A SUMMARIZING BY "CRUX."

copying out some striking passage from an article entitled "The Eng from an article entitled "The Enig-ma," from the pen of Rev. A. Bel-anger, S.J., in the "Messenger of the Sacred Heart." The striking the Sacred Heart." The striking manner in which Father Belanger brought out the paradox of the French Government's attitude towards the religious orders, seems to have interested a great many of your renders; and, as I have come upon the continuation of the subject, by the same writer, under the head-"The Triple Seal," I have taken the liberty of reproducing a few of this second article. It will be found that they contain an exceedingly clear and ably arranged exposition of what a religious—that is a member of a religious community, male or iemale—really is. As a rule, the adverse critics of religious orders argue from a negative standpoint that is to say, they dwell upon all that a religious is not, but they rarely tell, because they do not know, or because they don't want to say, what a religious actually is. When one of these wilful perverters of the truth makes an assertion it is somewhat after this manner: religious is a mysterious being bound by secret oaths taken in the dark; a member of a secret society; a con-spirator stealthily plotting against the State." It is thus that Father Belanger defines a religious :-

"A man or woman who, one day in the presence of God, entered into an engagement the keeping of which is a matter of conscience only. He has vowed to be poor, chaste and obedient; that is all."

And in explanation, he says :-

And in explanation, he says:—

"These vows receive no sanction from civil society. The taking of them is merely a conscientious act and as independent of the police as is the resolution to be a vegetarian. The State knows nothing of it nor does it wish to; and if to-morrow a religious were to find his life irksome he would be free to leave his convent, amass wealth, follow his inclinations and even marry should it please him. The government would raise ho objection; on the contrary. His Houor, the Mayor, would bestow I is paternal blessing upon the apostate's marital union. Therefore there is no question of restraint upon those poor creatures who, in a moment of unusual fervor, might have had the imprudence to thoughtlessly make vows. All doors are open to them, and if they remain in the cloister it is solely of their own free will. Question them. The great majority of them will tell you that they gladly remain cloistered, fettered by the love of God, and that these vows which are talked of as their bugbear, they look upon as precious jewels which they guard amost jealousy."

Last week I took the liberty of special permission in order to give

Here comes a most surprising, yet positively true statement to the effect that:—

"The religious is, as we will see later, a perfect communist who transmits integrally to the community the fruit of his labor, "These are facts. Are they in any way detrimental to society or prejudicial to man's dignity?"

What is a parasite? The monks have been repeatedly styled the parasites of society.

"A parasite is one who, though healthy and qualified to work takes his case and makes no return for the bread which his charitable neighbor provides for him."

Does this apply to the religious, no matter what the nature of his Order?

'Look at the mendicant Capuchin.
Does he beg in order that he may live a worthless do-nothing? No; he prays day and night, preaches, hears confessions, goes out on missions, and the day is scarcely long enough for the accomplishment of his tasks. Of course, this does not appeal very strongly to you because you make no use of his ministrations. Be it so—give him nothing. Those who help him, in turn make use of his aid, and thus he gives his services in exchange for what he receives; therefore, where, I ask, is the parasitism? The Little Sister of the Poor solicits from door to door, shop to shop, and in halls, hotels and colleges. Do you consider her a beggar? Well, voluntary beggars such as she feed, in France alone, no less than 29,000 of the abandoned aged."

But what about the contemptative orders ?

"First of all, they are not numerous; many work energetically and for very good reasons; and, secondly, if they receive alms they pay them back in prayer. You do not believe in the efficacy of prayer? Very we'l, then, give them nothing. Those who give to them feel that it is wise indeed to contribute to the support of these generous souls who do penance and continually implore God to pardon the sins of the world. Let them pray. There is service rendered, consequently no parasitism."

Here we have the same grand argument repeated. If you believe not "First of all, they are not numer

gument repeated. If you believe not in prayers, or in the utility of the work done by monks, no person obliges you to support them, nor even to encourage them to the value

Dealing with the subject of example, and the gold-adoring idolatry of this age the passage is too good

over the persecution suffered by them.

The Huguenots, as these French reformers were called grew in number and spread all over France, and from year to year their atractities multiplied in number and cruelty. The condition of affairs took a sudden change, when, in 1559, Henry II., met an untimely death, and his son, Charles IX., succeeded him to the throne. But Charles was a minor and his mother undertook to govern France. This caused discontent among the followers of Calvin, and they broke out into open rebellion. Every outrage of civil war, rapes, plunder, sacrilege and murder marked their progress, They banished Catholis worship from every town they came to, profuned the churches, massacred the clergy, broke down the tombs of the dead and pillaged everything Catholic that came in their way This was the beginning of those fierce contentions, which, for over thirty years, deluged France with blood.

To check the fanaticism that was spreading with such violence, military force become necessary. In 1568 the Catholic party organized. That is the crime which Catholics committed—they organized. From that day to this, Protestantism has sanctioned the outrages committed by

is the crime which Catholics committed—they organized. From that day to this, Protestantism has sanctioned the outrages committed by these thyguenots, but that Catholics possessed any rights to their own churches, their own ideas of worship, their shrines, tombs, monuments and pictures, was never entertained for a moment.

The Duke of Guise commanded the royal army against the Huguenots, who were under the leadership of Conde. On the one side it was the invasion, and on the other it was the defense of inst and ancient rights. For four years the success of the Huguenots varied, now gaining, now losing. But it seemed as though in the end they gained more than they lost. In that time Conde was slain, and his place was taken by Coligny. But the Catholics had suffered for his death. The Duke of Guise was assassinated; the Higuenots had planned and unsuccessfully carried out the conspiracy of Amboise, a brave band of Catholics was slain at Orthez by Montgomery, and at the tattle of St. Denis many Catholics suffered death. In a word, in their outrageousness against Catholic, worship and in their attacks upon the persons of Catholics, or any-hing Catholic, the Huguenots acted like bloody-thirsty demons. Protestant consciousness at large, "says Starbuck, "all this is absolutely unknown, although their murders are detailed in full by the Protestant, Guizot, and the fearful torments inflicted by them on the clergy, monastic and secular, were set forth to all Europe by the Cardinal of Lorrame."

That the royalists, after the provocation given them, should not

That the royalists, after the pro-

ments indicated by them one the design which the importance and the gold-adoring idolatery free will, Quanton them. The part of the prevent o

and the light of heaven upon the tissues of the things that grow. A society, if it is anything more than a dining or sporting club, is intended for the improvement of its members, physically, intellectually, or spiritually—perhaps in all three ways. But by the very fact that it is a society it does not undertake to effect such improvement automatically, but rather to force a man to improve himself. For there are two ways of doing good to this old and well—worn world of ours—or rather to the race which, generation following generation, has to do what it can with its surface, its story, and its vicissitudes. One is to work upon the environment; the other is to work upon men's own natures. One is to clear and purify the stage on which a man lives the other is to strengthen those who have to act upon that stage. One is to invoke the aid of the State and the philanthropist in order to extinguish public vice, to remove temptation, and to make things comfortable for the good and unpleasant for the wicked; and the other is to take in hand each man, and every class of men, to inform their intelligence, to lift up and forfilly their will, and to purify their heart, so that they may be more or less independent of external encouragement and secure against the perils that surround them.

Now, a society—aims directly—at working upon the man, and only indisactly at effecting a man's surroundings. I have no desire to stop, much less to blame, the sarrest men who devote themselves to making our streets more decent, our public drinking less dangerous, and our maintonal sports and amusements less ruinous by the young and the foolist. But there is on this subject at the pressit day an erroneous notion which requires to be exposed by yound plilosophy. There is a targency to hold that when they have placed a man fin favorable surroundings you have absolutely sequed his moral welfare. Thuse is an idea that this working upon the man idea that has working the care the pressit day an erroneous notion which requires to be leveled but the

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