

## HIS HEROIC MISSION.

### FATHER ALOYSIUS JACQUET WILL LABOR IN ALASKA.

His Life Threatened by Disease After Twenty Years of Hardship Among the Indians, He Will Renew His Missionary Work in Nome.

After 20 years in the tepees of western Indians Father Aloysius Jacquet, with body racked by rheumatism, is now on his way to frozen Nome, in which will camp he will be the first regular priest. Since 1882 Father Jacquet, a Jesuit priest, has traveled over the sagebrush plains and through the thick wooded mountain valleys of eastern Washington and Idaho, educating the naked savages of that region to civilization and religion. He is now on his way to build the first Catholic chapel and the first Catholic hospital for the rough miners of the newest and most northern placer camp in the world.

Father Jacquet will be the first Catholic priest to have charge of Nome as a parish. Before him Father Dreka made occasional trips from St. Michael's. Last February Father Dreka was on his winter journey from St. Michael's to Nome. The great blizzard which claimed so many victims overtook him. With the priest was a native lad who had acted as a guide and helper.

After 24 hours' constant struggling in the face of the bitter wind the boy became exhausted. The priest wrapped him in a blanket and drew the sled through the fast deepening drifts. Two days and two nights the blizzard raged, and the old priest struggled on with the dying boy. On the morning of the third day the priest crawled into a cabin on the outskirts of Nome. The boy on the sled had long since died. The priest, his face frozen and black, was at last reports from Nome in a dying condition.

Father Jacquet will finish the work Father Dreka had attempted to begin at Nome. Twenty years as priest in the wildest country of the northwest has fitted Father Jacquet to understand the ways of the roughest miners and of the most ignorant natives. Twenty years ago he left his studies in London to take a parish in Washington and Idaho. Four tribes of naked Indians and the wildest of western miners constituted the membership of his flock. The former were intractable and sullen. The latter tolerated the black robed visitor with an amused and half contemptuous curiosity.

Father Jacquet went first to work among the savages. Summer and winter he lived in their tepees. The work was difficult beyond the telling, and the hardships were more terrible than man is often called upon to endure. But Father Jacquet converted the Indians, and he awoke the lonely whites to a realization of the religion they had forgotten. He built chapels and later founded churches in the small settlements. As these later grew to towns other priests came to take charge, but among the old pioneers Father Jacquet was always most loved of all the clergy.

Years of privation and exposure on the frontier finally sowed the seeds of disease in the priest's constitution. During the past two or three winters he has sought the climate of California. At the springs of Paso del Robles he has undergone treatment for nervous rheumatism, which has kept him on the rack of keenest torture for weeks at a time. From one of these sieges of illness he departed a short time since for this city, where he took a steamer for the wind swept northern beach, the scene of his future labors. Many say that the man has sought his death. When men have reasoned with him on the subject, Father Jacquet has shrugged his shoulders. Perhaps he thought at such times of the motto of his order, "For the Greater Glory of God."

**Catholicity on Long Island.**  
The Brooklyn Catholic Historical society has just issued the first number of its record. The society was organized in 1892, with the object of collecting historical data of the early struggles of the Catholics on Long Island. The work has been carried on with great earnestness, and at the monthly meetings of the society papers have been read, prepared by members to whom were assigned the collection of historical matters. The record issued by the society is made up principally of these papers, which are replete with much useful and interesting reading for Catholics. Among the papers are "Early Catholic Explorers and Catholic Foundations of Long Island and Vicinity," by Marc F. Vallette, LL. D.; "Beginning of the Roman Catholic Orphan Asylum Society," by the late Joseph W. Carroll; "Church of the Most Holy Trinity," from a manuscript of the late J. Gilmary Shea; and "Notes on Three Augustinian Missionaries in Brooklyn," by the Rev. Thomas C. Middleton, D. D., O. S. A. There is also a registry of the priests who were the early pioneers in the Long Island missionary field, with a short biography of each priest. The number just issued will be followed by others, and all historical matters secured by the society through its members and others interested in the history of Long Island will be published.

**Leo's Poetic Testament.**  
His holiness is now devoting the greater part of his time to the composition of a Latin poem, anticipatory of the twenty-fifth year of his pontificate, which begins next year. It will be the subject of a great celebration at Rome and throughout the Roman Catholic world. Up to the present only Pius IX and St. Peter are credited with a record of 25 years in the pontificate. The pope informed several persons that the poem would be his poetic testament.

## THE TREE.

### WHEREON THEY CRUIFIED THEM.

Planted by the Master's hand,  
Stand fast in the place to stand,  
While the ever changing year  
Clothes or strips thy branches bare,  
Lending not a leaf to hold  
Warmth against the winter's cold,  
Lighten not a limb the load  
For the summer's softness,  
Nay, thy barren bower made  
That within its bending shade  
Thanks, multitudes, oppressed,  
There may lay their heads to rest.  
Soft, upon thy boughs  
Wait, the Christ will come to thee!  
J. H. B. T. in London.

## CATHOLICITY IN PERU.

### A Devout Country, in Which Religion Enters into Daily Life.

To place the sun under the special protection of heaven is the pious custom along the coast of Peru. In flashing handlets under the altars of the churches are niches in which are miniature boats bearing flags of all countries with which the natives have dealings, and heaven's special blessing is invoked for the protection of the harbor and the safe guidance of the ships. It is apparent that Catholicity has so molded the habits and practices of the people that the spirit of religion enters into their daily avocations. So it is that the feast days of the saints become the festivals of the country. Judging from the crowded churches on Sundays and feast days, the Peruvians are a devout nation. This sentiment, especially among the women, shows itself in the often semi-religious character of their dress, the close rosette blouse which the blue, brown or purple garments bear to the religious orders with which they are for a time associated either as a fulfillment of some vow or as an act of recognition for some favor accorded by heaven.

The last days of holy week are observed with great solemnity. From Holy Thursday until Holy Saturday the bells are silent not only in the churches, but in the city as well. All traffic stops, street cars and tramways cease to run, even the whistles and bells of the steam cars are silent. All persons appearing upon the streets are dressed in black, and Lima is a city of mourning and prayer.

Many of the churches are beautiful, although their mode of decorating is distinctively foreign. Their statues of the blessed Virgin and the saints are dressed in black or purple garments of silk or velvet and look like Spanish dowagers of centuries ago. The crucifix is often crowned with real thorns. Catholic World.

### The Vatican Observatory.

A Roman Catholic citizen of the United States has offered to present to the pope a telescope larger than that shown at the Paris exposition of last year. His holiness has accepted the gift, which is now destined to find a prominent place among the many valuable instruments of research of the Vatican observatory, which was presented just a century ago by Cardinal Zelada with the then famous Dollond telescope.

The history of the Vatican observatory is exceedingly interesting. The tower was erected as far back as some time previous to 1582 and, as it would appear, chiefly in connection with the reform of the calendar of Pope Gregory XIII. It is recorded that the tower was intended exclusively for astronomical observations and researches, and there is from an historical point of view every reason to suppose that it was the first celestial watchtower ever built in Rome. Since its erection, however, it has passed through many and highly complicated vicissitudes.

It became of worldwide renown at the beginning of the last century from the researches of Philip Gill. From his death in 1821 until 1888 it became quite disorganized. Upon the fiftieth anniversary of the priesthood of Leo XII the old Gregorian was once again given over to physical research to commemorate the event, and the observatory has since then taken a place in the first rank.—Exchange.

### The Living Faith.

Long centuries have come and gone. The world has plunged forward through many revolutions. Almost all things are changed. Time moves, but eternity stands still, and thus amid perpetual change the faith, which is the representative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never passed away. It lives not only in the memory of faith, but in faith's actual realities as well. It lives a real, unbroken, unspending life, not in history only or in art or in poetry or even in the energetic worship and bearings of the faithful, but in the worshipful reality of the blessed sacrament. Round the tabernacle, which is our abiding Bethlehem, goes on the same world of beautiful devotion which surrounded the newborn Babe.

## SHORT SERMONS.

When we see the mantle of our guilt on some one else, how quickly we condemn ourselves.

Religion is the fear of God, its demonstration is good works, and faith is the root of both.

We must look out to God, pass over to him, lean upon him, learn to be one with him and let love of him burn love of self away, so that our union may be effectual.

Time is short, your obligations are infinite. Are your hours regulated, your children instructed, the afflicted relieved, the poor visited, the work of piety accomplished?

We never know how rotten the tree is until it falls nor how unstable the wall until it crumbles. And so in the moral nature of men subtle forces act their way silently and imperceptibly to the very center.

## SINS OF THE TONGUE.

### They Cause More Sorrow and Pain Than All Other Crimes.

The second most deadly instrument of destruction is the dynamite gun. The first is the human tongue. The gun merely kills bodies; the tongue kills reputations and of times ruins character. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The fell evil of the tongue lives all through the years. Even the eye of Omnipotence might grow tired in tracing it to its finality.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scales pans of justice the evils resulting from the acts of criminals and in the other the grief and tears and suffering resulting from the crimes of respectability and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

At the hands of thief or murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so fair, so pure, as to be beyond the reach of malice or tongue from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome insinuations, slurs, half lies, by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthily the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a mischievous Woekey Bouquet.

### Illuminating St. Peter's.

It was an innovation surely, but a most brilliant one, when not long ago St. Peter's was for the first time in its history lighted with electricity. The electricity was generated, says Donahoe's Magazine, by the plant in the Vatican gardens.

The scene was brilliant. The central point of the glowing mass of crimson broads with which the walls and tribunes were covered, the papal throne, stood in the apex. The light of the pictured windows above it, with their delicate colored transparencies, fell upon the seats reserved for the hierarchy grouped around the pontiff and on the velvet covered turbans of the royal guests, the diplomatists, the Roman patriciate and the dignitaries of the papal court.

The apex was one blaze of light, from the picture of the Holy Trinity, framed in circles of electric light, to the rows upon rows of candles above the mosaic lettering and the graceful candelabra standing on the window corners.

All through the vast church the radiance was continued in thousands of candles following the line of architecture and rows of lights encircling the dome, where rosy curtains tempered the sunlight pouring in through the windows.

Chandeliers of crystal chandeliers were suspended from the arches, between each of which, from apex to door, hung magnificent tapestry. The scene as a whole was gorgeous.

### Keyhole Catholics.

"The Catholics," says The Sacred Heart Review, "who fight for front seats at theatrical shows are quite content to just barely enter within the doors of the church to hear mass. Nay, they are sometimes content with remaining outside." The Catholic Universe calls them "Keyhole Catholics," a mighty good name for them, and the editor says they rarely amount to much. "Always the last in and the first out," says he, "they often regard the holy sacrifice of the mass as an ordeal to be avoided. If they would get up nearer to the altar and the priest, the experiment might reveal beauties in our divine faith that they have little dreamed of. Move up, gentlemen, and take your religion at short range!"

### Mixed Marriages.

Bishop McDonnell has requested all the clergy of the diocese of Brooklyn and Long Island to make a careful canvass and census of their respective parishes, with an especial view to determining the result of mixed marriages. He wishes such data in order that he may talk intelligently about the subject with the pope when he makes his next visit to Rome.

## THE SACRED HEART.

There never was a love so patient, so much enduring, as the love of the sacred heart of Jesus.

Blessed is he who rested upon the bosom of the Lord. He has drunk of the living waters of the gospel at their very source, the heart of Jesus.

Vouchsafe, O Jesus, during the whole course of my life and especially at the awful moment of my death to open for me a secure asylum in the wound of thy sacred heart.

The amiable heart of Jesus has an infinite desire to be known and loved by its creatures, in which it wishes to establish its reign as the source of every good in order to provide for all their wants.

We must strive in all earnestness to fix the abode of our hearts in the heart of the Immortal King of Ages and live only for him: O my God, how great a consolation do I find in the assurance that my heart shall be eternally absorbed in loving the heart of Jesus!

## REV. DR. T. F. KENNEDY

### THE NEW RECTOR OF THE AMERICAN COLLEGE AT ROME.

He is a Native of Conshohocken, Pa., Where His Aged Parents Are Still Living—Noted as an Eloquent and an Erudite Preacher.

Rev. Thomas F. Kennedy, D. D., who has been appointed rector of the American college in Rome, was born March 23, 1858, in Conshohocken, Pa., where his aged parents, Mr. and Mrs. Patrick Kennedy, still reside. After studying in St. Matthew's parochial school, Conshohocken, he finished his academic education at Tremont academy, Norristown, a private school conducted by the late John W. Loch, and some months later accepted the position of principal of St. Matthew's school, Conshohocken, which he retained four years. In September, 1879, he entered the Theological seminary of St. Charles Borromeo, where he completed the classical course and the first year in the course of philosophy. Being recognized as an unusually bright student, it was decided by the Oberbrook faculty, acting on behalf of the archdiocese of Philadelphia, to send him abroad to complete his education.

He sailed for Europe Aug. 15, 1882, and for six years was a student in the Pontifical College of the United States, commonly called the American college, in Rome, to which he is now soon to return as rector. There he pursued the full course of studies in philosophy and theology and took the degrees of Ph. D. and D. D. Cardinal Parrocchi, vicar of Rome, ordained him to the priesthood in the Church of St. Chrysogonus, Rome, July 24, 1887, and in July of the following year Dr. Kennedy returned to America and was appointed professor of elementary Latin and mathematics in the seminary at Oberbrook, where in January, 1888, he was elevated to the chair of dogmatic theology.

In June of the latter year Dr. Kennedy presided over a memorable philosophical and theological disputation carried on altogether in Latin by several students in the seminary chapel at Oberbrook in the presence of Mgr. Satoll, the apostolic delegate to the Catholic church in the United States and subsequently elevated to the cardinalate, like his successor, Mgr. Martinelli, O. S. A. Mgr. Satoll, who now holds in Rome the important office of prefect of the congregation of studies, had spent most of his life in the priesthood as a seminary professor in Rome, and, being thoroughly learned in all the nice metaphysical distinctions and subtle theological difficulties which come up for discussion in the schools, he proposed to the disputants a number of objections and difficulties regarding the church's doctrine of the Holy Trinity and other questions under consideration. But all of these, even the most perplexing, were readily elucidated or refuted offhand by the seminarians, whose skill as dialecticians and incidentally their proficiency in speaking Latin delighted the pope's representative.

At the conclusion of the exercises Mgr. Satoll congratulated Archbishop Ryan, the faculty and students, declaring in effect that he had seen nowhere else in this country a training school for priests so closely approaching the models and high standards established in Rome. While a student in the Holy City Dr. Kennedy had attended among others Mgr. Satoll's lectures delivered at the famous College of the Propaganda Fide. Mgr. Lorenzelli, now papal nuncio at Paris, was another of his teachers.

Dr. Kennedy is noted as an eloquent and erudite preacher and has been frequently called upon to deliver sermons on special occasions—cornerstone layings, church dedications and the like. He has often been heard in the cathedral and elsewhere during the Lenten season as well as at other times. At the consecration of Mgr. Sberretti as bishop of Havana, a notable ceremony, attended by members of the hierarchy from all over the country, which took place in St. Ignatius' church, Washington, in February, 1900, Dr. Kennedy preached the consecration sermon. He is a man of fine presence and affable manner and is highly esteemed by his fellow clergy throughout this archdiocese.

In the autumn of 1895 the archbishops of the United States placed him first on the list of three nominees for the vacant rectorship of the American college, but Rev. W. H. O'Connell, D. D., recently consecrated bishop of Portland, Me., was appointed at that time.

The American college was founded by Pope Pius IX and formally opened by him in December, 1859. It is open to American ecclesiastical students only.—Philadelphia Ledger.

### Cardinal Vaughan.

Herbert Cardinal Vaughan, who has astonished the political parties of Great Britain by proposing to tax the people for a Roman Catholic public school system, is the foremost Roman churchman in England since the death of his great predecessor, Cardinal Manning. Cardinal Vaughan was given his red hat in 1893 when he was summoned to Rome for that purpose. He had already been elected to the see of Westminster, which had been left vacant by the death of Cardinal Manning, and he was received in the Holy City with every manifestation of regard. As a priest he had achieved a considerable reputation as a preacher and writer. He has published several books and is now the proprietor of The Tablet and the Dublin Review. His most important utterance was that delivered at the Lambeth conference, in which he asserted "the divine purpose of visible unity among Christians as a fact of revelation." He is 69 years old.

## MY KING DIVINE.

I love thee, O my God!  
My spirit bows for thee,  
But beneath thy chastening rod  
My past, most pure and glorious God,  
I see thy face to see!

The grace to walk  
Within thy path,  
Give me, dear Lord,  
That I may not  
Thine eyes may turn on me!

Oh, blessed I was, O my heart  
And pure it will  
Love's burning care  
For every beat, O Lord, is thine,  
My Jesus dear, my king divine!  
Miserere mihi.  
L. H. Wimmer in Weekly Bouquet.

## DOING THE JUBILEE.

### An Edifying Spectacle That Is Impressing the Whole Country.

One of the most edifying spectacles of the year is furnished by the multitudes of Catholics performing the solemn, yet entirely optional, or, we might say, voluntary, acts of devotion and worship connected with the jubilee.

While the clergymen and editors of the sects are bewailing the decrease of interest in religion and seeking for sensational attractions that will keep their churches from being deserted and desolate for a few hours on Sunday, the Catholic churches are crowded day after day with worshippers.

These do not go to see stereopticon views of distant lands, to listen to some particularly eloquent speaker discuss the relations of the sexes or the duty of capital to labor, nor are they there to witness the vivisection of a cat, a pulpit attraction recently advertised by a certain clergyman.

It is none of these that impels the thousands of Catholics who go from one parish church to another not only on Sunday, but on every day of the week.

Their visits are made not to slake their curiosity or gratify any worldly passions. In each church they kneel humbly before the Sacred Presence and worship their Creator and Saviour. Love of God is the keynote of the jubilee, exemplified according to the rules laid down by the holy father.

It must indeed surprise those of our non-Catholic friends who have seen the devotion of our people as exhibited in these jubilee visits. The marching of 600 or 700 men from church to church as by the Holy Name society is indeed a spectacle to cheer all who desire the perpetuation of religion.

And it must be not only edifying to our separated brethren, but assuredly an amazing exhibition of popular religious zeal, in an age which is notorious outside the Catholic church for its skepticism and indifference.—Scranton Catholic Light.

### Father Seelos.

Two sessions of the ecclesiastical court organized to inquire into the life of Rev. Francis Xavier Seelos, a member of the Order of Redemptorists, who died in New Orleans more than 30 years ago, were held at the cathedral, Baltimore. The court is organized to examine local witnesses as to the virtues of the deceased priest, who was pastor of a church in that archdiocese about the time of the civil war.

The court was organized with Cardinal Gibbons as supreme judge and Bishop A. A. Curtis and Rev. F. X. Brady, S. J., as assistant judges. Bishop Curtis will preside over the court in the absence of the cardinal, and Rev. Father Brady will preside in the absence of both. The proceedings are in charge of Rev. Joseph Wissell of Philadelphia. Rev. J. A. Hartnett, pastor of the Immaculate Conception church, Baltimore, is the postulator of the court. He is called the devil's lawyer because his office is to object to the facts brought forward in favor of the beatification, to demand proofs and to object to their sufficiency.

### First Catholic Baptism Here.

Vicar General Kelly of the Catholic diocese of Georgia made the following statement while in a recent mood: "The first Christian baptism in America took place at about the site of Macon in 1504. This may seem a strange statement, but it is true. Accompanying the expedition of Hernando de Soto, who made his memorable tour of discovery through this portion of America, was a Dominican priest, and the records show that two Indians were baptized by him in this portion of the country. From the description given I am satisfied that the baptism occurred at about where the city of Macon now stands."

Macon has become an important Catholic point. St. Stanislaus, the celebrated Jesuit college, is located there as well as the popular Mount de Sales academy, an institution for the education of girls. The handsomest church edifice in the state is in course of erection there by the congregation of St. Joseph and is now rapidly nearing completion.

## SHORT SERMONS.

Whether happiness may come or not we should try to prepare ourselves to do without it.

Activity in the kingdom of God augments the power of spiritual life and deepens the consciousness of religious realities.

We never regret kind acts, but often grieve over unkindly and unloving ones when friends who have passed away can feel our love no more.

To be happy is no selfish indulgence, no favored condition of fortune. It is a duty we owe to others and to ourselves, a state of mind which we should all strive to acquire.

Virtue and truth, the desire of heaven and loving labor for others' souls for Christ's sake are the only clear cut and vivid things in this world. All else is cold and gray, vague, shadowy and insecure.

## THE SACRED COLLEGE

### PRIVILEGES AND SIGNS OF OFFICE OF THE CARDINALS.

When a Prince of the Church Dies, His Picture of the Holy Father is Turned With Its Face to the Wall, The Cardinal's Red Hat.

When Mgr. Martinelli received his red cap on May 8, he attained to a singular privilege, that of turning the picture of the pope with its face to the wall. But it can be done only once, and he must die to have it done. This is how it happens:

In a cardinal's residence the principal apartment, called the throneroom, is draped in red. In the place of honor is hung the portrait of the reigning pope under a red silk canopy fringed with gold. There is an armchair on the floor reversed or turned to the wall, thus reserved until the pope should visit the cardinal.

When the cardinal is dead, his coffin is placed for some hours beneath this canopy, and the picture of the pope is turned with its face to the wall. So with the official red hat that the pope will give Mgr. Martinelli when the latter goes to Rome some time hence to be invested with the full plenitude of his office. He can never wear it again. It will be put on his coffin and then hung up in the church of his title till his successor is appointed.

But he will have four other hats to wear. When he takes a walk, he can use a three-cornered hat of black felt tasseled with jet. When in rochet and mozetta outside a church, he wears a red felt hat. When he is in his cappa and under a canopy, he dons the pontifical hat. In the Corpus Christi processions he has a large hat of straw covered with red silk and bound with a ribbon of jet and gold. He does not wear it. One of his suits carries it before him.

While in Rome etiquette does not allow a cardinal to walk. He must have a carriage and pair. When he goes out beyond the city walls, an attendant follows him. Going to a public ceremony at the Vatican he is entitled to a gala train of these carriages and if a prince to four.

He is preceded by four servants in livery embroidered with his arms, the first carrying his hat, the second his cushion and the third his red silk umbrella. He is accompanied by his secretary in black, with a silk mantle, and a train bearer in a cassock of violet silk with buttons of black velvet, a girdle of violet silk and a crozier or violet woolen coat with silk facings and short wide sleeves. This coat has a tippet forming in front a long pocket for the cardinal's breviary and the documents he takes with him to the Vatican. He also has a gentleman in the costume of Henry II of France carry his berretta.

In the pope's chapel the cardinals kneel at the benches on which they sit. They wear at ceremonial functions a cassock with a train of cloth in winter and of moire in summer. Collars, shoes and stockings are red. The girdle is of red moire with gold tassels, the rochet of lace and the mozetta the same as the cassock. In Rome the rochet is covered with a red mantle. Outside the city it is uncovered. The hat is red felt with gold tassels.

A cardinal's walking dress is always a black simarra or cassock without train, with tippet and false sleeves. The collar and buttons are of scarlet. As Cardinal Martinelli is a member of the Augustinian order this will be the color also of his ordinary costume like the habit of the order, but the skullcap, berretta and hat are always scarlet.

The cardinals di curia, or those residing in Rome, are entitled to a yearly income, or platto cardinalizio, of 32,000 lire, about \$6,400, which is paid out of the Peter's pence. The cardinal dwelling ordinarily has these special apartments: At the entrance is an antechamber for the domestics. Above a credence are the arms of the cardinal under a canopy. On the wall are suspended his two kneeling cushions, one of red and the other of violet silk, and his two umbrellas of the same colors. These last are for covering him when he is making a solemn entry into a church or following the vaticum bareheaded. The second room is for the cardinal's secretary. The third is called the antechamber of the berretta, because the red berretta is placed there on a console before a crucifix. Then comes the throneroom.

When a cardinal asserts that the pope has said this or that or has given such an order, he must be believed on his word without being obliged to prove it. This is called the oraculum vive vocis.

Cardinals should be 30 years of age. When the sacred college is complete, there are 70 cardinals—namely, 6 bishops, 50 priests and 14 deacons. Cardinals of a lower order have, with the consent of the pope, the right of option to pass to a higher order. The deacons can choose the vacant places of the cardinal priests if they have been ordained to the priesthood. The senior cardinal priest present in Rome when one of the six bishoprics fall vacant has the option to succeed to it, with the exception of the sees of Ostia and of Porto, which are reserved for the dean and the subdean of the sacred college. The dean is the senior cardinal, dating from his promotion to one of the sees.—Exchange.

**He Loved the Poor.**  
The love of St. Ambrose for the poor was so great that he even melted down the consecrated vessels in a time of great necessity. "If," said the saint, "the blood of Christ redeemed their souls, shall not the vessels which hold that blood be used to redeem their bodies?"