

The Catholic Record.

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LETTERS OF RECOMMENDATION.
Apostolic Delegation.
Ottawa, June 13th, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines you have done a great deal of good for the welfare of religion and country, and it will do more and more, and I trust, and it will do more and more, and I trust, and it will do more and more, and I trust.

I therefore, earnestly recommend it to Catholic families.
With my blessing on your work, and best wishes for its continued success,
Yours very sincerely,
BONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success,
Believe me to remain,
Yours faithfully,
J. J. FALCONI, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 23, 1905.

MARRIAGE AND DIVORCE.

As was anticipated, a lively discussion took place in the General Synod of the Church of England in Canada on the question of marrying parties who have been divorced.

The Upper House, which is composed of the Bishops, sent to the Lower House, which is composed of clergymen and lay delegates, a unanimous message asking concurrence in a canon to the effect that no clergyman under the jurisdiction of the Church of England in Canada shall solemnize a marriage between two persons, either of whom has been married to a third person and afterward divorced, so long as such third person be living.

Dr. L. H. Davidson, K. C., of Montreal, moved concurrence in the message received from the Bishops, and Hon. Judge Macdonald seconded the motion.

The arguments used by the mover and seconder were similar and cogent. Dr. Davidson stigmatized the present system of permitting the remarriage of divorced persons as an encouragement and legalization of lust. In Canada divorces are not easily obtained, but many people obtain divorce decrees in the United States and come to Canada to be married. Thus the border towns of the Dominion are besieged with people who seek the services of the Anglican clergy to reunite them in the bonds of matrimony. There are also many more divorces among Canadians than people generally imagine, as many Canadians go to the United States and there obtain a legal separation. The learned gentleman urged, as a strong reason why the motion should be carried, that the Bishops, who are the best judges of the importance of the question, were of one mind in urging the passage of the canon.

Judge Macdonald, speaking of the prevalence of the divorce evil, quoted one of the United States Supreme Court Judges in a certain State who said he dissolved more marriages in one year than any one clergyman had solemnized in ten years.

Another speaker on the same side, the Rev. D. Allnut, of Bishop's College University, Lennoxville, stated that some persons are of the belief that in Scripture there is authority for the remarriage of the innocent party in the case of a divorce. There is no such authority, and Christ's teachings do not sanction such a step.

The principal argument dwelt upon on the opposite side was that the proposed canon would be unacceptable to the people of the Church. This was strongly urged by Judge Hanington of Dorchester, who opposed hasty action, and insinuated that the Bishops were not really unanimous in favor of the message which had been sent to them for concurrence.

Several amendments to the proposed canon were offered, but were voted

down, and the final vote on concurrence was 55 clergy and 29 laymen for, and 8 clergy and 20 laymen against concurrence. From this it is to be seen that the Anglican Church of this Dominion has at last taken its stand upon the same ground with the Catholic Church on this important question. We congratulate the Synod on having thus recognized that the Catholic Church has constantly maintained the true teaching of Christ in regard to the sanctity of the marriage obligation. It is to be remarked that the Church of England in Great Britain and the Protestant Episcopal Church of the United States have not taken this stand, as they still permit the marriage of divorcees, when it is supposed that the persons applying are the "innocent parties."

METHODISM vs. MASONRY.

At Concord, Michigan, a few days ago, Mr. Jesse B. Burroughs, a farmer, a Freemason of old standing, and a member of the Methodist Church, died. He had frequently attended masonic funerals and he regarded the Masonic funeral ceremony or ritual as "a beautiful piece of word painting," and it was his standing desire oftentimes repeated that the Masonic service should be recited over his remains in the church after his death so that all the brethren might hear it, as there was much room in that building, whereas at a house funeral only a few could stand near the coffin, while most of the members must stand outside, basking in the hot sun or shivering in the cold or storm.

Mr. Burroughs' funeral was arranged to take place in the Methodist Episcopal Church, and the pastor, who is Rev. George D. Yenger, was chosen to preach the funeral sermon, but at the service the pastor publicly declared that the Masonic ceremony should not take place in the church, which is the House of God. The Freemasons of the town were very indignant at what they consider to be a slight upon their society.

We must say that from every reasonable standpoint we think the minister was quite right in the stand he took. The Masonic body is not in any sense a religious society, and surely, if the church was built to be the House of God, no secular association has the right to control it or to arrange what sort of worship is to be held therein. Even if the Masons were a religious body, and if their ceremonies were part of a religion, it is a different religion from Methodism and could have no claim to exhibit its forms of worship within a Methodist church.

There are other strong reasons why a Church should not ally itself with Masonry. We cannot say that in this country Masonry is actively opposed to Protestant Christianity, but it boasts that it includes within itself not only Protestants, but persons of all religions, Jews, Pagans, Mahometans, Shintoists and Buddhists. It is surely a queer religious conglomeration which embraces all these forms of infidelity, idolatry and superstition, and it can not claim to be identical with either Methodism or any other form of Protestantism, and it cannot claim any right to exhibit its inventions in any Protestant or Christian church. Christianity cannot affiliate itself with these idolatries, for there is nothing in common with God and Buddha or Serapis.

In Europe, the Masonic associations have frequently declared themselves positively to be not merely non-Christian, but anti-Christian, and they can have no claim to the use of a Christian church for the purpose of making an exhibition of their anti-Christian "word painting." The Church of God is the house of prayer, and not an enclosure for an artistic, or more than for an agricultural or mechanical exhibition.

There is indeed this to be said in favor of the Masonic view that Protestantism in theory allows the greatest possible latitude to religious opinion, and should not erect a wall for the exclusion of any form of worship. There is much truth in this, but it is an accepted opinion among Protestants that each sect should have an exclusive right to its own property, and so there is no reason why the churches of one denomination should be claimed for the worship of other sects: much less can they be claimed by secular associations, or conglomerate religious like Freemasonry.

It is true that Masons often claim that Freemasonry is a religion worthy to take the place of the religion of Christ. But by this very fact it should be excluded from the use of Christian churches, which are erected for Christ and not for religions which absurdly profess to be superior to the religion of Christ.

We have noticed before now that certain denominations steer clear of Freemasonry. The Baptists of New York years ago in convention denounced the order unreservedly, but we are not aware that there has ever been an

official denunciation of it by the Methodist church. The Rev. Mr. Yenger's action appears, therefore, to be merely a personal attitude on his part. Surely the wishes of the deceased Mr. Burroughs could not constitute a valid claim on the Methodists for the use of their church to meet his whims. It required no small amount of assurance on the part of the Concord Freemasons to dictate what kind of a funeral service should be held in the church on this occasion.

PRAYERS OR FLOWERS.

Hamilton papers inform us that on Sunday, Sept. 10, about 300 members of the Sons of England Society, together with their children, held a procession to the public cemetery to celebrate the eighth annual decoration of the graves of deceased members. They were accompanied by the Salvation Army Band which volunteered its services for the occasion. A religious service was conducted by Mr. Thomas Paradine and one hundred and three graves were decorated with flowers. Mr. Paradine read also an original poem by Brother James Mitchell.

In Catholic countries, and even in non-Catholic localities where there is a Catholic cemetery, it is customary on the 2nd of November, to visit the cemeteries for the purpose of praying for the repose of the souls of the faithful departed. Surely this is a more appropriate and devout visitation than the mere placing of floral offerings on the graves of those who are dead. Even the Jews to this day have kept up the practice of praying for the dead, because it was from the beginning part of their belief as revealed by God that the devout prayers of the faithful on earth are beneficial to the dead, helping to obtain for them the forgiveness of the minor or venial sins in which they died, and hastening their admission to heaven, into which nothing defiled can enter; for "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Maccabees xii. 46.)

Two thousand people are said to have assisted at the Hamilton ceremony.

THE POPE AND THE MIKADO.

It is announced in a despatch from Portland, Maine, that the Right Rev. Bishop William H. O'Connell has left his diocese for Japan on a special mission from the Holy Father Pope Pius X. to the Mikado. The mission was decided upon about the time when peace was concluded between Japan and Russia. It is stated that the Pope sends to the Mikado his personal congratulations on the magnanimous manner in which the Japanese moderated the conditions on which peace was agreed to, this moderation arising out of Japan's sincere desire for peace between the two powers, and for the world in general.

The Holy Father also thanks the Emperor of Japan for his kindly interest in the Catholic subjects of Japan, and expresses the hope that this interest in their prosperity may be continued. It is stated that notwithstanding the kindness manifested by the Mikado towards Catholics, the Japanese people looked suspiciously upon the Catholic Church, because it is governed in the Japanese Empire by French Bishops. As France was regarded as an ally of Russia, it was thought that the Church in Japan would be sympathetic with Russia during the war. It is partly on this account that an American Bishop has been selected for the present special mission, as the American people are very favorably regarded in Japan at this time, owing to the friendly efforts of the President of the United States to bring about a cessation of the terrible war which has just come to an end.

The main purpose of the mission has not been announced to the public in general.

HAZING BARBARITIES.

The abominable practice of hazing the younger pupils of a school has broken out once more to such a degree in one of the high schools of Chicago, as to again call public attention to the barbarity of the practice. The institution at which this has occurred is the Lake View High School of the city, located near Irving Park.

The other pupils desiring to "initiate" the new comers, attacked them unexpectedly in the dark a few nights ago and dragged them to a vacant lot, which was covered with broken rocks, on which the smaller pupils were compelled to dance barefooted!

The result is that the freshmen are in terror lest the ill treatment may be repeated, and several of the large boys, including a son of Mayor Dunne, are said to be threatened with expulsion.

Principal B. F. Buck of the school has begun an investigation to ascertain the identity of the hazers, and to determine what punishment should be inflicted upon them.

Many parents have already threatened to withdraw their children from the school: but the parents, and the

younger children who have been subjected to the torture have been urgently requested to help "save the school from the scandal" which has arisen out of the outrageous proceeding.

This practice of hazing has frequently occurred in the Public High schools and colleges, and even in the institutions in which young ladies are educated. In many of these, it has even been connived at by the faculty, who are sometimes filled with the absurd notion that this rough treatment aids in forming the character of the pupils by inuring them to hardships, and thus preparing them more effectually for the trials of real life.

However, the atrocious character of many hazings have compelled the faculties of the principal institutions of the country to forbid hazing in any form, and it is now a practice which has for the most part fallen into disuse, though we occasionally hear of its revival in certain localities. More civilized methods should be used for the formation of the characters of the pupils than those which the giddy and irresponsible elder pupils are apt to employ when they are allowed loose rein.

We are pleased to be able to say that we have never known of these barbarous doings being perpetrated in any of our Catholic colleges, whether in Canada or the United States, and parents may therefore rest satisfied in the consciousness that if they send their children to these institutions, which are governed under the fear of God, and with due respect for law and order, they will not have to undergo any of the barbarities which take place under the name of hazing.

AN ERRATIC MINISTER.

The vagaries of ministers are not confined to any particular sect, but crop out at every ministerial meeting from some unexpected quarter, and restrain these men within the bounds of reason and religion in their ravings. They are as free to utter absurdities in the pulpit which shock the Christian sentiments of their congregations, as are the synods, presbyteries, conferences and conventions which have ordained them or authorized them to be sent to various localities ostensibly to teach the doctrine of Christ to certain congregations. In fact under such a regime, the people need not expect to hear Christianity preached from the pulpit, and they do not hear it, but are obliged to listen to the fantasies of preachers, whatever these may be, until they become so gross that they can be endured no longer, and the congregation rises en masse to drive out from among them some preacher who has made himself obnoxious by the ridiculousness of his pulpit teachings.

The order established by Christ is reversed. He sent His Apostles "to preach His Gospel to every creature," to "teach all things whatsoever He commanded," and not to substitute therefor the vagaries of their own imagination. (St. Mark xiii. 10; xvi. 15; St. Luke xxiv. 47; St. Matt. xxvii. 19.) But this is no longer the office of a Protestant minister. He must ascertain what his congregation wishes to be taught, and must act accordingly, or be driven ignominiously from his post.

We are led to make these remarks by the novel parody on the gospel which was uttered by Rev. Elias Raff of Traverse City, Michigan, at a Ministerial Conference held there on Sept. 5th. The Detroit Journal of Sept. 6th is our authority for the information that this rev. talker declared that Satan "is an angel of light, and next to God is the wisest and strongest being revealed in the Bible or known to history."

The Bible states that "there was war in heaven: Michael and his angels fought against the dragon: and the dragon, fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the Great Dragon was cast out, that old serpent called the devil, and Satan . . . and his angels were cast out with him." (Apoc. (Rev.) xii. 7.)

We are not assured, therefore, that Satan and the fallen angels are any wiser or stronger than the faithful angels who obeyed God and were confirmed for ever in glory.

Rev. Mr. Raff also denied that God the Father is the Creator of heaven and earth, but God the Son. The Creator is in reality God in three persons: Father, Son and Holy Ghost.

It is God the Father Who is usually spoken of in the Old Testament, and Who speaks in Jer. i. 5. "Before I formed thee—I knew thee." It is of the Father in the first place that the words are spoken: "In the beginning God created the heaven and the earth." (Gen. i. 1.)

Nevertheless it is also said of God the Son:

"All things were made by Him, and without Him was made nothing that was made." (St. Jno. i. 3.)

Of the Holy Ghost it is said:

"By His Spirit He hath garnished

the heavens." (Job xxvi. 13.)
"The Spirit of God hath made me." (Job xxxiii. 4.)

It was evidently merely for the purpose of showing off some of his eccentricities that Mr. Raff uttered such things as are reported of him in the Detroit Journal.

BELGIUM.

Belgium celebrated recently the diamond jubilee of its independence as a nation which was accomplished in 1830. Before this date, by its union with Holland, which became intolerable, owing to the restrictions imposed on the Catholic faith by the Protestant majority which ruled the kingdom of the Netherlands, by which name the united nation was called. It was especially in the matter of religious education that the intolerance of the Dutch Protestants was made manifest, just as there is in Ontario a noisy and aggressive party urged on by such spirits as Dr. Sproule, Sam Hughes, and W. F. Maclean, to endeavor to deprive Catholics of the right they value so highly, to have Catholic schools in which they may educate their children in the Catholic faith.

The population of Belgium is chiefly composed of two races, the Flemings and Walloons. The former are of Teutonic, the latter of Gallic origin. The languages of these races are of the Flemish and the French respectively. The Flemish tongue is allied to the German language, though varying considerably from its original, just as the French and Italian diverge from their parent tongue which is Latin, but are so like it that their parentage is unmistakable.

Both these races are Catholic, but Catholic with the spirit of their religion strong in them, and faithfully have they lived to this spirit. There is in Belgium a Liberal Party which there as elsewhere on the continent of Europe aims by subtlety at the destruction of Catholic principles, even though professing the Catholic faith. Nearly a quarter of a century ago this Liberal party succeeded in getting the reins of government into their hands, for a time, by hoodwinking the people into the belief that they were the friends of true progress, and they used their power arbitrarily by oppressing religion, just as the similar party has done in France with more and more determination as their term of office has been prolonged since 1870. Catholic teaching in the schools was abolished by this regime, but the spirit of faith predominated, and both Flemings and Walloons with one accord rose up against their semi infidel rulers, and succeeded in re-establishing the Catholic Government on the ruins of the Liberal Party, which was utterly routed twenty years ago, and has remained so ever since.

Belgium is at this day the most Catholic independent nation in the world, not even excepting the South American Republics, some of which, like Ecuador, Argentina and Chili, are also pretty thoroughly Catholic in spirit as well as in name. Belgium stands to day the one Catholic nation which for so long a period has maintained its Catholicity notwithstanding all the efforts of the enemies of religion to wear it from religious principles. And it is also among the most progressive of modern nations in regard to those principles of real liberty which are generally regarded as necessary for the welfare of humanity, while they do not degenerate into license to do evil.

Like the United States, Belgium has universal suffrage, modified however by provisions which give learning and wealth a recognition which does not exist elsewhere. University graduates, and a certain amount of property entitle their possessors to an extra vote in the elections, so that the person who unites in himself the three qualities of manhood, learning, and wealth has three votes.

Who will venture to say that this very provision is not a considerable improvement upon both the generally prevalent European plan of a franchise restricted to property owners, and the American plan implied in the aphorism "one man one vote." It is among the illiterate and the poverty-stricken part of the population of the country that the temptation to accept bribes is strongest, and surely it cannot be shown that those who by their industry, intelligence and business tact have distinguished themselves among their fellow men should have their trials and sacrifices made for the benefit of the community as well as for their own advancement, entirely passed over in the bestowal of the electoral franchise.

And further, this extra recognition of learning and wealth is not so great as to drown the influence of the working classes, who are by far the most numerous part of the population, and who, therefore, have their full influence by their numbers. On the other hand, the whole of the extra influence of the educated and richer classes will be so much divided between parties as will

that of the workers, so that really that influence will never go beyond what their greater intelligence and merits justly entitle them to.

The fierce war waged by the Liberals against Catholic principles resulted differently from that waged in France ever since the fall of the Empire. Prelates of the Church did not hesitate to advise their people of the danger of socialistic principles which in Europe are identified with the principles of Anarchy; and these were backed by such distinguished laymen as Mr. Vanderperenboom and Count Smet de Noyeur, the ministers of Finance and Public Works, whose patriotism saved the country from the dangerous abyss toward which it seemed to be tending under the Liberal or anti-religious regime which held sway for a short time to the great danger of the nation.

The population of Belgium is small, but is thriving wonderfully under the present Government. The population is now about six million, and the workmen's clubs are all in harmony with religion. The great University of Louvain is the pride of the country, as it has ever stood in the front rank of the educational institutions of the world, and still keeps up its traditional reputation. The country is prosperous and the people are in comfort, thus showing that devotedness to religion is no obstacle to financial success and comfort in life. The success of the educational system of Belgium is also a sufficient answer to those who would have us believe that Catholic education is an obstacle to commercial success and true learning.

Belgium has every reason to rejoice at the occurrence of its seventy-five years of independence as a nation, and most becomingly and enthusiastically was its jubilee celebrated. Te Deums were sung in the Churches, and eloquent addresses delivered by able preachers, in addition to the secular festivities with which the great festival was celebrated.

"Glenannar," a very interesting story of Irish life by Very Rev. Dr. Sheehan, has been just published. It takes rank with the best stories from the pen of this noted writer, and we cheerfully recommend it to our readers. Price \$1.50. Address CATHOLIC RECORD Office, London, Ont.

LINCOLN'S ESTIMATE OF THE CATHOLIC CHURCH.

AN AUTHORITY SAYS HE ONCE TERMED IT THE "SHEET-ANCHOR OF SOCIETY."

A phase of Lincoln's character that is rarely touched upon is the liberality of view with which he regarded everything touching upon Catholic teaching or practice. Norman Hapgood—an authority upon the subject—states that Lincoln once called the Catholic Church the "sheet-anchor of society"—to the mystification of a group of ministerial bigots who had called upon him. A sentiment so despicable as religious intolerance could never have been harbored by the great soul of Lincoln. Nobody could have been moved more solely by the desire to select the best men for public service. He believed that Rosecrans should be advanced. Now Rosecrans was a devout Catholic, and the writer of this article remembers distinctly hearing him—in his old age—tell how he would recite the Rosary every morning in his tent. This was a bit too much for the serenity of a certain Methodist elder, who protested to Lincoln that the military service was "being debauched by the Romanists." He continued: "There's that ardent Irishman, Sheridan, and Sherman leans altogether too much in that direction to suit me."

Lincoln heard him with patience and that quaint, illuminating smile—that his photographs still hold for us—played about his lips as he answered: "Well, Mr.—, I certainly do not place any trust in Rosecrans, Sheridan, and—shall we say—Sherman, because they look toward Rome. They are efficient officers and they are worthy. Those are the sort of men I'm looking for. I've had enough of the other kind. I tried these men first, then I chose the others—now I'm back to first principles—which reminds me of the little girl who ate cherries and then fished the stems out with her. After the fogs of deep agitation, she managed to gasp, 'Well, I guess I'm back now to the cherries!'"

Even in the tumult of the struggle for national life the voice of bigotry was not stilled. Intrigue stained deeply certain appointments. It had not been many years since the Know Nothing agitation swept through the country like a sinister forest fire. Its fury had not entirely abated. The Rev. Ambrose J. Walter, pastor of St. Patrick's church, and afterwards the spiritual adviser of Mrs. Surratt, stated in a memoir published after his death for private circulation that Lincoln always looked with favorable eye upon Catholic activity and achievement. When religious prejudice was urged upon him, says Father Walter, he replied it with constant energy.—Republic, Boston.

Happy is the man who feels that God cares for him; that he journeys under Divine convoy; that his Father is a regent of universal wisdom, and represents the whole commonwealth of love; Who is all nature, and Who commands all nature to serve Him. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He bides far above all fear, as eagles above the arrow's flight.

CHURCH AND PROBABLE

Dublin N.

The passing separation of the French chapter in the present war in France more or less of the effects of public and to offer her to her work.

On and off, has been a for between the Holy See. I have raised up the days of the French Church in a manner. For great power natural in spirit in freedom on civil freedom, the spiritual son why the forces of civil active and common go society to live its with right of the things of truth for this law State might be to acknowledge such assistance on hand to the legitimate, the advantage in pacifying here, as in opportunity, strains of French city was so far that he do society to time present porary over the Reign.

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