

Light, and thus possess Him and be everlastingly happy.

Suarez says that the light of glory is a created quality, an intellectual supernatural habit and virtue infused into the soul so as to enable her to directly see God. And Lessius says that it is a certain supreme irradiation and participation of that light by which God sees Himself, and by which the intellect is elevated to a divine state and made altogether God-like. This description of the light of glory is founded on and explains the celebrated sentence of Saint John who says: "We know that when God shall appear, we shall be like unto Him, because we shall see Him as He is." Here the apostle does not mean any likeness of conformity, for that may be attained in this life by the aid of grace, but he undoubtedly means some very close union with God of which we cannot form the faintest idea. For as Saint Paul says: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, what things God hath prepared for them that love Him."

They are so far above our conception and beyond our imagination, that even the royal prophet could not find words to express them. For, speaking of those who put their trust in God, all he could say was that they shall be inebriated with plenty of His house, and drink of the torrent of His pleasures. But this is only figurative language, which represents the superabundance of the joy and delight which the saints experience in heaven. As wine inebriates and makes man forget his past sorrows, so the heavenly joys will cause a certain divine inebriation in the souls of the blessed, the effects of which will be eternal transports of joy and utter forgetfulness of all past sorrow and suffering. All that can be said about the beatific vision is epitomized by St. Augustine in three words when he said: *Videbitis, Amabitis, laudabitis*; we shall see; we shall love, we shall praise. The first expresses the whole substance of the beatific vision, that is, the sight of God, which makes the soul perfectly happy. The other two words express the immediate and inseparable effects of it; that is, the love, joy and delight which results from that vision in the soul.

What a glorious transformation! To be forever freed from all sorrow, sickness and misery, and enjoy every wish of our heart! To see God clearly as he is in himself, and not as now darkly, and enjoy the very beatitude of angels! Well could the royal prophet say: "Blessed are they that dwell in thy house, O Lord, they shall praise thee for ever and ever."

However, after St. John says: "For when God shall appear, we shall be like unto Him, because we shall see Him as He is," he immediately adds: "Every man that has this hope purifies himself even as He is pure." No doubt all men have the hope of being one day partakers of this sublime union with God, but in order that their hope be well grounded they should now conform their hearts to His will, for it is on this condition alone that they can ever hope to be admitted into the eternal tabernacles, where the light of glory will be infused into their souls to enable them to see God, in Whom alone that happiness can be found which fills the soul with joy and gives it rest.

ON THE ROAD TO CANOSSA.

The Montreal Witness, of Feb. 1, says in an editorial: "The French Government Separation Law was adopted yesterday by the Chamber of Deputies by a majority of 550 to 5," and from this it draws the inference that "it is probable that neither France nor any other country was ever so unanimous on any burning question."

The Witness adds: "This will come as an astonishment to earnest Roman Catholics. France was not so long ago known to them as the eldest daughter of the Church. Heresy was completely crushed out there after the Reformation. All protection of law was withdrawn from any who did not profess the Roman faith. The Church had absolute sway in the country, yet here it is found that the Church has no power at all in a political dispute in which she has taken sides."

Surely the Witness has made a strange mistake here. The Law of Separation was not passed in the Chamber of Deputies on Jan. 31, as it so positively states, and, if this be the case, all the inferences it draws from the statement are entirely unjustified and unjustifiable.

So far back as November last the Separation Law was passed, and on Dec. 11 the State became the owner of all the churches of France, in its own estimation—that being the day on which it became unlawful for the priests to say Mass unless under the authority of the Associations of Worship, which the law required to be instituted in order that public worship should be allowed under the law. The various laws which have been enacted since

that date, in reference to the terms on which Public Worship should be allowed, have been merely makeshifts, adopted by the Government to extricate themselves from the embarrassing position into which they had got themselves by their hasty legislation:

"He tires himself that spurs too fast before him:
With eager feeding, food doth choke the feeder."
RICHARD II.

These laws are not the act of separation of Church and State, as the Witness seems to imagine, and, least of them all, does the law of Jan. 31, indicate that France is unanimous in favor of the barbarous persecution which M. Clemenceau has been carrying on against Christianity. Two months had not elapsed since the French Government took formal possession of the thirty-three thousand Catholic churches of the nation. As a beginning of the great things which M. Clemenceau intended to do, a few at least of these churches had been either sold or rented. We will indicate a couple which had been thus disposed of before Christmas day. Polipot, the painter, rented an abbey which he turned into a studio, and there he is working at his profession or trade.

A famous old Dominican Church in Paris has been leased to Victor Charpentier, the noted orchestra leader, and been turned into a concert hall.

There the famous picture of Christ giving His blessing to mankind from the dome, painted by Tissot, overlooks an amateur orchestra of one hundred and fifty of Charpentier's pupils receiving their daily lesson. The recitals are held in the nave, the piano and the music racks of the players fill up the space to the very foot of the altar, and the other parts Mr. Charpentier uses as his dwelling house.

This is a foretaste of what M. Clemenceau intended to do as soon as he had time to complete his plans.

But within a few days the murmurings of an indignant people penetrated the walls of the Chamber of Deputies and reached the ears even of M. Clemenceau on his seat of state. At Van Ness, in Brittany, five hundred soldiers, who were driving the seminarians out of the confiscated seminary of Ste. Anne d'Auray, were faced by an angry populace who did not hesitate, with pitchforks and whatever other weapons they could procure, to meet the troops, armed with the latest engines of warfare which are found in the military depots, and in the conflict many were wounded on both sides. Even the ominous cry was raised: "Long live the Prussians!" and the French Premier began to feel that his rule might not last so long as to give him time to complete his plan of campaign. The Bretons who were now aroused to action furnish the bone and sinew of the French army and navy, and their spirit might very easily be roused to create a dangerous disaffection in the army, on which M. Clemenceau reckoned as his sure support in every act of barbarism.

At all events the Government now discovered that there is a limit to their power. They found that their hope to create schism in the Church of France was shattered. Not a priest nor a Bishop in the whole length and breadth of the land could be induced to cut loose from the moorings of Catholic faith and the traditions of France.

In the meantime America began to make its voice heard. Indignant protests poured forth from the large cities, Washington, New York, and in Canada, Ottawa and Montreal declared their indignation against the Atheistic rulers, who are supposed to hold in their hands the destinies of France, and even Messrs. Clemenceau and Briand deemed it necessary to begin to retrace their steps, and to march back some distance on the way to Canossa. It was now seen that they dare not close the Churches, and yet, with all the art of the most malevolent liars, they put forth the laughable pretext that it was the Pope who was trying to force them to do acts of persecution.

The retreat began with an order that if the Pope and the French clergy would not form Associations of Worship which would practically destroy the Episcopal authority, the priests might notify the mayors or prefects that it was their intention to say Mass in the churches, whereupon they would be allowed to do so under the condition that these officials might terminate the permission thus given whenever they considered that the high dominion of the State over the Church buildings was violated. This precarious occupation of the churches was not accepted, as it was well understood that no freedom of worship could not exist under such conditions. The proprietorship of the State over the Churches would thus be recognized; and it was deemed by the Holy Father that it would be better to let the people hear Mass as best they could, in private houses, in rented halls, or sheds, etc., rather than be subjected to the constant espionage of the police, or to have

the church closed at the beck of any or every Jack-in-office.

But what was the law which was adopted on January 31, which the Montreal Witness calls "The French Government Separation Law," and which was carried by a vote of 550 to 5?

It was apparently a law whereby the churches will be leased to the priests for an indefinite period, or at least to facilitate the use of the churches without any clause permitting the mayors or prefects of police to interfere with the conducting of divine worship—and for the leases there will be no charge! The mayors are required to put at the disposal of citizens any hall within their jurisdiction in which such citizens have controlled public meetings which have been habitually held therein.

Before the time elapsed for which churches will be leased under this law, which will probably be for eighteen years, there will certainly be a new regime in France and there will be time for the ecclesiastical authorities to adapt themselves to whatever condition of affairs may then exist. What wonder is it that the vote was almost unanimous, when it was a great concession by the Atheistic rulers, placing religion on a far sounder basis for the time being than the most sanguine Catholics could hope for. Pseudo-priests will be superseded at once under this law, which recognizes the authority of the Bishops, an authority which was ignored under all former offers made by the Government.

The Catholics in the Chamber of Deputies gladly voted for this change, which gives a respite from the eviction at which has hitherto been threatened, while the Atheists supported it because the Atheistic Government found it necessary for the peace of the country to make the concessions therein contained.

That is not true which is taken for granted by the secular press generally, that the people of France have expressed themselves decisively in favor of the present Atheistic Government. As a matter of fact the supporters of M. Clemenceau all told had only a majority of 120,000 votes over their opponents at the last elections, whereas 2,402,000 votes were not polled at all. When to these facts we add the other fact that there are 625,000 functionaries in France whose votes are controlled by an unscrupulous Government, it will be seen that the present Chamber does not represent the freely expressed will of the electorate of France.

It is not wonderful then that M. Clemenceau finds himself at present in a most precarious position, and even at the moment while we write this article it is freely said that within a few days, perhaps within a few hours, he may be compelled to resign his position at the head of the Government.

We may even yet hope that France will before many years regain her past glorious fame as the eldest daughter of the Church. When the country regains its sober senses, it may yet see the abyss to the edge of which an unbelieving Government has brought it by means of a generation reared in godless schools. But the work of her re-conversion to the faith of Christ is not hopeless, and there may be in the future a record of the deeds of France even of the twentieth century of which the same may be said as was said in former days:

"Gesta Dei per Francos."
"The Acts of God done by Frenchmen."

BRAVO, BISHOPS!

The New York Sun in a recent editorial concludes a noteworthy comment on the convention of the French Bishops with these words: "It was, indeed, a memorable exhibition of concord and devotion which the Bishops gave at their plenary meeting. With such unshakable men at the head of it, the French Church is indestructible. Governments will change, but she will stand firm." Such praise for the Bishops' self-sacrifice, their constancy in allegiance to the Holy Father, their right conception of liberty, and withal their unity of purpose, coming as it does from the secular press, deserves, on every title our encomium. After all, the propagation of the virtue in the hearts and minds of men is the great reason for the episcopate and certainly it must be grateful to humanity and divinity alike to see these religious leaders closely banded in principle when expediency is the watchword of shifting politics. Had they heard and obeyed the words of our own Webster "Liberty and union now and forever one and inseparable," they could not have missed their forces with more precision and solidarity.

In considering the Bishops, we think of all the great unions that were ever formed and fashioned in history. We recall the Theban Legion, the Macedonian Phalanx, the Old Guard at Waterloo that "dies but never surrenders." Bravo, for the heroic Bishops of France who, like Cervera in our late war, lost everything but honor!

These men cannot be defeated, they may be annoyed and harassed, but they will not be conquered, never. They will to pontificate when the obsequies of the tyrants will have become ancient annals; they will be admired for their faith and for their honor when the petty tyrants themselves will be insignificant curiosities in the museum of the world's history.—Catholic Union and Times.

POPE PIUS X TO FRANCE.

CONTINUED FROM PAGE ONE.

gin, Daughter of the Father, Mother of the Word, and Sponse of the Holy Ghost, obtain for you from the most holy and adorable Trinity better days and as a token of the calm which we firmly hope will follow the storm, it is from the depths of our heart that we impart our Apostolic Blessing to you, Venerable Brethren, as well as to your clergy and the whole French people.

Given at Rome, at St. Peter's on the Feast of the Epiphany, January 6, 1907, the fourth year of our pontificate.
PIUS X., Pope.

WHAT HAS RUINED RELIGION IN FRANCE.

III. THIRD REASON—VOLTAIRISM.

Written for the True Voice.

Voltaireism may be defined as a torrent of abuse and ridicule of Christianity, poured out in a most popular style from the pens of Voltaire and a long succession of his imitators, deluging France with blasphemy and continuing from A. D. 1730 till the present day. Its general spirit is expressed in its well-known cry, "Ecrasez l'infame!" ("Crush the vile reptile!") By the vile reptile, Voltaire and others meant the Catholic Church. His later followers went further and strove to crush all religion, boldly proclaiming "war against God," while the more diplomatic leaders among them preferred to use the phrase, "Le clericalisme—voilà l'ennemi!" ("Clericalism—voilà l'ennemi!"); the spirit and aim of all these French people.

In 1726 Voltaire, then a mere youth, in consequence of an imprudent challenge had been obliged to fly from his country, and took refuge in England. There he was captivated by the deistic teachings of Collins, Tindal, Wollaston, Morgan and Chubb, and seized with the eager desire of revolutionizing his country with the love of absolute liberty of thought and language. The rock of faith stood in his way, the immovable Church of Christ; and the ambition of his life now was to overthrow it. He wielded a most popular style, powerful, sarcastic, seductive, and wrote in prose and verse, handling history, dramatic, poetry, popular eloquence, with equal fluency and effectiveness, inflaming the passions, perverting arguments, coinng facts to suit his purpose, sowing no trouble nor art to make the Church odious to his readers. His plan of operation was to fling as much mud as possible—some of it would stick; and he succeeded, for to the present day many of his slanders against Catholicity still cling to the minds of Catholics, Protestants and unbelievers.

Some wrote with more apparent moderation. Thus the "Essai sur la Critique," by Montesquieu, and the "Life of Monmouth," by Bouillon-Villiers, extolled the superiority of Monism over Christianity. But the majority of infidels were plain-spoken. The skeptical Bayle maintained that no society can flourish unless it banishes all religious belief; Diderot was loud in his advocacy of atheism; Damienville, as Voltaire said of him, did not deny God, but hated Him; Baron Holbach, Condillac, Helvetius and the infamous La Mettrie taught the most absolute materialism. Their chief work against Christianity was the "Encyclopedie," directed by D'Alembert and Diderot. It propagated more widely than any other single work, irreligion, materialism and atheism. It became a well-stored arsenal in which all unbelievers found arms of all kinds, to wield them against the citadel of truth and virtue. Every adventurous and deal telling blow appeared learned and dealt with the force of a scientific fact. Many real scientists joined in the general war cry; La Lande remarked that his telescope found not God in the heavens; Volney and Dupres de la Riviere personages as mere fictions and allegorical myths. The independent and fickle genius of Jean Jacques Rousseau, persuasive, pathetic and captivating eloquence, hid, under the appearance of benevolence and philanthropy, doctrines perverse in morality, impious in religion, destructive of social order, of worship and authority. In his "Emile" he taught that his pupil should not hear of God until he had reached his twentieth year.

All these writings had loosened the bonds of society and prepared the people for a general upheaval, which culminated in the horror of the infidel French Revolution and its bloody Reign of Terror. One of the first acts of the Constituent Assembly was, on February 13, 1790, to suppress all the religious orders and monastic vows and declare the property of the clergy at the disposal of the nation. Soon after the celebrated decree known as the "Civil Constitution of the Clergy" was ordered that henceforth the Bishops should be appointed by the electors, and be chosen in the same manner. They would be allowed to write a letter of etiquette to the Pope, acquainting him with their appointment. The same decree abolished the 135 bishoprics then existing in France, and replaced them by 83 civil sees, one for each of the new departments into which the country had lately been divided.

To make religion a department of the State succeeded in Russia, Prussia, Poland, Scotland, Sweden, Norway, Iceland, Denmark and in Protestant countries generally; and in Catholic countries this has been the purpose of numerous Emperors, kings and other potentates. The French Governments of all kinds, and the First Republic in particular, tried to do the same, and ordered all the Bishops to take the oath of fidelity to the Civil Constitution of the Clergy or lose their Bishopric. Amid the cries of "Death to those who refuse!" the prelates raised their voices in protest; out of 135 Bishops only 4 submitted.

All honor to the noble clergy of France then and to-day. All honor to the heroic faithful who stood by them in the hour of trial. Then these were the vast majority of the nation and tens of thousands sealed their fidelity

with their blood at the terrible guillotine. To-day the proportion of the true Catholics to those who have lost their religion is very much diminished. I must next show how the process of perversion was continued.

We have been speaking in this paper of infidel writers. Their succession has continued to the present day. Proudhon was one of their leaders. He claimed to be a special friend of the laboring classes, and did much to make them hostile to religion. His platform was "opposition to God," anticlerical rather than atheistic. In his book, "Justice in the Revolution and in the Church," he attempts to prove that Christianity debases reason and that the Revolution ennobles it; and he proclaims that the Masonic temples must replace the Christian churches. Barni, in his "Moral and Democratic," strives to find a foundation for morality independent of all religious teachings. He was supported by Renouvier in a work entitled "The Science of Moral," which appeared in 1869. August Comte made Positivism efficient in destroying faith in the supernatural and all notion of God, soul and future life. Littré and Wierzbowski, about 1863, strengthened this bad cause by founding their "Revue Positive," they were joined by Lambetta, Ferry, Dabot, the present Gen. Andre, Clemenceau and others. Paine advocates rank materialism: "Vice and virtue are products, like vitriol and sugar," he writes in his "English Literature."

A new supply of infidel thought was produced by translations of German philosophers, Kant, Hegel, Feuerbach, and such scientists as Virchow, Moleschott, Vogt, Buchner; while in France itself Fourier, Saint Simon, Claude Bernard and modern laborers to propagate all sorts of modern errors.

In history, too, attacks upon the ancient faith were fierce and constant. Michelet accumulates slander in his work styled "Le Pretre, la Femme et la Famille," in his "History of France" and his "History of the French Revolution." Quinet seems to know of no other enemy to mankind than the Catholic Church. He writes in his "Italian Revolutions": "The combat (against the Church) is serious and radical. We must not only refute papism, but extirpate it; not only disapprove, but dishonor it; not only disapprove it, but as the Old German law did to the adulterous woman, choke it in the mud." He is angry with Robespierre because he stopped the destruction of the churches. Get rid of the churches, he says, and the people will forget religion. "Unite yourselves with all the sects that war upon the Church, then form a bloc against her, and you bring her into the greatest danger she has ever run." The present Government in France is just now doing all this. Meanwhile, Eugene Despois and Eugene Sue were praising Unitarianism to the sky to ruin Catholicity; they were joined in this conspiracy by Eugene Pelletan, Carnot, Edouard Charton, Prevost-Paradol, Paul Faure, Renouvier, Passy and others actually became Protestants; George Sand and her two granddaughters baptized by a Protestant minister as a protest against the ancient Church. Napoleon III, towards the end of his reign, suppressed the Catholic paper, the Univers, and gave full liberty to the infidel press. Then the stream of infidel writers became a torrent; and thus the loss of faith was accelerated, preparing the French people for the present persecution.

C. COPPENS, S. J.

Mrs. Craigie.

Several of our contemporaries have made very unintelligent comments on the fact that the late Mrs. Craigie's son is not a Catholic, though she secured the legal custody of him at five years old. Some of them have put forth the solemn absurdity of rights of conscience, as if a child of no one form of religion rather than another. We suspected the truth all along, but preferred to keep silence till our suspicion was verified. The statement is now authorized that the decree of the Court appointing her sole guardian of her child ordered that the boy should be brought up in the Church of England, to which his father belonged. A violation of the Court would have led to action by the Court.—Antigonish Casket.

Allied to faith is love. God's gracious love ever goes in advance of ours. That love of His overlooks our defects, overcomes our resistance, wins and wins us, forgives our sins, and enables us to bear fruit, and to display flowers of piety and fill our homes with fragrance of prayer and sweetness of word and way.

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CONVERSION OF THE REV. HENRY CHAPIN GRANGER.

We are indebted to the Rev. Father Smyth, P. R., Evanston, for the following deeply interesting letter:

My Dear Father Smyth: As I have been requested to make a somewhat more lengthy statement than that already given out of the reasons for withdrawing from the "Protestant Episcopal" and entering the Catholic Church, I have taken the liberty of writing to you, feeling sure that you will make only a wise use of what I have to say.

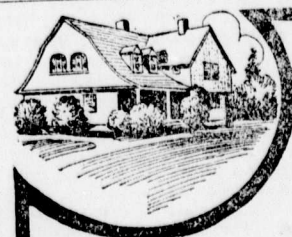
For many years the conviction has been steadily growing that there was somewhere in the religious world a system of Christian belief that met and satisfied all the needs of the spiritual nature. Amidst the variety there was but one, outside that with which I was connected, that, over, with any lasting force, appealed to me—viz., the Roman Catholic. Why, I could not always say, but such was and has been the fact: though often put one side. But this "appeal" would not "down." Careful study and prayer—for the space of some seventeen years—did not remove the difficulties. These latter centered at different periods around such topics as "The Immaculate Conception of the Blessed Virgin and the honors paid to her"; "The Visible Church," and the question of "Authority."

In all my reading I made the rule to study the authoritative works of the Roman Church, being convinced that in these authorized manuals I would find the actual teaching of said Church, rather than anything those outside might say. I frankly declare that in the line of removing difficulties and making my way clear I owe more to the works of the late Cardinal John Henry Newman than to any other. The Visible Church of Jesus Christ, in the plenitude of its living, infallible, authoritative and gracious teaching, at last rose on my vision already intellectually convinced. I saw in the Roman Catholic Church what my soul needed, the authoritative ministrations of the grace of Almighty God. There remained but one thing to do—to give expression to my matured belief in the best way open to me. This I have done and found peace at last, together with a strength the reality of which only those who know who possess, and who have put into one sentence: "A steady growth, through many years, into a truly Catholic position in which all the teachings of Jesus Christ are accepted in simple faith: apart from that rationalism—which to my mind is the one curse of the religious world to-day."

If the above statement should prove to be of any assistance to anyone similarly placed with myself I shall be very glad. It is only with this in view that I have made it.

Thanking you for your courtesy, I am, Faithfully yours,
HENRY CHAPIN GRANGER.
Evanston, Illinois, December 11, 1906.

More men fall through ignorance of their strength than through knowledge of their weakness.



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