anada

lly handled.

Women in America

ATE SCHOOL DORNOCH.
te present year. Organist
salary and qualification.
Aug. 21st. Address Sec.,
ol, Dornoch, P. O. Ont.

HER FOR SEPARATE

TED FOR SCHOOL SEC.

to one holding first class sate. Salary \$325. Duties the Apply to Rev. Father atham Ont. 1401-2

THE IVINGS AND COMPANY

\$4,000,000. CHURCH STREET, THE 2 QUEEN ST., WEST, RONTO

31%

OWED ON DEPOSITS wable by cheque. CE HOURS:

aturdaja, 9 a.m. to 1 p.m. . MANAGING DIRECTOR

Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century,

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 2, 1905

The Catholic Record. LONDON, SATURDAY, SEPT. 2, 1905.

THE FEDERATION OF CATHOLIC SOCIETIES. We hope the proposed Federation of Catholic societies may soon be a reality. It will help us to concentrate our ener-

gies on any given object and give us he unity whose fruits are concord and knowledge and love of one another, and it will teach us to dissipate the prejudioes which may be of our own making. For we believe that the spectacle of a a body of Catholics one in aim and aspir. ation might constrain our non-Catholic brethren to study our side of the question, and to believe that we also are dicitous for the welfare of our native land and ready to give it in our respective communities the benefit of our principles. The average man cares not jot about what we have done in the past. Our trophies are many in every department of human activity, but we have to give proof that the spirit which animated the past still lives and is ours. We have to show that we have a solution for present day problems. And this not only our halls, but at the public meeting in places in which we are known perhaps as voters only and vote as men who have the country's interests at heart. It may help us somewhat to see where we stand, and what value is attached to our influence. And if, after due investigation, we find that our position is a lowly one, and our influence but feeble, we ought to discover the cause and eradicate it for all

Let the laymen speak out on this matter of Federation. They who are more in touch with the world than the priest is, and who have opportunities to know what men think and talk about should give us their views on this question. Let them lend us the benefit of that ability which crowns their legal and financial labors with success, so that we may be able to work efficiently and to apply our principles in a

business-like manner. Every true follower of Christ must long to do good to souls. He may not be a priest, says Bishop Hedley, but he

"What text bocks of history would you recomend?" is a question frequent-ly asked of us, says the Ave Maria, adding: Alas! good text-books by Catholic authors are few and far beween and most others are partisan. tween and most others are partisan. Fortunately the restricted use of such books in teaching or studying is far less general nowadays than it used to be. Good reference works, of which there are many, should be familiar to Catholic teachers and students—especially, of course, to those attending courses in secular institutions. We will mention a few useful books: Jamssen's "History," "Parson's Studies," and "Lies and errors of History," Dom Gasquet's "Eve of the Reformation," etc., Montalembert's "Monks of the West," Newman's historical essays, Gairdner's historical works. Dr. Shahan's "Middle Ages," etc., Lingard's "History of England"; Summer School Essays, vols 1 and 11, Pastor's "History of the Popes," "Christian Schools and Scholars"; Birrell's historical essays, "Literary Scientific and Political in the study of the state of the study of the second control of the Fortunately the restricted use of such and Scholars"; Birrell's Instories as Says, "Literary Scientific and Political Views of Dr. Brownson." This list might be extended indefinitely. Works like the "Cambridge Modern History" should and "The Historians History" should and "The Historians History" should not be used without books of rebuttal on the same shelf; better on the shelf below—nearer to the hand. The best refutation of the errors and extravagances of historical writers, Catholic Of non-Catholia, by the way, is often gances of historical writers, Catholic or non-Catholic, by the way, is often to be found in reviews and magazines. It remains to be said that every careful student, should have an index of his own. One need not be the possessor of a book to know its general contents. It remains to be said that every careful student should have an index of his own. One need not be the possessor of a book to know its general contents. Nowadays most historical works, are provided with an adequate index, thus immediately putting the student on the track of desired information. Another point for young students to remember is that the titles of many books convey no idea of the richness of their contents. "The Eve of the Reformation," for instance besides illuminative studies on subjects like Erasmus, "The Printed English Bible," etc., contains a great amount of miscel-

aneous lore. "Christian Schools and Scholars," too, is a mine of information for which one might search in vain elsewhere, at least among books printed in English. A surprise is in store for young students who will examine the general index of Dr. Brownson's writ-

THE ST. BARTHOLOMEW MASS-ACRE AND ENGLISH PERSECUTION.

Rev. Walter J. Shanley, of Danbury, Conn., in a letter to the editor of the New York Sun, thus answers another

correspondent:
Sir: "M. E." of Montrose, Pa, in letter to the San of Sunday, July 30, advanced propositions which are at variance with the testimony of history. The refutation of all the inaccuracies of this letter would take up too much valuable space, but two statements which are glaringly false should not be permitted to pass without contradic-

One is that "the Church incited one is that "the Church Incited civil war in France, the Massacre of St. Bartholomew." The other declares that "there is no instance in history where the Church was persecuted by a Christian nation when she confined herself to the legitimate and report hereignes of saving souls." proper business of saving souls."
As to the St. Bartholomew massacre

impartial non-Catholic historians attest that the Church had no part in it. In the whole affair the Church was conthe whole sharr the Church was con-spicuous by its absence. History affords abundant proof that the mass-acre was not impelled by religious animosity, but by State policy. Charles IX. and his mother, Catherine de Medicis, the instigator of the plot, had no zeal for the Catholic faith nor any aversion for the Protestant religion, except inasmuch as it threatened the throne. The Papal Nuncio, who was in Paris at the time of the plot, was, according to Sismondi, a Protestant historian, purposely kept in ignorance of it; and Ranke, another Protestant writer, attests that Charles and Catherine left Paris suddenly to avoid the

displeasure of the Nuncio.

The massacre occurred on August 24, 1572. On August 26 Charles IX openly declared in Parliament that "the deed declared in Parliament that "the deed had been done by his express orders, to head off a conspiracy of the Huguenots against himself, the royal house, the King of Navarre and the noblest subjects of his kingdom." Admiral Colligny was the head of the Huguenot party. His journal, which was placed before the royal council and Parliament, and other napers belonging to him revealed other papers belonging to him revealed projects which would have merited capital punishment in any country. Charles IX. wrote to his Ambassador, Schomberg, in Germany: "Coligny had more power than I had, and was better

The author attests in their joy of success, showed the corpses of their victims, saying: "These are they who victims, saying: "These are they who would have killed the king." And "the couriers laughed, saying that at length the war was ended and they could live in peace."

live in peace."

More testimony can be offered from Protestant sources to prove that the St. Bartholomew massacre was a political affair. Catherine de Medicis, the chief instigator of the plot, was a free thinker, who, during her meals, often listened to Calvinist sermons, and would, according to Cantu, declare herself a Protestant had such a course been favorable to her ambition for

The statement of "M. E." that "there is no instance in history where the Church was persecuted by a Christian State when she confined herself to tian State when she confined herself to her legitimate and proper business of saving souls' is fake. England alone has furnished abundant evidence to prove the contrary. "M. E." will acknowledge that England was a Christian State in the sixteenth, seventeenth and eighteenth centuries. Is "M. E." not aware of the persecution inaugurated by Henry VIII. and carried out by Edward VI., Elizabeth, James I. and Oliver Cromwell? The Church in England and Ireland was "confined to her legitimate and proper business her legitimate and proper business of saving souls," yet never in the history of the world, not even in the days of Nero, was such a persecution waged as that of England against the Catholic Church in England and Ireland.

land was declared to be the only faith that could exist. The refusal of the people to submit to this faith was punished by the rack and the scaffold;

punished by the rack and the scaffold; their property was confiscated and their civil qualifications denied.

The Dictator O iver Cromwell, with an organized army of 20,000 fanatical Puritans, overran Ireland, spreading devictation and ruin on all sides, in the name of religion. He thanked God for being the instrument for the advancement of Christianity, and he advanced Christianity by slaughtering thousands of Irish Catholics, whom he mardered for hatred of their religion and their steadlast adherence to its principles. principles.
Mr. Goldwin Smith and "M. E."

talk about the Church crushing free-dom of inquiry. Let them review the history of England during the sixteenth seventeenth and eighteenth centuries and they will find abundant evidence to prove that the laws of England crushed freedom of injury by the use of the rack, the sword and the gibbet and by cruel disqualifications that made it harder to live for the faith than to die for it.

ONLY THE CATHOLIC CHURCH SURVIVING.

paper, the Western Watchman of St. Louis:

Louis:

"Before coming here I spent a few days in Berlin, where I found a great bustling modern city and the throb ing heart of Pan-Germandom. Is did not interest me. Its ideals are too new; its heroes are too well known, and look too much like cheap actors in their bronze coats and heroic pose. The present emperor has done much for Berlin and before long it will be the greatest city in the world ; the fairest greatest city in the world; the fairest paradise of flesh and the strongest citadel of the devil. I found religious and social conditions there very much what they are here in Dresden. It is an adage there that people do not go to church on Sunday in Berlin, they go to the theater. The middle classes are the theatre. The middle classes are still devoted to conservative home life and go to church, but the upper and lower classes have given up all religion. It is strange that in the two cities where for four hundred years all the energies of the state and all the passions ergies of the state and all the passions of the people were directed towards the extirpation of Catholicity the Catholic religion should be the only one to survive. In Berlin and Dresden if you hear a church bell on Sunday you near a church bell on Sunday or any other morning you may de-pend upon it it is either the Angelus or a call to Mass. I visited the new Evangelical Cathedral of Berlin dedi-Evangelical Cathedrai of Berlin dedi-cated by the emperor the other day, and proclaimed the St. Peter's of the Protestant world. It was closed. I asked the reason and the guard told is not the less an apostle and evangel ist, simply because he loves his Master and feels therefore the "constraint" of promoting his Master's interest. The word neighbor extends to every man, woman and child with whom our life brings us, or ought to bring us incontact by word or deed, by acquaintance or dealing, by business or pleas use are responsible in proportion as we come into touch with each of themas and the Saviour Who redeemed them. To these souls we are to be the means in various degrees of their coming to the Kingdom of God.

Too few Good Catholic text-Book, of history would what text books of history would success, showed the corposes of their corposes of their corposes of the into touch with text books of history would success, showed the corposes of their into the same letter to Schomberg Charles states that: "Coligny recently ordered the new religionists to meet me in arms near Fontainebleau, where I may be come into touch with each of themas and the Saviour Who redeemed them. To these souls we are to be the means in various degrees of their coming to the Kingdom of God.

Too few Good Catholic text-Book, their martyrology. "What text books of history would into the less of the means and possible in proportion as we come into touch with each of themas and the Saviour Who redeemed them. To these souls we are to be the means in various degrees of their coming to the Kingdom of God.

Too few Good Catholic text-Book, their martyrology. The author attests that the perpetrations of the massacre, in their joy of success, showed the corposes of their to the proposed to the new religions to the new religion that I was closed. I asked the reason and the guard told met two so one on week days strangers visited it; on Sundays it was open only only a half in the afternoon. On week days strangers visited it; on Sundays nobody. On the other hand, only a half in the fec Catholic churches are thronged with worshippers at every Mass. It is on in Berlin, it is also so in Berlin, it is also so in Berlin, it is also s the thickest of the light and share the brunt of the battle during the Kultur-kampf. The people visit the churches and pay respect to the Blessed Sacrament. There is a live, active, virile ment. There is a live, active, vince Catholicity in the most Protestant sections of Germany that speaks volumes for the future of the Church in that country. It is becoming plainer and plainer to all thinking people in this country that religion spells morality, and Catholicity is syronymous with Christianity. Stubborn, irresistible

IN A STRONGLY CATHOLIC MEXICAN TOWN.

F. R. Guernsey, the popular Mexico correspondent of the Boston Herald, has been adventuring into the ancient kingdom of the Tarascan monarchs and visiting what is row called Morelia, the

visiting what is row called Morella, the capital of Michoacan and the metropolis of all the region. He says:
"One finds the people devout Catholics, and on Sundays the congregation overflows into the churchyard, the people when the capital the capital than the overflows into the churchyard, the people kneeling under the trees, their earnest eyes fixed on priest and altar within the sacred edifice. It is the faith of the Middle Ages still burning bright, and the faces of the women reveal their inner quietude. Nor are men lacking in these crowded congregations.

"As in all strongly Catholic towns in Maxico, there is general courtesy. One Mexico, there is general courtesy. One notices this fact also in Morelia, a considerable city, where much deference is paid the clergy. A very 'archive of courtesy is Morelia.

courtesy' is Morelia.

"Politeness, consideration for one's fellows, results, one must think, from leisure, from a habit of reverence and a good heart. I have noticed in all the so called clerical towns how well bred are the people, and how kindly their ways with the stranger within their gates. We may bring here new creeds, new formulas, but we shall never be able to improve on the fine old manners inherited from generations of devout inherited from generations of devout people trained to obedience and rever-ence."

ALL HEALING IS FROM GOD.

SERMON OF ARCHBISHOP BOURNE AT WESTMINSTER CATHEDRAL TO PUBLIC HEALTH CONGRESS DELEGATES.

On the occasion of the recent Public On the occasion of the recent Public Health Congress in London, Eng., a large number of the delegates attended High Mass at the Westminster Cathedral on the Sunday intervening between the sessions. The Archbishop, who preached, took as his text the words "All healing is from God." (Ecclesiasticus xxxviii, 2) and said:

The primary care of the Catholic Church is to teach men the way to gain their ultimate end—the possession of God for all eternity in heaven. To this

their ultimate end—the possession of God for all eternity in heaven. To this end all other things must be made subordinate, for, if this be lost, all else will be of no avail. To this object she turns all her endeavors. She surrounds her children with all the safeguards and helps at her disposals. Her teachings, her sacraments, her code of discipline, her censures are all directed to the attainment of this all important end. But, while her first care is for the health of

the scul, she has never been forgetful of the claims of boaily well-being. The knowledge which she possesses of the needs of humanity, the experience of centuries stored up in her keeping, make her understand the importance of lessening the ills which attach to human nature, and of fitting to the human soul a body which shall, as far as may be, render proper services to its aspira-tions, and be capable of carrying into effect its behests. It is part of her

effect its behests. It is part of her character to keep a due balance be tween soul and body, so that, mated together by the Divine Will, they may attain the object of their creation.

It is very fitting, then, my dear brethren in Jesus Christ, that having come together in this city for the express purpose of studying and bettering press purpose of studying and bettering the condition of public health, you should unite for a moment in the public worship of God, from whom all healing comes; and I gladly welcome you to this Cathedral church, that the blessing of the True Physician of souls may be upon you all and guide your delibera-tions to His glory and to the good of

You need not look very far afield to find, in the lives of those who held the ame faith that is our most glorious possession, striking examples of the solicitude which has brought this congress into being. Order after order in the Catholic Church, religious in stitutes without number, have been raised up to alleviate disorders which sap the strength of men. Conceived in the liveliest faith, depending entirely upon the Providence of God, they have spread the world over, and have brought to the service of the suffering the greatest devotion of which the You need not look very far afield the greatest devotion of which the human heart is capable.

human heart is capable.

GREATER LOTE NO MAN HATH.

"Greater love than this no man bath—that he giveth his life for his friends," and only God can tell the number of those who had so given their lives, whether by the slow outpouring of daily toil, without hope or thought of an earthly reward, or by the sharp, quick contagion of a mortal pestilence. In the light of superior knowledge, gained by their mistakes, we may sometimes smile at their crude methods or ill-imagined remedies; but all the while, if we reflect, we see that for the most part they have been in advance of rather than behind the science of their day. But there is one example that I could single out, because it has a peculiar interest for us, as it is found in the teaching of a great Englishman, who, having won high place and large consideration in the service of the should be wanting in loyalty to Christ's Vicar upon earth. He was a man of noblest character and of very great efficient and not satisfied with the discrete for the continuation of th human heart is capable.

GREATER LOVE NO MAN HATH.

"Greater love than this no man bath—that he giveth his life for his friends," and only God can tell the number of those who had so given their lives, whether by the slow outpouring of daily toil, without hope or thought of an earthly reward, or by the sharp, cuick contagion of a mortal pestilence. Vicar upon earth. He was a man of noblest character and of very great gifts, and not satisfied with the discharge of the exalted duties entrusted to him. he allowed his limited to him. to him, he allowed his imagination to wander into fields of speculation for the bettering of the world. It his "Utopia," among many very serious and some strange phantasies, the Blessed Thomas fore turned his thoughts to the care of those afflicted with infectious disease, and in the history of that State makes suggestions which found no realization in practice until lound no realization in practice until long years

realization in practice that road yassed away.

"They take more care," he tells us, "of their sick than of any others. These are lodged and provided for in public hospitals. They have belonging to every town four hospitals that are built outside their walls, and are so large that side their walls, and are so large that they may pass for little towns. By this means, if they had ever such a number of sick persons, they could lodge them conveniently, and at such a distance that such of them as are sick of infectious diseases may be kept so far from the rest that there can be no danger of contagion. The hospitals are furnished and stored with all things furnished and stored with all things that are convenient for the ease and recovery of the sick, and those that are put in them are looked after with such tender, watchful care and are so con-stantly attended by their skilled physicians that as none is sent to them against their wills, so there is scarce one in the whole town that, if he should one in the whole town that, it he should fall ill, would not choose rather to go thither than to be sick at home." In that same second book of the "Utopia" may be found many other wise conjectures, some of which were the fore-runners of the decisions of science in the state of the way hather the Blessed later times. It may be that the Blessed Thomas More's thought had been turned in the direction of these matters of in the direction of these insucers of public health in the days of his youth, passed in the household of Cardinal Morton, who had done so much to lessen the spread of malarial disease in

which he had undertaken with that object. In more modern days others might be cited who have united to intense devotion to the Catholic Church and her teachings an earnest zeal in the pursuit of all those sciences which contribute to the public health. Two such with whose career you are probably most familiar, have been brought to my memory quite lately — Professor Max Von Pettenhoffer, of Zurish, and Mon-sieur Pasteur. Such examples should be an incentive to all to devote all the talents and opportunities that they may possess to the furtherance of the objects for the love of God and of our brothers a special invention of Rome's diabolical

BODY.

A congress such as this brings home to all the enormous power for good or for harm which can be exercised by those who have knowledge of all that makes for bettering health. Life is so precious a gift we fear so instinctively all that menaces and weakens it, that we are inclined to put implicit trust in those who have gained a reputation as being truly wise in these matters. There was a time when men who were set aside to deal with the things of the soul have a widespread influence, which was insidiously dubbed by those who feared it "priestcraft." Now, a like authority, to an almost wider extent, is given to such as are set aside to deal with the things of the body, and to many a man the word of the physician is abiolute law. Surely, then, with the one exception of the priesthood, no order of men needs a closer union with God and a more powerful dependence upon their Maker than those who practice the healing art, lest, through too great self-reliance or too great rapidity in their conclusions, or by hasty, ill-balanced words, they set aside or weaken or obliterate those moral laws which come from Him Who made body and soul alike. There are many in the world who will listen to no priest, but will hearken to the doctor, and the pronouncemakes for bettering health. so precious a gift we fear so instinctively will listen to no priest, but will hearken to the doctor, and the pronouncement of the latter will govern their way of life to the exclusion of other considerations. There should be the closest union and no sort of antagonism be tween physicians of the soul and those of the body, for their varied knowledge

Most High, quicken this sense of re sponsibility and strengthen in the minds and hearts of all a firm resolve not only

useless to repeat what history shows, and what every one now ought to know, namely, that the Church never burned anyone at the stake. Some Catholic countries may have adopted such a punishment, but this obviously is an punishment, but this obviously is an entirely different thing. Heresy at the time of the Reformation was not exclusively an ecclesiastical crime. It was, in leed, considered a grievous sin against God, and against the Church which the Son of God established and commanded all monto hear hearth and which the Son of God established and commanded all men to hear, b t it was also a most serious offence against the State, society, the stable order of hings as it existed. It was a civil and social disorder of the utmost gravity, and a heretic was looked upon with somewhat the same horror in those gravity, and a heretic was looked upon with somewhat the same horror in those days that a murderous anarchist is viewed to-day. Heresy was then anarchy, and the heretic was an anarchist. The temper of the age was to treat this crime with severity—with capital punishment—and hypning at capital punishment—and burning at the stake was the usual form of such punishment, and was as common then as hanging or electrocution is for

murder in our own day.

The States and nations then existing (even though they were Catholic) had, it will be admitted, at much right as the States and nations existing toas the States and nations existing today to suppress crimes which they considered to be subversive of the very
foundations of civil order. That they
chose burning at the stake as the
means of executing criminals, convicted of the offence of heresy is regrettable to our twentieth century view, which seas in heresy only a mere dif-ference of opinion in ecclesiastical mat-ters having nothing to do with the State, and which views burning at the stake as a mode of execution peculiarly h rrible. But we should not judge the people of past centuries by our standards. We see to day that " the best people" in some of our Western and Southern States do not hesitate to burn at the stake, with circumstances of people, and the stake of people of the fen country, and who is said to have burn at the stake, with circumstances of peculiar cruelty, fellow-men conintending the extensive drainage work

tain crime, thus showing that in some respects we are not so far removed, after all, from the temper of the Middle Ages. Our legal treatment of condemned person is, however, on the whole, less harsh than that which obtained in the fifteenth or sixteenth centuries. But five centuries from now, the people then on earth may look back to our methods of punishing criminals—to our hangings and electrocations and burnings at the stake with horror. So that this and all similar allusions

1402

on the earth.

UNION OF PHYSICIANS OF SOUL AND Protestants, only reveal the uncritical, unhistoric, ignorant and anti-Chris tian temper which has so long pre-vailed among Protestants of average second-hand elucation, and which only

time and research can cure.

We are glad that the old unhappy
cays are gone when Catholic States thought it necessary to burn heretics is a means to preserve ecclesiastical, civil and social order. We are gladalso that Protestants no longer, in justification of their rights of private opinion in religious matters, find it insulations are them to burn Catholics. cumbent upon them to burn Catholics, or one another, as Calvin burned Servetus. We are glad that the persecutors of Catholics, Henry VIII. and his daughter Elizabeth, are dead, and we do not hanker to resurrect that unfortunate <u>Fruler</u>—far more a woman but less a diplomat than Elizabeth—Queen Mary, We are glad that the old order has changed; and we are hopeful that despite such slurring allusions as this which we notice in the Transcript, that the ignorance which still seems to be cloud so many non-Catholic writers on the Reformation period is disappearing before the light of truth—Sacred Heart

TRAINED NURSE, A CONVERT, ENTERS RELIGIOUS ORDER.

MRS. TAYLOR, FORMERLY OF MEDICO-CHIRURGICAL HOSPITAL, THIS CITY,

Parishioners of St, Clement's Pro-testant Episcopal Church, Twentieth and Cherry streets, have just learned that Mrs. Kate Taylor, formerly one of their most devout members and for three years head nurse in the Medico-Chirurgical Hospital, has been received. Chirurgies Hospital, has been received into the Catholic Church and entered

into the Catholic Church and entered
the novitiate of a religious order in
New York city.

Since her graduation from the Philadelphia Hospital's Training School for
Nurses, about ten years ago, the greater part of Mrs. Taylor's life has been
spent within hospital walls.

Into her life had come such suffering
as is known to few women—a love trag-

as is known to few women—a love trag-edy, in which, for conscience's sake, she had separated from her artist hus-

versity of Maryland, where she contin-ued hor successful work for several

Mrs. Taylor was always religiously inclined. A nurse who knew her when she was at the Medico Chirurgical Hospital said yesterday that she went Hospital said yesterday that she went from the hospital every morning to attend the early service in St. Clement's church. During the Lenten season she made a spiritual retreat in St. Regis' House, One Hundred and Fortieth street and Hudson river, New York city. St. Regis' House is in charge of an order of women known as "Religious of the Cenacle"—the Cenacle being the room in which the Holy Ghost descended upon the Apostles at Pente-The house in New York is the only

The house in New York is the only one of the order in this country. Mrs. Taylor was baptized during Lent by the Rev. James F. Fagan, one of the corps of Jesuit priests in charge of St. Ignatius Loyola's church, Park avenue and East Eighty-fourth street. She entered the novitiate of Notre Dame de-Cenacle in St. Regis' House on July 19. The members of the order never go out of their convent. They instruct converts, have spiritual retreats for ally to the saving of souls.—Public Ledger, Philadelphia.

Dead on the Field of Honor: Writing of Archbishop Chapelle the Catholic Standard and Times says: Catholic Standard and Times says;
When the dread scourge of yellow
fever fell on New Orleans the crisis
found him in the front rank of fighters;
and in the front rank he has fallen,

with face to the foe. What nobler way can man acquit himself? It is the example that Christ gave, and His true servants must always be ready to respect it."

The chains of habits are generally too small to be felt till they are too strong to be broken.