

ing these acts of dishonour and disloyalty came from the blinded shepherds of these misguided flocks. We fear the day is nearer at hand than anticipated, when the conflict now waging in Germany must be fought in our own Dominion. Then the God of battles will raise up another Bismarck who will tower head and shoulders above the miserable political partizans who are ready to barter principles for political power; one who shall fearlessly strike right and left in defence of constitutional liberty and religious freedom.

---

† IG., BISHOP OF MONTREAL (Roman) has, it seems to us, got himself into a dilemma, despite his great spiritual power aided by the infallible Pope. In a letter addressed by him to the press concerning the burial of Guibord, he says :

" Measures have been taken that, if the body they were attempting to bury in the aforesaid cemetery had been so interred in defiance of the laws of the Church, the place where it lay should be immediately interdicted and looked upon henceforth as a cursed place—to be held in execration; for the Bishop considers himself in duty bound, above all others, to see that the mortal remains of the faithful children of the Church rest together in peace overshadowed by the Redeemer's Cross till that last day when, calling all men back to life, He will judge them with the full pageantry of His might, and render to every one according to his deeds."

Now it so happens that Madame Guibord, who died a good Catholic and received the usual rites of the Church, is buried, not only in the same lot, but in the same grave in which it is purposed to place her husband. The question then arises, how can a good Christian like the

Bishop, make the last resting place of a true and faithful daughter so uncomfortable as hers *must be* when the anathema is pronounced. Or, is it possible that the priestly authority, which had power to consecrate and make holy the soil and then to withdraw that consecration and curse the ground, has also power to let his "interdiction" go down only so many feet deep, leaving his true child who is below to the joy of consecrated clay. It reminds us of the French king who insisted on the interment in consecrated ground of a favourite actor, who had died under episcopal displeasure. Sending for the Archbishop who refused such a resting place, the king said, "How deep does the consecration go?" "About ten feet," answered the Archbishop. "Then bury him twenty feet deep," was the reply.

---

AMONG all the wars ever waged, the battle for the rights of the dead fought in the cemeteries of free England and her Colonies seems among the most outrageous. Such unseemly conflicts are, alas, not uncommon. This only arises through the Romish invention of consecrated cemeteries, which the Anglican Church unfortunately did not sweep away with other Romish rubbish. The Romish pretensions are set forth in the following declaration made by Bishop Bourget, concerning the case of Guibord :—

"This was to declare, in virtue of the divine power which we exercise in the name of the Pastor of pastors, that the place where the body of this rebellious child of the Church would be deposited should be made separate from the rest of the consecrated cemetery, so that it would only be a profane place. For we do not