hem to. ar waged by the Liberals olic principles resulted m that waged in France fall of the Empire. Preurch did not hesitate to people of the danger of nciples which in Europe with the principles of these were backed by shed laymen as Mr. Vanand Count Smet de ministers of Finance and whose patriotism saved rom the dangerous abyss it seemed to be tending Liberal or anti-religious held sway for a short eat danger of the nation. tion of Belgium is small, ng wonderfully under the ernment. The population t six million, and the clubs are all in harmony . The great University the pride of the country, stood in the front rank of

enal institutions of the ill keeps up its traditional The country is prosperous ple are in comfort, thus devotedness to religion is to financial success and e. The success of the edutem of Belgium is also a swer to those who would ieve that Catholic educabstacle to commercial suce learning. as every reason to rejoice rrence of its seventy-five ependence as a nation, and ingly and enthusiastically lee celebrated. Te Deums n the Churches, and elo-

ted. aar," a very interesting ish life by Very Rev. Dr. as been just published. It with the best stories from this noted writer, and we ecommend it to our readers. .50. Address CATHOLIC ce, London, Ont.

esses delivered by able

n addition to the secular

ith which the great festival

S ESTIMATE OF THE THOLIC CHURCH.

RITY SAYS HE ONCE TERMED HEET-ANCHOR OF SOCIETY. of Lincoln's character that buched upon is the liberality hing upon Catholic teaching Norman Hapgood - an Norman Hapgood — an appon the subject—states that nce called the Catholic e "sheet-anchor of sociely" mystification of a group of bigots who had called upon entiment so despicable as ntolerance could never have ored by the great soul of Nobody could have been Nobody could have been re solely by the desire to best men for public service. ed that Rosecrans should be Now Rosecrans was a tholic, and the writer of this members distinctly hearing s old age-tell how Rosary every morning in This was a bit too much for ity of a certain Methodist ary service was "being de-y the Romanists." He con-'There's that ardent Irish.

too much in that direction heard him with patience and nt, illuminating smile—that graphs still hold for usout his lips as he answered: I certainly do not trust in Rosecrans, Sheridan l we say—Sherman, because toward Rome. They are effic-ers and they win battles. the sort of men I'm looking had enough of the other kind ese men first, then I chose the ow I'm back to first princich reminds me of the little ate cherries and then figs.
disagreed with her. After
so of deep agitation, she manasp. 'Well, I guess I'm back
e cherries!''

eridan, and

n the tumult of the struggle nal life the voice of bigotry tilled. Intrigue stained deep n appointments. It had not y years since the Know Nothtion swept through the couna sinister forest fire. Its fury entirely abated. The Rev. J. Walter, pastor of St. Patarch, and afterwards the spirit-ser of Mrs. Surratt, stated in published after his death for circulation that Lincoln alked with favorable eye upon activity and achievemen's ligious prejudice was urged n, says Father Walter, he re-with constant energy.—Repub-

is the man who feels that es for him: that he journeys es for him: that he journeys ivine convoy; that his Father ent of universal wisdom, and ts the whole commonwealth of ho is all nature, and Who comil nature to serve His child. man is weaponed against every nod is invincible. He dwells form realm of restrictes. He very realm of restfulness. He above all fear, as eagles above w's flight.

on.

CHURCH AND STATE IN FRANCE.

SEPTEMBER 23, 1905.

PROBABLE CONSEQUENCE OF THEIR

Dublin New Ireland Review. The passing of a measure for the separation of religion and civil authority by the French Legislature opens a new chapter in the history of France. The t writer, having resided for som years in France, has had opportunity to guage more or less accurately the opin-ions of the French public and the probions of the measure on the Re-able effects of the measure on the Re-public and the Church. He ventures to offer here his impressions for what they are worth.

On and off, for many centuries, there On and on, for many centuries, there has been a formal compact of some kind between the rulers of France and the between the rulers of France and the Holy Ses. It was a French king who first raised up the temporal sovereignty of the Papacy, and, since the distant days of Charlemagne, the monarchs of the French nation have, generally speaking, acknowledged the rights of the Charleman a practical and condense. ing, acknowledged the rights of the Church in a practical and consistent manner. For hundreds of years the two great powers reigned side by side in natural harmony; the one exercising its spiritual functions without encroaching on civil freedom: the other guiding the temperal destinies of the people without unduly hampering the human liberty of the spiritual power. There is no reason why the forces of religion and the forces of civil law should not work in active and friendly combination for the common good. Religion calls society to obey legitimate auth society to obey legitimate authority, and live its life in perfect consonance with right order. It is the manifest interest of the State to uphold the teachings of truth and justice in their work for the salvation of the human race. The Church prepares the individual from very infancy to become a law abiding citizen and strive for temporal abiding citizen and strive for temporal ends by lawful methods. The least the State might be expected to do would be to acknowledge its gratitude for such assistance, and tender a helping hand to the Church as often as she may legitimately require it. French Governments, in the main, have recognized the advantage of the Church's influence in pacifying the unruly elements which here, as iu all nations, are ready, when here, as in an nations, are ready, when opportunity offers, to throw off the restraints of social order. The ablest of French citizens, Napoleon Bonaparte, was so forcibly impressed by this fact that he deemed it an essential duty to society to restore the Church to her old-time prestige, when she suffered a tem-porary overthrow in the dark days of the Reign of Terror.

By main force the unscrupulous Corsican brought the College of Cardinals the capital, and, after a menorable diplomatic cuel between himself and the famous Corsalvi, in which the latter did not come off defeated, a Concordat was concluded in 1801, and soon after ward ratified by the Holy Father. I a short time the Ministry of M. Rou vier will, at its own risk and on its own initiative, here according to the control of the control vier will, at its own risk and on its own initiative, have cancelled that bond be-tween the Holy See and the "Eldest Daughter of the Church." Is a formal union between Church

and State always to the advantage of the former? Theoretically the partner ship seems ideal, but in practice the State usually has its way, and frequent-ly forces the Church into humiliating concessions. In fact, if the civil ruler maintains a firm stand against the Holy See, the Church, no longer the allpowerful organization that used to summon Europe to arms in defense of her prerogative, more often than not has to yield through sheer weakness. Since the very beginning of the Catholic Caurch, her path through history is thickly strewn with a lamentable series of broken hopes and false pledges, all of which the State promised to fulfil by solemn contract entered into by Pope and King. Concordats unquestionably have their uses, but no one will dery that they have been too often a chain between Church and State, whose every link pressed heavily on the former. Curiously wrought fetters they are too; no matter how many links be broken, you will hear persons say that the whole chain remains intact!

Does the Church nowadays require Concordats for the free exercise of her prerogative? Assuredly she does not. Indeed, her induence is most crippled Indeed, her influence is most crippled where Concordats exist. Catholicity is the State religion of Austro Hungary, of Spain and of Portugal, endowed and pro tected by the secular arm; yet there are few regions in all Christendom where the ancient faith encounters such stern opposition from the powers that be the same in each and everyone of the Catholic republics that lie hetween the Isthmus of Panama and Cape Horn The Church is there sure enough, in all the pride and majesty of outward show, but still she is compelled to dispute every inch of her onward march with

unscrupulous and jealous rivals. On the other hand, the Church moves with greatest freedom in countries where no formal union exists between the temporal and the spiritual authority. In Germany, in Great Britain, in the United States of America, in Australia, in New Zealand, and in all the lands where the Catholic Celt has settled, the old faith, notwithstanding number less obstacles, possesses a liberty of action and a social power which State Were we asked Churches might envy. Were we asked the reason we should unhesitatingly reply that it lies in the fact that thing stands between the pastor and the flock who look to him for support and guidance. Unite priest and people all civil laws will fail to shake the fabric of Church organization. Divide them and Concordats will avail but

The position of the French priest of the present day in pitiable. He is but a Government official who is forced to acquiesce in every action of a Cabinet that despises him. In every nation there is a large section of the community at variance with the Ministry wer, and this is particularly so in France where there is no dynasty or other institution which the people regard as a common centre of Here the priest is looked upon as a civil servant, and receives his du easure of all the popular odium heaped ruling upon supporters of the ruling power. Owing to the official status conferred upon him by the

Concordat, he is permitted no oppor-tunity of taking his proper place among the people, no opportunity of joining them in their rightful resistance to op-pression, no opportunity of demanding liberty of conscience, liberty of action, or liberty of Christian education. It would be very hard, indeed, to expect a

people to do due honor to a clergy whose hands and tongues are tied at the bidding of a civil government. "What about his spiritual aureola, and why is not that honored?" asks the Irish Catholic. Let the questioner remember that Ireland's priests and people opposed the granting of a Veto on the election of their Bishops to the British Government for one single but sufficient reason—that it would be impossible for Irish human nature to re

possible for firsh numan nature to respect a Castle Prelate.

The passing of the Separation Bill will strike the shackles from off the limbs of the French elergy. It will deprive them of their miserable yearly stipends, but they have nothing to fear in this regard from a people who con-tribute as much to the nee's of the Holy Father as the rest of the world put together. It will elevate their put together. social status and increase their dignity by making them free to move among their fellow-countrymen without in curring that suspicion which hovers round all who earn their bread by subservience to Government. The writer's belief is based on his intimate acquaintance with the condition of the and on the expressed opinions of men o all sorts in most of the provinces of France. No longer will the Cabinet exercise a veto on appointments to the episcopacy and lower dignities; it must take its hand off the wheel and not stop it from going on. To put it bluntly, the breaking of the Concordat will do away with the Government priest, and, at the same moment, will be the signal for the people's priest to appear and assert himself. From what we know of the French clergy we believe that, notwithstanding all they have lost by their connection with the Government they will not fail to secure the confidence that should exist between the two great sections of French society.

have laid great stress on the necessity of bridging over the between pries s and people in Catholic France. The conclusion we have arrived at, after a study of the question on the spot, is that most of the ills to which religion in the French Republic is the unhappy heir are due to the un-natural guli between the laity and the clergy. Once that chasm is closed there can be no fear the future of the

Charch of France.
When the bill becomes law it is expected that the entire ecclesiastical organization will be revised, if not revolutionized. The Pope, it is said, will nan the higher offices with prelates whose holiness of life and devotion to their calling will fit them for their responsibilities. Then there will be no more weak links in the chain of the French Hierarchy, for loyalty to the Church, and not to the Cabinet, must be the watchword of the future. And the history of every church is the history of its priest. T. B. CRONIN.

ALWAYS IN THE AGES OF FAITH

A touching and beautiful incident in A touching and beautiful meant sep-aration of a widowed mother, Mrs. Jane Harmon and her only son, in Philadelphia, that both may devote themselves to God in the religious life. The son, a youth of eighteen and a student of St. Joseph's College of the Jesuits, has gone to the Jesuit noviti-ate, St. Andrew's on the Hudson: the ate, St. Andrews on the Hudsan the mother to St. Regis' House of the Re-ligious of the Cenacie, a cloistered community, in New York City. Dur-ing her ten years of widowhood Mrs. Harman has maintained herself and her son through her position in the office of the American Fire Insurance Company, knowing all the while that from earliest childhood he aspired to the priesthood in the great society whose membership he now seeks. Instead of looking forward to the day when her son would provide for her, and maintaining as she might without blame her right to his care, she but made ready to yield him up to God, and rejoiced when she discovered in her own heart a disposition to the religious life.

But this is not the first case of the hini in Averican religious annals. More than half a century ago the subsequently famous Jesuit, Father Rob ert Fulton, and his widowed mother separated in the same manner—he to enter the novitiste of the Society, then at Frederick, Md., she to become a Visitation nun in the famous Georgetown convent. Mrs. Fulton was a woman of wealth and a slave holder. woman of weath and her son sought the higher life they assembled their slaves at a banquet, at which every one of these humble guests found under his plate his freedom papers, while some provision for a start in his new life was also made for him. she and her son sought the

also made for him. Another notable case of later date is that of Mrs. Harriet Redman Lilly, an accomplished musician, who entered the mother house of the Sisters of the Holy Cross at Notre Dame, Ind., where her daughter also entered, while her son became a priest in the Congrega-

tion of the Holy Cross at Notre Dam University.
Such incidents occuring in America of the twentieth century as in France of the twentieth century as in France or Italy of the thirteenth prove the unbroken continuity of the Ages of Faith in the Catholic Church. There will always be a host of Christians trying to gain Heaven on the easiest terms. The external aspect of the religious life itself will change in needful adaption to new conditions, or in ful adaption to new conditions, or in onessions to new conditions, or in concessions to new aspects of human weakness. There will be times and places in which worldliness will pre-vail while the fire of sacrifice consequently burns low and vocations be-come few and far between, but through it all the Church will never it all the Church will her splendid examples of all for God and the world well lost, like the above.

Before such separations as we have cited are denounced as unnatural we cited are denounced as unnatural we now."

When Madame Liebich asked her must remember the mothers shrined in song and story for giving their sons mayhap to some forlorn hope of parameters to please go out of the room,

They have not loved their less, but country or humanity May not other mothers remain equally loving, and grant uncriticized at least as much to God as to their country's cause!—Boston Pilot.

SECRET SOCIETIES.

Rev. E J. Boarman, S. J. in an interview with the reporter of the N. Y. Freeman's Journal, spoke as follows on secret societies:
"How about secret societies? Do

they work much harm to the Church?"
"Not at present. The condemnation
by Leo XIII. and Pius X. of the Freemasons, Oldfellows, Kuights of Pythias and Sons of Temperance has produced the most happy results. Practical Catholics, who had joined these socie ties, resigned, and have enrolled them selves in Catholic societies. In conse quence, our Catholic societies are now in a flourishing condition."

You spoke of the condemnation by the Church of four secret societies. What reasons can be assigned for this condemnation?'

"Many can be given, I will give you five reasons as they occur to me. The Church has condemned these socie-

"1. Because all of them in a greater or lesser degree aim at substituting themselves in place of the Church. They teach a distorted faith, replacing revelation with mere naturalism and humanitarianism. They conduct religious services with rituals of their own making. They offer a convenient morality founded on human motives, and not founded, as it should be, on the

relations between man and God.

2 Because these societies demand of their members an oath of unconditional obedience and secrecy. Now this is against sound morality; for the State and the Church, as guardians of the publie good, have a right and duty to know the aims and conduct of lesser associations, and to supervise them to the end that they do no harm to the State or to private citizens.

The Church, with two thousand years of experience, has seen the rise of similar societies and knows full well the practical effects of their work. She knows that they weaken the faith of men and finally induce them to prefer the easy ways of the lodge to the stricter duties of Christian life.

4. Because men of easy morals are too often made 'high priests,' 'wor-shipful masters' and 'grand command. ers' in these societies to the detriment virtuous companionship on the part of the members.

"5. Because as the Protestant churches know, to their sorrow, the lodges empty the churches; and while offering men some mutual temporal ad vantages, deprive them of those divine sacrimental helps and graces Jesus Christ instituted to assist men in keeping the commandments and gaining eternal happiness."

A DISTINGUISHED NORWEGIAN CONVERT.

GREATEST JOY.

GIFTED MUSICIAN WHO EXPERIENCED IN AMERICA HER GREATEST SADNESS AND

For the past two years and a half, writes Richard E Delaney in The New World, the Cathedral of St. Mary in Burlington, Vt., had the rare privilege of having one of the leading singers and the second music composer of Scandinavia as the head singer of its choir. The subject of this sketch is Madame Mary Inga Liebich, who came to this country from Uhristiania, Norway, three years and a half ago.

At twenty one years of age this lady, who was then Miss Inga Laerum, showed such splendid talent in music that her parents sent her to Milan, Italy, where she studied voice culture for one year, under some of the best masters of Europe. She next went to London, England, and there studied piano and vocal music for three years. It was there she met her husband, who is also an accomplished pianist.

On her return to Christiania from London she was awarded second prize in Copenhagen for original composi-tions in music among the first women composers of that country. Because of her splendid talent in music, King Oscar II. of Norway, who is a great lover of art and music himself, and who is an intimate friend of Madame Liebich's family in Christiania, also conferred great favors on her on several

The story of her life since she came to America is both sad and interesting.

Into each life some rain must fall, Some days must by dark and dreary. And the life of Madame Liebich is no exception. Soon after she was married, in 1890, she and her husband went her parents in Norway and there lived very happily together till seven years ago, when her husband left for a while to go on a tour in America. They had a child then that required a mother's care and so Madame Liebich remained in Christiania. Till four years and a half ago they were in very triendly correspondence with each other. A year later Madame Liebich other. A year later Madame Liebich came to America to join her husband and start a home with him. On arrivand start a nome with fill. On arriving at New York she was taken very ill.

When leaving Christiania for New York it was my intention," she says,
to give my husband a pleasant surprise, so I did not write to him of my coming. But when I came to New York I was taken very ill, and I had to write to hin to come at once. After a week or ten days I was able to go and take fresh air on the balcony my hotel. On one fine afternoon in August, 1901, while I was looking at the people on the street I saw my band coming. He was accompanied by a woman I was in great joy to meet a woman my husband, of course. After we had greeted each other he introduced the woman accompanying him as a nurse he had orought along with him to nurse me. 'But I am much better now,' said I to my husband, 'so you had better pay her off. I do not need a nurse

he did so, but she would not go. Pro-fessor Liebich had then and there to confess to his true and legal wife that the woman accompanying him was one he had been married to in Burlington,

Vt., and with whom he had been living.
"My heart sank low, I can assure
you," said Madame Liebich, "when I you," said Madame Liebteh, "when I saw the sad circumstance facing me after my long voyage. But when I came to myself again I ordered both of them out of my presence. I then made up my mind to return to Norway at once, but I prayed for help. If my husband, as I soon found out, had not tried to make out that he had been married to me in London for fun, and married to me in London for fun, and so tried to pass himself as innocent, so tried to pass himself as innocent, while I possessed a certificate of our marriage, I would have returned to Norway; but, learning this true, unbeknown to my husband I came to Burlington and went to a detective in Winooski, near by, and there stayed

for a month.' As the result of the work of the detective, Professor Liebich was arrested and served six months in jail. when he was released on bail. He never returned for trial. With charity for the poor, unfortunate man, Madam Liebich preferred to let him earn his

own living and go his own way.

In the midst of her trails and tribu lations among strangers in America, Madame Liepich had not forgotten the consolation of Holy Mother Church in the hour of need. This she had learned the hour of need. This she had learned to appreciate during her stay in Milan, Italy. She says herself that she was a Catholic at heart for the past twelve years. She had her child so baptized. About two years and a half ago, she embraced the Catholic faith, was baptized and confirmed by Bishop Michaud of Burlington, and has proven herself a devoted Catholic and a true Christian woman. She considers her conversion to the Catholic faith, she says, as the greatest event of her life. One needs but to hear her at the

piano to realize that she has made music her life study under the very best circumstances. Besides her musical education, she speaks five languages, namely, Norwegian, German, Italian, French and English. Outside her church rehearsais, she had, while there, all she could attend to professionally, and that in the best families. She always earned her own living ever since

she came to America.

In person Madame Liebich is a tall blonde, with silky golden hair, and of splendid physique. Her appearance is very distinguished. She has a son thirteen years of age with her parents in Norway. She is now returning to Christiania to see to the bringing up of my dear, good boy in the Catholic ith," as she fondly speaks of her child.

TRIBUTE TO MORAL POWER OF THE CHURCH.

GREATER INFLUENCE WITH ITS MEMBERS THAN ANY OTHER CHRISTIAN DE-NOMINATION. South Bend, Indiana, Tribute.

A resolution adopted at the thirty fifth annual convention of the Catholic Total Abstinence Union has attracted attention to that grand organization and its efficient work.

The resolution pointed out that in-temperance is a disease and should be treated as such, and that total abstinence is the only efficacious remedy; that children should be pledged to ab stain from drink until the age of twenty one, that a legislation calcula ted to promote temperance should re ceive Catholic support; that Catholics hould aid non Catholic societies in their efforts to discourage social drinking; that legislation be enacted to prohibit treating and dealing with the corruption of voters by the use of liquor. The resolution urged Catholies now engaged in liquor dealing to quit the business, claiming it brings disgrace on the Catholic religion, and charges Bishops and priests to organize temperance societies and to guard the young of their dioceses and parishes fron the influences for evil accompanying strong drink.

THE GREAT INFLUENCE OF THE CATHOLIC Truly, this is a wise forward move the interests of temperance, and it should be productive of great good. The influence of the Catholic Church upon its members is undoubt-elly greater than that of any other Christian denomination, so that the action of this powerful society, whose object is to increase total abstinence, must result in producing changed con-ditions among Catholics. Indirectly it should have an influence upon these non-Catholics who are actuated by a desire to follow and promote good movements. The members of the Cath olic Total Abstinence Union can ele vate mankind by their example and they should do so. The Union des the most cordial commendation of every respectable person for the firm Christian stand it has taken.

THE UNFAITHFUL DEAD.

By Rev. J. T. Roche In the course of a priest's lifetine he is frequently called upon to settle a problem which is as old as the Church That problem has to do with the burial of those who have been unfaithful to the laws of the Church in life. It is a problem which always presents the same difficulties and the same sur-roundings. On one side stands the inexorable law, which the Church has enacted for its own preservation and for the salvation of all its children. On the other stands the claims of faithful children who are bound to the deceased by ties of blood and affection and who look to the priest for sympathy and compassion in the hour of their affliction. The priest is fully conscious that departure from the law is always a scandal. It is always a scandal to force man or woman into the church after death who have seldom or never been seen in it during life. Of course there may be exceptional circumstances. On their deathbed such people may have given extraordinary evidences of a sincere repentance. Their illness may have been of such a character as to give the whole community in which they live

Truit-a-tives At druggists-60c. a box. Manufactured by FRUIT-A-TIVES LIMITED, Ottown

the knowledge that they have really and truly turned to God in their last moments. This, however, only rarely happens. Usually the priest in such cases is called when the sufferer is at the point of death, and the result of his ministrations frequently leaves much to be desired. In the majority of anth cases the sufferer is already un-

such cases the sufferer is already un-conscious or so filled with drugs that he is unable to make a rational preparation. He has labored under a lifelong delusion that he will repent on his deathbed, and his deathbed repentance proves to be of a most unsatisfactory character.

This hope of a death bed repentance is a favorite deception of the evil one. It is found to be a deception only when it is too late, only when satan stands as an accusing augel before God's judgment seat.

ment seat.

There are a few Catholics born in the faith who do not cherish the illusive hope of dying in the grace and favor of God. There are few of them, who, when they stand face to face with the dread reality, will refuse the Church's ministrations. There is this trouble, however, about those who have been careless and indifferent; they wish to put off the work of reconciliation until they are certain and positive that death for them is near at hand, and they accordingly put it off until it is too late. By a strange retribution the real coadition of such Catholics is frequently concealed from them at the very time when it is all-important that they should know it. They are fre-quently surrounded by people of their own kind, by negligent members of their own faith, or by those indifferent Christians who cherish very broad views or matters pertaining to man's

tetrnal welfare.

Amongst non-Catholics there seems to be a prevailing idea that it is well to let the dying person pass away as easily and peacefully as possible. Religion is selfom mentioned in their control of the presence, for fear it may agitate them unduly. Of course there are honorable exceptions, and there are many non Catholic clergymen who realize the gravity and importance of the deathbed ; but in the great majority of cases minister is never summon the dying person passes out of this life without having the subject of religion even so much as mentioned to him.

Dr. Oliver Wendell Holmes in his

'Autocrat of the Breakfast Table tells of the impression which the Cath-olic deathbed always made upon him. He was convinced that a Catholic alone knew how to die bravely and well. He is describing, however, the deathbed of the dutiful and the fervent, the last moment of those who receive the last great sacraments in faith and fear and confidence. Of the unfaithful he has

nothing to say.

If they die without the sacraments of which they stand in such dire need their end is sad indeed; and no priests, no matter what the circumstances may be, will dare officiate over their mortal remains without at least the special permission of his Bishop, to whom a larger discretion is given in such mat-

Barying a man in the name of God who has not lived for God is always a scandal. One of the most serious re-proaches levelled against non-Catholic dergymen is that they will bury anyfidelity. I have seen the blatant unbeliever buried with all the pomp and panegyric accorded to well-meaning and sincere followers. Such inconsistency deceives nobody and brings the very religion which body and marry anybody. It is such a worful absence of consistency to preach fidelity to Christian principles and convery religion which they preach into disrepute. Wny bring a man into church after

death who has been conspicuously ab sent from church during life? Wny bacy in the name of religion one whose life has been entirely devoid of religion; and least of all a Catholic, who has been warned time and again of what he has to expect in case of death, with out open and ev dent marks of a sincere repentance? Is is enough that the life of such a Catholic has been a scandal. I remember attending years ago the funeral of a prominent citizen of a Canadian city. He had been a Catholic, but had died suddenly and conse quently without the rites of the Church.
After his death it was discovered that
he had not complied with the obligation
of going to Holy Communion during the pascal season. He was a member of the Cathedral parish, and the Bishop of the Cathedrat parish, and the Bishop ordered his body to be buried without the ceremonies of the Church and in unconsecrated ground. I do not believe that any Catholic who attended that faneral will ever forget the outcast's grave in the potters' field and the broken-hearted family gathered round about it. It was a lesson which the careless and negligent of that city

We need more of such lessons for our might never forget. present generation. The laws of the Church are the outcome of two thou-sand years of dearly purchased wisdom. In their application a few must suffer here and there in order that the spir itual interests of the many may be safe guarded .- Catholic Standard and Times.

A Catholic who tells you, "I don't read a Catholic paper," is apt to have a son who will say, "I don't go to church."

The most solid base of the public welfare is shaken when the religious idea is impugned. (Leo XIII. Jan. 17,

DIED A CATHOLIC.

By the death last week, in Washington, of Mrs. Mary Emily Donelson Wilcox, the last personal link connecting the present with the Jackson administration of over half a century ago, was severed. The history of Mrs. Wilcox is full of interest.

The Donelsons, being of Scotch-Irish descent were, of course, Presbyterians, but early in life Mrs. Wilcox joined the Episcopal Church, of which she was a member for many years. Her son, Andrew Donelson Wilcox, who died in 1903, married Miss Ida Seymour, of Georgatiwa, a member of a strong Catholic family, the result being that he also became a member of his wife's faith. His death proved a great shock to his mother, and owing to the kindly sympathy and attention rendered on that occasion to herself and daughter by Rev. Father Buckey, of St. thew's church, who officiated at the funeral of her sou, she from that time forward had a very decided leaning to ward the Catholic religion.

Mrs. Wilcox had been ill six weeks Mrs. Wilcox had been in six weeks prior to her death, and knew that the end was coming. She, therefore, on the Sanday before her death requested her daughter to send for Father Buckey. The daughter, to make sure, asked whether she would not prefer an Epis-copal minister, whereupon Mrs. Wilcox stated that her mind was made up on the subject. Rev. Father Buckey was accordingly sent for, and Mrs. Wilcox professed the Catholic faith with perfeet treedom, her mind having remained clear to the last.

Mrs. Wilcox was the first child born in the U. S. White House, having first seen the light of day in the year 1829. She was the daughter of Andrew Jackson Donelson and Emily Tennessee Donelson, who were nephew and niece of Mrs. Jackson, the wife of President Andrew Jackson.

Andrew Jackson Donelson was at the time of Mrs. Wilcox's birth private secretary to President Andrew Jack-son, and as Mrs. Jackson had died shortly before that event, it devolved on Mrs. Emily Donelson to preside as mistress of the White House and first lady of the land.

In 1846 Andrew Jackson Donelson as appointed by President James K. Polk, Minister to Prussia, his family accompanying him to his new charge. The Donelsons remained abroad five years, and during that time Mrs. Wil-cox studied the German, French, Italian and Spanish languages, which she mastered thoroughly, and which proved of great use to her in after life. She also studied music under Kullak, the

famous composer.

The Donelsons returned to the United States in 1851, settling in Washington, where Miss Denelson met John A. where Miss Denelson met John Wilcox, member of Congress from Mississippi. They were married May 27, 1852. Colonel Wilcox failed, however, of re-election, and from Washington he and his wife went to live in Aberdeen, Miss., and later to Texas, to which State Mrs. Wilcox's father had been sent some years before by President Polk as special commissioner to bring the Common-wealth, until then a republic, into the Union. Mr. Wilcox represented Texas in the Confederate Congress, dying at his home in San Antonio in 1861.

After the Civil War Mrs. Wilcox reing been fellow students at West Point. Hearing of her destitution, General Grant offered her a place as translator in the Post Office Department, which she accepted in 1874, coming to Washington to live. Subsequently she was ington to live. Subsequently she was promoted to a translatorship in the Translator Department, from which she Treasury Department, from which she resigned in 1895, owing to failing health.

Mrs. Wilcox's father, Andrew Jackson Donelson, sr., was in 1856 vice-Presidential candidate on the Knownothing ticket, the nominees of the American Know-nothing party of that year having been Fillmore and Danelson.

THE DIVORCE QUESTION.

We rejoice at the public recognition which the Catholic principle regarding macriage and divorce has received in the protest of non Catholic denomina-tions against the present divorce legis-lation in the United States and its wide interpretation by the courts. As Catholics, we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the juried ction of the Church, and that civil authority has no right to late regarding the bond of marriage, although it may regulate its civil of the married parties. Yet, in view of the religious conditions of our country, and of the fact that the American law claims full jurisdiction in this matter, we call upon our Catholic and non-Catholic fellow-citizens, especially our State federations, to use all proper necessary influence in [the state legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring about more uniformity in the marriage and divorce laws of the different States.— American Catholic Federation.