E 12 1900

had seen? Let as his reverent as had been said His work. Let ue as He should

rned Abbé Pro it manqués leur let their chance ne. "Buthere," se two new pro-merci, is on our Not perfect, see ministre did hi e. Yet out of a re we Canadians you?"

Curé," answered as he was well d his Exodus. priest resumed. on our side for e have eleven don't want Separ like that, doesn't

Curé." Pierre lse he could say. present quite ben, as it well might however, to see it

-when we can. on quietly, "but as yet. Scattered nities over these ry thing Monsieur sires to prevent er-how many did

nsieur le Curé." the land is waiting out his hands, in h in possibilities, r rightful owners. I, "we are waiting, ans like yourselves. time, if you refuse at is offered you stener was full of ners will take the we been yours and

ayed!"
use during which
ently the priest be-"I do not blame said, thoughtfully, one school, one lanhere in the West, them both—on cer-

t, indeed, to Pierre it, ere he broke out Monsieur le Curé

s religious teaching than after, and the y, in any school dis-otestant, to appoint achers. That right, Ireland and in Nova thing after all. No-, can compare with s in England take as ope for; with possi men being as they d wish them to be." a minority," objected was the reply, "and

ll we know. We may be here in Saskatch-continued, "if le Bon Monsieur Bilodeau he will. But I don't sh for all that when e west, one land, one hat 'one school' means see it so. Dieu sait," my race, my history, but out here I want Canadian in a larger have yet realized as the growth and pro-vest, to take the place is theirs of right in four nationhood, not Chinese wall of speech izens. English in the oner or later. Dieu

es of Bile gestion

important as are the the process of diges-

ion disappears when supplies bile in suffi-

oile as something disisonous, something to the blood the bile is armful, but the liver ut of the blood and e intestines, where it ortant mission

man life is short; for, the passage of the food tary canal. Is the acid which passes to the intestines. the fermentation of

estines, which in turn flatulency. , is Nature's cathartic regular and healthful tion and of elimination tion and of elimination by way of the bowels. regular flow of bile the ept healthy and active where Dr. A. W. Chase's ills come in, for they cific and direct in their

setting the liver right n can ever be cured. It king the liver healthy things sick headand bilious, sick headnoroughly overcome. It ing the liver active that alt cases of indigestion

vill ever vanish.

of Dr. A. W. Chase's
Pills at 25 cts. a box will of their extraordinary ll a dose, at all dealers, sates and Co., Toronto. merci, we have still the homes and as

merci, we have still the homes and as men of two languages, so our premier ministre rightly tells us, we shall be better, more prosperous citizens than these who have only one."

"But. . in a New Quebec. ."
Pierre found it difficult to say in words just what was in his mind.

"Let it be new, indeed," returned the Curé, "and not a mere copy of the old one, which has its faults, mon ami, and has made mistakes, much as we may love it. Our race, our language, cannot die, but our faith should not depend on loyalty to either. Our loyalty to that should rest on no human motive, let it is Canadian, one of us. He does not should rest on no human motive, let it be what it will. See you," he went on, "there is but one official speech in Belgium—French, Yettle Flemings have lost without speech par nationality. neither speech nor nationality, and are true to their religion. No—here, if it must be, and I think it must, let it be one school, one speech. One people, in a sense, not in theirs, perhaps, but as in Belgium. Even if you bring all your two millions, mon cher ami, even if we make a New Quebec, why bring to this new land the strife, the bitterness, that new land the strife, the bitterness, that are the curse of the East. This our land you will say. Yes. We shall predominate. Yes, again, if you will. But let it be only by taking part in its development, only by being one with all the rest. The English will be glad of it if you like your two millions."

bring your two millions."
"You think so, mon père?" the lad broke in utterly astonished. He had indeed feared opposition rather than

"I said the English vois-tu," was the reply "not the American immigrants, not possibly the ultra-Canadians of the Middle West, but those in whom the true spirit that has made Britain what true spirit that has made Britain what she is. An English traveller," he continued, "claimed some time ago that it lives only—where, think you? In Quebec and in British Columbia. The Middle West he says, is becoming surely americanized through contact and similarity of political and social ideals. Bon! we must make yet another home for that old God-fearing, honest spirit, Puritan as well as Catholic, the spirit of our French fathers of Shakespeare's England, comprends tu—Pierre nodded, he derstood perfectly-"here in the great

Northwest!"
"Oui, mon père," said Pierre almost breathlessly, carried away by the vision conjured up and by his insight into the priest's meaning, which was deeper and truer, 'probably, than he himself was aware, certainly than Abbé Provost guessed or even imagined. For young as he was and a French Canadian he as he was and a French Canadian, he as he was and a French Canadian, he had at Father Gagnon's suggestion, studied Shakespeare, Milton and the English Bible, by way of gaining a true knowledge not of England's speech only but of her true spirit, as Abbé Provost had just called it. His now Quebec, if le Bon Dieu pleased, should indeed be a

"Yes," the priest resumed, more quietly after a pause, "the English will be glad if your two millions come. To us and to them this land belongs. Then these strange heretics from Europe will find their proper place. The two great races, as they should be, will be supreme. But this land, see you, is the British Empire. There can in the end be only one official speech, English. But as I said, we have the home. And knowing our own speech as well as theirs we shall show these good Englishmen who know no French, as I also said before, what it is to be men of two said before, what it is to be men of two languages. There," he concluded, laughing, voila! a homily! Preach it to all your people, when you go back to Middlehampton!"

We have learned English there, monpère," was the reply, "and some of us have lost their faith in consequence."

have lost their faith in consequence."
As, indeed, Pierre like many another, honestly believed.

"Not 'in consequence' of that mon cher," returned the Curé, "but because you went to a land that worships money and fell into the prevailing idolatry. And, besides, most of your neighbors were not of our faith, where they had any faith at all. If they had all been Catholics, would the same thing have happened, think you? Has it happened even in Ontario, where our people live among Irish Catholics?"

"No. Monsieur le Curé," Pierre

"No . . Monsieur le Curé," Pierre admitted, as honestly as he had made

admitted, as honestly as he had made his previous statement.
"Our people had a duty," Abbé Provost resumed, "which was to take possession of this land of theirs, the land they may be said to have discovered, to which they had and have a better right than any other race save hetter right than any other race save one. But they said: 'No, it is too far. It takes too long out there to make the church is eyer in his mund; he possession of this land of theirs, the land they may be said to have discovered, to which they had and have a better right than any other race save one. But they said: 'No, it is too far. It takes too long out there to make money and to get rich. We will go to the factories, instead.' So they have been going, for sixty years and more, hundreds, thousands of them—to make money, till there are two millions of them in an alien land. And some, as you say, have lost their faith, and more you say, have lost their faith, and more their health, and some, as lately in Middlehampton, their babies. That has been going on for sixty years. Dieu! if they had stayed in their own land, they would have been four rillions by this time. But they went their own way, see you, and le Bon Dieu is teaching them a lesson, perhaps a last one, who knows? Their place is on the farm, not in the factory, in their own land, not in the states, and the sooner they learn their lesson the better it you say, have lost their faith, and more they learn their lesson the better it

The priest paused, but Pierre said nothing. He too was learning necessary lessons, his need of which till then had never occurred to him. But he was also learning here as in Middlehampton on how solid a foundation his hopes of an Exedus were based; how urgent was the Exodus were based; how urgent was to call for his people to return out of tremendous calamities: the voice of tremendous calamities: the voice of tremendous the Land of Promise. And the Lord shaking the earth, ringing in he—surely le Bon Dieu was very good to him!—was taking his part in this

referring now to facts and details; taking it for granted that some ten or even fifteen thousand French Canadians might be expected from Middlehampton alone. "Your doctor friend is right," he said, "we shall need at least a million acres to begin with. How much more, le Bon Dieu only knows, but we may be sure Monsieur Bilodeau will make ample provision. And, even if he does not," he went on, "Monsieur le Député for this division is one of my great work. Presently Abbé Provost spoke again, referring now to facts and details; taking it for granted that some ten or even

best friends; he goes to Ottawa shortly and will help to get us one million, ten million acres, all we want. He is Eng-lish, yes; one of those Englishmen who will be glad to see us here, and Madame is Canadian, one of us. He does not love these heretics from Russia and from God knows where, as he says, nor does he love the 'pushful Yankees,' as he calls them. 'Catholics and Churchen,' dit-il, 'French and English farmers, not forgetting Scotch and Irish, those are the people we want out here.' yes! we can trust Monsieur le Député." And, with this double assurance, from

to take such part in the Exodus as le Bon Dieu should see fit to assign to TO BE CONTINUED.

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X.

By Divine Providence Pope.



ANSELM AND THE BAD PRINCES OF HIS

Strong in their example and rivalling them in their zeal, Anselm also lamented the same evils, writing thus to a prince of his people and one who rejoiced to describe himself as his relation by blood and affection: You see, my dearest Lord, how the Church of God, our Mother, whom God calls His Fair One and His Beloved Spouse, is trodden underfoot by bad princes, how she is placed in tri-bulation for their eternal damnation by those to whom she was recommended by God as to protectors who would defend her, with what presumption they have usurped for their own uses the things that belong to her, the cruelty with which they despise and violate her religion and her law. Disdaining obedi-ence to the decrees of the Apostolic, made for the defence of religion, they surely convict themselves of disobedience to the Apostle Peter whose place he holds, nay to Christ Who recommended His Church to Peter. . . . Because they who refuse to be subject to the law of God are surely reputed the enemies of God. Thus wrote Anselm, and would that his words had been treasured by the supposers and the demade for the defence of religion, they

treasured by the successor and the descendants of that most potent prince and by the other sovereigns and peoples who were so loved and counselled and served by him.

But persecution, exile, spoliation, the trials and toils of hard fighting, far from shaking, only rooted deeper Anselm's love for the Church and the Apostolic love for the Church and the Apostolic See. I fear no exile, or poverty or torments or death, because while God strengthens me, for all these things my heart is prepared for the sake of the obedience due to the Apostolic See and the liberty of the Church of Christ, my Mother, he waste to Our Pediagassar, Pagabal amid the constancy of ecclesiastical devotion and apostolic authority should ever be

the Church is ever in his mind; he yearns for it with sighs, prayers, sacri-fices: he works for it with all his might both in vigorous resistance and in manly patience; and he defends it by his acts his writings, his words. He mends it in language strong and sweet to the brethren in religion, to the bishops, the clergy, and to all his faith-ful; but with more of severity to those princes who outraged it to the great

CHURCH.

These noble appeals for sacred liberty have a timely echo in our days on the lips of those whom the Holy Ghost has placed to rule the Church of God—timelr each thread to the Church of God timely even though they were to find no hearing by reason of the decay of faith hearing by reason of the decay of tatto or the perversity of men or the blind-ness of prejudice. To Us, as you know well Venerable Brothers, are especially addressed the words of the Lord: Cry out and give yourself no rest, take your voice like a trumpet and all the more that the Most High has made His voice heard in the trembling of nature and in our ears a terrible warning and bring-ing home to us the hard lesson that all but the eternal is vanity, that we have

which history confirms by its great and disastrous lessons, such as that sin makes the nations miserable, that a most severe judgment shall be for them that bear rule, with the admonition of Psalus bear rule, with the admonition of Psalm II.: And now, ye kings, understand; receive instruction, you that judge the earth. Serve the Lord with fear . . . embrace discipline lest at any time the Lord be angry, and you perish from the just way. More bitter shall be the consequences of these threats when the vice of society are being multipl'ed, when the sin of rulers and of the people consists especially in the exclusion of God and in rebellion against the Church of Christ; that double social apostacy of Christ: that double social apostacy which is the deplorable fount of anarchy corruption, and endless misery for the individual and for society.

AND HIS APPEALS TO PRINCES.

And since silence or indolence on ou part, as unfortunately is not unfrequently the case among the good, would incriminate us too, let every one of the land was waiting for his people, Pierre set out on his return to Middlehampton, to take such part in the Exodus as la nome to others in due season, Assembly words to the mighty Prince of Flanders:
As you are my Lord and truly beloved by me in God, I pray, conjure, admonish and counsel you, as the guardian of your soul, not to believe that your lofty dignity is diminished if you love and defend the liberty of the Spouse of God and your Mother, the Church, not to think that you abase yourself when you exalt her, not to believe that you exalt her, not to believe that you weaken yourself when you strengthen her. Look round you and see; the examples are before you; consider the princes that attack and maltreat her, what do they gain by it, what do they attain? It is so clear that there is no need to say it. And all this he explains with his usual force and gentleness to the powerful Baldwin, King of Jerusa the powerful Baldwin, King of Jerusa-lem: As your most faithful friend, I pray, admonish and conjure you, and I pray God that you will under God's law and in all things submit your will to the will of God. For it is only when you reign according to the will of God that you reign for your own welfare. Nor reign according to the will of God that you reign for your own welfare. Nor permit yourself to believe, like so many bad kings, that the Church of God has been given to you that you may use her ervant, but remember that she has been recommended to you as to an advocate and defender. In this world God loves nothing more than the liberty of His Church. They who seek not so much to serve as to rule her, are clearly acting in opposition to God. God wills His Spouse to be free and not a slave. Those who treat her and honor her as sons, surely show that they are her sons and the sons of God, while those who lord it over her, as over a subject, make themselves not children but strangers to her, and are therefore excluded from the heritage and the dower promised to her. Thus did he unbosom his heart o full of love for the Church : thus did he show his zeal in defence of her liberty so necessary in the government of the Christian family and so dear to God, as Christian family and so dear to God, as the same great Doctor concisely affirmed in the energetic words: In this world God loves nothing more than the liberty of His Church. Nor can We, Venerable Brothers, make known to you our feel-

HOW THEY APPLY TO BISHOPS. Equally opportune are other admonitions addressed by the Saint to the powerful. Thus, for example, he wrote to Queen Matilda of England: "If you wish in very deed to return thanks rightly and well and efficaciously to God take into your consideration that Oreco." rightly and well and efficaciously to God take into your consideration that Queen whom He was pleased to select for His spouse in this world... Take her, I say, into your consideration, exalt her, that with her and in her you may be able to please God and reign with her in eternal bliss." And especially when you chance to meet with some son who puffed up with earthly greatness lives unmindful of his mother, or hostile or the Apostolic See and the liberty of the Church of Christ, my Mother, he wrote to Our Predecessor Paschal amid his greatest difficulties. And if he has recourse to the Chair of Peter for processor to the Chair of Peter for processor the chair of Peter for processor the chair of Peter for processor has been and out of season, these and season and out of season, these and other admonitions, and to suggest that the show himself not the master but he first onset ready to throw down their tection and help, the sole reason is: lest through me and on account of me the constancy of ecclesiastical devotion the constancy of ecclesiastical devotion. The behoves us the shown in the world so long as there are sold—this dividual insufficiency to preserve with in the world so long as there are sold—this dividual insufficiency to preserve with greater force their obedience to the first onset ready to throw down their the church. We see it in authority of the Church. We see it in the world so long as there are sold—and or treacherous and at it is always modern and always present in the world so long as there are sold—and or treacherous and at it is always modern and always present in the world so long as there are sold—and or treacherous and at it is always modern and always present in the world so long as there are sold—and the power of strength from above, this dividual insufficiency to preserve with greater force their obedience to the first onset ready to throw down their other admonitions, and to suggest that the world so long as there are sold—and or treacherous and at it is always modern and always present it is alw too, us especially, to inculcate that other in the least degree weakened. And saying so noble and so paternal of Anthen he gives his reason which for us is selm: "Whenever I hear anything of you displeasing to God and unbecoming to yourself, and fail to admonish you, I do not fear God nor love you as I ought." And especially when it comes to our earsthat you treat the churches in your power in a monner unworthy of them and of your own soul, then, we should imitate Anselm by renewing our pray-ers, counsels, admonitions "that you think over these things carefully and if your conscience warms you that there is ething to be corrected in them then you hasten to make the correction."

For nothing is to be neglected that can be corrected, since God demands an account from all not only of the evil they do but also of the correction of evil which they can correct. And the more power men have to make the necesprinces who outraged it to the great injury of themselves and their subjects. HIS ZEAL FOR THE LIBERTY OF THE CHURCH.

These noble appeals for sacred liberty
These noble appe

ngs better than by repeating that beau-

tiful expression.

efforts to advance from better to better, because God in His goodness is wont to bring to perfection good intentions and good effort, and to reward them with blessed plenitude." These and similar admonitions, most wise and holv, given by Auselm even to the lords and kings of the world, may well be repeated by the pastors and princes of the Church, as the natural defenders of truth, justice and religion in the world. In our times, indeed, the obstacles in the way of doing this have been enormously increased so that there is, in truth, hardly room to stand without difficulty and danger. For while

efforts to advance from better to better,



THE REASON OF THE CHURCH IS DIFFI-

which confronts the very best among the pastors of the Church of passing the just limits either of indulgence or re-sistance. How they have realized this But there is comfort for us: the Lord liveth and "He will make all things work together unto good to them that love God." Even from these evils He will help so seen from these evils He most holy men who have had borne in upon them the terrible responsibility of the government of souls and the greatwill bring good, and above all the obstacles devised by human perversity. He will make more splendid the triumph of His work and of His Church. Such of His work and of His Church. Such is the wonderful design of the Divine Wisdom and such "His unsearchable ways" in the present order of Providence—" for my thoughts are not your thoughts, nor my ways your ways, saith the Lerd"—that the Church of Christ is destined ever to renew in herself the life of her belief of all the fear that he might not do enough for the salvation of his own ness of the danger to which they are

round him, he took refuge in the bosom of the Church, his Mother, invoking from the Roman Pontiff pitiful and Anselm's commentary on the passage of St. Matthew: "Jesus constrained His disciples to enter the boat," is directly to the point: "The words in their mystical sense summarise the state of ship, then, was buffeted by the waves in the midst of the sea, while Jesus remained on the summit of the mountain; for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecution, harassed by the divers perversities of the wicked, and in maps were asset to the sea, while Jesus remained on the summit of the mountain; for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecution, harassed by the divers perversities of the wicked, and in maps were asset to the sea, while Jesus remained that this igreat man, full of suffers that this igreat man, full of suffers was, should suffer such heavy tribulation, in order that the pit be dug for the sinner. And although He seems to desinner. And although He seems to desinner. And although He seems to desinner, and that the light be a comfort and an exlation in the will apply the past of the pastoral ministry, and that the sentence of Paul might be realized in each one of us: "Gladly the gates of hell shall mover abandon His heritage and that the grain that the pit be dug for the sinner. And although He seems to desinner. And although He seems to desinner. And although He seems to devine a comfort and an exlation in order that the pit be dug for the sinner. And although He seems to devine a comfort and an exlation in order that the pit be dug for the sinner. And although He seems to devine a comfort and an exlation in order that the pit be dug for the sinner. And although He seems to devine a comfort and an exlation in order that the pit be dug for the sinner. And although He seems to devine a comfort and an exlation in order that the sinner. And although He seems to devine a comfort and an exlation in order that the sinner. And although He seems to devine a comfort and an exlation in order that the sinner. And although He seems to devine a comfort and an exlation in order that the little sinner for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecu-tion, harassed by the divers perversities of the wicked, and in many ways assailed by vice. Because the wind was con-trary, because the influence of malign spirits is constantly opposed to her to prevent her from reaching the port of salvation, striving to submerge her salvation, striving to submerge her under the opposing waves of the world, stirring up against her all possible difficulties.

HOW THEY ARE TO BE COMBATED. They err greatly, therefore, who lose faith during the storm, wishing for themselves and the Church a permanent state of perfect tranquillity, universal prosperity, and practical, unanimous and uncontras ed recognition of her sacred authority. But the error is worse when men deceive themselves with the idea men deceive themselves with the idea of gaining an ephemeral peace by cloaking the rights and interests of the Church, by sacrificing them to private interests, by minimising them unjustly, by truckling to the world, "the whole of which is seated in wickedness" on the pretext of preparalling the followers of pretext of reconciling the followers of novelties and bringing them back to the Church, as though any composition were possible between light and dark-ness, between Christ and Belial. This hallucination is as old as the world but it is always modern and always present in the world so long as there are sold-

how to put an end to it all."

THE REWARD OF OBEDIENCE.

hem the power of strength from above,

temporaries of his who lought for the liberty and doctrine of the Church under the guidance of the Apostolic See. The fruit of their obedience was victory in the strife, and their example confirmed the Divine sentence that "the obedient man will sing victory."

The hope of the same reward shines out for all those who obey Christ in His

Vicar in all that concerns the guidance

of souls, or the government of the

Church, or that is in any way connected with these objects; since "upon the autho ity of the Holy See depend the

directions and the compels of the son

How Auselm excelled in this virtue

with what warm h and fidelity he ever maintained perfect union with the

Apostolic See, may be seen in the words

he wrote to Pope Paschal: "How

maintained perfect union

It is for you, therefore, Venerable Brothers, whom Divine Providence has constituted to be the partors and leaders of the Christian people, to resist with all your strength this most fatal tendency of modern society to lull itself in a shameful indolence while war is being waged against religion, seeking a cowardly neutrality made up of weak schemes and compromises to the injury of divine and human rights, to the ob-livion of Curist's clear sentence: "He that is not with me is against me."
Not indeed that it is not well at times to wrive our rights as far as may law-fully be done and as the good of souls requires. And certainly this defect can never be charged to you who are sourred on by the charity of Christ, But this is only a reasonable condescension, which can be made without the slightest detriment to duty and which does not at all effect the eternal principles of truth and justice. THE NECESSITY OF GENTLENESS FOR

BISHOPS.

Thus we read how it was verified in the cause of Anselm, or rather in the cause of G d and the Church, for which Anselm had to undergo such long and bitter conflicts. And when he had settled at last the long contest Our Predecessor Paschal II. wrote to him: "We believe that it has been through your believe that it has been through your charity an through your persistent prayers that the Divine mercy has been persuaded to turn to the people entrusted to your care." And referring to the paternal indulgence shown by the supreme Pontiff to the guilty, he adds: "As regards the great indulgence We have shown, know that it is the fruit of our great affection and compassion in order that We might be able to lift up those who are down. For if the one standing erect merely holds out his hand to a fallen man, re will

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earnestly my mind, according to the measure of its power, clings in rever-ence and obedience to the Apostolic See, is proved by the many and most painful tribulations of my heart, which are known only to God and myself. From this union I hope in God that there is nothing which could ever sep-arate me. Therefore do I desire, as far as this is possible, to put all my acts at the disposition of this same authority in order that it may direct and when necessary correct them."

that the Church of Christ is destined ever to renew in herself the life of her Divine Founder Who suffered so much, and in a manner to "fill up what is wanting of the sufferings of Christ." Hence her condition as militant on earth divinely constrains her to live in the midst of contentions, troubles and difficulties, that thus "through many tribulations she may enter into the kingdom of God" and at last be united with the Church triumphant in heaven. Anselm's commentary on the passage of St. Matthew: "Jesus constrained of the Church, his Mother, invoking of the Church, his Mother, invoking of the Church, his Mother, invoking of the Church himself with is actions and writings, and estant of his actions and writings, and estant of his all his actions and writings, and estant of his own in all his actions and writings, and estant in the letters which Our Predecessor Paschal describes as "written with the pen of charity." But in the letters to the Pontiff he does not in the Apostolic See. Threatened with his letters to the Pontiff he does not in the Apostolic See. Threatened with his letters to the Pontiff he does not siduous prayers, in most tender words of filial affection and unswerving faith, as when, while still abbot of Bec, he wrote to Urban II.: "For your tribulation and that of all which is our tribulation and that of all

and trials of the pastoral ministry, and that the sentence of Paul might be realized in each one of us: "Gladly will I glory in my infirmities that the power of Christ may dwell in me. For which cause I please myself in my infirmities. . For when I am weak then I am powerful." Such indeed, are the sentiments which Anselm expressed to Urban II; "Holy Father, I am grieved that I am not what I was, grieved to be a bishop because by in similar conflicts and similar sorrows. proofs of devotion, Venerable Brothers, in similar conflicts and similar sorrows. UNION THE GREAT BULWARK OF THE CHURCH.

grieved that I am not what I was, grieved to be a bishop because by reason of my sins I do not perform the office of a bishop. While I was in a lowly position I seemed to be doing something; set in a lofty place, burning is the second of th Certainly it was a wonderful thing that the union of the Bishops and the faithful with the Roman Pontiff has something; set in a lofty place, burdened by an immense weight, I gain no fruit for myself and am of no use to anybody. I give way beneath the burden because I am incredibly poor in the strength, virtue, zeal and knowledge necessary for so great an office. I would fain flee from the insupportable drawn ever more and more close amid the hurtling of the storms that have been let loose on Christianity through the ages, and in our own times it has become so unanimous and so warm that its divine character is more apparent than ever before. It is indeed anxiety and leave the burden behind me, but on the other hand I fear to offend God. The fear of God obliged Our greatest consolation, as it is the Our greatest consolation, as it is the glory and the invincible bulwark of the Church. But its very force makes it all the more an object of envy to the demon and of hatred to the world, me to accept it, the same fear of God constrains me to retain the same burden. Now, since God's will is hidden from me and I know not what to do, I wander about in sighs, and know not which knows nothing similar to it in earthly societies, and finds no explana-tion of it in political and humane reasonings, seeing that it is the fulfil-ment of Christ's sublime prayer at the Thus does God bring home even to saintly men their natural weakness, in order the better to make manifest in

Last Supper.

But, Venerable Brothers, it behooves us to strive by all means to preserve our sublime mission which is that of continuing and propagating the work of Continuing and propagating to Christ, and of His Kingdom on earth. This, indeed, is why the Church throughout the ages continues to repeat the levier prayers, which is also the throughout the ages continues to repeat the loving prayers, which is also the warmest aspiration of Our heart: "Holy Father, keep them in Thy name, whom Thou hast given me, that they may be one, as we also are." This effort is necessary not only to oppose the assaults from without of those who fight openly against the lib-erty and the rights of the Church, but also in order to meet the dangers from within, arising from that second kind of

within, arising from that second kind of war which We deplored above when We made mention of those misguided per-

CONTINUED ON PAGE SIX.

