BY A PROTESTANT MINISTER. XXVIII.

The effect of the French Revolution was very decisive and immediate in promoting a kindlier feeling towards the Roman Catholics of England and otland. The way had already been well prepared. In 1778 the worst and the most irritating of the penal laws had been repealed. In 1791 Roman Catholic worship throughout Great Britain, with the exception of public processions, was finally legalized, and the right given to build chapels and hold church property. At this latter date the French Revolution was in full course, but had not as yet taken such a form as to have any particular effect in England on public feeling to wards the Catholics. The old French despotism had fallen, but the French monarchy still stood, although trem-bling on the verge of ruin, and although the Reign of Terror really began with the September massacres of this year. The civil constitution of the clergy had already been passed into law, completely disintegrating the old Gallican Church.

It was this civil constitution of the clergy, of course, which was mainly the cause of the great emigration of French priests. Thousands of them fled into England. The Civil Constitution is defended in the popular manuals of French history, as having only con-cerned discipline, and having been wholly compatible with Catholic dogma. Certainly it is wholly incompatible with Catholic dogma as now defined. And it was wholly incompatible with the Roman Catholic religion as this had been practically settled by many centuries of history and of doctrinal teaching. How could that be called comwith Catholicism which de stroyed and recreated at the mere will of a legislature every diocese of France utterly revolutionizing boundaries, organization, and administration, wiping out ancient bishoprics and setting up new, completely rearranging the re-lations of the clergy to the bishops, of the Bishops to the metropolitans, and of the whole Church to the Pope! As suredly there was not an instructed Catholic in the whole world who would have allowed the validity of such overwhelming changes without the active concurrence of the hierarchy. This tremendous overturn was effected by lay action, in the form of civil law. against the protest of priesthood, epis opacy and papacy alike. Where acquiescence was given it was like the acquiescence of the English priesthood in the changes of Henry VIII. simply compelled, and therefore without any moral validity. And assuredly there
was not an instructed Catholic in France, or out of it, whether called Gallican or Ultramontane, who would not have denied the validity of changes which swept the Pope out of every administrative prerogative in the French Church, suffering him neither to hear appeals nor to institute Bishops. What Catholic would have acknowledged as a legitimate Bishop of the Latin Church a man in the appointment of whom the Apostolic See had not been allowed any Bossuet would have rejected as emphatically as Fenelon or Bourdaloue. If I have spoken somewhat too absolutely, I am sure that I have expressed the substantially unanimous feeling of the Catholic world.

It may be urged that at least the Jansenists willingly accepted the Civil Constitution. This statement, howdeceptive. The later French Jansenists were merely a once great party putrified. There were nany secluded communities, doubtless, still faithful to the traditions of the school. I believe there are still a certain number, though not without . The Jansenists active in pub lic, however, at the time of the Revolution, would not be very greatly slandered if described in general as one of them described himself: "I am an atheist, but a Jansenist." The Protestants active in the Revolution might also, according to Doctor Henry M Baird's admirable Historyof the Hugue nots, be not very unjustly described in the same way, as "unbelievers indeed. but Protestant unbelievers." As to the Jansenists, the real Jansenists of the former century, the Arnaulds, the Pavillons, the Pascals, a Cardinal Le would have gone to the stake rather than accept the Civic Constitution. In the vastly less significant controversy of the Regale, between the Pope and the King, the Port Royalists all went with the Pope, thereby greatly intensifying the hatred of Lewis against them. No: every element o the Gallican Church, as she had existed in the time of her glory, led by Bossuet, however discordant among themselves, would have been unanimous in putting from them the Civil Constitution of the

It is no wonder, therefore, that the great emigration of priests from France to England excited a lively interest and sympathy in English Protestants. This interest deepened with fuller acquaintance. The personal worth and piety which then, as now, distin-guished the French priesthood, set off the amiability and courtesy of the French character, and by the uncomplaining dignity and cheerfulness with which these excellent men bore exile and the loss of all things, fairly took England by storm. The English Protestants were little concerned in the controversy, but they saw among them thousands of worthy and religious men and ministers of God who had given up They everything for conscience' aske. opened to them their hearts and homes and purses. The Church of England, headed by her two Archbishops, set on foot a subscription for the relief of the

to forty thousand pounds, a worthy counterpart to the liberality shown just

a century before to the expatriated Huguenots. If my memory serves me right (of this I am not quite sure), more than one Bishop, entertaining these sacerdotal guests, set aside rooms in his palace in which they might celebrate Mass. In this he would only have imitated the Irish insurgents of 1641, when they carefully guarded the cap tive Bishop Bedell against interruption as he used to read the Anglican service to his fellow prisoners. At such a crisis of hospitality shown by Christians to Christians the old war-cry, so long arti-ficially stimulated, of ''idolatry," fell flat. The Eucharistic service of two

thirds of Christendom was once more regarded in Great Britain with the re spectful reverence which, as a leading Baptist divine of England (Doctor Washington) has lately said, it deserves by the very fact that it com-mands the homage of the overwhelmng majority of Christians. It might not be very extravagant to

suggest that in these worthy emigrant priests, wholly innocent as they almost

necessitous priests, which soon ran up

universally were of any thought of in novation upon the religion of their city of refuge, are to be found the real Jesuits" who are often so ridiculously paraded as being at the bottom of the Anglo Cathoilc movement. Direct influence of Catholic clergy, English or French, on the rise of this movement, there assuredly was none. Any man must be as blind as a bat, or as blind as that intemperate partisan, Bishop Ryle of Liverpool, not to see the abso lute transparency of the motives in every step of the development which transformed Newman, and Manning and Keble, and Pusey, and Ward, and the rest, from old-fashioned Evangelcals or High Churchmen into Anglo-Catholics or Roman Catholics. Indeed, identically the same view of things which developed Anglo Catholicism, led a number of the most highly culti-

of England to constitute themselves into a body, little known but which prefers claims as high as those of Rome, and therefore wholly contra-dictory of hers. It would have been a queer kind of Jesuits that had been working for this. Yet assuredly they had quite as much to do with it as with the rise of Anglo-Catholicism. In other words, they had nothing whatever to do with the rise of either. Strenuous and sincere, but narrow and intemperate Evangelicals, like the present Bishop of Liverpool, might well be enough to drive a whole regiment of scholarly and devout clergymen into Anglo Catholicism, or further They might say, as a clergyman of my acquaintance said when about to leave the Congregationalists for the " Doubtless where I go Episcopalians, I shall find other men as intolerable as Henry M. Dexter; but at all events I shall be well rid of him.'

Among the antecedent influences

however, which promoted the rise of

vated and religious men and women

Anglo-Catholicism, passing in many to what Bishop Ryle doubtless would regard as its legitimate issue, I think we may confidently set down the presence in Great Britain, for a number of years, of so many priests whom the English, of all persuasions, had learned to admire and love. This, positively, and negatively the horror springing out of the infidel orgies into which the French Revolution past, first engendered in the English mind a deep re lief when Catholicism was at last reestablished in France under the Concordat of 1801. Even the illustrious Baptist orator Robert Hall met with bdued protests on the part of his Paritan brethren when he summon ed his own country to rejoice in "the restoration of the Christian priesthood' across the Channel. How much more was it natural that the latent Catholic ism of the Church of England, compelled since the days of Elizabeth to grind in the prison house of an overbearing and virulent Protestantism, should avail itself of the change of feeling induced by mighty shocks and overturnings, to break its chains, and o say outright what it had felt, if not always distinctly thought, during the seven or eight generations of its cap-The absolutistic outbreak tivity! Laud had failed, and deserved to fail. The later insurgency may have better fortunes, if it has better ways.

I propose next to inquire, rather tentatively than as having a definite opinion, what influence the rise of Methodism may be supposed to have had or to be likely to have on the for-tunes of Roman Catholicism, within the lands of English speech, and in the world generally. Charles C. Starbuck.

Audover, Mass.

The Pepe's Little Jest.

From the London Pall Mall Gazette. The installation of the electric light n the Vatican was inaugurated today. It is on a very extensive scale, comprising six thousand lamps of sixteen candle power. The Pope said recently, in referring to this noteworthy event in the history of the apostolic palace "People will no longer be able to reproach the Vatican with being the enemy of light."

Pr. Chase's Preparations Have Merit
For Piles, Eczema, Sault Bheum, Pin
Worms and all skin diseases Dr. Chase's
Ointment is positive cure. It is recommend
ed by Dr. C. M. Harlan, of the American
journal of Health.
Dr. Chase's Catarrh Cure with blower in
cluded will cure insipient Catarrh in a few
hours; Chronic Catarrh in one month's
treatment.
Dr. Chase's Kideav Lices Bille of the Dr. Chase's Preparations Have Merit

treatment.
Dr. Chase's Kidney-Liver Pills are the only combined Kidney Liver Pill made and will positively cure all Kidney Liver troubles.

SO-CALLED FAITH CURISTS. and Absurdities of their "Christian

Science.

Almost daily one can note in the press dispatches reference to the inhuman and fanatic conduct of the so-called "Christian Scientists," who refuse the presence of a physician at the bedside of the dying. These followers of what has been well called "anti-Christian nonsense " are abroad in every portion of our fair land and seem perfectly defiant of all law and com-mon sense not to mention common decency. It is amazing how the novelty of this latest " religious lad " attracts and especially the female mind. The American people, as old P. T. Barnum once said, like to be humbugged and seriously like every novelty, and the words of St. Paul are especially applicable: "For there shall be a time, when they will not endure sound doctrine but according to their own de sires they will heap to themselves teachers having itching ears." "Christian Science?" What is it?

From the name one would suppose that it was some sort of knowledge founded upon teachings of Christ. Alas! No! t is neither scientific nor Christian A woman was the foundress of this sys tem or lack of system and her name is Mrs. Eddy. She claims it was re-vealed to her in 1866. She wrote a book that, remarkable to say, has gone into more than sixty editions and this work she called : SCIENCE AND HEALTH."

From it I take some startling propo sitions: "God is infinite. He is everything and there is nothing else but God because there is no place for anything else. God is good, therefore there is no such thing as evil." "Man has no separate mind from God. The notion that man has any other substance or mind than God is a delu-sion." "All error, misery and death is but an illusive phase of a mortal mind " "The mission of Christian clence is to do away with this deception." "The recording of births or ages begets the idea of growing old and thus brings on old age, wrinkles and decrepitude" "The cause of all sickness is fear arising either from ignorance or sin." "When a lobster oses a claw it grows again : if the Science of life were understood, the numan limb would be replaced as readly as the lobster's claw.' ungs are disappearing, no damage is done and mortal man will be less mortal when he learns that lungs

never sustained existence.

is not necessary for human life but it

would be foolish to venture beyond our

present understanding, foolish to stop ating until we gain more goodness. What a hodge-podge of error, blasphemy and Pantheism is contained in this book as shown by these few extracts any sane person can see in a moment. Here is a proposition that will stun credulity: "There is nothing in spirit out of which matter could be made," hence this lady draws the conclusion that there is no such thing as matter and hence that sickness, injury, death or any physical misfortune does not exist in reality, because all these things are necessarily associated with matter and matter has no existence in Perhaps a boy's answer will do for this startling piece of information In Chicago a Christian Scientist met a boy one day and asked how his father was. The boy replied: "He is very sick with rheumatism, and mother is afraid it will reach his heart and he will die." The Christian Scientist said: 'Oh, he is not sick; he just thinks so." The following week they net again and when the boy was ag asked he said: "Father is dead and buried : but it is not so, we just think

The whole system, when one come to examine it is subversive of all moral and civil law and yet the amazing fact stands out that it is gathering hundreds into its meshes. It is neither scientific nor Christian, for Christ died for the sins of mankind and if there is no such thing as sin, then Christ was an impostor and His crucifixion a mockery and jest. The Christian scien tist does not believe in prayer and hence he (or rather she as most case are) want it to be distinctly understood that a Christian scientist differs entirey from those who flaunt the cry of Faith Cure." Neither system, however, has any use for doctors. A very numorous article is printed in last month's number of The Century anent the absurdities of those misguided people who are known as-

" FAITH HEALERS " and who, relying upon their inter pretation of the text of St. James 'Is any man sick among you," etc. make a travesty out of the Catholic sacrament of Extreme Unction Much of this lamentable condition of the non Catholic mind is but a natural re sult of the rejection by Protestantism of the sacrament so plainly taught in the Epistle of St. James. Want of confidence, too, in modern modes of many doctors among whom conscience and honor and honesty are all de graded in the blind rush for the dollar is responsible for much of the woeful lack of right principles among the multitude, who read but hardly ver think. An experienced physic ian tells me that it is amazing to what an extent a great portion of the public expect one of his profession to go to elp in the crime of murder, to swear falsely, to lie, to use all kinds of deleterious drugs, etc., and when the honorably minded, and God fearing doctor declines, he will be answered by, "But you are going to be well paid for this," or "We will go to some other doctor," and, in most cases, the willing doctor is easily found. It is better to preserve health than to cure disease. Therefore keep your blood pure with Hood's Sarsaparilla and be always well,

of promised practice and financial re-ward, provided they lend their aid to the schemes of people whose conscience was long ago deadened to all morality. Still, here and there amid all this lamentable state of affairs is found a Christian doctor, who knows how to say No, and stick to it. People may meer at doctors now and then, but as Macbeth has it

Physicians mend or end us Secundum artum, but although we sneer in health, when sick we call them to attend us, Without the least propensity to jeer."

-" R. C. Gleaner " in Catholic Col-

umbian.

CHRISTIAN UNITY.

Dr. Briggs has been talking about the prospects of Church unity. Among other things he said that if the Roman Catholic would recognize the authority of the Bible as he ought to, and if Proestants would recognize the authority of the Church as they ought to, things would go more smoothly. This is a would go more smoothly. This is a good deal like saying that if the sky falls we shall catch larks. Protestants as such cannot admit the authority of the Church. The principle of private judgment, which is the very cornerstone of Protestantism, stands in the way. Every Protestant is his own in way. Every Protestant is his own in-fallible Pope. As to the Catholic atti-tude toward the Bible, we feel sure that what Dr. Briggs asks of us is to cease upholding Tradition as an infallible source of doctrine co-ordinate with the Scriptures. In his book, "The Bible, the Church and Reason" he admits that there is a certain amount of divine teaching of Jesus Christ and His apos tles which has been treasured in the memory of the Church and transmitted from age to age. But he holds that this teaching has become so modified in transmission that it can no longer

claim such infallibility as belongs t

the Sacred Books. Now the Catholic

Church can no more depart from Tradition than the Protestants can depart from their fundamental tenet of private judgment. The Catholic Church main tains, despite all the pernicious activity of modern Rationalism, the special authority of Scripture. She stands up for the genuineness, the integrity, the veracity, and the Divine Inspiration of the Bible. She gives it the place of honor in her Councils. She, herself, commissioned by Jesus Christ, as the Biole shows, to teach all nations, and, guided by the spirit of truth which will abide with her all days, claims to be the infallible interpreter of Scripture. That she makes Tradition co ordinate with the Bible does not imply

any want of reverence for the Book, in view of the fact that the deposit of faith was at first contained in Tradition alone (what Scripture was there from Adam to Moses and what part of the New Testament was written before the 20 h year after the Ascension?) and that the Scriptures are not a new revelation but only a partial record of There are first principles, but, somehow, outsiders cannot be induced to grasp them.—

A ROMANCE -WILLIAM BARKER THE YOUNG PATRIOT.

the original one.

Providence Visitor.

"No, William Barker, you cannot have my daughter's hand in marriage until you are her equal in wealth and social position."

The speaker was a haughty old man of some sixty years, and the person whom he addressed was a fine-looking oung man of twenty-five. With a sad aspect the young man

withdrew from the stately mansion. II. stood in the presence of the haughty

old man. "What you here again?" angrily cried the old man. Aye, old man," proudly exclaimed I am here, your William Barker.

daughter's equal and yours !" The old man's lips curled with scorn. A derisive smile lit up his cold features when, casting violently upon the marble centre table an enormous roll of

greenbacks, William Barker cried: "See! Look on this wealth. And I've tenfold more! Listen, old man! You spurned me from your door. But I did not despair. I secured a contract for furnishing the Army of

the-with beef-"Yes, yes!" eagerly exclaimed the old man.

"-And I bought up all the disabled cavalry horses I could find-I see !" cried the old man 'And good beef they make too.'

"They do! they do! and the profits are immense!" "I should say so!"
"And now, sir, I claim your daugh

ter's tair hand !" "Boy, she is yours. But hold

Look me in the eye. Throughout all this have you been loyal?"
"To the core!" cried William Bark er. "And," continued the old man, in a

voice husky with emotion, "are you in favor of a vigorous prosecution of the "I am! I am!" "Then, boy, take her! Maria, child, come hither. Your William claims thee. Be happy, my children!

And whatever our lot in life may be, let us all support the Government -Artemus Ward, thirty five years Ago. Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scot's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

SURPRISE
MAKES CHILD'S PLAY
OF WASH DAY

SOAP

A pure hard Soap Last long-lathers freely. 5 cents a cake.



These Brands are exclusively used in the House of Commons.

A DILEMMA.

At the regular weekly meeting of the Methodist ministers of New York last Monday the Rev. S. P. Cadman urged that the Bible could not be accepted as the sole rule of faith any onger. The New York Journal says that there were four hundred minis ters present, including Methodist Bishop Andrews, and that the pronouncements of Mr. Cadman were received with applause.

This verifies the statement made recently by the Protestant Episcopal rector, Rev. Dr. De Costa, that Protestantism is drifting away from orthodox

Christianity.

Protestantism, since its beginning with Martin Luther, has been made to rest for the reason of its existence solely on the Bible and private judgment Now that the infallibility of the Finle, according to Rev. Mr. Cadman, is no long r possible of belief, private judgment alone remains. Toat is to say, Protestantism has ar rived at its ultimate development, ratio lalism, and the admittedly erring mind of the individual is the sole criterion of all truth, natural and super natural It remains to be seen what the Meth

odist Church will do with Rev. Mr. Cadman. Will it permit him to continue to teach under its authority as an approved minister, or will it condemn him? He has placed his Church in an awkwark position. It it remains silent it repudiates one of its fundamental principles-the Bible as its rule of faith-for silence in this case is consent. If it takes action and condemus him it will repudiate anther of its fundamental principles-

-private judgment. There is a hot controversy ahead for he Methodists, a controversy that can end only in splitting their Church In the meantime, and until sunder. they settle the question, they should land, telling Six months later the young man discontinue sending Bibles to the heathen.-N. Y. Freeman's Journal.

SONG FOR THE DEAD.

At present, when it seems the fashion for the uninitiated to discuss the advisability of using other than the Latin tongue at certain of the Church's offices, the following apology by M. de Vogue may not be out of place. was recently called forth by the funeral of the great French artist, Puvis de Chavannes, who had expressed the wish that no panegyric should be de livered over his remains. The Church's prayers and chants were heard instead.

"These suffice," says M. de Vogue, for no language can ever equal What wisdom and what beauty them. in this Latin tongue, death's dead language, which bring from the depth of same lamentation! Great as may have been the tragedy of his or her life, the Catholic ritual admits of no personal allusion, of no condescending of the universal to the individual. It has the same lament for all these atoms of humanity borne away by the common steam of time. The Church's voice asses over them, eternal and maternal gnoring their differences and remem ering only that they are of the same human family and connected with the most distant generations of men. It buries them like nothingness to raise hem with like consolations. This is the democracy of the tomb, and the only true democracy. How heart-piercing these liturgical chants, which have witnessed the sufferings of the Catholic centuries and come to us weighted with their tears! And what peace in their accents when they proclaim the Christian's hope! In c bining such music man has grasped of the infinite as much as he could."

"I have found your Bronchial Troches most useful for hoarseness and colds." Prof. L. Ricci, Queens College, London, Eng.

BROWN'S Bronchial Troches OF BOSTON Sold in boxes only—Avoid imitations

ANGLO-SAXON CIVILIZATION

The Episcopalian Bishop Doanewhose fondness for signing himself · William of Albany once led a wicked man to regret that he had not been named to the see of Buffalo, so that he might sign himself "Buffalo Bill, "-says that it is " God's will" that Anglo Saxon civilization and Protestant faith should oust the Spaniards and the Catholic faith from the Pollippines. Mr. Andrew Carnegie, writing in the North American Review, seems in-clined to suspect that Bishop Doane has confounded the will of the Deity with the will of William of Albany. As a layman, Mr. Carnegie can not, of course, pretend to know the intentions of Providence so infallibly as a bishop but he ventures to think that God "is keeping His loving, fatherly eye upon His children in the Philippines just as tenderly as upon the Bishop. shocking proposition he bases on the fat that, even if they wanted to, Americans could not make permanent homes in the Philippines on account of the climate, while the opposite is true of the Spaniard.

For our part, we believe that the Filipinos ought to be left to govern themselves just as soon as they develop the capacity to do so; but Aguinaldo and the other individuals who precipitated the present troubles ought to be rigorously dealt with. Our Government could hardly be accused of undue severity even if it banished the rebel eaders to a desert island and then sent William of Albany among them as mis sionary .- Ave Maria.

Most of us do not need the discipline of enemies ; our friends tell us enough unpleasant truths about ourselves.

Tell the Deaf .- Mr. J. F. Kellock, Drug gist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. Thomas' Eclectric Oil, wrote to Ire his friends there of the cure onsequence I received an half a dozen by express to Wexford, Ireland, this week."

this week."

There are cases of consumption so far advanced that Bickle's Anti Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to frail. It promotes a tree and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal. WEBSTER'S DICTIONARY

THE CATHOLIC RECORD

FOR FOUR DOLLARS.

FOR FOUR DOLLARS.

By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the choicest books could supply, Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself, The regular selling price of Webster's Dictionary has heretofore

bound it cloth.

A wide library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12\$.

N. B.-Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address.

THE CATHOLIO RECORD.

LONDON. ONT.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN I any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 16c. Free by mail to any address. The book contains 360 pages. Adtress Thos. Coffry, Catholic Record office, London, Ont.

SACRED PICTURES.

SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), 81.50 each.

ST. ANTHONY OF PADUA
Colored pictures of St. Anthony of Padua—size, 12\(2\)x16\(\)j—at 25 cents each.
Cash to accompany orders. Address 17 thos. Coffey, CATHOLIG RECORD Office, London, Ontario, Canada

APRIL 8, 1893

OUR BOYS AND GIRLS.

call ele

Whe

began

papers an am

items o

love f

for the

an edi

type.

in hi

heard

paper

Landi

wasg

went

the or

to the

the r

battle

sever

opera

and a

credi

refus

to the

dema

sand

etito

and

almo

buye

chan

care

Lit

An

fitte

with

Here are five words of advice for boys and girls that deserve to be written in letters of gold: Do nothing you would not like God to see; say nothing you would not like God to paper Trunk hear; write nothing you would not like God to read; read nothing of which you would not like God to say, Show it to me;" go no place where you would not like God to find you.

The Song of the Skipping Rope. Winter time has fied away
spring has had her gentle sway,
summer surely must be near
When the skipping ropes appear;
With a skip, skip,
And a trip, trip,
As we rise and tall;
In yard and street
The little feet
Are coming to the call!

so many trick to do That our mothers also knew!—
In the Front Door," Baking Bread,"
Chase the Fox" and "Needle Thread."
And a trip, trip—
For so the leader saith—
With a hop, jump,
And a thump, thump,
Until you are out of breath.

Here the counting, sure and slow;
To a hundred they must go.
Not a hand or arm should swerve.
While the rope describes its curve;
With a skip, skip,
And a trip. trip,
Until the task is done;
With cheeks so red,
And ruffled head,
Bravo, my little one!

Boys may leap and vault so high,
But none was ever known to try
To master this oft, little spring
That is so intricate a thing!
With a skip, skip,
And a trip trip,
Oh, may I always hear
That pit-pat pit
That seems to fit
This blossom time of year!
—Auna B. Patten in St. Nicholas.

A Legend of Charlemagne

The Fatherland is the land of legendary tradition. Among several legends f the Rhine compiled by A. A. Guerber is one of the Emperor Charlemagne

and his Empress Hildegarde. Ten long years had passed since the Enperor had ridden out of his favorite in A city at the head of his army to go and fight the heathen, and now instead of the welcome tidings of his return, dark rumors of defeat and death spread throughout the whole country. vinced of the truth of these reports the lords of the empire assembled to discuss what had better be done, and after much deliberation sent an embassy to the Empress Hildegarde. They bade her for her subjects' sake choose another husband to rule the nation instead of Charlemagne, who would never be seen again.

Hildegarde at first indignantly refused to consider this proposal, finally seeing the justice of their wishes, she consented for the good of the country to marry any man they recommended — stipulating, however, that she should be allowed to spend three more days in strict solitude, mourning for the beloved husband whom she would never behold again.

Well pleased with this answer the lords withdrew and began making preparations for the coming marriage, while Hildegarde went for Charlemagne, who, by the way, was not at

all dead, but very busy fighting the heathen, whom he had almost entirely subdued. Daring the night, while poor Hilde

garde wept, an angel of the Lord suddenly appeared to Charlemagne and bade him return in hot haste to Aix-la-Chapelle, if he would not lose both wife and sceptre at once. Thus warned, the Emperor sprang on the steed which the heavenly messenger had brought and sped over mountain and valley with marvelous rapidity, arriving at Aix la-Chapelle just as the third and last night of Hildegarde's respite was drawing to a close.

Instead of entering his palace, however, the Emperor dismounted and passed into the silent cathedral, where he seated himself in his great golden chair, with his sword across his knees, as was his wont when dispensing justice. There he waited until the sacristan came to prepare the church for the wedding, which was to take place soon

after sunrise.

This man, startled by the sight of the imposing figure seated upon the imperial throne and thinking it an appari tion, staggered and would have had he not steadied himself by the rope of the great bell, which, thus suddenly set in motion, sent peal after peal through the awakening city.

The speople of Aix-la-Chapelle, startled by the untimely and frantic ringing, rushed out of their houses to see what had occurred, and as they entered the church they uttered loud crie of joy, for there sat Charlemagne in al his wonted state.

These cries soon reached the ears of the unhappy Hildegarde, who, still dissolved in tears and deeming they were intended to welcome her unknown bridegroom, shrank back in fear; but her sorrow was changed to boundles joy when the saw her beloved hasband once more and heard how Providence had miraculously interfered to save her from a hated second marriage.

Little Tommy Edison.

The various electrical appliances have become so familiar through common use that they have ceased to excite our wonder; and we talk with a friend over the long distance tele-phone, are carried through the streets at breakneck speed by the electric car, or listen to music that has been shut up in the phonograph, as if these things were the simplest inventions ever heard of. But, like everything else which seems so easy after fulfilment, these marvels were the result of

years of thought and labor.

To Thomas Edison, perhaps, more than to any living man, do we owe praise for making of the subtle fluid which, for want of a better name, we