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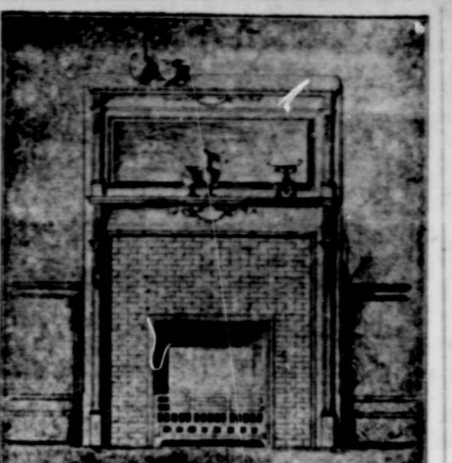
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"It was slow work at first I must say, and I was feeling as tired of it as you were; but, after all, the farce has given me infinite delight.
"And now for the secret—the secret I couldn't confide to you for fear you would spoil the game. You remember that day when I was so down in the dumps and you said something, without knowing it, which put me on the right track. What you said was this: 'The bigger the fool, the worse the chance of getting into an asylum.' That was just it; I saw in a flash that I had all along been going in the wrong line in playing up to them with mere extravagance and absurdities. My outrageous tempers, all my wild waste of good money with the advertised foods and advertised medicines, wouldn't do the trick, though they might have proved any man as mad as a March hare. They were willing to make all sorts of excuses for me, so long as I merely behaved like a fool.
"Then came your wonderful tip that gave me the secret at last. And the secret is just this: If you want everybody to think you mad you have only to live according to reason. The moment I saw this the thing was done. We're all so frightfully sympathetic to eccentricity, so horribly hostile to sense and truth. As soon as I began to be reasonable they were ready to put me away. I removed a garment because I didn't want to wear superfluous clothing on a hot day. They shook their heads over me at once. I rose from the table as soon as I had had enough, and left a dining-room with the atmosphere of a kitchen for the pure air outside. I was madder than ever. But where was the madman? Choose between these silly people stuffing themselves into indigestion and the wise man with a care for his health. Was I less wise when I said nothing when I happened to have nothing to say? Why, the finest order in the world is founded on a rule of silence; and who was the sage who said he had sometimes repented of talking, never of holding his tongue? My treatment of my workpeople capped the climax—in fact, it has sent me to the madhouse at last. Yet what is it but a touch of pure reason in human relations, the finest contribution of the ages to the science of being—From each according to his powers; to each according to his needs.' It is a whole gospel of the higher life, yet you have only to act on it to find yourself in a madman's cell."
We very soon had Tom at liberty. Nothing could withstand the array of facts which his friend collected and smuggled out, and which I got published in the papers.
There is but one drawback; poor Sam himself, I regret to say, remains there to this day. It is regarded as a hopeless case. I am publishing this as a last, and I am bound to add, a beseeching effort to procure his release.—Richard Whiteing in the London News.

THE POPE AND FRANCE

(By His Grace Archbishop Langevin.)
The following is a text of a sermon preached by the Archbishop of St. Boniface on his recent return from Rome:
In speaking to you about my visit to Rome, I would choose to dwell particularly on the subject of our Holy Father the Pope. He is the Father of all Christendom, he is Christ on earth, and consequently when we are united with Him, the Vicar of Christ on earth, we are united with Christ Himself.
THE POPE PERSONALLY.
Much is said about the Pope, all over the world; he is the centre of attraction not only for the members of the Catholic Church, but for the whole universe. It seems that this venerable, old Pontiff occupies the central portion of eminence in the world, and the attention of all men is concentrated upon Him. This is why any news about his health should interest, and we, of course, his children, should take an especial interest in this. I must say that the news spread all over the world that the health of Pius X. is failing, is false. His health is good. He is robust and strong and he administers personally immense affairs of his office that St. Paul calls "the solicitude of all the churches." The present Pope is not like his venerable and famous predecessor Leo XIII. of immortal memory; he is not a man from the European aristocracy. He belongs to an ordinary family, a good Christian family of working people. He has not the aristocratic appearance of Leo XIII., but his face is beaming with rays of goodness and kindness, yet at the same time he seems to be under the influence of grief, as if a veil of sorrow overcast the sweet and good and noble countenance.
Before his elevation to Peter's Chair Pope Pius was not ranked among the "cardinals of Curia," as they are called, that is, those cardinals of Rome who are intimate with the great and involved scheme of government of the Church, whose dominions embrace the world. Many people said, therefore, that he would be backward, that he would not realize fully his position, that he would not grasp the most important questions as another might have done. But all were astonished to witness the mastery with which Pius X. reduced the multitude of affairs to the fundamental questions.

THE CONFLICT IN FRANCE.

All of you are acquainted with this most vital question that arose in France. Then it was said by many that this man, parish priest, this bishop and cardinal who had never lived in Rome, would not comprehend the situation; it could only be expected that the French Government would find in him an easy victim to their diplomatic wiles. But it was quite different. I wish to trace the developments of this crisis in France for there is a most fundamental principle at stake. You need not believe the reports that have been published to the effect that the Catholic Church was opposed to the French government as a republican form of government. The Catholic Church is not concerned with forms of government. The Catholic Church cares not whatever the form of government may be, so long as the people enjoy an administration of justice. The trouble lay not in the French republic; the Church enjoys the best relations with the neighboring Republic of the United States, though its people are not Catholic, predominantly. The trouble was not with the French Republic, the trouble was with an organization more powerful than the French Republic. The government of France is not so very strong; it changes very often, the ship of state is tossed to and fro by every wave of sentimentality. Call them Free Masons or whatever you like, the trouble rests upon a group of men who are determined to oppose the Church, to destroy religion in France, and they will be satisfied only when the last priest will have been sent away from the country, unless the priests will consent to become apostates.
This is the sort of Government we have in France; Catholics should understand this,—it should be clear to their minds. We read in our papers, "See what the Catholic nation is doing." No! It is not the Catholic nation that is doing these things, if you do not know better you are quite ignorant. It is an organization that is called in France the Bloc.

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the noblest men to organize, white stamps of every sort may organize without restraint; men who will oppress the Church which is the foundation rock of Truth and hence the very embodiment of liberty, for truth is the essence of liberty.

THE PERSECUTIONS.

We have heard of the persecutions of ancient Rome; it is the same in France. France is the most prosperous nation, so far as material prosperity goes. This material wealth is not held by a few millionaires as on this continent, but the common mass of the people are enjoying comfort. Yet amid this prosperity the Catholic family is trodden down. You know of the wily policy of oppression adopted by the Egyptians against the Jews. Pharaoh said: "Let us wisely oppress them lest they multiply." Thus it is with France. A hundred years ago the French Revolutionists established a civic constitution for the clergy, which would compel every priest to cut himself off from his Bishop and the Pope. This is the constitution that was condemned by the Pope. Nowadays they have plans somewhat of the same sort. They have created these associations, cultuelles, associations of worship. So nicely framed are they that at first sight the people would be inclined to say, "Perhaps we can accept them." Thus did the Pharisees try to deceive Jesus. Imagine! They wanted to ensnare the Eternal Wisdom with the wisdom of the world. They sent their messengers to ask the Master if it was lawful to give tribute to Caesar. Taking the coin Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's," and the conspirators were put to confusion and Jesus was vindicated before the Jews. So with the Separation Law. And thus the French Government addressed themselves to the Pope: "We know you love justice, so we will compromise with you. We want to be just with you Catholics. We will take away your churches, presbyteries, cathedrals and your other institutions and then we will make a bargain. You will form associations of worship, and these associations of laymen will rent the churches and you will again have your places of worship." But these associations are so constituted that their very principle is opposed to the constitution of the Church. The Church is not of human origin. It is founded upon Christ and depends upon His Vicar on earth, then the Bishops, priests and laity. Its constitution is of Divine creation. But the French government, rather Free Masonry, provides that the people will not be dependent on the priests, nor the priests on the bishops, nor the bishops on the Pope, so that a fundamental principle of the Church is violated.

THE POPE'S DECISION.

The Pope said: "This is Caesar's, this is not God's." This decision of the Pope is one of the greatest events of our century! We must appreciate that living in such disturbed days we nevertheless witness such a noble, such a great act of courage in the Church. We have heard the very words of the Apostles, "Non possumus," we cannot! We cannot obey men in preference to God." And who is he who speaks thus? A powerful emperor? A commander of a great army? No. The weakest sovereign of material kingdoms is stronger than he by force of arms. He has no army, no soldiers, except the few that parade before him but who are powerless to defend him. He has defied more than the power of France, he throws down the gauntlet to the most powerful organization under the skies—excepting the Catholic Church itself. If Catholics have at any time had reason to feel proud of their Church throughout her history, it is to-day.

PIUS THE APOSTLE.

It has been said that Leo XIII. was a great diplomat. True indeed; but Pius X. is greater than a diplomat; he is an Apostle! We should go on our knees and thank God that He has given to our holy Pontiff that strength, that courage, that heroism. Oh, think not for the moment that this great decision did not cost a sacrifice to the Pope. There were those around him not of the same mind. There is freedom in the Church, there is no organization in the world in which there is more freedom. Truth, I repeat, is the essence of liberty, and the Church is founded on truth. "You are the great Senators of the Church," says Pius X., "but I am Pope, and I would rather lay down my life than vote against my conscience." His loving heart was torn, but he was faithful to his conscience; all those who visit the venerable Pontiff and that tears, as it were, seem to mingle with his smile, and his heart bleeds with grief, for he has a father's heart. Catholic people, we have a great lesson before us. In our days, unfortunately, some people are too indifferent, too easy-going. They imagine the Church will change her principles to suit the circumstance and the occasion. The Church will not change; I and you and all of us must abide by her principles. Henceforth let no one of us complain of the directions of the Church, and let this great lesson strengthen our souls and make us new men; that we may perform our duty with gladness of heart, because we consider our duty the law of God. Let us fulfil our duty with love and with firmness and then shall we have fought the good fight and we shall have the consolation of the promise of the crown of immortal blessedness in the eternal vision of Almighty God—The Central Catholic.

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Lady (to little girl)—And what's your name?
"Maxey, mum."
"No. I mean your first name."
"Minnie, mum."—Boston Transcript.