

"Pardon, Mademoiselle; I think not," said the King.

Marie screamed with laughter.

"Oh, you stiff, stiff, poky little prig! Must nobody know anything but yourself?"

The King rose, very pale, and took off his cap.

"Mademoiselle Marie, you are unjust, and what is nearly as bad, you are rude, and I will leave you." He bowed and turned away, but a sob broke from him, and the blue eyes brimmed with tears that were sternly kept back. Marie jumped up.

"Come back!" She stamped one small, rosy foot imperiously, then uttered a shriek of pain, for a spiny, dried apple had punished the poor foot severely. The King forgot his resentment, and ran back to her.

"Ah, the horrid, nasty, spiky thing!" she cried, and hurled the echinus from her vengefulness. Then she sat down, and the King knelt beside her. The wounded foot was solemnly inspected.

"It bleeds," said Marie, with quivering lips, as a tiny, bright red bead followed the withdrawal of a prickle.

"I am so, so sorry! I wish I knew what to do to make it well."

"At home," they would kiss it," suggested Marie, with demurely dropped lashes.

"I will kiss it if you wish. Do you wish me, truly?"

She nodded, catching her breath, between a whimper and a giggle, as the boy stooped his fair head and touched the pink foot with his pale lips.

"It is nice than kissing the beggar's feet, as I did at San Ignacio," he said as he rose.

"I am tired of that make believe. Don't do it any more," ordered Marie.

"I prefer to talk about myself for a little. Once, I ran away from the Schloss—"

"Where is the Schloss?"

"At home, in Germany."

"So you are German? I'm sorry," said the King pensively.

"Germans are nice. Why are you sorry?"

"Oh, because . . . Tell me why you ran away?"

"I was tired of my governess. Maria, you know, I wanted to go to school, with the village children. So I ran away. . . . I got to the school just as they were singing. The schoolmaster got so red in the face when I walked in and took my place with the other children, and joined in—as loud as I could. But Gretchen, papa's head bailiff's little girl, didn't seem pleased."

"Gretchen, papa's head bailiff's little girl, didn't seem pleased?"

"Yes, Gretchen, papa's head bailiff's little girl, didn't seem pleased?"

"Highness, it is unbecoming that the daughter of a Prince should sing about going to the Himmel with the village kinder." And then a carriage drove up and my governess rushed in like mad and carried me away. And they—but I won't tell you how they punished me."

The King smiled. They he asked:

"But why did the head bailiff's little girl say 'A Prince's daughter'?"

"Because papa is a Prince, goose!"

"It is not like a Princess," said the King, "to call names."

"Do you know any other Princesses?" said Marie, with some hauteur.

The King smiled.

"There are my sisters, Sofia and Estevana."

"And don't they ever call names?"

"Never! It would not be etiquette!"

"Sofia and Estevana," repeated Marie.

"Such odd names! . . . What is your name?" she asked, as an after thought.

"Carlos Eduardo Cristiano Godofredo," the King enumerated obediently.

"Mine is Marie Sophie Charlotte, but I don't believe you are really called Carlos Eduardo, and all the rest," said Marie.

"The name belongs to somebody else quite different—somebody who is really what you played at being just now." Her eyes grew dreamy.

"They say he is a beautiful boy, and that one of these days . . . What? Are you really going? Why?"

For the King, with a clouded aspect, had risen to his feet.

"Mademoiselle, you doubted my honor just now. You said you did not believe me!"

"About the name?" Marie dimpled into smiles.

"No, about the name. But come back and sit by me again. Of course, more people than one may be christened by the same name. Tell me, why don't you call me Marie? I said you were to."

The admission came.

"Because I don't like Marie, or Sophie, or Charlotte. It is a secret why not?"

"Tell me!" cried Eve, leaning over and taking hold of the crimson sash. Then, as the King moved nearer, she rubbed her round, velvet cheek against the shoulder of the linen blouse, repeating, "Tell me!"

The King yielding, held down his chin and bashfully whispered into the chesnut curls. "Because the Governor and the people say that I am to marry her when I grow up."

"Oh, you story!—at least, I didn't mean that! Perhaps your Marie Sophie Charlotte is another girl."

"She is the hereditary Princess of Hochwitz-Altendorf," said the King sadly. "I am to marry her when I grow up," he repeated. "It is for reasons of State, and I must do my duty." He put his arm around Marie's waist, and pressed his pale cheek against the chesnut curls. "But I had rather marry you, dear!"

But Marie pushed his arm away, and sat regarding him quite sternly.

"You are telling another of those things you don't like to be accused of telling," she said, "and you make me sorry I apologized just now. For my papa is the hereditary Prince of Hochwitz-Altendorf, and I am his only child—so there! And presently, when I am old enough, I am to make an alliance with Carlos Eduardo Cristiano Godofredo, King of Ibera. And I don't think you are as nice as I did, and I am going to look for my governess. I was never left alone so long in all my life before!"

"Oh, Marie!" pleaded the King.

"Oh, Marie! Alone, when you're with me!"

Marie relented, and moved a little nearer.

"What pretty curls!" she said, and put up her hand and stroked them. "Tell me your real, true name, and I won't be angry any more. I should like to know it," she added, "to remember you by when I go away back to the Schloss; for I haven't any one to play with except the Herr Cancellarius' little girl, and she's a stupid head. I'm tired of her. I'm tired of everything they let me do, and all the other things that seem as if they would be interesting as 'unbecoming a Princess.' I darsay it's 'unbecoming a Princess' to be, sitting like this, with my head on the shoulder of a boy I never saw before."

"No, dear," said the King.

"They would say so," asserted the Princess.

"Not if they knew that I was the King of Ibera," said Carlos proudly, and kissed Marie upon the cheek. She doubted no more.

"How queer, our meeting like this!" she said, leaning her cheek to his.

The children looked in each other's eyes. In the background, behind a conveniently situated rock buttress of gigantic size, penetrated with loopholes suitable for spying purposes, a lady and gentleman of middle age, dignified appearance and lofty manners, who from this vantage had been witnesses of the meeting, exchanged a significant glance.

"The plan succeeds beyond dreaming!" ejaculated the lady, who was the Princess's governess, the Baroness von Bern.

"The Princess of Hochwitz-Altendorf will be overjoyed!"

"And Her Majesty the Queen of Ibera," said the King's governor, Professor Don Jose Alejandro de Sanchez Pachilla, "will be enchanted when I inform her that the conduct of His Majesty during this trying interview, the fruit of so much correspondence, anxiety and diplomacy, has been in no way unbecoming to a King—Sketch."

A GOOD LENT.

The Church gives us Lent not merely as a penance, but to help us to save our souls. To this holy season we may apply the words of the Apostle: "Behold, now is the acceptable time; behold, now is the day of salvation."

Resolve, then, to spend it well.

The first thing to do is to cease from sin. For him who will not repent, Lent is useless, and perhaps worse than useless, being another of the graces which the good God granted him, and which he has thrown away and trampled under foot and for which he will have to give an account on the last day. God is always calling us to repentance. "Return from your evil ways," but especially does He do so during this time when we are so forcibly reminded of how hateful sin is to God, and how much Jesus Christ suffered for it.

During this holy season of Lent go to confession and receive holy Communion frequently. St. Charles Borromeo, Archbishop of Milan, directed his priests to urge the faithful to comply with an old statute of Pope Sylvester, which ordained that those who do not go to Communion frequently receive the body of Our Lord every Sunday of Lent and Advent.

Observe the fast as prescribed as far as your able. And if you cannot keep the fast, do not allow the penitential season to pass by without practicing some self-denial and mortification. You can deny yourself things which you particularly relish; the tongue can be restrained in speaking as well as in its sense of taste; we can refuse to gratify our curiosity, our sight, our hearing and the other senses; we can bear patiently our daily trials and inconveniences; and not complain of the grievances which come to us from others. In fact, there are many opportunities, which are offered us daily, for practicing mortification, if we have the will to do penance.

Try to go to Mass often, daily if you can; if this impossible, do so at least every Friday.

Observe the pious practice of abstaining during the holy season from all alcoholic beverages, in honor of the Sacred Thirst of Our Redeemer.

Wholesome Amusements.

"It is very hard to bear with patience the sneer at our Catholic societies because they are not all the time having staid and prosy lectures, long-drawn-out essays, scientific discussions and delving into old and musty volumes," says the Pittsburgh Catholic.

"Let our excellent young people come together to have a jolly, pleasant evening, and a sad and doleful jeremiad will wait forth at what is called dissipation. When we look around and see the many avenues of seductive pleasure, and remember that most of our people are toilers day after day, their minds and bodies craving some relaxation, it is indeed a blessing that they seek this necessary mental recreation in the Catholic societies' social circles. The social facility by the Catholic societies fills a want. Our young people are exposed to no greater dangers than those which beset them in the sphere of pleasure. The pleasures themselves are harmless; the dangers are in their associations. Why, then, scoff at these who furnish opportunities for young Catholics to enjoy themselves in a Catholic atmosphere?"

The Catholic society does a most excellent work, that judiciously, and without going to an extreme, furnishes for its members a clean and wholesome evening of pleasure, jollity and amusement."

Instruction and Education.

We can in no way revive the judgment of Solomon on the child, and divide him by an unseparable and cruel blow of the sword, separating his understanding from his will. While cultivating the first it is necessary to direct the second in the acquirement of virtuous habits and to his last end. He who, in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked. It is the reasoning of the intellect that sometimes joins with the evil propensities of the will, and gives them a power which baffles all resistance.—Leo XIII.

LENTEN SERMON BY ARCH-BISHOP RYAN.

Philadelphia Catholic Standard and Times.

The first of the Lenten noonday services held at St. John the Evangelist's on Ash Wednesday spoke well for the faith of busy people. His Grace said that he would speak a few words to enable them to enter into the spirit of the Church and to enable them to continue to realize the spirit of the Church in this holy season. The world is ruled by ideas, but still more is it influenced by ideals acting out and illustrating these ideas in the individual. The Church knows the human heart, and with her accumulated experience and divine illumination brings these ideals before the human mind. Thus the holy season of Lent is one of mortification and prayer. Not only does the Church preach penance, but she points to St. John the Baptist on every Sunday in Advent. He was an example of penance and we think of this virtue whenever that figure comes before us.

"ICO HOMO!"

During the season of Lent another and a greater figure appears, our Divine Lord Himself. The Church during the entire Lenten season says "Ecco Homo." "Behold the Man." Behold the Man who shed His blood for your sins and turn to your Lord and your God. Now, study this wonderful figure, this man and God united. He is the great study of the age and the only hope of humanity.

A great German philosopher has said that in all his wanderings he could not look at the starry firmament above him nor the moral law within him without observing something he could not account for. The starry heavens and the conscience within puzzled his unbelieving mind. This conscience said some things were wrong, some things are right. What made them right or wrong?

There is a third wonder. The wonderful figure of Christ which has had no model in antiquity and no counterpart since. The one character which stands out among the ages and impresses itself on so many hearts; for which so many hearts beat and for which they would willingly shed their life's blood. That figure stands peerless and alone. During Lent we must understand Him. He is, every Friday when you attend the Stations of the Cross and contemplate the Divine Passion and at every Mass which is said bring to your recollection Who Christ is.

Some regard only His Divinity and forget His humanity. These do not realize His sufferings because they think God is strong and His strength bears Him up. Others regard Him only as a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross. Others do not realize the nature of Christ in His human soul. He is God. The Apostle says "that being in the form of God He thought it not robbery to be equal to God." It would be robbery to take that which is God's and give it to a man, great and good. These do not understand the greatness of the Being Whom they see moving along in the Stations of the Cross