

The True Witness

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THE WILL—Matter intended for
publication should reach us NOT
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Correspondence intended for publica-
tion must have name of contributor, and
not necessarily for publication. It is a
mark of good faith, otherwise it will not
be published.

ITEMS OF LOCAL INTEREST TO BE
SENT.

**In vain will you build churches,
give missions, found schools—
all your works, all your efforts will
be destroyed if you are not able to
wield the defensive and offensive
weapon of a loyal and sincere Ca-
tholic press.**

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of
Montreal and of this Province consulted
their best interests, they would soon
make of the TRUE WITNESS one
of the most prosperous and powerful
Catholic papers in its country.

I heartily bless those who encourage
this excellent work.

PAUL,
Archbishop of Montreal.

THURSDAY, JULY 28, 1910.

THE DIVINE ORIGIN OF CHRIS- TIANITY.

(Answer to a Correspondent.)
The divine origin of the Christian
religion may readily be shown from
the excellence of the doctrine it
teaches.

In order to give full strength to
this assertion of ours, two things
must be proved: (1) that the teach-
ing of Christianity is most excellent
and (2) that God, not man, is its
author.

(A) And first let us show that the
tenets or teaching of Christianity is
most excellent, both in its dogmas,
its moral code, and in the sanction
it affords.

I. Christian teaching is most ex-
cellent in its dogmas concerning God
and Man.

(1) With regard to God, Christi-
anity makes all the laws of nature
its own, confirming them and shed-
ding upon them an altogether new
light. It teaches that there is one
God, all perfect, the author and
ruler of all things, all powerful, all
wise, all just, the rewarder of the
good, the punisher of evil; it de-
clares that God must be adored and
loved, it shows Him to be the lov-
ing God of all His children, whom
He has blessed with the gifts of na-
ture, whom He has fortified with
grace, and to whom He has given
all the necessary helps for salva-
tion.

(2) It declares the nature, origin,
and end of Man, teaching that he
has an immortal soul, free and
spiritual; that he was created to
God's image and likeness; that he
was lifted up to a state that is su-
pernatural, whence he fell through
sin, but unto which he was again ex-
alted through the sufferings of Christ
Jesus our Saviour. All of which
show forth the dignity of mankind
and the goodness of God, the malice
of sin and the hotness of the Creator,
His justice and mercy, while it
sets our hearts aflame with love for
God.

II.—Christian teaching is most ex-
cellent in its moral precepts.

All the law and the prophets have
their compendium in these two com-
mandments: "Thou shalt love the
Lord thy God with thy whole heart,
and with thy whole soul, and with
thy whole mind. This is the great-
est and first commandment. And the
second is like unto this: Thou shalt
love thy neighbor as thyself." (Mat.
xxii, 37-39). All good things are
reducible to charity, according to
St. Paul (1 Cor., xiii, 13): "Love
therefore is the fulfilling of the law."
Specifically speaking:

(1) Towards God, it exacts in-
ternal acts of faith, hope, charity,
religion, obedience, reverence, and
thanksgiving; likewise external
and public acts of faith and religion,

even the giving up of parents, friends
and life itself, if God's glory should
call for the like.

(2) Towards our neighbor, it ex-
acts that the rule of charity be so
observed that nothing be said or
done against him that we should not
like in our own case; it teaches brotherly
love and care for the sick
and poor; it teaches that we should
return good for evil and preaches the
pardon of injuries; it holds the most
admirable laws for masters and ser-
vants, princes and subjects, hus-
bands and wives, parents and chil-
dren.

(3) With regard to ourselves, it
prescribes that pride, avarice, envy,
lust, gluttony, anger and jealousy be
fought, it prohibits even the appear-
ance of evil; it calls for internal
and external virtues; it exacts that
sin be atoned for through contrition,
confession, and satisfaction.

Furthermore, adding counsel to
precept, Christian teaching praises
and recommends perfect chastity, vo-
luntary poverty, with the abandon-
ment of the world; that it may lead
men to the most perfect acts of vir-
tue with all the more strength, it
continually keeps before their eyes
the fact that God created them,
that the end in view of our strug-
gles is the noblest, and that "our re-
ward is very great in Heaven"; it
declares them sons of God, brethren
and members of Jesus Christ, and
the temples of the Holy Ghost; fi-
nally, it offers the sanctity of God
himself as the form and pattern for
our own endeavors after holiness,
according to the words of our Sa-
viour: "Be ye therefore perfect even
as your heavenly Father is perfect."
(Matt., v., 48).

III. Christian teaching is most
excellent in its sanction.

And, indeed, Christianity offers a
twofold sanction; one temporal, the
other eternal; the former for the
present, the latter for the life be-
yond the grave.

The eternal sanction, which is in
store for all mortals beyond the
days of earth, consists in the re-
wards or punishments so often men-
tioned in the New Testament, when
it speaks of life eternal, of the worm
that never dies, of the Gehenna of
inextinguishable flames, and, in the
concrete, when dealing with Dives
and Lazarus.

The temporal sanction it offers is,
indeed, not a material one, but spir-
itual; it mainly consists in the peace
of a good conscience and in the re-
morse that gnaws at the guilty
conscience; secondarily, and as if ac-
cidentally, it consists in the blessings
and woes of earth. "Learn of me,"
says Christ, "for I am meek and
humble of heart; and you shall find
rest to your souls" (Matt., xi, 29).
And the Apostle: "Of such a one
(Christ) I will glory: but for my-
self I will glory nothing, but in my
infirmities" (II. Cor., xii., 5); and
Christ again: "Peace I leave with
you, my peace I give to you: not
as the world giveth, do I give to
you." (John xiv., 27). Concerning
the bad St. Paul says this (Rom., ii,
9): "Tribulation and anguish upon
every soul of man that doeth evil,
of the Jew first, and also of the
Greek."

Both these sanctions are truly ad-
mirable; the temporal, indeed, be-
cause it subtracts men from earthly
lust of gain, lifting them up to
Heaven, calling them from the praise
of their fellowmen, and giving them
to God; the eternal, both because it
keeps them aloof from the joys of
the heathen and his fictitious beat-
itude, and because it makes God
man's true and worthy reward and
possession.

(B) Now, secondly, let us prove
the divine origin of Christianity.
Christ either received it from God,
or invented it independently of God,
(we here speak to non-Christians),
or made his own what other men
had invented. We reject the second
and the last assumption.

(1) He did not invent it independ-
ently of God. And in fact who
could suppose that a man of lowly
state, devoid of human learning and
letters in the eyes of the multitude,
with help or master, could have
made up so admirable a doctrine,
and could have composed such a
system of moral precepts as the Gos-
pel contains, when Plato and So-
crates so lamentably failed in giv-
ing even a shadow of what is known
as the wisdom of Christianity?

(2) Nor did Christ make other
men's invention his own in the case
of Christianity. No one before the
Saviour had ever set up such an ad-
mirable dispensation as his; even
the greatest philosophers went far
astray in the domains of morality,
not to speak of dogmatics. Hence
why rationalists are reluctant to
tell us the names of those from
whom Christ is supposed to have
inherited his wisdom, according to
their frenzied notions. The Jews at-
tribute Christianity to Moses, even
if the disparity between Christ and
Moses is evident throughout.

And, indeed, Christ abrogated some
of the Mosaic precepts lacking in
perfection, while he sanctioned the
better; he abolished divorce and
polygamy; he taught a holier doc-
trine concerning the control of
greed and appetite, the contempt of
things earthly, and the abnegation
of self and of our passions. He was
pleased to base his teaching on
love, and not on fear, as Moses
had done, under God's will for the
people of the Old Law; he gave the
world clearer knowledge of God and
of His supernatural munificence, as
well as of the conditions and last
ends of man.

Therefore, from God did Christ
draw forth His teaching, since it
is plain the other hypotheses we es-
tablished at the beginning are de-
cidedly untenable.

Whence, finally, we may conclude
that the divine origin of Christian-
ity may be shown from the excellence
of the doctrine it teaches.

500TH ANNIVERSARY OF BAT- TLE OF GRUNWALD.

The celebration last Sunday at
Grant City, S.I., of the five hun-
dredth anniversary of the battle of
Grunwald, by the Poles of New York
and its vicinity, was marked by a
typical Old World pageant, which
was rendered more effective by the
participation of the Church. In a
large field surrounded by tribunes
and staffs bearing the crimson and
white banners of Poland and the
red, white and blue of the United
States, nearly 50,000 people stood
for an hour in the broiling sun while
Archbishop Farley celebrated Mass
on a platform on which an altar
had been erected in the field.

Every Polish military and semi-
military organization was represent-
ed, and the bright costumes, copies
of the Polish military uniforms,
made the spectacle wonderful in its
complexity of color. The uniforms
were of blue, red, purple, brown,
green or yellow, with braids on
caps and jackets of contrasting hues.

During the Mass the organizations
stood together. After it they march-
ed in bodies to different parts of
the field, where five priests preached
simultaneously. Later they mingled
with the crowd.

Congressman William Sulzer, one
of the speakers, explained what
Grunwald meant to the Americans
present who did not know:

"This celebration," he said, "com-
memorates the five hundredth anni-
versary of the battle of Grunwald,
which marked an epoch in Polish
history. On July 15, 1410, the
forces of Poland met and vanquished
the powerful Teutonic knights in
Grunwald. As the victory of So-
bieszko saved Western Europe to
Christianity, so the victory of the
King of Poland and his patriotic fol-
lowers at Grunwald saved the day
for the integrity of Poland."

"This decisive battle was not
merely the defeat of one force by
another. It was not merely the
overthrow of a powerful foe which
was striking at the very foundation
of the Polish government. It solidified
Polish nationality and held the
Polish government intact for centuries
until the final dismemberment
of the Republic."

"The victory of Grunwald made
for progress and civilization, for
freedom and national unity. It ever
will be memorable in the annals of
polish history as one of the great
decisive battles of the Middle Ages.
The Poles of America do well to ce-
lebrate this anniversary and keep alive
the patriotic memories of their glo-
rious but unfortunate country."

"The history of Poland is one of
the most interesting in the world.
In song and in story, in trial and
in triumph, in sunshine and in shad-
ow, from its inception to its
overthrow, it is replete with heroic
deeds of brilliant men and beautiful
women. It never should have been
partitioned. The cause of Kosciusz-
ko should have triumphed and Pol-
and should to-day be a republic in-
stead of a political pawn on the
European chessboard."

WHY?

"Sugar-coated" Catholics, together
with a little school of logic-proof
sentimentalists, seem to think we
should not tell the Jews just what
we think of them. They do not
know why certain Catholic papers
should say hard things—tell the
truth about Judaism! Have they
ever stopped to reflect for five
minutes? Let us explain.

Who are making things uncomfort-
able for the Pope, in Rome itself,
to-day? Jews! Who urged France to
persecute the Church and banish the
religious? Jews! Who are trying to
make trouble for the Church in
Spain and Portugal? Jews! Who
have stood with their money behind
the enemies of Catholicism in Bel-
gium and Holland? Jews! Who do
the thinking and other intellectual
work for those who hurl bombs at
kings and emperors? Jews! Who
are trying to prostitute Montreal to
the extent of giving us a glorious
May Day? Jews! Who are respon-
sible for the lies of the Associated
Press against the Holy Father and
the Church? Jews! Who are the
most malignant Freemasons of the
continent? Jews! Who are the peo-

ple busy with the financial success
of the foul "White Slave" traffic?
Jews! Who are trying to persecute
the Church in all countries? Jews!

We could extend our catechism to
several pages, and the answers
would be so simple that were the
learner to memorize the first, he
could thus be rendered capable of
answering every question of the full
series.

We want to see no people persecut-
ed. If the Jews of the Associated
Press are up in arms against Rus-
sia, let them refuse to encourage,
and even promote, as Jews are do-
ing, the persecutions of Catholics all
over Europe. True,—and we are say-
ing it for the hundredth time,—these
despatches from Russia are inven-
tions, or, at the very least, ex-
aggerations. Every country of Eu-
rope has been made to suffer from
the presence of the Jews within its
boundaries. Austria, Germany, Rus-
sia, Spain, Italy and Switzerland
have interesting chapters in their
respective histories on the subject.
France is going to utter ruin. Where-
ever there is persecution against the
Church on a large scale, the Jews
are at work, for there is money in-
volved in such a case and its issues.
There is nothing else in the world
but money to attract Jews. Money
is the carrier for the buzzards that
swarm where religious persecution
reigns.

HIS REASONS.

Uncompromising antagonism to
conditions in Chicago which force
pastors of centrally located churches
to be institutional heads, society
presidents, charity trustees, bond
brokers, gymnasium directors, set-
tlement workers, endowment solici-
tors, school officials and even bill
collectors, is responsible for the re-
signation of a minister in a Pres-
byterian church in Chicago.

When he went there six years ago
from a church in St. John, N.B., he
said he expected his salary would
be paid to him for services as a
theologian and a preacher. At the
end of his pastorate he found himself
at the head of a dozen organiza-
tions, devious in character, while
each was regarded as important as
the duties of the pulpit.

It is evident, however, that the
man would never do as a parish
priest. And, indeed, what would he
do if he had to build schools for
boys and girls, hear confessions, at-
tend the sick after the priest's duty
and manner, build orphanages, live
on one quarter of his salary, pro-
vide for the old and poor, etc.? Not
that we wish to advise him, but
simply to establish a nice little con-
trast we have here established. It
puts us in mind of a little story.

Bishop Willard Francis Mallalieu,
of the Methodist Episcopal church, is
opposed to the diminutive salaries
that sometimes pay their pastor.

"I once knew an excellent young
man," he said, "he was in the
church, just married, on a small sal-
ary, but contented and happy. Twelve
or fifteen years went by. I had
lost sight of the young minister—
forgetting him, as we all do, some-
times—when suddenly I met him,
well dressed, but not clerical."

"We shook hands. He said he
was doing excellently."

"What church?" I said.

"Oh," he said, "no church—the
wholesale hat business."

"But why did you leave the
church?" I asked.

"For seven reasons," he said.

"And what," said I, "were they?"

"A wife," he answered, "and six
children."

HIS IMPRESSIONS.

After having said a kind good-
bye to his spooks, for a few days,
Mr. Wm. T. Stead, the noted (and
notorious) English journalist, paid
a short visit to Ireland. Let us
hear himself:

"To-day everything has been trans-
formed. In my brief stay in Dub-
lin I did not hear anyone speak
of the Castle and there was no pa-
triot to be visited in jail. Peace
had replaced war, and the only out-
standing grievance was the com-
plaint that the predominant partner
had forced upon Ireland a far
too liberal scale of old age pensions.
The old distressed Erin had van-
ished, and in its place there was a new
Ireland, full of hope and energy and
self-reliance. Never, I was assured
on every side, had Ireland been so
prosperous, her soil so well tilled,
her prisons so empty, her people so
contented. It was indeed worth a
far longer journey than from Eus-
ton to the North Wall to see with
one's eyes so marvelous and so ben-
eficent a transformation."

Mr. Stead attributes much of the
improvement. The department is
the concrete institutional recognition
of the fact that Ireland is a great
farm. To Lady Aberdeen he gives
great credit for the energy and en-
thusiasm with which she has under-
taken the task of reviving and ex-
tending the ancient industries of
the rural districts.

"And behind and beneath all these
has been the great agrarian revolu-
tion, which has bought out the
landlords and converted 300,000 ten-
ants into landed proprietors. John
Bright was one of the first to indi-
cate this as the only royal road to
the settlement of the land question.
We have reached it by a devious
road, nor have we even yet attain-
ed the goal. But we are well on
the road, and already have gone
far enough to see that we are on
the right road."

Ah! indeed, wonderful changes
have come over Ireland; but we
suppose Mr. Stead has been too busy
with fakers among the spooks to
know that it is thanks to John Red-
mond and the rank and file of his
Nationalist forces, if all the im-
provement is apparent. Even Mr.
Matthew Cummings knows that now.

Later in his paper, Bandsman
Stead takes a sly dig at Arch-
bishop Walsh, but it is all due to
the spooks. He casts little slurs
on the Irish priesthood of yesterday,
describing them as the omniscient
advisers of the people in every de-
partment of life and living. Surely
Stead has sense enough to under-
stand the noble part played by Ire-
land's priests in the defence, educa-
tion and uplifting of their people.
The fact, however, that, in another
scribble of his, he puts the Irish and
the Egyptian Nationalists on one
and the same footing, explains a
deal, and opens the door to explana-
tions on questions pertaining to the
spook market.

The Bandsman has something to
say on the All-Ireland game, and
words to add on the Irish Par-
liamentary Party:

Everywhere in local administra-
tion, on the county councils, on the
agricultural committees, on the
Congested Board, the career is open
to practical men, and the mere blather-
skites are at a discount. The
Gaelic League is helping to revive
ancient customs, rural sports and
the national language. It is a
symptom of the spirit of the age.

Sinn Fein, which no Saxon can pro-
nounce, appears to have had its
day, even Mr. O'Brien's ostentatious
alliance with Lord Dunraven and the
landlords is a sign of the times.
No one in Dublin takes much stock
in Cork—where it is said few of the
priests gave Mr. O'Brien any sup-
port—but the fact that so vehement
a patriot as the former editor of the
United Ireland, and the man who
could not tolerate Mr. Healy in the
Nationalist party, should now, arm-
in-arm with Mr. Healy, be proclaim-
ing the end of the agrarian war
and invoking the union of North and
South to carry a temporary measure
of Irish self-government, is not
without significance.

"Whether the Irish Parliamentary
party will be able to broaden its
basis so as to convince all the new
elements of national life that it is
the best instrument for giving ef-
fect to the best thoughts of the best
men and women in the country is a
question by which it will fall or
stand. Mere barren protest against
the union will have to give place
to a broad constructive policy which
will secure the support both of the
North and the South, of industrial
as well as of agrarian Ireland."

The spooks again! Bandsman
Stead would be better employed
making molasses out of pig-iron
than in passing wise remarks on
Redmond's policies. Let him stay
with his spooks!

FREQUENCY OF U. S. DIVORCES.

The following news-item from the
dailies is interesting:

Judge Karl von Lewinsky, a pro-
minent German jurist, has discover-
ed the reason why divorces are so
common in the United States. He
told the International Association
for the Uniform Laws in Berlin that
other causes than lax laws were re-
sponsible for the fact that seventy-
three divorces occurred in 1900 in
the United States to every fifteen
in Germany, two in England and
Wales, twenty-three in France and
thirty-two in Switzerland.

"The underlying cause of this great
disproportion," said Judge von Lew-
insky, "is not in the American laws,
which, taken all in all, are strict,
but is due to economic conditions.
The American of all classes marries
uncommonly young. Lack of experi-
ence, therefore, often leads him to
make a wrong choice of a life part-
ner. The American woman, pri-
marily, sees no terror in a di-
vorce. She is more independent
than the European, has usually
more ability and more opportunity
to help herself, and is, therefore,
more inclined to renounce the sup-
port of a husband."

It is evident that our friend, Mr.
Lewinsky, is a stranger to prayer,
and so are those American dames
and damsels who have made him
popular through the lives they have
led, and the published accounts of
their deeds in the divorce courts.
People like that judge do the devil's
work by airing their views on mat-

ters that affect righteous living.
The general run of the female di-
vorces in the United States are
simply notoriously lewd women: De-
cent womanhood does not need the
divorce court.

MCABE'S FIGURES.

Apart and aside altogether, if
you wish, from Renegade McCabe's
book on "The Decay of the Church
of Rome," we must admit that, in
the United States at least, there is
a yearly leakage of lukewarm Ca-
tholics into nothing or next to
nothing religious. However, as a
New York priest remarks, "Are we
not forgetting one factor—the an-
nual deaths? I am assistant priest
in a comparatively small parish,
and we have from 80 to 100
deaths every year. There are near-
ly one hundred dioceses in the United
States. If each had 50 parishes
with but ten deaths to each parish,
it would mean a decrease of the Ca-
tholic population to the amount of
50,000." If all those Irish Catho-
lics who emigrated to the United
States, with millions of their chil-
dren, had agreed not to die, foolish
statisticians and nervous economists
would be forced to reduce their
statements of losses, even by two-
thirds in some cases.

The Re-Union Magazine (Anglican)
printed in its issue for November,
1909, an admirable criticism of Jo-
seph McCabe's book, "The Decay"
etc.; it began by saying:

"Truly one's bitterest foes are
those of one's own household. Mr.
McCabe's book is inspired by deadly
hate of the Church of Rome. It
makes our blood tingle with shame
that it should have been possible for
one nurtured by the Mother Church,
once holding high office under her
sway, to produce such a volume."

The concluding sentences are as
follows:

"Even were the case of the Church
of Rome as bad as Mr. McCabe
makes out, even if it had lost un-
told millions of adherents within
the last fifty years, we should still
dispute his conclusions. The Catho-
lic Church has always claimed to be
more than a human institution, and
surely no one who reads the mar-
velous history of the Church of
Rome can fail to believe that a Po-
wer higher than chance has guided
its vicissitudes. When things have
seemed blackest it has emerged in
splendor, and seemingly overwhelm-
ing defeats have been turned into
glorious triumphs."

"We see no reason to believe that
Rome has lost her recuperative po-
wers, and we believe that history
will falsify the grim predictions of
the author of this work."

MR. BOURASSA WRONG.

Assertion Erroneous That Irish Are De-
serting Roman Catholic Church.

To the Editor of the True Witness:
Sir:—In an issue of the Gazette
of the 21st instant appears a lengthy
extract taken from a communication
published by Mr. Henri Bourassa in
the Le Devoir of the 20th instant.
The author of said article is ever
eminently eloquent, whether listened
to as an orator or read as news-
paper contributor. His brilliant
genius and enchanting phrases have
very justly won for him the highest
admiration. But unfortunately at
times he is not so happy in relating
facts or figures. He errs herein, in-
voluntarily, I think, when in the com-
munication he states that out of the
admirable republic no less than fifteen
millions of descendants of my coun-
trymen have lost the faith of their fa-
thers by being thrown into Anglo-
Protestant centres, owing to their
use of the English language. He is
at liberty to warn his own fellow
countrymen against Anglo-Saxon
contact or the terrible dangers re-
sulting therefrom, but surely it is
not generous to do so at the ex-
pense of the reputation of another
friendly nationality. The sweeping
assertion cannot be substantiated by
any facts, figures or statistics. The
exact contrary is the fact. The Irish
people in the republic (with very
rare exceptions), which only prove
the rule, have adhered closely to
the religion of their fathers, whether
they speak the good old Gaelic
or the acquired English language.
As the writer says at the commence-
ment of his article, "The church is
not of a period, or of a race, or of a
nation." And so the Irish retain
their trust of faith irrespective of
their surroundings. True, the English
language was ungenerously imposed
on the people for centuries in their
own country, but much good has
come from the evil, and to-day we
behold a grand army of most emi-
nent clergy proclaiming the doctrines
professed by their fathers to some
eighteen millions of willing listeners
in America, whilst an able and de-
voted band of the same race are
winning laurels battling successfully
for the restoration of their country's
rights in the English language in
Westminster. Surely in forcing these
people to learn the English language
England herself contributed the most
powerful weapons for Erin's regen-
eration. Mr. Bourassa speaks of the
appointment of bishops. Experience
has proved that it is a safe thing to
leave such matters in charge of the
hierarchy. Thus far their appoint-
ments have been known as the best
and Roman Catholics are fully sat-
isfied to allow this administrative
trust to remain in such sound, ju-
dicious and secure keeping.

P. J. COYLE.

DIVORCE ING VIT

Cardinal Gibbon
tunate Prevail

(N.Y. World, July 28.)
"Divorce is a
ing into the ver-
Society—our
rears itself upon
home and the un-
When you attack
tack government
ernment to prot-
itself, must exp-
tutes the crim-
which the best of
"I pray for the
and women may
understand the s-
rage. Regardless
victions, they
when they marry
tering upon a cor-
of a day or a mo-
They should know
bear and forb-
cannot pull one
another. They m-
traces together."

Thus spoke Car-
his birthday, wh-
friendly home of
in the upland coun-
Maryland.
The subject of
up naturally in th-
ral conversation,
at once opened up
batteries. The s-
ever uppermost in
has fought against
separation of mar-
past fifty years a
can has. To him
more vital; and h-
the battle to-day,
fluence of his ex-
agerly as he beg-
on the garb of a
tury ago. The Ce-
next year will hav-
of Christ fifty ye-
of his Church two
born in Baltimore
1839.

"Fonder," said
little children of
stayed by divorce
ruling their hearts
is sown there. Th-
way and the mot-
ver to meet again,
left without an
know not to who
affection. They t-
to learn that he
ther. They turn t-
learn and have it
minds and hearts
their father. The-
ed in the bud. H-
them to burgeon in
dermen and wome-
expect them to do
with their lives th-
parents have done

"Ah, these child-
parents! They ar-
row of my life. T-
chance, and I