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## A GREAT RELIGIOUS DELUSION. Boston Pilot.

Last week, thirty thousand Christian Scientists gathered in Boston to dedicate a magnificent structure, which they would like to call a "cathedral" and which on its exterior certainly and which on its exterior certainly and which on its exterior certainty bears a strong resemblance to St. Peter's, Rome. The structure cost \$\frac{2}{2}.000,000, and is entirely paid for —a substantial proof of the sincerity of a substantial proof of the sincerity of a host of these people. They came from every part of the United States and Canada, and even from beyond the seas. The daily press dwelt on the prospertus and well-fed appearance of the followers of this new religion, and especially on the pleasant faces, sweet tempers and good gowns of the women. especially on the pleasant faces, sweet tempers and good gowns of the women. They were mainly of the wealthier classes, and although allusion to Our Lord Jesus Christ abounded, His suffer-ings and labors, the Cross by which He redeemed the world, and the sanctified self-denial by which His followers are self-denial by which this followers are to be known forevermore were conspi-cuously ignored. The evidence of human intelligence, of the bodily senses as well, were thrown out of court, and the foundations of Christianity discarded by the constant pro-fession of the non-existence of sin,

fession of the non-sickness and pain.

Strangely enough, the founder and discoverer of Christian Science did not come the short distance from her beautone the short distance from her beautone the short distance from her beautoness. tiful home in Concord, N. H., to show herself on the day of their rejoicing to her followers, nor did she give audience to the multitude of pilgrims who flocked to the town of her residence. Yet Mrs. to the town of her residence. Yet Mrs. Eddy is not eighty years of age, and every one knows of men and women active in religious and intellectual movements in the single city of Boston who are more advanced in years and still much in evidence. Surely, the system which professes to annihilate sickness and sin, should be powerful enough to overcome old age and fatigue in its discoverer.

But Mrs. Eddy was heard from in "Dedicatory Message" whose obscurity of thought and indifferent English sugof thought and indifferent English suggest its relationship to her "Key to the Scriptures," but which will be chiefly remembered by disgusted persons of good taste for its cheap pun on justice as opposed to justice!" Yet Christian Scientists speak of their foundress as no Catholic would dare to speak even of the Blessed Mother of God. Nay—but we dare not repeat the blasphemous parallel of one Christian Scientist when asked about the foundation of the cult.

parallel of one Christian Scientist when asked about the foundation of the cult.

Our age is commonly called an age of materialism and rampant rationalism; yet, like all similar periods in the world's history, it is also characterized by the phenomenal developmen of the most astounding superstitions. Dowie ism has had its golden age, and is disintegrating under our eyes; but Spiritism holds its own with millions, and Christian Science is apparently at its zenith.

even Mormonism is more admirable in its actual results.

"It is a rather stimulating fact that Christian, and scientific men deny that it is scientific. And yet people wishing to be deceived will be deceived and the Sacraments.

It has been said, however, in comment

It is perfectly true that Catholics believe in the Communion of Saints, and the efficacy of the prayers of these Eddylst latter; and as God's arm is not shorten-ed, there is nothing difficult to faith in tangible tokens of argelic and saintly interest in the affairs of those who are still on their mortal course, or in the miraculous healing of disease which has bafiled human skill. But Catholics seek to communicate with its "whose advice is often more spirits" whose advice is often more costly and always less reliable than that of an experience dlawyer or broker on the investment of their money; and reason and reverence forbid them to expect the immediate Divine intervention in those ills of body and mind for which he has provided natural remedies. "Honor thy physician for thy need of him," says Holy Writ.

If only the fact of the cures were to be considered, how easily an assem." There is no intellectual stimulus in

be considered, how easily an assem-blage of devout and intelligent Catholics could be gathered to testify to marvelous re-ponses to the prayers of wonders of Lourdes and of the shrine of St. Anre de Beaupre ! But who can imagine such a gathering; and who that has ever studied the tests to which the Church submits aught that is apparently beyond nature before she admits its supernatural character, but must be struck with her union with Christ in her prompt divin-

ation of false prophets, lying spirits, and misleading signs and wonders! It is true that little is said in Catho lie churches about Spiritism or Christian Science; for the ordinary Cathohe is too sane and well-instructed to be seduced by such palpable folly. In the exceedingly rare case where one bearing the Catholic name falls under such delusion, a weak head is the ordi

nary cause of the perversion.

But here, outside the Church, a two fold reaction has been seen; first from the severe Calvinistic Protestantism of earlier American days into Rationalism; then from the cold negations of the latter into all manner of super Everyone knows the stitious excesses. attitude of Catholicity to every creed that is not Christ's; but it is interesting and valuable to note the attitude of earnest leaders in other forms of belief towards the appalling delusions threaten their individual folds

and Protestantism generally.

Our esteemed contemporary, the In-

Science Cathedral, in Boston, is an event in American architecture and American delusion. It will last after the delusion dies in the telescope of the control of the contr the delusion dies, just as the pyramids

Like the Pantheon? Well this is an interesting and suggestive Protest-aut forecast. But the Independent

tives in this country, 'mostly' Eddyites.''
The Methodist Zion's Herald, and the Baptist Watchman dwell on the platitudes and absurdities, the want of logic and consistence in Mrs. Eddy's logic and consistence in Mrs. Eddy's "Key to the Scriptures," readings from which alternated with the Bible at all the services, and furnished texts paralleled also with Scripture texts graven in the walls. The former publication speaks of the audacious faith of Mrs. Eddy's followers in her; but still sees something to learn from the movement. The latter declares Christian Science to be the only religion in the world in which the elements of self abnegation is wholly wanting. Dr. Charles G. Ames of Boston shows the futility of the claims of Christian Science from the standpoint of reason and experi-ence; and Dr. Gordon of the Old South

is still more severe.

It has been left, however, to Dr.
William H. Van Allen, rector of the church of the Advent, Boston, to make the best popular commentary on Chris-tian Science which we have yet seen. Mark Twain to be sure, applied the caustic of his wit to it in the North American Review ; but such treatmen ordinarily infuriates the deluded Dr. Van Allen takes the delusion seri ously; and if his words are singularly like those which a Catholic might utter, -why he himself is singularly like the adherents of the Old Church, except, indeed, in his recognition of the need of the centre of unity and the Visible

As to the cures asserted at the great experience meeting of the Christian Scientists on the 13th inst., Dr. Van Allen said:

"I submit in all kindness that it is en tirely competent for any druggist's clerk in Boston to make up a scrap book of wonderful cures which will match in detail every single wonderful cure ever printed in the organs of Christian Science; and it would be made up wholly of the literature which comes wrapped around the filthy drugs that are sold by impostors quite as greedy and quite as dangerous as those who would offer the control of the control who would offer us a new religion at

Whatever may be thought of the great impostors who foster this delu-sion to their worldly profit, Dr. Van Allen has only pity for its multitude of earnest, honest dupes. Comparing Christian Science with other modern delusions, he goes so far as to say that even Mormonism is more admirable in

the Sacraments.
"By their fruits ye shall know on the Church's relegation of all these religious delusions to the company of the other manifold heresies whose rise and fall she has seen, that Catholics are the chief among believers in spiritual manifestations and in the continuance of miracles.

It is revigetly two that Catholics are the fruits by which them.' What are the fruits by which we shall judge of Christian Science? First, I think, sublimated selfishness—the commercial spirit in religion everywhere; and the breaking up of ties of family and friendship; the absolute lack of charity in the technical sense. There are no charitable works in the name of Christian Science. Eddyism says that those are much more dispensary where poor persons can get good treatment gratis. Here is a \$2,000,000 temple, but I have yet to see a Christian Science orphanage. I do not find Christian Science missions in the slums. Why? Sublimated

the Christian Science Church. I can point to friends of mine who used to write well. I contrast their writings now, and find them flat, stale and un profitable. It is a tragedy.

"I don't know of anything more dreadful than the ghastly parallel of communion which set 5,000 people on their knees to worship themselves!"

What is the remedy he asks; and he points to the Crucifix. with the love for God and man which radiates from

it, as the antidote.

We can rejoice in these honest brave words, not merely as bearing with convincing force against the delusion itself, but as harbingers of the day near, God grant — when all who truly acknowledge Christ and His Cross will be one as He would have them in the unity of the Spirit and the bond of

## ST. FRANCIS OF ASSISI.

Montgomery Carmichael, the author of The Life of John William Walshe, shows clearly in the June Catholic Word that St. Francis was a Catholic was a Catholic

olic and nothing but a Catholic:
"But it is M. Paul Sabatier, with talents and charming, con his great talents and charming, convincing literary style, who has made the most determined effort at the de-Catholicizing of St. Francis of Assis. Here again hint, innuendo, subtle insinuation, brilliant rhetoric, and dazzling antithesis are the chief weapons. M. Sabatier, whose diligence is unwayied has learnt much since he prowearied, has learnt much since he produced his Life of St. Francis, and I am persuaded that his rewritten life of the saint—promised us now a good many years ago—will be a very different thing from the original. But the original remains in circulation; it is near its fortieth edition; it has been translated into English, German, Italian; it has never been repudiated to have been abundantly proved. Her claims and her books are intolerable nonsense; but the class of otherwise sensible people that accept them form a study in mental hallucination, and prove that Carlyle's millions 'south of the Tweed' have large; representa-

"In the Introduction a characteristic attempt is made to show that new anti-Catholic, or at least un-Catholic, ideas were permeating the Church in the thirteenth century. We are told that the people of Italy, above and be yond the official, elerical, divinely appointed priesthood, hailed and consecrated a new priesthood, a real, laic priesthood, based on natural right—the priesthood of the saints. It sounds grand, it looks noble, in its wizard " In the Introduction a characteristhe priesthood of the saints. It sounds grand, it looks noble, in its wizard French dress; it will not bear analysis in French or any other language, and M. Sabatier's English translator has so far realized the absurdity of talking in plain English of a priesthood of laymen, based on natural right, as being possible in the Italy of the twelve-hundreds, that she quietly, if very untainly drops all reference to the 'recl. hundreds, that she quietry, it rest, fairly, drops all reference to the 'reel, laique' de droit naturel,' merely translating 'they were greeting and consecrating a new priesthood, that of the be good than clever. As you would be slow to do anything to cast a shadow on the mother who gave you birth, so I secrating a new priestrood, that of the saints. On the same page we are told that the saints of the thirteenth century were the witnesses for liberty against authority. We look in vain for a single instance. It is a wanton raishope you will be ever careful never to cast a stain on the mother who has trained you, and whom you to day salute by the endearing title of Alma a single instance

and I am pleased to learn that when constituted Advocate of his Order, by his devotion to the angels and the saints, by his insistent command of auricular confession, and by his overpowering love and veneration of the Blessed Sacrament. 'And these most holy mysteries I would honor and venerate above all things.' In conclusion is instructive to note how emphatically Roman is the Catholicism of the Poor Man of Assisi. St. Bonaventure, in his golden legend, writes: 'He taught them (the friars) to praise God in all things and through all things, to honor priests with special reverence, and firmly to believe and simply to confess the truth of the Faith held and taught by the Holy Roman Church.' And hear Celano's sure and certain voice: 'Above all things held and taught by the Holy Roman Church,' And hear Celano's sure and certain voice: 'Above all things held and taught by the Holy Roman Church,' he held Roman Church, in which alone is placed the salvation of those who are

My Lord, Rev. Fathers, friends and students of St. Jerome's and gentlemen of the graduating class: I see by the programme that it is to you, gentlemen of the graduating class, I am to confine that the graduating class, I am to confine the graduating class, I am to confine that one failed there, all on account of religion. Such is idle talk and forms a my remarks. After listening to the very able orations given here this morning and to the very excellent valedictory address and before such a dis-tinguished audience, I feel somewhat likely to recover their health who pay what they are able than others. We never hear of a Christian Science He met a friend who congratulated him on not being shot. Pat, wishing to pose as a hero, resented the congratul-ation and replied, 'I was shot through there, sor," indicating the region of his heart. "Impossible," replied the triend, "your heart is there and death would have been instantaneous. "Begorra," replied Pat, " my heart was in my mouth at the time." Gentlemen I sympathize with our friend the Irish-

I regret that the task of addressing you did not fall to one of more mature years, of ripe scholarship and of greater experience. If I bore you in what I have to say, you may lay the blame on your worthy President. He would not take no for an answer when he invited me to come here to day.

I congratulate you on having l congratulate you on having com-pleted a course at such a pioneer edu-cational institution as is St. Jerome's. To-day you meet for the last time as students of this college. To-day you sever the ties of friendship which have bound you to fellow students and pro-fessors alike. To day you must real-ize that one of the brightest and happiest periods of your lives is about close, and you are about to meet the stern realities of life. "He has the battle half won who is well equipped for the fray," and I cannot but feel that the years you have spent in this college have been well and wisely

I purpose pointing out to you some of the advantages you have enjoyed while here and what we expect from you in consequence; and first let me say a words regarding the religious training you have received. The Catholic Church is a wise mother. She has had a long and varied experience. She is neither of yesterday, to day nor to-morrow. Under the guidance of her ablest sons and her wisest counsellors, she has always maintained that Religion should go hand in hand with education. We all believe in a hereafter, which is to be for us either period of eternal happiness or a period of everlasting misfortune. We further believe that it lies in our own power to make it either the one or the other. Surely then a knowledge of God and of the means whereby we are to merit that eternal happiness is as important, to say the least, as is a knowledge, of geometry, history, literature or any of the other many subjects which go to make up the curriculum of any scho or college. Eminent non-Catholics who take the same view are everywhere to be found. Only the other day, in the city of Toronto, the Lieutenant Governo of this Province when addressing the Normal School students laid stress on the importance of religion in education.
A few days prior to that, we had the of the General Assembly of the largest Protestant bodies in Canada accumulates, but the making of money assembled in convention in London speak in no uncertain sounds regarding the nec-

essity of religion in education. If our claims regarding the importance of relig-ion in education are well founded we must look for results in the lives of our young men, and our young women too for that matter, who graduate from our Catholic schools and colleges. "By their fruits you shall know them," and unless the results of your Catholic training are manifested in your lives, unless in your own daily lives and your rela-tions with your fellowmen, unless you can fearlessly give reasons for the faith that is in you, our claims for Catholle education are materially weakened.

It is not necessary that you should trail your religion behind you that it may be trampled upon, but when it is trampled upon it is to men such as you—men who have been trained in a college such as St. Jerome's-to whom we must look for its defence. Remember it is better to

ing of dust to insinuate that there is any contradiction between true liberty and true authority. The saints always remained submissive to the authority of the Church; under authority alone did they recognize true liberty; and it is little short of folly to suppose that the Church would hold up as models of sanctity, witnesses for liberty against her authority.

"Besides the touchstone of submission to Rome St. Francis' orthodoxy is strongly brought out by his belief in hell and the devil, by his tender devotion to the Blessed Virgin, whom he constituted Advocate of his Order, by his devotion to the angels and the saints have been in the fall a new and modern college mumbers await them. Your college numbers

venerate, and to follow the Faith of the Holy Roman Church, in which alone is placed the salvation of those who are to be saved."

do not see well and wisely spent. I conspicuous formula spent is well and wisely spent AN INTERESTING ADDRESS.

The following address was delivered by J. F. Power, M. A., Separate school Inspector, to the graduating class at St. Jerome's college, Berlin, on June 20th.

My Lord Rev. Fathers, friends and because he was a Catholic, that young because he was a Catholic, that young man failed in his profession because he man failed in his profession because he poor excuse for men who will not qualify themselves. We saw an Irish Catholic appointed the other day to

Catholic appointed the other day to the highest judicial position in this land. Was there any criticism? And why? Simply because he was recognized as one of the brightest legal minds in Canada, and was in every way eminently qualified to fill the position with honor and dignity.

It will not do to overlook the social training, you reselve in a college such It will not do to overlook the social raining you receive in a college such is this. Here you meet young men rom almost every quarter. You are issociated with them on the campus, in the refectory and in the class rooms. Thus you learn to respect the feelings and opinions of others. At the same

bearing on his career. Choose them not for what they have but for what they are. Every member of the alumni is a friend of yours, ready to extend to you the right hand of fellow-ship and help you to ascend the ladder

of destiny.

Thus far I have dealt with some of the advantages you have enjoyed by being students in this college and have endeavored to point out to you what we expect from you in consequence. Do not make the serious mistake, however, that because you have completed your course here you have nothing more to do to equip yourselves for the future. It is not the function of any college to turn out the finished product Up until now you have been learning how to study; how to practice acts of self-control of self denial; how to respect the feelings and opinions of others. For the rest you must depend upon yourselves Let me point out a few things necessary for you in order to make your future lives a success. Just here I am reminded of what Mark Twain once said. He said, "To be good is noble to teach others to be good is nobler still—and much easier." Perhaps the latter is the role that I am now

about to assume.

If you would succeed, aim high.

Few men ever accomplish all they set out to do. It is better, however, to have tried and failed than never to have tried at all. Moreover, honest failure injures no man unless he loses heart. Tennyson says "The one succeeds, the many fail." This is, I think scarcely true. It seems to me every man succeeds as he deserves, perhaps not as he hoped. You may ask me what I mean by success in life, and I am at a loss to give you a satisfactory answer. Pope has told us that "An honest man is the noblest work of God." This is an ideal to which you can all Some measure the success of aspire. Some measure the success of a man's life by the amount of money he

are things more priceless than wealth and which no amount of money can buy, viz., character, principle, charity and the love of your neighbor. Then if you are to make a success of your life you must work hard. I am

quite well aware that this is easier said than done. "The spirit is willing but the flesh is weak." By our human na-ture we are all prone to idleness, and we must be ever watchful and ever on our guard that we do not give slothfulness. As I have already said the training you receive in a college such as this is well calculated to engender self control. A hockey matel is to be played in town but you are not allowed to go. You must remain in and study. A circus comes to town, but no study. A cited holiday for you. Those hard-hearted professors are at the same time wise disciplinarians. Thus you learn acts of self-control, and in after years you have to be carried away with are not so apt to be carried away with the attractions of the world, and in the quiet confines of your homes you are content to commune with minds greater than your own. No man who has made a success of this life has done so with out hard work. Longfellow has wel said:

The heights of great men reached and k Were not attained by sudden flight. But they, while that companions slept, Were tolling upward in the night."

Choose, then, some one calling, and pursue it to the end. Emerson has said "The greatest prudence of life is concentration but the greatest evil of life is dissipation." Concentrate your efforts en one particular line; work hard and success is yours. Remember, too, it is not always he who carries off the class prizes, or he who stands hightest in examinations, who makes the greatest success in after years rather is it beneath your darkest reckoning.

Now, gentlemen, there is a rock upon which many a bright and promising life has been ship-wrecked. I mention it that you may be on the lookout for i and that you may steer clear of it.

There is one thing which St. Jerome's has not given you, nor does it lie in the power of any college to give it to you, nd if you have not got it you will be seriously handicapped. I care not what your abilities may be. One of the Cardinals of our Church called it a God given git. It is common in name but not so commonly found. I refer to common sense. It is a good thing, and if you have not got it endeavor to acquire it. It is an excellent antidote that virulent disease which unfor unately often afflicts our college gradu tes and which is vulgarly known as 'swelled head.' I trust gentlemen none you are afflicted with this disease, ad that you will endeavor to avoid it.

In conclusion I must thank you for the patient hearing you have given me and from my heart I wish you success. and from my neart 1 wish you success. I thank your worthy President and Pro-tessors for inviting me to be present to-day. I am quite well aware of how random my remarks have been. I trust, and opinions of others. At the same time you develop that marly and upright bearing which is too often lacking in boys who are kept tied to the apron strings of an over indulgent mother. And I am sorry to say that in the work in which I am engaged, I see too many evidences of over-indulg ence on the part of parents. Here, too, you form friendships which last through life. It cannot be denied that a man's choice of companions has an important bearing on his career. Choose them not for what they have but for what you in the name of St. Jerome's, to go forth ready and willing to do all in your power for your college and Catho-lic education in general. Thus you will prove an honor to yourselves, an honor to your Alma Mater and an honor and credit to the Catholic

> THE INVENTORIES IN FRANCE. |Special Correspondence of the London Catholic Times, |

Church.

In the Morbihan and in other depart-In the Morbinan and in other depart-ments many inventories could only be made very rapidly owing to the resist-ance. Some were the result of a peep through a keyhole or a small window. Others were made by an agent, who, slipping in with the Faithful, pretended

t) hear mass. As so many others,
THE CHURCH OF LIMERZEL
had been converted into a fortress, and no small labor had been spent solidly barricading doors and windows. The tower, an immense black pall arranged around the summit, resembled a gigantic mausolemn; lower, over the great door, more funeral drapery framed this inscription —

The Jews crucified Our Lord Jesus Christ In the name of the law; The freemasons wish to rob Him In the name of the law; Soon they will cut off our heads In the name of law; But we won't have it."

"To triumph over the persecution, we need priests ready to go to prison," said the Sovereign Pontiff lately. Many priests desire this ardently, and not a

iew have earned the glory. BEFORE THE TRIBUNAL the Abbe Plantin had but a word to say to clear himself. He refused to defend himself, and was sentenced to two months in prison. Some friends condoling with him, he replied: "Two months in prison is nothing when one thinks of what the martyrs have suffered for their Faith. I only regret one thing—that I shall not be able to be with my flock when they shall be attacked again." conduct I will not bring you before the magistrates." "I have only one regret, that I cannot begin again." "Leave him alone!" sighed the perplexed police-officers. So they allowed him to go. The Faithful pursued the inventory makers with cries and hootings, then they returned to kiss the wounded hands of their pastor.

## Rot Weather

Tablets, powders, drugs, of any kind will NOT cure headaches. Simply because they never reach the CAUSE of the headache.

What causes headaches? Poisoued blood, always.

If the bowels are constipated-If the kidneys are weak-

If the millions of pores of the skin are

There are bound to be headaches.



cure headaches because they cure the cause of headaches. They do not drug the nerves. They go to the root of the trouble, invigorate and strengthen the liver and increase the flow of bile into the bowels, which cure constipation. Act directly on the kidneys, heal all kidney irritation. Act on the skin, stimulate and open the pores.

With bowels, kidneys and skin all healthy and working in harmony, the blood is kept pure and rich and there can be no headaches.

FRUIT-A-TIVES are pure fruit juices -combined by a secret process tonics and intestinal autiseptics.

50c. a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

FRUIT-A-TIVES LIMITED . OTTAWA.

Whilst they were dragging the priest from the court to the prison the peasants set him free; he came back and gave himself up to the gendarmes. In the evening the women went and sang hymns before the prison of their pastor, the men sacked the house of the judge who had condemned the innocent. As their priests, so multitudes of laymen have suffered imprisonment with joy. A letter of a young Catholic, M. Rhone, reveals to us the devotion of these prisoners in the cause of Christ: "We were five locked up together, of the were five locked up together, of the most varied conditions in life—tradespeople, student, sportsman, officer—and, notwithstanding these social differences the community of sentiments and of ntention which had moved us to act brought us so near together in the same Faith that all inequality seemed to have disappeared. I passed in prison there hours which I shall never forget—hours which took me back in spirit to

THE TIMES OF THE FIRST CHRISTIANS ; for, like them, we put our goods in common: but, above all, our hearts were united for mutual support in an intimacy which seemed to us already cld. Prayers were said aloud under the direction of the oldest of us, an officer—the corporal of the company, as he called himself. And now we young men must in our turn take up the banner of Catholic France, steeped in banner of Catholic France, stee the blood of our fathers, and carry it to triumph, by enforcing our claims to our rights, in a union of all hearts in the same Faith: 'Honor to Christ! Very firm resistance was offered by M. l'Abbe Fourcroy, cure of Ardres (Pasde-Calais). At his first visit the agent de-Calais). At his first visit the agent had to retire, At the second he came with two gendarmes, listened to a protestation, and had again to retire. The cure said to him: "You have your responsibility, sir; I have mine. The day when I received the Minor Order of Porter, I was far from thinking the tit would be my let to evaging

and two artillery men from Calais, provided with instruments necessary to

pick the locks or break down the doors. The church was surrounded before the The church was surrounded before the watcher could assemble the Faithful. At the moment of the operations the police cleared the churchyard, and the cure remained alone before his church, the course are along the chart. his arms crossed on his chest. The commissary summoned him to leave. 'Try and change the direction of the "Try and change the direction of the wind!" calmly replied the cure, without moving, "Romove him!" Three or four gendarmes violently seized the solid ecclesiastic, who struggled to get the cultival of the college and trist " Pat on the cabriolet, and twist it tight. Let him feel what it's like! "
(This is a kind of knotted cord, with two handles, to slip round the right wrist, and effectively hold a struggling prisoner.) After a few moments of useless torture, the cure was enchained and held in handcuffs. The mayor and held in now intervened in his favor. "If you promise me to cease your rebellion, said the Commissary, "I shall let you go!" "I promise nothing." The two soldiers broke down the church door with hatchets. "Let me go," said the energetic pastor, "that I may lay my head on the threshold; with your hatchets you will soon do for me!" The Commissary began to feel that he had not acted wisely. "I shal now have you led off," said he. "Well, take me, then!" But this was not to be thought of, for by now all the parishnow intervened in his favor. be thought of, for by now all the parishioners were present, and a menacing murmur was heard: "Never shall they take away our cure!" So the poor Commissary be thought him of another plan. "If you regret your conduct I will not bring you before the

May 22, nence has ne of the United ourpose of in your d me and ude. All
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