

MAY 23 1908.

AN ANTI-CHRISTIAN CRUSADE.

N. Y. Freeman's Journal. In L'Univers of March 31, we find an eloquent letter by Abbe Gayraud, explaining the motives that have prompted Prime Minister Combes and his Parliamentary majority...

ABBE GAYRAUD'S LETTER. The iniquitous deed in the Chamber of Deputies is a crime against the Deputies of the country, so devoid of political sense, so regardless of the rights of their fellow-citizens...

What were the motives of this anti-Christian crusade? Were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatibility of religious vows with the modern dignity of the individual...

CONFLICT WITH THE CHURCH.

It is a thing, but he contented of riches, which I had for his uses, which I (Numbers xviii, 23, 24). If made provision for His Old Law, and Christ's new Law that "the worth of his meat."

ambled Austria and made German Union. He came and founded the German shadow lay over the men of the Continent years. In it reputations powers waned, small men and nations were created, others were thrust aside and were destroyed.

18, 1871, the German proclaimed; on May 10th rankfront was signed; on German troops made their try into Berlin. Fire and they own their work. Bismarck's triumph.

of Frankfurt was hardly o when he challenged Catholic Church to mortal war. Catholic priests and doctrine of Papi Infallibility replied with laws in mark clearly the dividing the offices of the Church of the State.

the German Empire, and the Church and Vatican at the Curia was with- tors proceeded with re- The Pope came to the German children with the that the laws enacted in the Church were "null Bismarck responded with a basket law," which out of rebellious clergymen. The un- abated for two or more.

BABY'S HEALTH.

all over the Dominion will have an anxious hour if they have a baby. A box of Tablets and give them to ones as occasion may re- these Tablets have saved of little baby lives and grate- s everywhere acknowledge they have done their little E. J. McParland, Wylie, s: "I cannot praise Baby's s enough. When I had with baby girl was very bad with ough, and cutting her teeth ough. With both these troubles a she was in a bad way and little either day or night. second dose of the Tablets e was already a change for e. She slept well through the early all night, and this was relief to me, as I was nearly losing so much rest at night. I almost incessantly before I got her the Tablets, but in a few days the cough ceased, she cut her teeth cheerfully and began to grow. In fact, I believe I think to Baby's Own Tablets, I am sure she would have pulled it not been for them. I amend the Tablets to any o has a cross, fretful, sickly

tablets will cure all the minor of little ones; they are guar- contain no opiates, and are given with advantage to the young- est delicate child. Sold by cost or sent by mail at 25c. A writing to the Dr. Williams' Co., Brockville, Ont.

have a clearly defined political, social and even religious policy, with which they will combat the Church and suppress the religious Congregations. Anti-Christianism, toward which the various currents of contemporary socialism are converging, seems up the policy of the Ministerial leaders. All Huns, under their fierce leader Gen- seric, Julia was sold as a slave to a rich pagan of Syria.

Her master treated her kindly, and so cheerful and capable was she that soon he declared that nothing would induce him to part with so valuable a servant. Although she was a Christian and he a pagan he did not punish her for practicing her religion so long as she did her duty, and this she always did thoroughly and pleasantly.

Eusebius, the pagan, having business connected with him to Corsica, and he affairs which Julia with him, as she managed so well the affairs of his household. They were to go to Gaul, from which place Eusebius imported many valuable wares, but on their way they stopped at the island of Corsica. Here at Capo-Corso, a pagan festival was being carried on, and this Julia's master kept the idolatrous festival to keep the idolatrous festival where a bull was sacrificed and other heathen rites prevailed.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious Congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the religious Congregations is that in these Congregations there lives and is made manifest the spirit of Christ, which is more than ever a sign for contradiction.

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for their charitable institutions in foreign countries, they will in that lieve the statement that the character of the education given by the religious associations is hostile to democracy and imperils the moral unity of the country? Are they convinced that the State alone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy against the alleged encroachments of the religious Congregations, and exercise a religious censorship, and exercise a religious censorship so as to preserve the purity of the faith? Do they honestly believe that the religious Congregations, having political objects in view, have carried on an active and continuous political propaganda? Finally, do the various industrial, agricultural and commercial enterprises in which some of the religious Congregations have engaged seem either incompatible with the sanctity of the cloister, or unjust, or exploiter and dangerous competition to other men? In other words, do they believe that every member of a religious Congregation, whether a monk or in orders, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed, a cunning and public malefactor who should be punished, a public malefactor who should be driven out of the State and got rid of in the name of justice, liberty, progress and modern civilization?

I have not the least doubt that among Prime Minister Combes' majority there will be found men of intellectual ability as well as men of very limited talents who sincerely believe all these absurd and nonsensical calumnies and who have been disseminated by the Masonic lodges. They are incapable of making a clear distinction between a law which absolutely takes no cognizance of religious vows and a law which prosecutes them. These narrow-minded persons know of no middle ground between authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their estimation, an attack upon the Republic, the Revolution and democracy, and, therefore, they deem it necessary and justifiable to call in the aid of the law to suppress it.

These obtuse persons ignore the respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they have no hesitations in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is evidently beyond their perspicacity.

Persons who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights, liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious Congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular clergy, of Christian piety and of the Concordat as against the members of the religious Congregations.

Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in common with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of the affairs of the State?

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They

SAINT JULIA.

FEAST, MAY, 23. Mary F. Nixon Roulet in Philadelphia Catholic Standard and Times. There was in the city of Carthage in the year 439 a noble maiden named Julia. When the city was taken by the Huns, under their fierce leader Genserius, Julia was sold as a slave to a rich pagan of Syria.

Her master treated her kindly, and so cheerful and capable was she that soon he declared that nothing would induce him to part with so valuable a servant. Although she was a Christian and he a pagan he did not punish her for practicing her religion so long as she did her duty, and this she always did thoroughly and pleasantly.

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THE sad story of her martyrdom as follows:

SAINT JULIA. The keen sea breeze a swiftly blew Over Corsica's wild shore. The darting sea-birds swooped and flew Across the foam, and o'er The rocky headlands, break and bare, A ship was brooding on the air.

The pagan games were ended; then The throng poured forth in glee, The bravest one in all the land. A warrior wild and free: His forehead was with laurel bouned, He, victor of the games was crowned.

The concourse panted suddenly, Their noisy clamor still. Waited here, he led a cross, Upon a lonely hill. Upon it hung a martyr's maid, A martyr of death arrayed.

Then forth the victor came and laid His wreath at her feet. "Julia," he cried, "thou hast displayed Valor and courage meet: O'er thy head I do grant to me The wondrous faith so dear to thee!"

Georgina Pell Curtis in Danahoe's for May. When he was born his father said: "Let him be called Azrael; for he has indeed the Angel of death who has taken away my best beloved." Then the proud, unhappy man shut himself up with his grief, and time went by, until by brooding much on himself, and his own sorrows, the tender dew of pity and sympathy dried up in his heart.

The years also passed over little Azrael until he was six years old. An isolated boyhood grew into a lonely childhood. No companions were his. No one was even allowed to tell him he had had a mother.

"Who is this woman of your train who dares to insult the immortal gods?" "It is Julia, my slave," replied Eusebius. "A Christian, who, though she defies my authority in matters of religion, is so valuable a servant that I could scarcely exist without her."

"I will give you four of my best female slaves for this paragon," said Felix. But Eusebius shook his head. "Not so, your Excellency," he said. "All you are freely lose the most valuable thing I have in the world rather than part from her."

This but whetted Felix's desire to own her, and he determined to gain possession of the Christian girl. So he dragged Eusebius' wine at dinner, and when the pagan was too intoxicated to know what he was doing, Felix persuaded him to sign a paper giving to the Corsican all power over the Carthaginian. "Sacrifice to the gods and I will procure your liberty," he said to Julia when the guards brought her before him. "I thank your Lordship," she said, calmly, "but I cannot sacrifice to the gods. There are no gods, but only my Lord and Master, Jesus my only God." "Slave," he snarled, "I can make you free."

BEAUTY'S CHARM.

A CLEAR SKIN, ROSY CHEEKS AND BRIGHT EYES COMPEL ADMIRATION. No woman needs to be told the charm of a clear complexion. No man can be blind to the beauty of rosy cheeks, and every woman—no matter what her features may be—can have a perfect complexion. Bright eyes and a perfect complexion come from pure blood—and pure blood comes from Dr. Williams' Pink Pills.

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These pills are good for all troubles due to poor blood or weak nerves. Don't take any other medicine—see Dr. Williams' full name. "Dr. Williams' Pink Pills for Pale People," is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents per box, or six boxes for \$2.50.

THE DEMON, DYSPYPSIA.—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present time, dyspepsia, in its large form, is the same way, seeking habitation in those who by careless eating and drinking invite him. And when he enters a man it is difficult to dislodge him. He that finds himself so possessed should know of one remedy to do battle for him with the unseen foe: it is Parmentier's Vegetable Pills, which are ever ready for the trial.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption while you can get Bickel's Anti-Consumption Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles which immediately relieves the throat and lungs from viscid phlegm.

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