

COSTIGAN'S.

for and admir- e had availed, tions moved by ating the Brit- eir Irish Land aspirations for nanimously ex- s to the late of Commons and in the resolu- ars, would have support of the But there was

every speaker are a " noble ple," and so on, ed became nau- The resolutions unpertinent, un- one or two mem- them. Why? Introduced by of the speakers— of the House" of the old story of the old story, of being in

stigan said in his Irish people of people in Ireland how these flouts o doubt, can John

NTARY.

ed subscribers in lands, Eng. Rev. loaned his copy of o of London, Ont., st, Rev. Father e following letter s. We thank both n and Bailey for est in the CATHO-

—I am delighted RECORD. To say able literary excel- catholic paper. By can a paper which as affairs and cham-

articularly religious difficult to be calm ore one prizes one's re one is tempted to ill bitterness attacks d more difficult ives to opponents, ives them credit for is inclined to under- ns and to represent s force than they

either heads can be CATHOLIC RECORD. ness, it is temperate attacks with an in- a that carries con- is scrupulously fair stating their objec- ted themselves. ed the real point at avoiding those side s still more prolong the situation.

st, though it is broad- e true sense of the n, it is eminently ng and spirit of the for the truth at all cepts in mind. How s to help the work of a clergy, it is not to that the Church in rapid strides.

rely, BAILEY, P. P., y, Channel Islands, England.

WHEN LANDS.

shed statistics of the missionaries in Pagan the total number of a Mahometanism and of the year 1902 was 185,000 became Catho- ric cent.

ned that the Nestor- e negotiating for their tholic fold, and there t of a successful issue ns.

of the Nestorian become convinced that ed reason for persever- rency, and for several have been advocating t to bring about a re- urch. A meeting was h Mossoul for the pur- ing on what conditions will readmit them, and ditions were explained the Catholic Chaldean have expressed them- ed, but certain details ed before their actual will take place. The lic Patriarch will pre- has been arranged to Mossoul shortly, where Patriarch Mar Chiconur their Bishops and digni- eed the Nestorians.

ent has very much ssians and Anglicans of who are making com- e effort to counteract.

onsul has called in two to assist in convincing that it is against his in- up Nestorianism and to ans be absorbed into the

Catholic Church. The Patriarch is indeed in some terror lest he should offend Russia and England, but it is expected that notwithstanding all this the union will be consummated at the coming Mossoul meeting.

The British Consul has moved to Mossoul in the meantime in order to cooperate with the Russian Consul in throwing obstacles in the way of the Union.

The Nestorians are a sect which first made its appearance in the year 428, Nestorius, the Patriarch of Constantinople, being its founder. He taught that in Christ there are two distinct persons, and that, therefore, Mary was not mother of God, but only of the human person Christ. According to this teaching also it cannot be said that the Divine Person suffered on the cross; so that Nestorianism subverts the very foundation of Christianity.

The Anglicans in Turkey, however, fraternize with the Nestorians owing to the fact that both deny that Mary should be called the Mother of God, though we have never heard that any Protestant sect has ever declared that in Christ there are two persons, one divine and the other human. The Anglicans admit the Athanasian creed which declares plainly the unity of Christ's personality: "Who though He is God and Man, is not two, but one Christ."

"* * * One, not by confusion of substance, but by unity of person. For as the rational soul and flesh are one man, so God and Man are one Christ." But it is because the Nestorians refuse to call Mary "the Mother of God," and because they reject the Catholic Church and the authority of the Pope, that the British Consul and other Anglicans favor the perpetuation of the Nestorian heresy. In all probability, however, notwithstanding these efforts to perpetuate it, it will practically disappear when its leaders become Catholics.

PENAL LAWS STILL EXTANT.

The Constitution of New Hampshire requires that every seven years the question of a revision of the Constitution must be submitted to popular vote, and if a majority of the people are in favor of revision a convention must be called for the purpose of making the amendments which are deemed advisable. The Convention is empowered to make the amendments if a two-thirds vote be recorded in favor of the same.

In accordance with this requirement the two questions of female suffrage and complete religious equality were voted on this month, the result being that female suffrage was defeated by a majority of almost two to one, and religious equality was also defeated by a decisive majority, equality being granted to all so-called "Evangelical Protestants," but the proposition to admit Catholics to equality was voted down notwithstanding that it is the boast of the New Englanders that their States were settled by the pilgrim fathers with the intention that the settlers should enjoy complete freedom of religion. The spirit of the old Puritans was that they should themselves be free to worship as they thought proper, while Catholics, Episcopalians, Quakers, and others should be punished in the pillories and stocks. Their descendants have the same spirit at the present day.

By the Constitution of New Hampshire, only Protestants can be elected as Governor of the State or as Senators and Representatives. This provision will be retained in the Constitution owing to the recent fanatical vote.

A GROSS INSULT TO CATHOLIC SISTERHOODS.

Much indignation has been aroused in Cincinnati, Ohio, by the fact that at a reception given by Mr. Moses Goldsmith on March 21st, a number of ballet dancers attired as nuns amused the party by their coarse conduct. The occasion was a festivity in honor of Mr. Goldsmith's son and the young man's newly-wedded bride.

The dancers were robed as Sisters of Charity, according to one daily paper, or Sisters of Mercy according to another. They waited upon the door, and when the festivities were at their height, these girls threw off their nuns' clothing, and appeared in pink tights, and began a series of Oriental dances, of which the chief feature was the levity of conduct for which these prancings are notorious.

Catholics are naturally very indignant at this insult to the religious orders of the Church, and owing to the fact that half a dozen or more political leaders of the Republican party were present, and no one had the courage to protest against the unseemly exhibition, the affair is likely to have a decided influence at the next city elections.

Mayor Fleichmann of the city was among those present, and though he had not control over the proceedings, he might very reasonably have protested against the insulting exhibition.

As he did not do so, it is said to be very probable that his chances of reelection are greatly diminished by the occurrence.

The Catholic Knights of Columbus have taken so much interest in the matter that they have appointed a committee to investigate on whom the responsibility of the exhibition rests.

It is asserted that the ballet was extremely disgusting, and there was certainly no excuse for coupling either the Sisters of Charity or Mercy with the affair. We are not surprised at the indignation excited by the transaction.

The Mr. Goldsmith at whose house the disgraceful exhibition referred to took place is a Jew, but judging from the decisive manner in which his reprehensible conduct was repudiated and denounced by Rabbi David Philipson, of Mount street Jewish Temple on Saturday, March 28th, the Jewish population of the city have no sympathy with the insult offered to the pure and self sacrificing ladies who belong to the Catholic sisterhoods.

Rabbi Philipson said in his sermon that it was "a disgraceful occurrence which rightfully agitated the communicants of the Catholic Church." He protested that it is unfair to the Jews to hold them responsible for the reprehensible act of an individual Jew, and expressed regret that the fact of Mr. Goldsmith's being a Jew should have been mentioned at all in connection with what was said by the press regarding the occurrence. He notes, however, with satisfaction that the venerable Archbishop of Cincinnati has stated publicly that he understands the true state of the case, and completely exonerates the Jewish people from all responsibility for the offence. The Rabbi adds to this that

"Not one Catholic in the city feels more outraged and scandalized than do we Jews. Words are not strong enough to condemn the disgraceful proceeding in which the sacred garb of a Catholic Sister of Charity was used as a masquerade to furnish sport to a party of revellers. There are very few, if any, self-regarding Jews, who would be guilty of such an act of impropriety—yes, of indecency. We respect the feelings of our neighbors of every religious faith too much to travesty anything that is sacred to them, however radically we may differ from them on points of religious belief, and we need scarcely assure our Catholic fellow-citizens that we sympathize with them to the fullest extent in the indignation they feel at this outrageous act."

It is but fair to say that the Catholic papers of the United States did not at all accuse the Jews of any complicity in the matter. They denounced Mr. Goldsmith's conduct, and rebuked the politicians who were present without protesting against the occurrence, but they perfectly understood that the matter was an individual affair for which the Jews in general were in no wise responsible.

The Cincinnati branches of the Catholic Knights of America, at a meeting held to consider the matter, denounced strongly those who participated in the revellings, and in a series of resolutions in which the exhibition was denounced, declared that the public officials who took part should resign their commissions, to give the public "an opportunity to have in their stead officials less depraved and more pure in character."

THE CHURCH IN FRANCE.

From a vote taken in the French Senate a few days ago it does not appear that this chamber has come as yet to the point of desiring to suppress the Catholic religion, or even of weakening to any great degree the ties which bind the nation to the Catholic Church and the Pope.

M. Clemenceau moved that the French Embassy to the Vatican be suppressed, but the motion was declared by M. Delcasse to be not warranted by existing conditions, and the motion was not pressed. A vote was taken, however, as a test on the proposal of M. Clemenceau, to reduce the appropriation for the Vatican embassy. This was defeated by 182 votes to 82.

This was in accordance with the recent declaration of M. Combes that the people are in need of and desire religion, and that the religion desired is the Catholic religion and no other.

It is astonishing that with such views the Government should be bent upon destroying the religious orders, and throwing obstacles in the way of the administration of Church affairs in the nation by demanding that the Pope should practically give up his sole right to appoint Bishops, which he certainly will not do; but consistency is not to be expected from an infidel Premier and Government. Infidels are always loud-mouthed in their professions that all should enjoy the fullest liberty of conscience; but the only liberty they are willing to grant is that of believing as they do. This was the only liberty which the French infidels of 1792 and 1871 were willing to grant, and which they enforced by putting to

death all who would not accept their dicta in regard to religious matters.

M. Combes has not threatened with death all who have remained faithful to their religion, but we know very well the diabolic character of the spirit which animates himself and his followers, which is the same with that by which Robespierre, Danton, Ledru-Rollin, Dombrowski, etc., were inspired, and it is only the fact that the present rulers of France dread an uprising of the people against their truculence which prevents them from following the traditions of Red Republicanism.

We shall await with anxiety the developments which will result from another move made by Premier Combes which is intended to precipitate a schism in the Church. He has had the audacity to nominate three Bishops without consulting with the Pope. It is not to be expected that these priests will accept such an appointment, as they would thereby cut themselves off from the Church, yet such things have occurred in the past, that intruders have been thrust into Episcopal Sees by the civil power, and it is barely possible that some one or more of these appointees will accept the positions offered them. In such case the civil power would hand over to them the Episcopal revenues, but they would not receive the obedience of the faithful priests or people. A schism is possible under these circumstances, but is not probable, as priests and people are quite aware that the Pope alone has the power to appoint Bishops.

Already the Bishops of the nation have warned their priests that no appointment by the civil power, without the consent of the Holy See, can be accepted by them, and we have confidence in the fidelity of the priests that none of them will play into M. Combes' hands by accepting such uncanonical appointments.

The day of retribution can scarcely be delayed much longer when the people of France will rise to punish M. Combes and his Government for their impudent interference in ecclesiastical matters.

THE IRISH LANGUAGE.

The correspondent in Ireland of the Montreal Star says that the demonstration in Dublin ament the Irish language on the Sunday previous to his writing "was one of the most imposing sights seen in that city for a long time. Contingents from all parts of the country took part in the procession. The different Gaelic societies and the educational institutions were largely represented," and so on. Yet he is pessimistic, for he adds, "Despite all that has been said of the revival of the national language, I do not believe that it has made any advance worth speaking of." How he can reconcile his very elaborate description of the demonstration above alluded to and his conclusion on the subject, it would be hard for him to explain.

This brings to mind a former reference of the correspondent to the same matter. In a recent letter he mentioned that one of the Irish banks having issued an advertisement for tenders for subscription, to a new issue of its capital stock, because some of these desirous of subscribing wrote their application in Irish, the Board of Directors threw them out. This, the addressing the Directors in the Irish language, "was" — said he — "going too far," — Well, let "T. S. B." suppose a case. Suppose that the directors of, say, the Eastern Townships Bank in the Province of Quebec had issued a call, and that many of the French Canadians wrote their applications in their mother-tongue, does he imagine that it would be "going too far," or that the directors would for a moment think of throwing the applications in the waste basket? "T. S. B." well knows they would not dream of doing so.

McFADDEN'S FLATS.

The vulgar exhibitions which from time to time are given on the public stage, under the pretence of representing the Irish character, have been at last effectually though unexpectedly called down from the stage in New York and Philadelphia, through the action taken by a number of young men said to be members of the United Irish League and the Ancient Order of Hibernians.

An exhibition was announced under the name of "McFadden's Flats," to take place a few evenings ago in Fourteenth street theatre, New York. This is a farce in which the Irishman is made to figure as a debased creature who is capable of uttering and acting only the lowest vulgarisms, and the character of the play was well known by the public generally, so that an opportunity was given to a number of respectable young Irishmen of the city to prepare themselves to show their appreciation of the farce.

About a hundred young Irishmen attended, and when the vulgarisms began

a shower of ancient and ill-odorous eggs were thrown at the actors on the stage, many of which hit the target. The eggs were followed by a storm of decayed onions, carrots, cabbages, and other vegetables to the great discomfort of the players, who were soon obliged to leave the stage.

They were not rowdies who took this method of showing their disgust at such exhibitions. They were respectable young men who were determined to put an end to the outrageous caricatures of Irishmen who are so frequently brought forward at similar exhibitions. We are not generally in favor of these violent methods of remedying such an evil, yet we cannot but feel that these young men under such provocation were justified in putting a stop to the proceedings which have been so frequent that it would seem that they could not be brought to a close by any gentler means.

In Harlem an exhibition of the same character was stopped in a similar way. We can only express a hope that the lesson given will result in driving the so-called "stage Irishman" into obscurity, and no doubt it would be gratifying to all true Irishmen if he were to disappear from the stage in Canada as well as in the United States.

THE MUTUAL LIFE OF CANADA.

In last week's issue appeared the thirty-third annual report of the above named company, a careful examination of which will show that the Company is in every respect worthy not only of the confidence but also of the active support and encouragement of the insuring public. It stands to-day in the forefront among the most progressive and substantial life companies of Canada.

It closed the last year with the large sum of \$34,467,420 insurance in force and with assets amounting to \$6,459,780. And after paying to its policyholders during the year \$483,350, it held in surplus over all its liabilities the very handsome sum of \$738,256. The Mutual Life of Canada enjoys the unique distinction of being the only purely native life company in Canada dividing all its profits among its policyholders only, as it has no stockholders to claim the lion's or any share therein. This fact alone gives the Company an individuality all its own and entitles it to be looked upon as the policyholders' Company, par excellence. The management while always conservative has been very progressive, as the steady and healthy growth of the company abundantly shows. We have, therefore, much pleasure in congratulating the President, Mr. Melvin, the Manager, Mr. Wegenast, and the Secretary, Mr. Riddell, as well as the Directors and agency staff, upon the truly national prominence the company has attained and the great future it has before it as one of the largest insurance and financial institutions of the country. We have no hesitation to recommend the Mutual Life of Canada to the favorable attention of our readers.

THE KNIGHTS OF COLUMBUS.

A Catholic society that is spreading with marvelous rapidity is the Knights of Columbus. Founded in Connecticut only a few years ago, it now has branches in almost every State from the Atlantic to the Pacific ocean. It attracts men to it by its sociality. It offers opportunities for the making of nice acquaintanceships, by its splendid ritual, and by the entertainments that it gives. It also has a fraternal insurance feature.

It is well for Catholics to get together occasionally even in their amusements. There is a tone of life to be kept up by them, from which they should not fall to a lower key. So that, even at recreation, they must not lose sight of their high vocation.

The Knights are expected to cultivate courtesy, friendliness, and brotherly love. They admit to their councils only practical Catholics. They exclude persons engaged in the liquor traffic. They intend that their organization shall have all the attractions of the forbidden secret societies and none of the latter's drawbacks. They hope that it may always be animated with a spirit of attachment and docility for the Church, take a foremost part in all movements for the advancement of Catholic interests, and help to form a body of ideal Christian gentlemen.—Catholic Columbian, Columbus, Ohio.

Amongst all the devotions, after that of Holy Communion, there is not one more agreeable to our Lord, or more advantageous to ourselves, than that of making Him frequent visits before the holy altar. Detach yourself, then, sometimes from the company of mankind, in order to go and taste the delightful companionship of your adorable Saviour.—St. Liguori.

EXPOSE CANARDS OF HOSTILE PRESS.

I. C. T. S. AFFILIATES WITH THE CATHOLIC BUREAU OF INFORMATION AT BRILLAN.

Philadelphia Catholic Standard and Times. Brooklyn, N. Y., February 28. Your readers will be pleased to learn that this society has now perfected arrangements with the Catholic Bureau of Information (Central-Auskunftstelle der Katholischen Presse), the headquarters of which are in Berlin and the energetic, able superintendent of which is Mr. Ernest Kley. This Bureau was established during the latter part of the year 1900 for the sole purpose of investigating the veracity of articles, dissertations, telegraphic despatches, etc., heavily charged with anti-Catholic virus, appearing in the various secular papers of Europe.

Of late years the imperative need of some such central agency has been made apparent to all thinking Catholics in Europe of an agency which would be in a position to get at the real truth of the alleged "scandals," "rebellions in the Church," "defections among the clergy," etc., and which might be in a position to give the exact truth to personal inquirers, and above all to supply the various Catholic papers on the Continent with authoritative information on the subject. During its brief existence this Bureau has merited the highest esteem and gratitude of thinking men by its admirable spirit of justice and impartiality. Should the facts in any reported scandal in the Church be true, they are with regret but openly and plainly admitted, but the average reader has not the slightest conception of the number, variety and quality of the canards put before the reading public of every country in Europe by the anti-Catholic daily press.

With the affiliation of this bureau the efficiency of the International Catholic Truth Society is greatly increased, because not a few of these mendacious attacks upon the Church are reprinted verbatim in numberless dailies of the United States.

It is unnecessary to dilate upon the advantages which must needs accrue to the Catholic press of this country from this systematic intercommunication, and we ask the co-operation of Catholics at large, and particularly of the editors of our Catholic papers, to assist us in carrying out the obligations which we have assumed towards the Berlin management. As it is good for us to refute for the benefit of the Catholic people calumnies against the Catholic Church in Europe, so it is necessary for us to perform like service for the fair name of the Catholic Church of these parts, frequently misrepresented in the anti-clerical organs of Europe.

The sample given in the following correspondence from Herr Kley are characteristic illustrations of the unscrupulous tactics of European anti-clerical persons. In a question of Catholic interests, we are sorry to say, frequently adopted by not a few editors on this side of the Atlantic.

I. C. T. S. SUPERSTITION (!) IN ITALY.

The anti-clerical press of entire Europe published the following incident: "In the small village, Coriano (Central Italy) a mad dog had bitten four children. The doctor of the village sent the head of the animal to the bacteriological institute of the University of Bologna, which found the usual indications of hydrophobia. At the instigation of the pastor the village authorities decreed to grant those who had been bitten the sum of 1,000 lire, and to send them not to Bologna to be treated according to the Pasteur system, but to Cucullo, a place of pilgrimage, where they should be cured through St. Dominic. The pilgrims, however, returned even more sick and one even died."

This report is an infamous calumny about the pastor and the Catholic authorities of Coriano. The pastor had nothing whatever to do with the affair. The authorities granted the victims 1,000 lire to go to Bologna for treatment. But the victims (they were eight, not fourteen, in number) of their own accord, without the knowledge of the pastor or the authorities, went not to Bologna, but to Cucullo, as their ancestors used to do in similar circumstances. ALL OF THEM, WITHOUT EXCEPTION, RETURNED PERFECTLY CURED, while some years ago a boy died who had been bitten by a mad dog had been treated in proper time by the Pasteur Institute of Bologna.

The Episcopal See of Rimini, to which Coriano belongs, sent me a declaration of the pastor, of the authorities and some local newspapers in which those who had been cured personally narrated all details.

FALSE STATISTICS.

"Le Jour" of January 23, pictures the French Bretagne, in which at present 20,000 fishermen are in great distress, as "darkest France," claiming that it furnishes for the "Grande Republique" the largest number of spiritual congregations and of persons who can't read or write of DRUNKARDS AND CRIMINALS.

A statistical comparison between two provinces of a country can only be just if, aside from various other conditions, the comparative size of the provinces is considered. It is wrong, then, to say: In this or that country there is the greatest number of drunkards, criminals, etc., but one ought to say: In proportion to its size, such or such a country has the largest number of drunkards, etc. Taking this into consideration we may conclude:

1. That Bretagne does not contain the largest number of congregations, for there are comparatively as many in the Auvergne, in Rhone, Soire, etc. The largest number is in the department Auvergne.

2. Such as can't read or write are as numerous in the South and South-eastern France as in the Bretagne. Even in Paris there are about 30,000 children that go to no school, or do not begin to go until they are fifteen years of age.

3. The largest percentage of drunkards is found in Normandie, especially

in the Department Seine inferieure; Bretagne ranks third.

4. The brooding place for crime is Paris and its suburbs, where there is little religion. The Protestant journal Le Temps had to acknowledge that IN THE GOOD CATHOLIC SECTIONS OF FRANCE THERE ARE THE BEST MORALS AND THE LEAST CRIMES. Among such thoroughly Catholic sections of the country there Temps justly mentions first Bretagne, then Auvergne, Bearn, Biscaye.

AN ANTI-CELIBACY CANARD.

During the past few months a few of the leading anti-clerical papers of every country in Europe have been endeavoring to create the impression that there exists a strong, widely developed movement among the Catholic clergy, particularly of Italy, against clerical celibacy. Thus the Berlin daily (Berlin Tageblatt) in a recent issue gives the following despatch:

"Rome. In Apulia there has developed among the clergy a vigorous propaganda against clerical celibacy. The Bishop of Molfetta communicated with the Vatican on the subject and has suspended a number of priests from the sacred ministry."

In answer to inquiries, I have received from the Bishop of Molfetta, Mgr. Pascolo Piccone, the following: 1. It is absolutely untrue that there has arisen in this diocese even the slightest movement of the clergy against celibacy. 2. The Bishop of Molfetta has never communicated with the Vatican upon this subject. 3. By reason of some disciplinary offenses a few priests were recently suspended a *divinis*.

ONE RED ROSE.

The only beauty that was left the poor, frail little creature was her great wealth of hair. The heavy air of the dilapidated tenement house could not rob her of that.

The only pleasure she had ever known was when people would turn and say as she passed: "What beautiful hair!" Her poorly clad figure, growing more thin as the chill days of winter passed, was a familiar one to the people of the grim parts where she lived. They shook their heads as she went by and murmured in undertones: "Poor thing! she will not last much longer."

The strange red rose that came to her face last fall had never departed. As her cheeks grew more hollow, the more red and vivid grew the roses. She was a little proud of the roses when they first came. After a while she knew they were not the roses of health and beauty. Her shoulders grew peaked and her chest sunken, poor thing! Her eyes bore a frightened look as she came out of her doorway to face the chill air of the morning. Dying by inches, she was still trying to earn a little to help things along in her cheerless home, where poverty and drink had placed their ghoulish seal.

High up above the busy street she worked at making paper flowers. There was no sweet perfume flowing about them. They were flowers only in form and color, still they were real, made of the ruses and lilies, and pansies and violets that grew, she had heard, where the sun shone.

Some of the girls talked about new hats for the morrow; but the girl who coughed as she worked wondered if she would ever wear a new hat with pretty flowers.

Night came and the work was over; the crowd of chattering girls dispersed, and the young thing with the peaked shoulders hastened homeward, coughing as she went. The air was heavy with fog, and breathing became a positive pain.

The windows on her way were gay with color and she gave a little sob as she passed them, for there was nothing back of those brightly lighted places of glass for her. Her eyes caught a glimpse of red, a rose that dropped snatched it from the curb and lifted it to her face. A rose, a real rose! Her heart gave a glad throb, for now she might wear a real rose in her beautiful hair on Easter.

The scant supper eaten, she hastened up to her cheerless room, and the rose, the beautiful red rose, she placed in a tumbler of water by her bed.

A visitor no palace gate, no tenement door can keep away. The thin hand reached out, and in the moonlight the trembling fingers found the precious flower.

When the bells rang out the chimes of Easter's dawning the morning light fell upon a face no longer pinched, and a dancing sunbeam lit the cheek that nestled in the wealth of hair adown her cheek.

WE WERE ALL THERE.

In a certain connoisseur's collection of paintings is a very old picture of the Crucifixion. It is not beautiful, but it is striking. The canvas is cracked, the figures are stiff, the colors are hard and dull. Our Lady is there and Magdalen and John. And kneeling at the foot of the cross is a nun looking up at our Lord, whose face is turned to her. The picture has a curious story. The nun was the abbess of a certain convent and a friend of the artist. Hearing he was going to paint the Crucifixion, she said to him, "Oh, do put me in. I was really roses, you know." Our Lord had me in His mind when He hung on the cross. He saw me. He spoke to me; do put me in." The picture may not be more interesting to others for her presence there, but to herself it must certainly have made the Crucifixion and death of her Saviour for her a fact more vividly realized. Let us do for ourselves what no artist is likely to do for us—put ourselves into the scene whenever we look at Calvary or any other scene of our Lord's deplorable human life. We shall soon find what a difference it makes.