







The Catholic Record

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Agents for Newfoundland, Mr. T. J. Wall, St. John's.

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that the real crux of the question appears to us to be that Dr. Gibson and these Nonconformists who are with him wish to prevent a majority of the people of England from educating their children religiously, as they are doing at present.

It would be a piece of Turkish tyranny to force a considerable minority of the people to educate their children in the mold made for them by the majority; but it is a very Cromwellian measure to force the majority to educate their little ones after the fashion dictated apparently by a minority of a different way of thinking.

But at the present moment the minority which is so dictatorial appears to be carried away by the idea that all persons who desire to educate their children religiously are controlled by Catholics, and in fact, Dr. Gibson thus puts his case.

The question is at present, shall the schools in which a large majority of the children of England are taught be starved into inefficiency, while secularized or godless schools are to be pampered with Government aid?

THE ISLAND OF IONA. The report eabled some time ago that the Duke of Argyll had found a purchaser for the historic Isle in the Carthusian Monks expelled by the French Government, has been contradicted.

THE Balfour Government AND THE PEOPLE OF IRELAND. The Balfour Cabinet is reported to be beset with difficulties owing partly to differences of opinion between Mr. Joseph Chamberlain and other members of the Government on the question of a preferential tariff.

THE UNITED STATES AND RELIGIOUS TOLERATION. Two brochures have lately been published by the Rev. Lucian Johnston: "Religious Liberty in Maryland and Rhode Island," (International Catholic Truth Society, N. Y.) and "Religious Liberty in the United States."

THE ENGLISH EDUCATIONAL BILL. The Rev. Dr. J. Munro Gibson, the distinguished Presbyterian divine, lectured or preached vigorously in the Presbyterian Church here on Tuesday evening the 9th inst., on the English Educational Bill.

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voiciferously applauded, some of the speakers declaring that they "would oppose the Bill even to imprisonment."

It is true, the Constitution of the United States and its amendments contain the passages: "No religious test shall ever be required as a qualification to any office or public trust under the United States," and, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Puritan of Massachusetts—there are political historical hand books calling him an apostle of liberty—shuddered at his idea, that "Roman Catholics, Papists and Pagans might be introduced into office, and that Popery and the Inquisition may be established in America."

We may close by adding a reference to Mr. Sidney Fisher's "True History or the American Revolution," (Philadelphia, Lippincott Co., 1903,) wherein an American makes confession of the Fathers, those "unbraugous people," as even Burke called them, who smuggled, and rioted, and had among them so many informers, plotters, plunderers and unprincipled receivers if not of dollars yet of sterling bribes.

One sentence of Father Johnston's, in "Religious Liberty in the U. S.," as to the State Church in England will not stand: "Parliament appointed and removed (an Anglican Bishop) at will, and sustained him out of public taxation, and often endowed him with important civil powers—like a 'Bishop of Durham.'" (p. 65) The English Establishment is no Concordat. W. F. P. S.

THE Balfour Government AND THE PEOPLE OF IRELAND. The Balfour Cabinet is reported to be beset with difficulties owing partly to differences of opinion between Mr. Joseph Chamberlain and other members of the Government on the question of a preferential tariff.

Mr. Balfour's speech before the adjournment of the House did not commit the Government to a distinct policy on this question, but Mr. Chamberlain went much further in the announcement of his views, and it is said that the proposals he set forth are extremely distasteful to many Conservative members, so that unless the differences between the members of the Conservative party proper and the Liberal-Unionists who follow Mr. Chamberlain's lead be settled by some compromise it will become necessary for Mr. Chamberlain to tender his resignation of the Colonial Secretaryship.

The dissent from Mr. Chamberlain's proposals is said to be so pronounced on the part of some members of the Cabinet that the speech of Mr. Ritchie, the Chancellor of the Exchequer, is expected to be strongly hostile to Mr. Chamberlain. On the other hand, Mr. Chaplin, who is a Conservative and a protectionist, it is believed, will attack severely the Government's policy of withdrawing the corn duty.

The Government's London Education Bill has also excited the people of London, or at least those in the great Metropolis who are opposed to the Government policy in regard to the Voluntary schools.

On May 24th the Labor party and the Non-conformists held a joint public meeting to protest against certain features of the Bill, and a resolution was passed condemning the Bill on the ground that "it destroys the School Board, excludes women from control of the schools, and imposes religious tests on teachers."

Among the speakers against the Bill was the Rev. Dr. John Clifford, who, since the death of Rev. Hugh Price Hughes, is regarded by many as the leader of the non-conformists. He denounced the Bill in the strongest terms, and one of the speakers declared that "if the Government destroy the London School Board, the voters of London will destroy the Government."

A sensation was created by the playing of the tune "Men of England, rally," by the bands, the immense throng taking up the refrain. The resolution was put after a bugle call inviting attention, and was carried amid great cheering, after which the gathering dispersed.

The declaration made by speakers at some previous minor meetings to the effect that they would refuse to pay the tax when the collectors should demand it was reiterated at this meeting and

a change which did not remove the cause of complaint. If it is necessary for the maintenance of Protestantism and Orangeism that the King shall take a false oath which is at the same time insulting to many millions of his subjects, it is well that its absurdity and falsity should be strikingly palpable in order that the true character of the religion which calls for such an oath to be taken may be seen in all its deformity.

It adds much to the force of this demonstration that it was so largely attended, it being the greatest demonstration of the kind which the Metropolis ever had, the number of people present being variously estimated at from 300,000 to 500,000. At all events the Government bent before the storm and withdrew the most important features which were objected to by the demonstrators.

It must be admitted that even at the lowest figure given as representing the number present at the meeting, it was a very formidable demonstration, though with so large a population as London has, of over 5,000,000 it, by no means represented an actual majority of the electors, even though the attendance reached the largest estimate of half a million, which is not at all likely to have been the case. It is probable, however, that with the promise of the Government that the principal causes of dissatisfaction shall be eliminated, the sting of the resolution will be taken away. It is admitted, also, that it is quite within the possibilities of the case, and even its probabilities, that the Government with its strong backing in the House will be able to avert the threatened danger of defeat.

As an evidence of the very changed disposition of the Irish people toward the people of England which has been brought about by the Land Purchase Bill it may be mentioned that the Waterford City Council has decided unanimously to present a loyal address to King Edward VII. on the occasion of his visit to Ireland.

As the Orange Order sees fit to pose as the special protector of Protestantism in British dominions, it ought surely not to ignore such matters. But as a matter of fact it is more concerned to persecute and calumniate Catholics than to convert Pagan nations to Christianity.

King Edward VII., we believe, knows perfectly well what value to place upon the Grand-Master's officious professions of loyalty to the British throne, for he must remember how the Orangemen persisted in publicly insulting himself on the occasion of his visit to Canada in 1860, and he must know also of the attempt the Orangemen of England and Ireland made to set aside Queen Victoria from the throne in 1837.

But the Grand Lodge and its Grand Master are well enough aware that the influence of their Lodges is among the things that are passed away. "And it looked flourishing—a little while. 'Tis passed, we know not whither, but 'tis gone."

There is no doubt now that in spite of the vigilance and loud protests of Orangeism, which Grand Secretary Lockart hypocritically proclaims to be the "watchman on the tower, to guard and protect equal rights," the insulting language of the Accession oath is doomed to be abolished before long.

Dr. Sproule also expresses regret at the recent visit of King Edward to the Pope.

"He could not see why his Majesty should desire to visit His Holiness the Pope who is head of the Church which believes in his infallibility, and which has since time immemorial been the enemy of much that Protestants hold dear. The protest against this visit wired to the King by the Protestant Association of England had his commendation because the history of the past had left behind it a lingering suspicion that such visits and secret conferences might be the forerunner of something not in the interest of the sacred rights that Orangemen hold."

The absolute disregard shown by the King to this protest should be an assurance to Dr. Sproule of the non-existence of the influence of Orangeism and its sister society, the British Protestant Association.

The Grand Master complains of the resolution introduced into the Canadian Parliament by the Hon. John Costigan, and passed by a remarkably large vote in favor of Home Rule for Ireland.

Why should not Canada pass such a resolution? We enjoy Home Rule here in Canada, and it has been instrumental in making our prosperous Dominion the strongest outside support of the British Empire. Is there not good reason to believe that it would do the same for Ireland?

Dr. Sproule boasts that "all our brethren in the House vigorously opposed it (the Home Rule resolution), as

many more who assisted them by both voice and vote." He should be ashamed to admit that while proclaiming loudly that he and his order are in favor of equal rights for man, they are thus united in the effort to prevent Ireland from having the right of ruling herself, which is now enjoyed by all the important colonies of Great Britain.

It is religious bigotry which induces the Grand Master to favor the keeping of Ireland under oppression, while advocating liberty and equal rights for Great Britain's Protestant possessions.

THE IDEAL CHRISTIAN. M. Delpech, a French Senator of the anti-clerical party, has given expression to his views of "the Christian ideal" in the columns of a newspaper called The Action published in Paris as the organ of the anti-clerical faction.

This Senator does not conceal the truth that his faction aims at overthrowing the Christian view of man's duties, which he calls the "doctrine of despair, calculated to dry up the sources of all activity and all joy."

In order to belittle the morality taught by Christ, he spends some time in endeavoring to show that the golden rule of charity inculcated in Jesus Christ's Sermon on the Mount, and exemplified in the parable of the good Samaritan are found in the books of Confucius and Buddhism written "long before the gospels were written by the disciples of Christ."

It is not to be denied that in the books of Confucius and the Zend-Avesta there are to be found wise sayings, the dictate of earthly wisdom, but these are only as grains of gold amid a heap of rubbish, but the morality of the Bible as well as its teaching throughout, its statements concerning the creation of the world out of nothing, the duties we owe to God, our neighbor and ourselves are not found in either of these books, or in both of them together.

It is remarkable that the golden rule of charity is found in the writings attributed to Confucius. The sage laid down this rule with great clearness in the following terms: "What you do not like when done to yourself do not do to others."

Confucius died in about the year 478 before Christ. Two hundred and twenty five years later, or about the year 257 before Christ, under the emperor Ts'in the books which he wrote were destroyed by that emperor's order, and were rewritten by memory by one of his adherents about the year 236 before Christ. We cannot have any assurance, therefore, that these books were really the work of Confucius.

Now we know that Christ in giving us the golden rule of charity, does not say that He has emulated it for the first time. In St. Matthew vii. 12, Christ says: "All things therefore whatsoever you would that men should do to you do you also to them. For this is the law and the prophets."

We shall not argue the question whether or not Confucius drew out this thought from his own studies into human nature, or borrowed it from the Jewish Scriptures. But it is far more probable that he derived it from the Bible. It is found in the Old Testament in the Book of Tobias iv., 16, thus: "See thou never do to another what thou wouldst hate to have done to thee by another."

The history narrated in book of Tobias, which foretells the destruction of Nineveh, to avoid which the younger Tobias left that city with his wife and children, must therefore have occurred some time before the year 606, when Nineveh was destroyed, and even if the golden rule was really written by Confucius, it were many years after it was laid down clearly in Holy Scripture, from which probably Confucius obtained it. It is scarcely necessary to add that the parable of the good Samaritan was Christ's own, showing in a most striking manner in what sense the golden rule must be understood, namely, that our neighbor whom we should love as ourselves, includes all mankind, even those who differ from us in race and religion. This is made the more evident by the fact that the good Samaritan differed from the wounded Jew both in race and religion, and so great was the enmity between the two nations that we are told in St. John iv. 9, that the Jews have no communication (or dealings) with the Samaritans.

Again, the golden rule as laid down by Christ is further explained in St. Matt. v. 44 in a manner which from all that we can ascertain is not to be found in the works of either Confucius or Zoroaster.

"But I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you. . . . For if you love those that love you, what reward shall you have? Do not even the publicans the same? And if you salute your brethren only, what do you more? Do not also the heathens the same? Be you therefore perfect as your heavenly Father is perfect."

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It is the height of sublimity to give us not mere manner toward only true reason with the maxims avowedly speaking his fellow-man Supreme Being responsible for our not responsible to or if there is no mon sense will ally, and there the golden rule conduct will be for or pleasure inference which others of ancient Rationalism has of our existence the late Colonel examples of this The golden rule fucius was, then In fact the Pa apostle St. Pa ophy. It a Christ: "If I should all knowledge distribute all poor, and if I to be burned not charity (th things) it p (1 Cor. xiii., 2- Our responsi standard by w acts can be m which puts G but a delusion As regards is also referre date is excee reliable autho period than fore Christ. to have lived celebrated Da is certain that the Jews we he was in sea to his count doubt that his Jewish Scrip his visit. Th Avesta is cle Moses, the s have attracte fears that as the obscure v culcates cha also borrow tures, the Se from the Ze would have t remark that theories res Moses from but they confusd m incongruities parison can two. Bat M. D. to say in reg He asserts t tian doctrin by theologic co-existence Father from of Jesus in birth of Jes libility of t These qu connection perform in and the ma been expiat of Christ therefore, portance. While w covers of as Esclitic of chemical the great have done say that pl the science much gra save our s knowing eternity, t in the sec ful only fo The Chr demn the contribut earthl regarded the scien love and The Ch the scien of salvat M. D. Stylites tian shot St. Sin an extra great pa was for from the pillar. In reg the Cat that th tated to cond

It is the height of absurdity to compare these sublime teachings which give us not merely our obligatory demeanor toward our fellow-man, but the true reason for that demeanor, with the maxims of Confucius who avowedly speaks as if there were no Supreme Being to whom we are responsible for our actions.

The golden rule in the mouth of Confucius was, therefore, a mere delusion. In fact the philosophy of the great Apostle St. Paul is the only true philosophy. It accords with that of Christ: "If I should know all mysteries and all knowledge . . . and if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned (as a martyr) and have not charity (the love of God above all things) it profiteth me nothing."

Our responsibility to God is the only standard by which the morality of our acts can be measured, and any system which puts God in the background is but a delusion and a snare. As regards the Zend-Avesta which is also referred to by M. Delpech, its date is exceedingly doubtful, but no reliable authority puts it to an earlier period than the fifth century before Christ.

It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Womey of Tweed. Rates, time limit, etc., will be about the same as last year. Further information will be given in a later issue of THE CATHOLIC RECORD.

Nothing gives an author greater pleasure than to hear his words respectfully quoted by others. In like manner I suppose few things give more encouragement to an insignificant and struggling country mission than the good will and respectful attention of the non-Catholic community. The handling of a holiday party, at any rate, put on a holiday appearance last week and went about with high heads and beaming faces, proud of their faith and of the deep interest taken in it by their fellow-citizens.

These questions have all a direct connection with the duties we must perform in order that we may be saved, and the manner in which our sins have been expiated, namely, by the sufferings of Christ on the Cross. They are, therefore, matters of the highest importance.

While we admit that the great discoverers of mathematical truths such as Euclid and Archimedes, the founders of chemical science such as Lavoisier, the great physicians such as Pasteur, have done much for mankind, we must say that physical science is far below the science of salvation, and it is of much greater importance that we should save our souls than that we may be happy in this world.

The Christian religion does not condemn the study of the sciences which contribute towards increasing man's earthly comforts; but these must be regarded as of secondary importance to the science which teaches us to know, love and serve God.

The Christian religion or the Catholic Church does not forbid the study of the sciences, but it places the science of salvation in the first rank among them.

The Presbyterian minister, a gentle old man, whose white head and beard were seen at every lecture, wanted my explanation on paper as he thought it just touched the spot. To his sorrow he had lived to see his elder, his Sunday school superintendent and other founders of his Church transfer their zeal and attendance from the church to the lodge. The United Brethren minister declared that during his protracted meetings he had learned that the church could not depend on the presence of the lodge people any night the society tapped its gavel. This young minister attended every lecture saying he wanted to hear from ourselves what our Church taught.

The comedy of the affair was furnished by an antique and boisterous Methodist minister, who made lists in his pocket and delivered himself of a lecture on The Parochial School—to six auditors. The same night we had two hundred and fifty people. As there is not a hope or shadow of a parochial school about Deshler, perhaps his want of charity and sense was rather a tragedy.

Bishop St. Gregory of Tours would not allow a certain holy man to live as a Stylite, and the latter left at once this mode of life on receiving orders to this effect from the Bishop, and retired into a monastery. This shows that the life of a Stylite is not recommended to be generally observed. On the contrary, those who would attempt it would be ordered by the ecclesiastical authorities to desist, unless, as in St. Simeon's case, it were by a special impulse from God that such a mode of life were followed.

M. Delpech is, therefore, mistaken in making the life of St. Simeon the model life which a Christian should lead. This gentleman gives a very bad advice to the public when he says: "Submit says the Church. We reply: revolt. Revolt against despotism and tyranny. Vindicate your human individuality. Drink deeply of the springs of life through unhampered research, through labor, through love."

When it is a question of obeying the commands and inspirations of our Creator, submission is a duty. But that submission does not oblige us to imitate St. Simeon Stylites. On the contrary, several of those whom M. Delpech names as proper examples for mankind were good Catholics. Among these are Lavoisier and Pasteur, besides many others whose names might be added here.

The Ontario Pilgrimage to Quebec and St. Anne de Beaupre will be held on TUESDAY, JULY 21st. It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Womey of Tweed. Rates, time limit, etc., will be about the same as last year.

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The mission of last week was a combination of Catholic mission and non-Catholic lecture course. The morning services were those of the ordinary Catholic mission, with Mass, sermon, instructions, confessions, blessing of religious articles, secular enrollment, etc.

This "combination" has proven very desirable in this place, where the small number of the Catholics hardly justify their having a regular Catholic mission for themselves.

At least two-thirds of those who attended were outsiders, among whom several whose circumstances seem to lead them into the Church. But religion in Deshler is not without its dark side. Like almost every town I have visited I am struck by the terribly general indifference to public worship.

There are five or six churches and three resident clergymen and the total membership of all the churches is placed by the most sanguine at 250. The remaining 1,700 and more of the 2,000 inhabitants do not bother about any church.

Good Father Zemp, whose pastoral zeal is of course unsatisfied as long as a single sheep strays away unheeded, does not have his share of discouragement, but from all accounts his church is the most largely attended church in Deshler. As a possible solution of the ignored churches, I might mention that Deshler has no less than ten flourishing lodges of various secret societies both for men or women.

In answer to the question: "Why don't Catholics join secret societies?" I replied that the Church found by experience that societies gradually became in fact and dropped off from the Church, whose faith and worship seemed to be supplanted by the ritual and natural virtues of the order. As the natural virtues are not all of the Christian religion, nor the Christian religion, nor the Christian Church, whose work it seemed to usurp, the societies are naturally condemned.

Testament, first published by the English College at Douay, A. D. 1609, and the New Testament, first published by the English College at Rheims, A. D. 1582.

Style 160—Bound in fine satin cloth, gilt back title, gilt cross on side, round corners, red edges. \$1.50.

Style 162—Bound in French morocco, limp, gold back and side titles, round corners, carmine under gold edges. Containing 32 beautiful phototype engravings. \$2.50.

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Catholic Record Office, London, Ont.

THE MITRE FOR A PRIEST-EDITOR. REV. CHARLES J. O'REILLY, BISHOP-ELECT OF THE NEW DIOCESE OF BAKER CITY, OREGON.

Rev. Charles J. O'Reilly, pastor of the Church of the Immaculate Heart, Albina, Oregon, who has been appointed Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentinel of Portland.

Bishop-elect O'Reilly, says the above named journal, "was born in St. John, N. B., Canada, and at an early age came to the Pacific Coast with his parents. After several years passed with success as principal of St. Michael's College, he felt a calling to undertake the work of the holy priesthood in the then difficult missions of the far West. Nor did he mistake his vocation, for after a full course of study in the Grand Seminary of Montreal he was ordained priest in this city in the Cathedral of the Immaculate Conception on June 29, 1890, by the late Most Rev. Archbishop Gross, and since that day he has labored faithfully and fruitfully in many missions both in country and city throughout this Archdiocese. Not only did he fulfill with strict fidelity his ordinary duties of his charge, but on all occasions he was a giant in the face of wrong, especially taking a consistent stand by rigorous example and unbending precept against the vice of intemperance."

What it means to assume the burden of an organization and direction of a new diocese in the far West may be gathered from the following statements of a prominent business man of Seattle, Washington, in a letter to The Catholic Standard and Times. Our correspondent, M. J. Hennehan, says: "It was my pleasure to call on Rev. Father O'Reilly, Bishop-elect of Baker City, Oregon, a few days ago. He is the really beloved and idol of his people in Albina, Oregon, now. He is a very hard worker, and in his new sphere he will have all he can do. His diocese covers a large territory, and the Catholic population is very small. I believe he told me there are only seven or eight priests in the whole diocese. There is scarcely a church worthy of the name; certainly there is none fit for a Catholic. He has a few days' vacation as early as possible. The Bishops and priests in the East cannot realize what those in this section have to contend with. I have been in all the States of the Union but six, and some of the territories, and think I am safe in saying that Bishop O'Reilly has about the hardest proposition of any Bishop in America. Even in Juneau and Skagway, Alaska, there are more churches and more attendance than in his diocese.—Catholic Standard and Times.

Besides his widow he is survived by two sisters, viz: Mrs. D. Sweeney, Baker City, Oregon; and Mrs. J. O'Reilly, Seattle, Wash. Dan of Washington; John of Dakota; and George of this place. The deceased was a member of the Holy Name Society, and was a member of the Holy Name Society of St. John's, Baker City, Oregon. He was a member of the Holy Name Society of St. John's, Baker City, Oregon.

By her kind and loving manner she won many kind friends and family in this great loss. Her maiden name was Bridget Galligan. She was united in marriage with Mr. John Cleary in 1878. The union was blessed with eleven children, four boys and seven girls, two boys deceased and nine living. They will miss the kind counsel and loving care of their mother.

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causing other injuries, to which he succumbed within less than twenty-four hours. Medical skill being powerless to save, Holy Mother Church ordered all the hospitable in his last hours.

On Saturday, the 6th his remains were followed to his church, St. Lawrence, by a large concourse of neighbors and friends, where the Holy Sacrifice of the Mass was celebrated by Father McGeehan of Campbellford.

The funeral of the deceased was held at 10 o'clock A. M. on Saturday, the 6th, at the residence of the deceased, 1014 E. 1st St. The Rev. Father Corbett officiated. Burial in the Holy Name Cemetery.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLV.

Professor Foster, in Part II, Chapter I, of his work, says: "The central point in the controversy of Protestants with the Roman Church is the claim which that Church makes to possess divine authority to prescribe the doctrines which must be believed, as well as the course of practical conduct which they must pursue."

This form of statement can not be called happy. The natural sense of it seems to be that doctrine and morals are believed to be discretionary, like discipline. Christ is held by Catholics to have committed to the Roman Church the full power of the keys over all disciplinary purposes, so that Rome determines, not by immediate direction from God, but by her present judgment, what Bishops shall occupy what sees; what shall be the conditions of a lawful episcopal institution; what rights pastors or chapters, or monastic foundations, shall enjoy over against the Bishops; what local usages shall be allowed to derogate from general canon law; what parts of the Church shall be under propaganda and what not; in what regions a married priesthood shall be allowed and in what not; where Latin, where Greek, where Slavonic, or other tongues, shall be used in the Mass; what form of the liturgy shall prevail in what district; what conditions of valid marriage shall be imposed in each country; what fasts and feasts shall be locally obligatory.

All such matters, being in themselves "indifferent and alterable," are held to have been by Christ committed wholly to the discretion of the Roman See. As Bellarmine and St. Alphonsus Liguori remark, extremely manifest unwisdom or oppressiveness could alone excuse from obedience. As Dr. Byrne says, no simply ecclesiastical law binds Christians to incur grievous incommode. Yet the presumption is always for a compliance, especially since, as observed by three eminent Episcopalians, Dr. Briggs, Bishop Creighton, and Bishop Stubbs, Rome has from of old been remarkable for a calm and central view of things, and in general for a tolerant reasonableness in her disciplinary enactments.

Now I can not believe that Dr. Foster really supposes that Catholics view Rome as having the same discretionary power of prescribing faith or morals as of prescribing discipline. Yet the word "prescribe" naturally signifies that anything is a matter of optional enactment. Moreover, most Protestants vaguely imagine Rome to claim very nearly the same power of altering faith or morals as of altering discipline. Nay, when a Baptist paper (and that not Southern Baptist) lately declared that Catholics hold the voice of the Church to be as good as the voice of God, "or better," in determining all matters whatever, the unspeakable foulness of this horrible calumny appears not to have evoked the faintest remonstrance from any one of its many readers.

Of course I do not for a moment imagine Dr. Foster to stand in the category of such evil men as these two Northern Baptist editors. He is plainly a Christian, a scholar, a thinker; never falling into virulence, and sincerely solicitous to present Roman Catholic doctrine objectively as it is. Perfectly candid he is not, for, as Albert Reville says, who of us is perfectly candid in controversy? Where you find candid perfect, as in Augustus Neander, controversy has disappeared. You may say the same of Mandell Creighton. On the other hand, when Luther is discussing with Rome, or with Henry VIII., you do not find in him the remotest approach to truth, honesty, decency, or to any Christian quality whatever. I have read two of his works through in the German, his answer to Henry, and "The Freedom of a Christian Man," and as Dr. Janssen points out, it is astonishing to see the contrast between the marvelous spiritual beauty of the latter, and the embodied rutilianism of speech and temper, in such works as the former. Therefore, when we are talking of Luther we ought always to signify which Luther we are talking of, for it almost seems as if there were two souls in the one man.

To come back to commonplace men, like Dr. Foster and me, I have no doubt that he would be as nearly detached from Protestant prejudices as I can claim to be, in his presentation of Catholic doctrine, had he too had a childhood fusing the remembrances of the two religions, and then been for years secluded from ecclesiastical urgencies among the tropical mountains, and afterwards in an invalid's chamber. As he has not been thus dealt with, he is still, with all honesty of purpose, imperfectly able to detach himself from the commonplace of Protestant prejudice. Otherwise he would hardly use "prescribe" for the profoundly different word "define" or "declare," or "expound," or for "set forth."

There is the more occasion here for insisting on the utmost exactness of expression, as so distinguished and deeply read a man as Mr. Henry Charles Lea evidently imagines doctrine at least, if not morals, to be alterable at the will of the Church. As I have several times cited his words, he expressly declares his belief that Catholics hold it to be within the power of an infallible Pope, assisted by an infallible Council, to convert an article of faith into a simple provision of discipline, or to make the same thing a matter of faith here and of mere discipline there!

We see here how sometimes no possible breadth of reading will enable a man to penetrate into the interior apprehension of a system from which he is alienated by inveterate prepossessions. Mr. Lea is one of the great writers of the day, yet here, in a vital point, he suddenly lapses into as vulgar a misapprehension of Roman Catholic doctrine, although certainly into no such vulgar expression of it, as would have been possible to a Townsend

of a Lansing. His blunder over the attitude of the Church towards Jews and Saracens, and how the Nation had to help him out of it, I have already mentioned.

Such a fundamental misunderstanding is the less excusable, inasmuch as the Vatican definition has taken the utmost pains to render it impossible. The Pastor aeternus expressly reminds us that the Holy Ghost has not been given to Peter and his successors in order to communicate new doctrines, but in order to render them faithful in the interpretation of the original revelation. Therefore the Church does not for a moment imagine that she has any power, through Pope or Council, to prescribe faith, as she can prescribe discipline. She can only declare faith, a doctrine of faith as it has been from the beginning, and will be to the end.

In two senses only can she be exactly said to prescribe faith. Where an opinion is disputed in the Church, some holding it to be a part of the apostolic revelation, others holding it, even if true, to be not revealed, there the Holy See is held to have the power of defining whether or not the former opinion is true. After an affirmative decision, but not previously, to deny it is to deny the faith of the Church. So also when an article of faith is held, but in a somewhat ambiguous form, the Church has authority to substitute a more explicit expression of it, and to forbid a reversion to the vaguer formula. In these two senses only can there be talk of prescribing faith, and as there are half-a-dozen words which express the same, but are not, like "prescribed," complicated with the notion of arbitrary discretion, as in the case of discipline, prescribe ought, above all in controversial treatment, to be carefully avoided, especially by Protestants, who are so peculiarly tempted to take it in a false sense.

I have myself experienced what singular fatality of apprehension may prevail even in a great organ of opinion. One of the foremost New York papers once spoke of the Pope as being supposed by Catholics to have the power of requiring them to believe anything that he pleased. I reminded the editor of the Pope's express denial of being able to impose anything on faith which is not fairly to be inferred from the original revelation. To my astonishment I found that the editor supposed "original revelation" to mean the decree of 1870! I found that this great newspaper had no other notion than that the Pope claimed, like Mohammed, to have had a revelation in 1870, and then another revelation in 1871, modifying, and partially contradicting, what he said in 1870. I found that my attempt to get the editor out of the bog into which I plunged him the deeper into it.

I may remark that this is the same newspaper which, about the same time, informed inquiring readers that the one principle of the Jesuits is, to agree with every opinion of their General for the time being. Of the comical gaudiness of this simple-minded exposition with the whole history of the Order, from Aquaviva to Oliva, from Oliva to Gonzalez, from Gonzalez to Beckx, the worthy editor has not the faintest conception.

I may remark that Dr. Foster himself, on May 166, speaks of "immediate inspiration" as a claim of the Roman Church. The above mentioned editor, being a mere layman, may be in a manner excused; but as a theologian, and that in a formal treatise on the claims of Rome, is inexcusable.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTE SERMON. Third Sunday After Pentecost.

TRUSTING IN GOD.

"Casting all your care upon him, for he hath care of you." (1 St. Peter v. 7.)

This spiritual direction of the chief of the Apostles should bring to our inmost souls the greatest consolation. We but keep these words in our hearts and recall them to our minds the moments we need them, they will increase our faith, arouse our spiritual energies, and secure to us that victory which we must gain in order to possess even a small part of the peace of God in our souls.

But what is meant by "casting all your care upon Him"? These words mean that we are to cast all of our care upon God; not merely a part of it, not a few of our cares, but all care without exception. What are the things that become a care to us? First, our immortal souls. These are a care to us, the greatest of all our cares and the source of our greatest anxiety.

Why is this? Because eternal joy or woe depends upon our own action in life; because we do not know with positive certainty that the salvation of our souls will be secured. The thought of this makes all tremble, even with terror at times, for their salvation. We examine our consciences and recall all the sins of our past lives. These show to us how small the amount of our merit is. Temptation to give up all and to despair begins to assault us. How are we to do them? Cast even that care upon God. But how? By remembering that God's mercy is exalted by Him above His justice. Therefore, making an act of contrition, we must then cast the care of our salvation upon that mercy that is never withheld when asked for in sincerity; by remembering the fact that "by grace we are saved," and by going to confession to get that very grace which is the eternal life of our souls, insuring our salvation. Follow this by a good Communion, that by receiving worthily we may again begin fervently a persevering reunion with God. The light by which we see our past lives, our little merit and our great demerits—that light is sent into our souls in order to make us, to drive us to confession, to Communion, and a new life.

But, some may say, I am sure to do these things again; what is the use of going to confession and Communion? This is a lie of the evil one and a deceit of our own weakness. If we cast this care and fear upon God, He will take care of us and we shall not do these things again. Fidelity to-day wins

grace for to-morrow. God's grace will not be wanting, but is sure. Those who talk in that way yield to their temptations before they come. This is a form of despair. We are commanded most stringently and most positively never to despair of our salvation at any time, in any place, nor under any circumstances. To do so is to add to the list of our sins the gravest of all, final impenitence. Despair of our salvation is the same thing.

What other things are a greater care to us? Our bodies, our human life in this world, with all that belongs to it, called worldly advancement and success. We must remember, however, that the great care these things give us comes in great part from our making too much of them. Practically, the vast majority of mankind, and of Catholics also, seem to think and act as if life in this world is our all, and that success, honor, wealth, and social position once secured here, men can die in peace, without any thought of that great future, eternity. When the vast majority cannot get these things; try and try again as they may, they fail as often, even when about to succeed. Because of these failures, in many cases, even they turn against God and lose their faith. And why? Simply because they did not and do not "cast the care of these things upon God, Who would not and will not permit success in this world to be enjoyed by those He loves, with a special love, and that success will be sure to ruin their souls in this life and in eternity. Let us, then, stop for a moment and examine our hearts in order to see if we have been regarding this life, with its concerns, as if it be our all. If we have, let us cease to care so much for it, commit our success or defeat in this human life and its concerns to the loving providence of God, so far, at least, as to be able to say from our hearts when we fail: "God knows what is best for me. I am contented." In success we should tremble lest we offend, and in defeat bless God, Who has kept us from many temptations and sins by sending defeat instead of success. The unsuccessful can say always, "At any rate, my soul is safe from any new sin."

But how are we to know that we love this life and its concerns too much? By the way we act as Christians. If we are careless about our duties to God, if we do not obey the laws of our holy religion, if we follow the ways of the world and feel ashamed to acknowledge courageously that we are Catholics, then we know that the world has almost passed. It is the result of our failure to love only what God desires us to have, of our failure to live always under His providential care, by checking our desires and aspirations so as not to be driven too far by them, and because we have thrown aside God's care of us.

But how are we to remedy as well as prevent this unholy state of soul? Only by ceasing to pursue too eagerly anything that can last only the few short years of human life in this world, by subjecting all things to the rule we must follow in order to lead good lives as good Catholics, and by doing as the text tells us: casting all our care upon God, for He hath care of us.

THE PATIENCE OF CHRIST.

Paganism conquered by aggression. Christianity conquers by submission, and her victories are more lasting. Attila and Leo; Gregory and Henry; Napoleon and Pius VII.; Bismarck and Pius IX. What mighty deeds, what glories, what triumphs, what short years of human life in this world, by subjecting all things to the rule we must follow in order to lead good lives as good Catholics, and by doing as the text tells us: casting all our care upon God, for He hath care of us.

THE HEROIC MOTHER LOVE OF SAINT RITA.

To the present writer, there is nothing more heroic in the long life of Saint Rita than her prayer for the death of her sons. Saint Rita was married at an early age to a rude and violent man, "the terror of the whole countryside," as a quaint old chronicle describes him. The holy child, for she was little more when she became a wife—was not moved to her marriage by affection for her man or preference for life in the world, but simply because it was the only way in which she could provide for her aged parents and make to them that return of duty which is acceptable to God. But woman-like—for the saints are true human beings, not freaks—she soon grew to love that which was hers, the more so as he at last responded by a better life to her unceasing prayers and devoted ministrations. When he died the violent death so common in that time, she mourned him as a loving wife, and mourned a far better husband. She had borne him two sons, boys at this time still in their teens, but with the precocious bodily and mental development of Italians. They had inherited their father's passionate and vindictive nature, and their first thought was to avenge his murder. Vainly they sought for a mother's blessing to forgive the murderers, after the example of our Divine Redeemer and for the weal of their father's soul. Then, she turned to God, and rising above the natural motherly affection of her warm Italian heart, entreated Him to stain both her sons, ever they should stain their hands with the blood of their fellow-men. God heard this heroic prayer, and both were stricken with mortal illness, and died repentant of their evil desires. But their mother was alone. She had won her son's salvation, but her house was left unto her desolate.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 YONGE STREET, TORONTO. References to Dr. McTaggart's professional standing and personal integrity permitted by: W. W. Meredith, Chief Justice, Hon. G. W. Ross, Premier of Ontario, Rev. John Portis, D. D., Victoria, British Columbia, Rev. William Cowen, D. D., King's College, Rev. Father Teffy, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Thos. Coffey, CATHOLIC RECORD, London. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive, and free from any deleterious ingredients; no publicity; no loss of time; business, and a certainty of cure. Consultation or correspondence invited.

of a greater and stronger and more spiritual race than we behold on our planet? Perhaps so! Yet it would be better to restrain our judgments, and imitate "the soft yearnings of infinite pity," conscious that the key to the mystery of so much meanness and so much weakness is somewhere. "Tout comprendre c'est tout pardonner!"

It is this divine resemblance to the toleration of His Father, this reflex of divine magnanimity that should put all questions of our Lord's Divinity quite outside the pale of controversy. He was amongst men, but not of them. Their quarrelsomeness, their jealousy, their doubts, their powerlessness to lift themselves above the merely human are perpetuated in human lives to this day; and are not the characteristics of any race or nation, but are the common and universal inheritance of all. Yet, how calmly God looks down not only upon this provoking meanness and intolerance, but even holo-caust before His throne! And how infinitely in His toleration and even benevolence in view of such ingratitude, for His times and seasons revolve as if earth were an altar of sweet-smelling sacrifice, and His sun shines, and His dew falls alike on the saint and sinner! Behold the patience and love of our Lord reflected in the larger operations of His Father! No wonder that men should say: He hath done all things well! No wonder that the lonely prisoner in St. Helena, once the Emperor and world Caesar, should exclaim: "I know men well; and I say that Jesus Christ was more, upon the mighty mass of iniquity that seethes in great cities and in country hamlets, and steams up a sickening not a man!"—Rev. P. A. Sheehan in The Dolphin.

THOUGHTS ON THE SACRED HEART.

Devotion to the Sacred Heart of our Lord makes us familiar with the idea that He is interested in me; and that I am present to His mind and have my place in the thought of One so full of sympathy; that He thinks of me and loves me as if there was no one else to think of me as to love.—Father Dignam, S. J.

As this is the month of the Sacred Heart, each member of the League should try to increase his devotion during this period. It is the month of roses—red like the Blood which was shed for us, and fragrant and beautiful as the love which glowed in the Saviour's Divine Heart. Do we realize what His sufferings meant? Then let us honor Him specially and deeply in this month devoted to His Sacred Heart. Remember the general intention—make a particular memento for all wandering and sinful and weary hearts. He loved the sorrowful; let us love them, too, for His sake.

An inquiry has been received as to the meaning of the "Treasury of Good Works" mentioned in the leaflet. The treasury is a spiritual record of all good actions done specially and actually, as we learn by the Handbook, for the intentions of the associates. The Director-General has decided that the good work must be performed expressly for the petitions of the apostleship, and that it must be offered by an actual intention for this purpose. For every such good work, whether marked on the Treasury blank or not, there is indulgence of one hundred days. Hence the Morning Offering does not suffice to make every action of the day an offering for the Treasury, although it does influence and extend its force to all of them and add to their merit and virtue.

A Heart of Peace.

Be not startled or surprised at the approach of temptation, and give no outward signs of trouble or alarm. We should move forward on our course, undismayed by the spiritual storms that rage around us. Even the "whirlwind" has within it a "heart of peace." So should we, though temptations compass us about, have within us a "heart of peace."

With Uplifted Head.

Come, my soul, let us pass with uplifted head above all that takes place within or without us, always content with God, content with what He does through His saints, and to give way impatiently to the multitude of restless thoughts that presents itself to our mind like a labyrinth, to make us lose our straight road and take many useless steps.

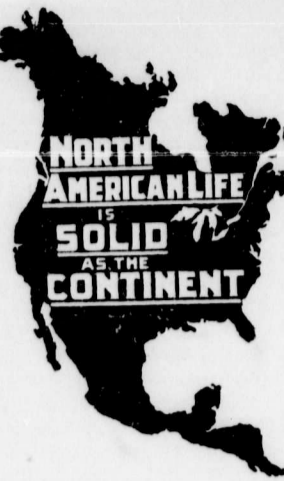
IMITATION OF CHRIST.

THAT WE ARE NOT TO BE CURIOS IN INQUIRING INTO THE LIVES OF OTHERS.

Be not solicitous for the shadow of a great name, neither seek to be familiarly acquainted with many nor to be particularly loved by men. For these things beget distractions and great darkness in the heart. I would willingly speak My word to thee and reveal My secrets to thee if thou wouldst diligently observe Me. My coming and open to Me the door of thy heart.

Be careful, and watch in prayers, and humble thyself in all things. PERFECT CURE FOR BRONCHITIS. This disease can be treated only by a remedy carried through the affected parts along with the air breathed for nature, intended for the organs of the passage of air, and sprays, atomizers and internal medicines utterly fail. But Calceolone doesn't fail, for it goes wherever the air breathed goes, and its healing antiseptic vapor is sure to reach every affected part. Calceolone protects and heals the inflamed surfaces, relieves congestion, softens inflammation, and perfectly cures all bronchial affections. Price \$1. Small size 25c. Druggists & Poison & Co., Kingston, Ont. The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put as a price that will not exclude the poor from its benefits. No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession. It is a change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which sometimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from all summer complaints.

"Every Man is the Architect of His Own Fortune."



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CHATS WITH YOU

STAMINA AND POWER COUNTRY-BRED

ORISON SWETT MARDEN IN

"It is rather curious why so few native New Englanders are prominent," says Wiggate. "In a published list of leading citizens of the country-bred, is it from physical vigor that is distinguished by these same conditions? The same conditions exist in Paris, Berlin, and other cities, which are filled with the greater energy and plant the city-bred men."

Replies from forty cities collected by a writer, eight were born in cities, remainder, twenty-two were and ten in small villages of the twenty-two largely amid rural surroundings, moving from one town to another, but only one going however, at the average all these successful men trying "trying to make it."

Thus a great truth Englishman's half jest little gray cabin apple birthplace of all your great reveals the sources of vitality grows not how country has become great; its nearness to nature; through the operation of tapping the nature at first hand; a mainly qualities as vigor, enthusiasm, which have in overcoming natural living face to face with Our great cities would the constant streams vigorous manhood come from the suburbs and large. The artificial no more supply the houses will supply the hills must always be and bread.

There are many reasons for the success of the country-bred in the forest, the hills, and the valleys in his has more iron in his firmer, and his staying than those of a delicate youth, reared amid cities, in a wilderness of sunshine become a past situation.

The freely-circulating in great inspirations effort gives him his Plowing, hoeing and to his muscles. The tum-a manual training raised chores not on case, but also develops powers and ingenuity implements or toys to buy, or cannot be machines. He is mechanical principle emergency he always makes him a "handy

Untold benefit, both physical and mental, is derived from the life He lives closer to the touch with the earth, he looks forth at the real. He touches the city boy never does a personal school of real changing clouds, the scapes, and the teach him secrets, wide understanding open his mind to

He gets his ideas of energy, run, adjust, and hills. He learns the mountains' aspect the clouds. His tranquility from the power of nature rushing storms, and of thunder. Prov him in a thousand one provisions for animal life. Love the maternity of these are some country boy's state knowledge of even fitness for every

The free freedom who roams through the hills and valleys and character-building ing.

"The fields and ground; the barn, trout brook, his steers and the His gymnasium is the barn, or in the calmed, cribbed horizon is not the of brick blocks, above the summit behind the even west."

The superior to frugality, in industry which a country powerful factor has more self-reliance faith than a city can do what he equal to the task—because of

How often does rush to the assistance of the bar, reinforcement in a supreme support a merchant in cal panic; in of States, or business, if we which saves the should find in the country life play. It. What would done in perilous destiny of a nation without nerves

JUNE 20, 1908.

CHATS WITH YOUNG MEN. STAMINA AND POWER ARE COUNTRY-BRED.

GRISON SWEET MARDEN IN JUNE SUCCESS. "It is rather curious to consider why so few native New Yorkers have become prominent," says Charles F. Wingate.

Replies from forty successful men, collected by a writer, show that only eight were born in cities. Of the remainder, twenty-two were born on farms and ten in small villages.

Thus a great truth lies back of the Englishman's half jest, that "The little gray cabin appears to be the birthplace of all your great men."

Nature gives a life-draught that reveals the sources of man's power. Nature gives a life-draught that reveals the sources of man's power. Nature gives a life-draught that reveals the sources of man's power.

There are many reasons for the greater success of country boys. The stamina of the forest, the streams, the hills, and the valleys is in their veins.

The freely-circulating ozone breathed in great inspirations during muscular effort gives him lasting lung power. Ploving, hoeing and mowing add vigor to his muscles.

Untold benefit, besides mere physical health and manual dexterity, is derived from the life of a country boy. He lives closer to nature, in constant touch with the creating power which brings forth all that is natural and real.

These are some of the sources of the country boy's stamina, his superior knowledge of everyday things, and his fitness for every emergency.

The very freedom of the country boy who roams through the forest and over the hills in valleys, without lot or hindrance, is a powerful factor in character-building, in stamina-forming.

The fields and forests are his playground; the barn, his race-course; the trout brook, his private preserve; the steers and the colts, his co-workers.

The superior training in economy, in frugality, in industry, and in initiative which a country boy gets becomes a powerful factor in his progress.

How often does this mighty reserve rush to the assistance of a lawyer at the bar, reinforce a physician or surgeon in a supreme trial of his skill, and support a merchant in a great commercial panic!

of iron, which could have been produced only in the country?

One's character and fiber partake of the quality of his surroundings. People of mountainous countries have always been great lovers of liberty, and possessed of strength and solidity of character.

If one had the power to analyze the members of congress, he could reproduce the mountains, the valleys, the lakes, the meadows, the hills of their native country through the effect these things have had in shaping their lives.

Nature makes us pay a heavy price for shutting ourselves up in cities, where we cannot inhale the sweet breath, or learn the secret of power from her mountains, streams, valleys, forests, lakes, and hills.

The tendency of city life is to deteriorate physical and moral manhood. There is more refinement, but less vigor in city life; more culture and grace, but less hardihood.

De Sonis was pre-eminently a man of character. From the first day of his career to the last, he never deviated one step from the right line of duty.

He loved the young, and those under his command regarded him not only as a chief but a father. He loved the poor or sacrifice. Heroism was the natural fruit of such a life.

Patriotism is universal, religion is eternal, and the consideration of such a life ought to be for the profit of us all. An old Roman poet 1900 years ago wrote the device we use to-day: "Dulce et decorum pro patria mori";

What is there natural in the human relations of a city? One meets a rushing mass of humanity fighting for the right of way on walks, platforms, and cars.

The very abundance of a city youth's intellectual opportunities often proves a disadvantage, tending to dissipation in this age of books, and schools, and libraries.

The Young Man who Drinks. The time is coming very fast—indeed, it has already arrived in our commercial life—when a young man who has habits of intemperance is narrowing very rapidly the possible range of openings in which he may make a living.

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The time is coming very fast—indeed, it has already arrived in our commercial life—when a young man who has habits of intemperance is narrowing very rapidly the possible range of openings in which he may make a living.

A young man who lost his position in an office of this same company came to me last year and begged that I would use my influence to have him back by the superintendent of the division. He frankly confessed that he had been drunk, and was unable to report for duty one day, but the next morning he was at his desk.

I went with an influential citizen to the head of the department where the young man had been employed, and we stated his case and pleaded for a second trial, but the superintendent simply said: "This railroad is not in the business of reforming drunkards or reclaiming young men. Past experience has taught us that it is useless for us to take young men back in this way."

OUR BOYS AND GIRLS. A SOLDIER OF THE SACRED HEART.

J. B. D. IN THE GUIDON.

The life of General de Sonis is more than a rare spectacle; it is a great lesson. It is a lesson easily learned but, unfortunately, often forgotten.

It is remarkable, too, that the great soldiers of the world have almost invariably been men of deep religious conviction. Mahomet is held as a prophet, Cromwell hardly less by his admirers; Washington appreciated and revered religion more than any one of his contemporaries; though Napoleon used religion to further his purposes, he was still a man of faith; Lincoln sought light and strength in prayer; had he not been a Catholic, he might one day be a saint.

De Sonis was pre-eminently a man of character. From the first day of his career to the last, he never deviated one step from the right line of duty.

He was known as "the man of duty." This duty he practiced whatever the cost or sacrifice. Heroism was the natural fruit of such a life.

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Louis Gaston de Sonis was born at Point-a-Pitre in the island of Guadeloupe on the 25th of August, 1825, the day of the storming of the citadel.

At the age of seven he embarked for France and shortly entered a boarding school, as is customary in that country. He soon prepared himself with the tenderest of care for the altar by his baptismal innocence.

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chief occupation and delight. Religion was his principal recreation.

When Louis Napoleon seized the Government and the army was expected to ratify the change, de Sonis voted "No," though he exposed himself to lose all chance of promotion. He showed his independence in another way, his indifference to human respect, his ability to face ridicule or scorn—a bravery more rare and difficult than that which faces cannons.

It was in Africa that most of the military life of General de Sonis was passed. For twenty years he was stationed in Algeria, that country of dangers and surprises, and almost constantly employed in warfare against hostile Arabs in the most redoubtable of all strongholds, the desert. It would be impossible to even enumerate in this brief sketch his expeditions, his battles, his forced marches, his victories, which he extended and maintained French authority throughout that territory.

During the intervals of peace he studied the language of the country and administered justice to the natives, and by his probity won for himself among them the name of the "Good Governor, the Just Judge."

His sojourn in Africa was interrupted by the Italian campaign of 1859, during which time he distinguished himself in the battle of Solferino. On the morning of that eventful day he rose from a bed of fever to direct his squadron.

At the breaking out of the Franco-Prussian war, de Sonis made his first and only request of his superiors. It was that he might take part in it. He was made general in the army of the Loire, he found all disorder and confusion. He was shortly engaged in the battle of Loigny. As he was about to charge with his brigade he saw a great movement in the line of battle. Some one cried, "The center is retreating!"

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At the breaking out of the Franco-Prussian war, de Sonis made his first and only request of his superiors. It was that he might take part in it. He was made general in the army of the Loire, he found all disorder and confusion. He was shortly engaged in the battle of Loigny. As he was about to charge with his brigade he saw a great movement in the line of battle. Some one cried, "The center is retreating!"

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