Ans.—Certainly, and we will gladly send such to any address, if applied for.

Ques.—Can a child be redeemed through 1,000 stamps?

Ans.—No, not through 1,000 common stamps; of the ordinary 1c and 2c variety it will require at least 50,000 to 100,000.

Ques.—Will we get some token from Rome for 50,000 stamps?

Ans.—No; we intend to benefit the missions as much as possible; this, however, can not be done if we were to give premiums for every few thousand stamps.

OUR PREMIUMS.

We offer as inducements to those who wish to obtain subscribers to *The Stamp Collector*, the following valuable articles, which will be sent gratis, postpaid, on receipt of the names and amount of subscriptions:

50 Subscribers, your choice of—

A beautiful Prayer Book (German or English).

One year's subscription to "The Catholic Missions."

25 Subscribers, your choice of—

One year's subscription to "The Indian Advocate."

One year's subscription to "The Flight."

One year's subscription to "The Young Catholic Messenger."

A beautiful pearl Rosary.

20 Subscribers, your choice of—

One year's subscription to "The Damien Monthly."

St. Michael's Missionary Almanac for 1898.

"The Good Child," vol. 1. (A juvenile publication.)

A beautiful picture of the Sacred Heart of Jesus, 12x16.

A beautiful picture of the Sacred Heart of Mary, 12x16.

A beautiful book, entitled, "Who is St. Joseph?"

A beautiful book, entitled, "The Life of St. Peter, Claver."

15 Subscribers, your choice of—

A book entitled, "Childlike Spirit."

A handsome Prayer Book.

5 Subscribers, your choice of—

A Seven Dolor Rosary.

A beautiful sacred picture.

The above premiums are very valuable. By offering this class of prizes we not only try to recompense the zeal of our friends, but also aid other charitable institutions, v. g., by promising one year's subscription to "The Catholic Missions," we aid the foreign missions in general; "The Indian Advocate" as a premium assists the Indian missions of this country; "The Flight" as a premium aids the Mission Helpers; "The Damien Monthly" gives comfort to the lepers; "The Good Child" to the deaf mutes; "St. Michael's Almanac" as a premium brings material assistance to the missions conducted by the Fathers of the Divine Ward. The books entitled, "Who is St. Joseph?" etc., are sold for the benefit of St. Joseph's Seminary, for the Negro missions. Thus, our dear readers see that by promising these premiums, we achieve a two-fold object. We sincerely trust that all our friends will embrace this opportunity for their own benefit, and for the welfare of the various missionary works advocated by these premiums.

A NEW POSTAL RULING.

THE DEPARTMENT WILL NOT DELIVER A
MUTILATED POSTAL CARD.

Don't mutilate a postal card in any manner. People frequently attempt to improve upon Uncle Sam's design by clipping the corners round, or cut off a strip at the bottom. Sometimes, in in-

closing a postal card for reply in an envelope which is too small they make it fit by the deft use of scissors.

This, according to a ruling of the Post-office department, invalidates the card. It is not held up or sent to the dead letter office, but the person to whom it is addressed can only secure it upon the payment of one cent to the carrier.

JUVENILE DEPARTMENT.

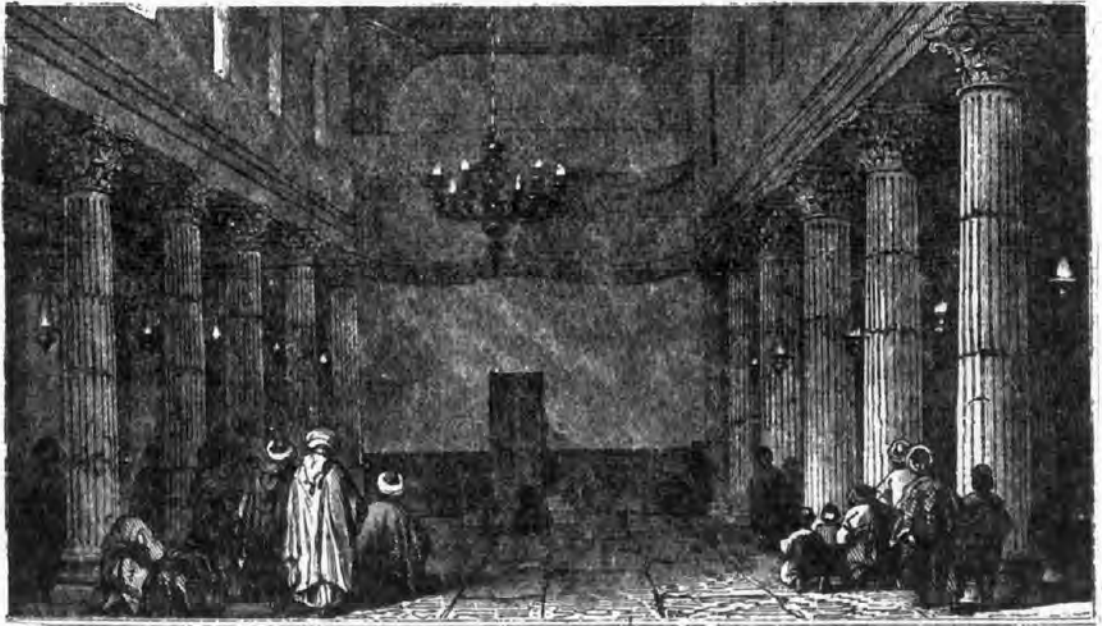
A GUESSING STORY.

I cannot say that we belong to a very old family, for we have been in existence little more than fifty years; but if it is more important to have had a useful existence than a long one we can claim that merit. We have spread and multiplied wonderfully in our time, so that you may find us in all parts of the globe—even in remote and uncivilized ones.

We vary in complexion even more than human beings, for you will find us of all colors—pink, red, blue, green, orange, yellow—as well as of various

We have a great taste for pictorial art, especially for portraits, and those we have to show you belong to the highest circles, being likenesses of the crowned heads and rulers of almost all countries of the globe.

Besides a taste for art, you will find we have some knowledge of history and geography, and I have known children who have learned a good deal of both from us. Our connection with government is a close one, and we are able greatly to increase its revenues. Our life is one of self-devotion, for in order



INTERIOR OF ST. MARY'S CHURCH, BETHLEHEM.

tints and shades of these hues. Like yourselves, we belong to different nationalities, ranks and classes, and are "worth" more or less from a commercial point of view. In disposition we are particularly clinging, and so faithful and constant that if you give us a commission to the most distant part of the world we should stick firmly to our charge, and it is the rarest thing for one of us to leave his post.

As to our personal endowments, we are, to begin with, generally good looking and present a pleasant appearance.

to do you a single service we sacrifice our personal appearance and our future usefulness. Yet not the latter entirely, since after we have worked on your behalf many of those who take high rank as distinguished foreigners have special homes prepared for their reception, and are introduced with pride and pleasure by the people who have placed them there to all their friends and relations.

For the benefit of those who have not yet guessed it I sign the family name—
Postage Stamp.

OUR OFFERING TO JESUS.

I offer Thee, dear Jesus,
Each action of to-day,
My prayers, my work, my sufferings,
Accept them now, I pray.

I offer Thee, dear Jesus,
The moments as they pass;
I join my feeble heart's desire
With Thine in holy Mass.

And while Thy heart, dear Jesus,
For sinners ever pleads,
I offer Thee, through Mary
A decade of her beads.

I offer Thee, dear Jesus,
Oh, who could offer more?
Thyself, in sweet Communion,
The Heart which I adore.

And to Thine own, dear Jesus,
My poor heart closely bind;
In love and reparation
For sins of all mankind.

Then take my gifts, dear Jesus,
Take all I have to give;
Oh, would that I could give my life,
Within Thy Heart to live!

—John J. Branin.

JOHNNY'S CONCLUSIONS.

"Shall I tell you what I think doesn't pay? Well, it doesn't pay to be selfish.

"I've often heard mamma say so; but somehow I didn't exactly see it. I thought it was a little nicer to keep your candy instead of dividing it with Polly and Tom.

"Or to go off by yourself when you had a big apple, for fear some one would want a bite.

"Or to try to get the biggest half of anything.

"But I don't think so now. And I'll tell you how I came to stop thinking so.

"I went down town with Uncle Jack one day, and he filled all my pockets full of peanuts.

"I didn't want anybody to see them, because I didn't want to give some to anybody.

"I thought I'd hide the peanuts. I put them in an old flower pot and set it

up in a tree, and then it tumbled down on my head.

"I picked up all the peanuts and went into the house. I was afraid to hide them in the pantry for fear Bridget would find them. I was afraid to hide them in the parlor for fear mamma'd find them.

"At last I went up stairs to my room and got the jacket of my new suit. I put them in the parlor for fear mamma'd up in the drawer.

"Then I forgot all about the peanuts till the day Uncle Jack came to take us to the circus. Then I ran to put on my best suit.

"The drawer was full of peanut shells, and there was a hole on both sides of my jacket just where the pockets were.

"Mamma said it was mice. And the peanuts were all gone but the shells.

"I didn't go to the circus.

"There were trained dogs and a band and elephants and lemonade and horses.

"There's two patches right on the front of my best jacket.

"That's why I don't think it pays to be selfish."

HOW ST. TERESA LOVED THE BLESSED VIRGIN.

When St. Teresa was 12 years old her mother died. She went immediately into her little oratory, and kneeling before a statue of the Blessed Virgin, she besought her, with tears in her eyes, to take her under her protection and be to her a mother. She said that she immediately felt greatly consoled, and whenever she prayed to the Blessed Virgin she was always helped by her. There was never a good child who did not love the Blessed Virgin very much.

THE LITTLE SHOVEL.

A poor woman had a supply of coal laid at her door by a charitable neighbor. A small girl came out with a fire shovel and began to take up a shovelful at a time and carry it into the cellar. A friend said to the child: "Do you expect to get all that coal in with that little shovel?" The child answered: "Yes, sir, if I work long enough."

There is no labor too great for indus-

try and perseverance to accomplish; and it is not so much the tools we have to work with, as the spirit with which we use them, that gives us success.

THE WORLD OF SUNSHINE.

The tiny rays of sunlight which stole in through the cracks of the shutter yesterday wrote with his golden pen these words upon the darkness within: "There is a great big world of sunshine, just like me, outside, outside." Don't keep sunshine barred out from your soul. Open wide the shutters. Do not interpret the meaning of life from the darkness, but from the sunshine which falls upon it. The joy of yesterday, which crept into your clouded life, points you to a world that abounds with it. The satisfaction you felt to-day, upon doing that good turn for another, was as a drop to the ocean of satisfaction you will find if you make every other day just like this.

BARRY, THE ST. BERNARD.

The hospitality and untiring humanity of the monks of the convent of St. Bernard have long been famous, and the fidelity and sagacity of their well known breed of dogs, kept by them to assist equally celebrated.

The most noted of all the dogs that have lived and striven and died in the service of the monks was named Barry. This faithful creature served the hospital for the period of twelve years, and during that time he saved the lives of no less than forty persons. His zeal was unconquerable. It was his custom, after a heavy fall of snow, to set out by himself in search of lost travelers. He would run along, barking at the top of his lungs, until he was entirely out of breath, when he would often fall over in the snow from sheer exhaustion.

No place was too perilous for him to venture. When he found, as he sometimes did, that his own strength was insufficient to draw from the snow a traveler benumbed by the cold, he would immediately hurry off to the hospital to fetch the monks.

One day Barry found a child frozen apparently to death between the bridge of Dronaz and the ice house of Balsora.

He began at once to lick him, and having succeeded by this means in restoring animation, he induced the child to tie himself to his body. In this way he managed to carry the poor little wretch to the hospital.

When he became too old to get about, the Prior of the Convent, by way of reward, pensioned him at Berney, and after his death his skin was stuffed and placed in the museum of that town, where it is still preserved.

The little flask in which he carried brandy for the relief of travelers whom he found exhausted in the snow on the mountains is still suspended from his neck.—Harper's Round Table.

HIS LESSON.

We have it on good authority that a soft answer turneth away wrath, and that it is always best to be polite and attentive. But some people have to pay dearly for this knowledge, as the following will show:

"Doctor, one moment, please!" exclaimed a man who came running just as a physician was disappearing in his office.

"I'll see you shortly, sir," was the curt reply.

"But a second is all I want."

"You must wait your turn," repeated the doctor, sternly, as he left the man.

The visitor took a seat in the reception room, read the papers, looked at the pictures, played with the dog, and nearly thirty minutes passed before the doctor reappeared, and with an air of condescension said:

"Well, my man, I am at your service. Your turn has come, what can I do for you?"

"Oh, nothing in particular," was the calm reply. "I just dropped in to tell you that three strange cows are in your garden and flower-beds and are having a regular picnic."

Look at the Premiums we offer, on page 25, to any person who will get us a number of paid subscriptions. At the low price of *The Stamp-Collector*, you will have no difficulty in securing a club, and thereby obtain a valuable premium.

ANNUAL REPORT

OF THE

ST. FRANCIS XAVIER UNION OF STAMP COLLECTORS.

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		D. Gellings	2,879

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Mr. J. Heithaus.....	2,960	Miss M. Huth.....	106
Mr. Spitzig.....	2,500	Miss M. Busser.....	3,365
A. Hoeffler.....	600	L. Woerner.....	1,600
Miss S. Hoeffler.....	600	J. Buehler.....	1,045
		Mr. M. Schelman.....	1,800
		Mr. J. Schaefer.....	1,800

Mr. F. Robak.....	1,000	Mr. M. Odink.....	600
M. Hatton	119	Mr. J. Venne.....	600
MINNESOTA.			
Rev. A. J. Gerhard.....	7,400	Miss L. Venne.....	600
Rev. P. Schmid.....	5,370	Mr. J. Griesgraber.....	600
Rev. A. Miks.....	1,500	Mr. M. Leibecke.....	600
Ven. Bro. Odoricus Bartsch.....	2,418	Miss A. La Chapella.....	600
Rev. A. Mayer, O. S. B.....	600	Mr. M. Elbert.....	600
Rev. B. Kauer.....	600	Miss T. Elbert.....	600
Rev. H. Juraschek.....	600	Mr. J. Elbert.....	600
St. Joseph's Academy.....	75,000	Miss S. Elbert.....	600
Srs. of Chr. Charity.....	5,965	Miss A. Elbert.....	600
Ven. Sr. M. Arsenia.....	2,500	Miss M. Elbert.....	600
Miss I. Klein.....	12,380	Mrs. A. Fetsch.....	600
Miss K. Leonard.....	11,412	Mr. A. Fetsch.....	600
Mr. P. Henkel.....	7,778	Mr. H. Vogel.....	600
Mr. J. Wagner.....	7,350	Miss Benning.....	600
Mr. C. Fritz.....	6,645	Mr. Rettinger.....	600
Mrs. J. F. McNally.....	6,341	Miss M. Behring.....	600
Mrs. J. B. Lambert.....	4,874	Mr. G. Schram.....	600
Miss M. Batto.....	3,000	Miss A. Schram.....	600
Mr. J. Ilgen.....	2,871	Mr. F. X. Statz.....	939
Mr. J. A. Rupp.....	4,784	Mr. A. Wernerskirchen.....	600
Mr. A. Wagner.....	4,750	M. Wernerskirchen.....	600
Mr. M. P. Schiltz.....	3,435	Mr. J. Wernerskirchen.....	225
Miss B. Kehrner.....	1,350	Miss Mag. Wernerskirchen.....	600
Mr. A. Losleben.....	1,600	C. Miller.....	300
Mr. A. Miller.....	1,400	J. Welter.....	198
Miss J. Libera.....	1,250	ILLINOIS.	
Miss B. Heseldenz.....	1,800	Rev. H. E. Eggensteln.....	17,000
V. Batz.....	1,285	Rev. P. Alphonsus Berg, O. S. B.....	250
Miss M. Wermenskirchen.....	900	Ven. Srs. Chr. Charity.....	42,200
Mrs. J. Hoefling.....	600	Ven. Benedictine Srs.....	32,500
Mr. A. Miller.....	1,400	Ven. Sr. M. Borgia.....	2,160
Miss M. Jacoby.....	496	Ven. Srs. of St. Francis.....	1,560
Miss K. Wambach.....	350	Poor Hand Maids of J. Chr.....	5,650
Miss L. Priesner.....	523	Ven. Ursuline Srs.....	150
Mrs. J. Fehn.....	271	St. Mary's Hospital.....	17,000
R. Schanberger.....	200	St. Joseph's Hospital.....	12,849
Miss M. Scallen.....	800	Kessler Bros.....	4,701
Mrs. F. Kortum.....	741	Mrs. M. Reilly.....	77,890
Mr. N. Russell.....	868	O. Balduce.....	65,000
M. Lobmiller.....	870	F. W. Birnbaum.....	19,772
Mr. F. W. Rynda.....	452	Miss B. D. Holladay.....	15,162
T. Schiltgen.....	600	Mr. W. J. Urbanus.....	12,040
Mrs. A. Wambach.....	600	J. Breunig.....	18,010
Mr. A. Diederichs.....	201	Miss E. Starr.....	1,978
K. Wallerich.....	159	Miss K. Sweeny.....	7,280
Mrs. C. Boog.....	290	Mrs. H. Erz.....	4,800
Miss L. Berning.....	150	M. McGrath.....	4,588
K. M. Weber.....	132	Miss R. Waller.....	2,372
Mr. F. Mondry.....	51	Mrs. McNulty.....	1,425
A. Lemberger.....	31	Miss M. Midden.....	1,419
Mr. A. Maron.....	600	Miss R. Midden.....	2,886
Mr. L. Maron.....	600	K. Wallischek.....	1,086
Miss S. Maron.....	600	Mrs. M. Colfer.....	7,485
Mrs. Maron.....	600	Mrs. J. Reinehr.....	400
Miss B. Rath.....	600	Mrs. W. M. Murray.....	2,400
Mr. B. Rath.....	600	Miss M. Prendergast.....	1,200
Miss T. Rath.....	600	Miss A. Mullins.....	180
Mr. G. Thera.....	600	Miss M. Doelle.....	181
Miss A. Thera.....	600	J. J. Stack.....	202
Miss K. Thera.....	600	Mrs. A. K. Midden.....	1,500
G. Thera.....	600	H. J. Westphal.....	5,142
Mr. J. Thera.....	600	Mr. G. Rohde.....	2,800
Miss L. Thera.....	600	Miss M. A. McHugh.....	3,000
Mr. J. Thera.....	600	Mrs. C. Benz.....	1,212
Miss K. Schonebaum.....	600	E. F. Seelig.....	7,000
L. Maron.....	600	G. Lembacher.....	4,600

Mr. J. G. Forest.....	250	Mr. F. Lodenkamper.....	8,500
Mr. H. Smith.....	2,600	Miss L. Jansen.....	3,825
Mr. D. Guerin.....	1,207	M. M. Schrader.....	1,100
Mr. J. Gillick.....	1,100	Miss J. Graf.....	2,500
Miss C. Reddington.....	1,227	Miss M. Thorhauer.....	4,362
Miss M. A. Dwyer.....	1,000	Miss E. Graf.....	2,500
Miss L. Lynch.....	2,700	Mr. J. Jabst.....	1,000
R. Torney.....	2,700	Mrs. M. E. McCabe.....	10,525
Mr. W. H. Hooker.....	600	Mr. J. Selz.....	987
Mr. E. Smith.....	600	Miss M. M. Hope.....	275
Mr. W. B. Tuttle.....	600	Miss E. C. Sartorius.....	19,837
Mr. H. Smith.....	880	Mr. C. Steigerwald.....	1,139
Miss M. Regan.....	900	Miss S. R. Roche.....	800

MASSACHUSETTS.

Ven. Bro. Michael.....	543	Miss L. Kretz.....	600
Convent of Our Lady of Good Counsel.....	6,800	M. E. Westmeyer.....	600
Convent of the Good Shepherd.....	9,250	Mr. J. Kempel.....	1,200
J. H. McLaughlin.....	1,200	Mr. J. Okonski.....	1,600
Miss R. Brooks.....	1,935	Mr. E. A. Lubeley.....	5,000
Miss N. F. Sullivan.....	4,257	Miss H. S. Toole.....	2,113
M. Commerford.....	2,030	S. Kessler.....	13,400
M. B. Doepmann.....	2,700	J. B. Merscher.....	10,700
Miss M. Neary.....	6,476	Mr. J. Heldemann.....	8,100
L. Ulrich.....	5,900	Mrs. C. P. Wise.....	1,780
M. R. Ferry.....	479	C. Hempel.....	600
Miss J. E. Christen (Prom.).....	3,200	C. H. Winkelmann.....	5,000
M. A. Doyle.....	600	Mr. J. Wegenek.....	154
N. C. McKenna.....	700	Miss K. Pierce.....	3,728
Miss A. Doyle.....	400	Miss K. Nalle.....	1,744
K. J. Doolan.....	950	Mrs. J. D. Fox.....	2,460
Mrs. A. M. Lamb.....	2,010	Mrs. K. Hanna.....	5,484
T. A. Finigan.....	600	Mr. P. Muleski.....	730
H. Wixtead.....	2,130	Mr. J. Chruby.....	1,128
Mr. J. H. O'Hara.....	2,040	Miss L. Tiefenbrunn.....	1,100
Mr. M. Moffett.....	165		
E. V. Brady.....	19,677		
Miss W. McCann.....	173		
Mr. W. McGee.....	2,681		
Mr. H. J. Hesz.....	3,500		
Miss C. Doyle.....	600		
E. M. O'Keefe.....	4,903		
Miss L. Sandholzer.....	1,200		
Miss M. Dierkee.....	1,400		
Miss C. Hasenfus.....	1,100		
Miss A. Haberstroh.....	800		
Miss D. Twickler.....	600		
Miss K. Hertenstein.....	600		
Miss L. Kranefus.....	1,000		
Mrs. B. Vincent.....	600		
Miss E. Schrepfer.....	2,000		
Mrs. K. Wirth.....	600		
Miss A. M. Schaaf.....	600		
Miss M. T. Letzling.....	1,000		
Master E. Kranefus.....	1,000		
Miss C. Fandel.....	600		
Mrs. J. Fandel.....	600		
Miss L. Welsch.....	1,000		
Mrs. M. Berenberg.....	100		
Miss M. Mille.....	11,500		

MISSOURI.

Rev. J. Rothensteiner.....	1,000	Rev. E. Didjer.....	298,258
Rev. J. Bachmeyer.....	370	Rev. C. Trinkaus.....	200
New Engelberg College.....	22,600	Rev. J. Loewekamp, C. S. S. R.....	200
Ven. Srs. of Mercy.....	25,000	Ven. Sch. Srs. de N. D. (Balt.).....	107,800
Ven. M. Pia Killian.....	96,350	Visitation Convent (Mt. de S).....	12,187
Ven. Srs. of Chr. Charity.....	11,095	Ven. Srs. of Chr. Charity (Balt.).....	1,300
St. John's Hospital.....	37,602	Mrs. J. Endres.....	23,715
Ven. Sr. M. Amadea.....	5,000	Miss R. Seitz.....	15,630
		R. Knott.....	14,900
		Miss M. Jirdinston.....	8,953
		Miss C. A. Kissner.....	8,760
		Mr. G. Schmitt.....	7,100
		Miss M. Fritz.....	4,050
		Miss M. Bischof.....	2,270
		Mrs. M. McKinzy.....	2,700
		Mr. F. A. Nenninger.....	2,198
		M. Basehermohle.....	3,099
		Mr. P. McEvoy.....	3,000
		Mr. F. Deutsch.....	1,315
		Mr. F. J. Schmitt.....	353
		Miss T. Ritz.....	3,565
		Mr. J. M. Simon.....	168
		Miss L. Zimmerer.....	1,265
		Mrs. A. Walter.....	1,746
		L. Flottesmesch.....	3,685
		Mr. M. Wolf.....	1,014
		Mr. L. Busch.....	1,000
		Mr. E. Koerner.....	1,040
		Mr. J. Flimbach.....	340
		Mr. V. Lang.....	1,000
		Mr. J. Flottesmesch.....	400
		Mr. G. Lahner.....	96
		Miss M. Megher.....	1,517
		Mr. G. Huebschmann.....	1,132
		Mr. F. J. Smith.....	410

VERMONT.

Mrs. M. Bradshaw.....	3,567
McGinnis Family	1,200
Mrs. T. Linsenmeler.....	208

VIRGINIA.

Rev. T. B. Donovan.....	6,500
Miss A. Irvin.....	6,255
Mr. F. Grasso.....	3,889
Mrs. B. Schutte.....	2,100

MICHIGAN.

Capuchin Fathers	78,664
Rev. J. A. Schmitt.....	63,200
Rev. H. Jurascheck.....	55,000
Rev. N. H. Nosbisch.....	1,225
Ven. Srs. of Chr. Charity.....	5,300
Con. of Immaculate H. M.....	1,530
St. Joseph's Sch. Children.....	3,000
A. Hammel	7,010
Mr. J. Robert.....	1,100
Mrs. A. Andre.....	1,590
Miss E. Brown.....	961
Mr. M. Rufka.....	2..
Miss M. Hayes.....	4,730
Mr. J. Kucharski.....	1,763
Mr. S. Kucharski.....	1,763
Mr. A. Krakowski	1,763
Mrs. N. Nys.....	2,000
Miss K. Riebert.....	500
Miss J. Slominski.....	1,500
Miss M. Chatan.....	800
Mr. H. Schram.....	466
Mr. A. Bauer.....	295
Mr. M. Jahrsdorfer.....	238
Miss C. Langulckel.....	563
Miss M. Sayer.....	2,000

KANSAS.

St. Benedict's College.....	100,000
Mr. J. C. Scharpf.....	32,794
Mrs. A. Schmitt.....	399
G. A. Erbacher.....	600
Miss M. T. Erbacher.....	600
Mr. A. Vohs.....	464
E. H. Fitzgerald.....	2,324
A. Geis.....	600
Mrs. G. Schmid.....	1,258
Mr. J. Diebolt.....	807
Mr. F. Suellentrop.....	800
Mr. Fr. Suellentrop.....	600
Mrs. C. Stahl.....	389
J. A. Schauf.....	670
Miss N. Larabee.....	1,257
A. Beyer.....	779
Mrs. Linden.....	144
Mrs. H. Engelbert.....	984

KENTUCKY.

Vep. Bros. of Mary.....	22,000
Gethsemani Abbey	13,295
Visitation Convent	8,562
C. A. Curry.....	10,930
Mr. J. Feltman.....	5,908
Mrs. P. T. Keller.....	1,666
Mrs. W. E. Narraway.....	1,200
Mrs. J. H. Klein, Jr.....	1,653
Miss A. H. Rock.....	3,029
Miss N. Brandage.....	1,030

Miss K. Brinker.....	600
Mrs. H. J. Saffran.....	1,805
J. Rectenwald.....	1,650
Mrs. V. Link.....	610
Mr. G. Looms.....	120
Mr. A. S. Wrem.....	130
Mr. J. Decker, Sr.....	100

FLORIDA.

St. Leo Military College.....	1,184
Ven. Srs. of St. Benedict.....	5,256
Ven. Srs. of St. Joseph.....	1,974
Miss B. Barthle.....	1,229
Mrs. M. Martin.....	2,593

INDIANA.

Rev. B. Hammer, O. S. F.....	11,310
Poor Hand Maids of Chr.....	14,600
Miss J. Stellenpohl	769
Mr. P. Gerber.....	194
Mr. G. Bechman.....	910
Mr. M. Heffran.....	100
S. B. Fraternity.....	1,500
Mrs. E. R. Aug.....	191
Miss K. C. O'Brein.....	1,564
Mrs. M. Sullivan.....	358
Mrs. M. C. Milligan.....	1,500
Mr. P. Beckman.....	9..

CONNECTICUT

Mr. E. McMahan.....	1,939
Miss C. A. Hayden.....	4,825
Miss C. F. Bergen.....	4,825
Miss M. A. Weis.....	1,778
Miss T. Forster.....	1,000

ALABAMA.

Rt. Rev. P. Allen, D. D.....	1,358
Mr. P. Busenlechner.....	2,600
J. Upshaw	1,216
P. Pepin	2,216

TEXAS.

Ven. Bro. Florian.....	2,800
Ven. Ursuline Sisters.....	13,275
Mrs. V. Rothenfluch.....	600
Miss K. Mechler.....	433
Miss R. Carle.....	2,000
Mrs. H. J. Ludwig.....	186
M. J. Ravira.....	3,500
Mr. J. Tries.....	189
A. Bauschkuber	1,578
Mr. M. Steger.....	600
Miss C. Salzmann.....	277
Mr. F. Fickey.....	154
Miss A. Hutzler.....	1,521

LOUISIANA.

Ven. S. S. de Notre Dame.....	20,000
St. Joseph's Girls' School.....	6,737
N. O. Female Orphan Asylum.....	5,025
Miss C. Huber.....	13,096
Mr. J. Schloesser.....	400
Mr. L. Pfister.....	5,250

MAINE.

M. J. B. Assellu.....	6,000
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COLORADO.

Rev. A. Gietl, C. P. S.	2,000
Ven. Sr. M. Leontine	1,100
Loretto Academy	7,611
Mr. P. Harrington	2,500
Mrs. Reinhard	707
Mrs. J. J. McNerney	700

CALIFORNIA.

Presentation Convent	22,302
Ven. Bro. J. A. Emmert	1,255
Mr. W. Jacob	1,906
Miss M. Haag	14,600
Mr. J. Wassong	2,400
Mr. P. and G. Erz	2,257
Miss M. E. Evert	700

IDAHO.

Mr. P. Gross	637
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OREGON.

Ven. Bro. Gall. Eugster, O. S. B.	45,366
Ven. Sr. M. Celestine	8,672
Ven. M. M. Bernardina	600
Mrs. E. R. Allen	1,000
M. Kellermann	130
Mrs. R. L. Fix	119
A. Brown	6,127

CANADA.

Mrs. J. P. McCarthy	5,225
Mr. V. McCarthy	600
Miss B. McCarthy	1,850
Mr. F. Seward	164
M. L. Holland	321
Miss T. Lynch	186
M. Kennedy	1,800

SOUTH DAKOTA.

Rev. F. Stecher	5,523
Miss E. M. Scanlan	5,006
Mr. N. Erschens	160
Miss M. Staufer	175
Miss A. Staufer	150

WASHINGTON.

A. Mehan	13,190
Mr. A. McHugh	400
Mrs. J. McMackin	3,135
B. M. Siegman	3,000
Miss G. Boudeau	1,000
Mrs. S. A. Kealy	2,000

WEST VIRGINIA.

Ven. Sr. M. Stanislaus	53,831
Ven. Sr. M. Philomena	31,039

Mt. de Chantal	6,734
S. Cunningham	1,300
Miss M. L. Wayman	2,198
L. Nolte	1,320
Miss T. Estep	145
A. Klein	408

TENNESSEE.

Rev. F. H. Gressmayer, C. P. P. S.	2,331
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NEBRASKA.

Ven. Srs. of St. Francis	1,150
Miss K. Jankowska	946
Miss M. Freis	600
Mr. J. Marx	1,050
Mr. A. P. Mohat	1,200
Mr. J. Emanuel	950
P. C. Walworth	1,100
Mrs. L. Stell	600
Miss M. Heurrtz	100
Miss E. Ficken	1,820
Miss T. Vifquain	1,000
Miss C. Emanuel	125

NORTH DAKOTA.

Miss M. Farrell	1,800
Mr. G. Riedhammer	6,207
Mr. M. Flozy	195
Mr. J. Fischer	435
L. Joehim	1,106
Miss M. Eckert	450

NORTH CAROLINA.

B. Volz	104
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SOUTH CAROLINA.

Ven. Sr. M. Ignatius	7,655
Mrs. E. M. Lynch	24,000

RHODE ISLAND.

Miss M. E. R. McCabe	32,000
Miss M. E. Smith	6,000
Miss S. J. Lorby	1,409
Mr. P. Crosson	750
Mr. P. J. Brannon	600
J. A. Quigler	500

ARIZONA

V. Rev. E. Gerard, V. G.	1,218
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HONOLULU ISLAND.

Rev. F. Feith	8,000
Amount	7,600,316
Unknown	148,313
Total Amount	7,748,629

A. V. WISKOCIL.
Res. 1007 Bartlett.

THEO. F. SCHUTZ.
Res. 657 Milwaukee.

Wiskocil & Schutz,

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COLORADO.

Rev. A. Gletl, C. r. P. S.....	2,000
Ven. Sr. M. Leontine.....	1,100
Loretto Academy.....	7,611
Mr. P. Harrington.....	2,500
Mrs. Reinhard.....	707
Mrs. J. J. McNerney.....	700

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Miss M. Haag.....	14,600
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Mr. P. and G. Erz.....	2,257
Miss M. E. Evert.....	700

IDAHO.

Mr. P. Gross.....	637
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OREGON.

Ven. Bro. Gall. Eugster, O. S. B.....	45,366
Ven. Sr. M. Celestine.....	8,672
Ven. M. M. Bernardina.....	600
Mrs. E. R. Allen.....	1,000
M. Kellermann.....	130
Mrs. R. L. Fix.....	119
A. Brown.....	6,127

CANADA.

Mrs. J. P. McCarthy.....	5,225
Mr. V. McCarthy.....	600
Miss B. McCarthy.....	1,850
Mr. F. Sieward.....	164
M. L. Holland.....	321
Miss T. Lynch.....	186
M. Kennedy.....	1,800

SOUTH DAKOTA.

Rev. F. Stecher.....	5,523
Miss E. M. Scanlan.....	5,006
Mr. N. Erschens.....	160
Miss M. Staufer.....	175
Miss A. Staufer.....	150

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A. Mehan.....	13,190
Mr. A. McHugh.....	400
Mrs. J. McMackin.....	3,135
B. M. Slegman.....	3,000
Miss G. Boudeau.....	1,000
Mrs. S. A. Kealy.....	2,000

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Ven. Sr. M. Stanislaus.....	53,831
Ven. Sr. M. Philomena.....	31,039

Mt. de Chantal.....	6,734
S. Cunningham.....	1,300
Miss M. L. Wayman.....	2,198
L. Nolte.....	1,320
Miss T. Estep.....	145
A. Klein.....	408

TENNESSEE.

Rev. F. H. Gressmayer, C. P. P. S.....	2,331
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NEBRASKA.

Ven. Srs. of St. Francis.....	1,150
Miss K. Jankowska.....	946
Miss M. Freis.....	600
Mr. J. Marx.....	1,050
Mr. A. P. Mohat.....	1,200
Mr. J. Emanuel.....	950
P. C. Walworth.....	1,100
Mrs. L. Stell.....	600
Miss M. Heurritz.....	100
Miss E. Ficken.....	1,820
Miss T. Vifquain.....	1,000
Miss C. Emanuel.....	125

NORTH DAKOTA.

Miss M. Farrell.....	1,800
Mr. G. Riedhammer.....	6,207
Mr. M. Flozy.....	195
Mr. J. Fischer.....	435
L. Jochim.....	1,106
Miss M. Eckert.....	450

NORTH CAROLINA.

B. Volz.....	104
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SOUTH CAROLINA.

Ven. Sr. M. Ignatius.....	7,655
Mrs. E. M. Lynch.....	24,000

RHODE ISLAND.

Miss M. E. R. McCabe.....	32,000
Miss M. E. Smith.....	6,000
Miss S. J. Lorby.....	1,409
Mr. P. Crosson.....	750
Mr. P. J. Brannon.....	600
J. A. Quigler.....	500

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V. Rev. E. Gerard, V. G.....	1,218
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Amount.....	7,600,316
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