

limitation of the royal authority. Moreover the teaching of Suarez renewed by Ranieri and Palmieri, and other divines, that in a monarchy the King, although of divine right is this by virtue of being the chief Manutary of the nation, had been expressly approved as sound doctrine by Paul V., and at the very time of the Revolution by Pius VI., as it has since been approved by Pius IX. President Eliot's strange misstatements can not overturn the historical facts.

We are to remember besides that on the eve of the Revolution nobody, not even Robespierre, was a Republican. It was assumed on all hands that the monarchy was to continue, only more definitely subordinated to the sense of the nation, and that even nobility was to continue, although stripped of its oppressive privileges. The legislation of 1789 was monarchical, but thoroughly constitutional; that of 1793 was Jacobinical, at once anarchical and despotic. The Catholics, with the whole nation, heartily embraced the former, and utterly abhorred and rejected the latter. I wish I could say as much for the Protestants and the Jansenists, but both of these influences were more or less seduced by the opportunity of revenging old persecutions to throw themselves into the current of the Reign of Terror.

There is no better authority in these matters than M. Taine. Not only are his researches exceedingly thorough and careful, but as a pronounced unbeliever, he can hardly be accused of Catholic partisanship. Indeed, so unfriendly was he for himself, to the Catholic Church, that, unbeliever as he was, he inscribed his name on the roll of a Protestant congregation, and was buried with Protestant rites.

Now Taine informs us that the great influence by which the principles of 1789 were thoroughly settled in the minds of the French people was the Catholic priesthood. The Bishops were largely indifferent or hostile, but the parish clergy were at once enthusiastically monarchical and enthusiastically constitutional. We remember that it used to be said: "Give us Spanish Bishops and French Priests, and you have a perfect clergy."

Jacobinical influences, however, intruded themselves even before the Reign of Terror, in the Civil Constitution of the Clergy. The attempts made to show that this was only an assertion of the legitimate control of the State, leaving doctrine wholly untouched, are exceedingly lame. By a mere act of civil legislation it broke up and reconstituted the dioceses and metropolitan provinces which had existed for ages, and completely ruptured, leaving nothing of them but a ceremonial acknowledgment, the relations with Rome, without which French Catholics could not conceive the Catholic Church as working at all. This new order would have been as abhorrent to the Gallican Bossuet as to the Ultramontane Fenelon. No wonder, then, that the clergy as a body adhered to the admonitions of Pius VI., and rejected the Civil Constitution, for which, as M. Taine shows, they were persecuted with a malignancy that outdid even the usual fiendishness of the Reign of Terror.

Nevertheless, while this persecution greatly purified and deepened the piety of the French priesthood, already eminent, it does not seem to have detached them from their fidelity to the principles of 1789. How should it, seeing that the Jacobins of 1793 were thoroughly hostile to the true constitutionalism of 1789?

No doubt the excesses of the first republic (for Taine shows that the directory was hardly less Jacobinical than Robespierre himself, merely substituting deportation for the guillotine) drove a certain proportion of the priesthood into absolutistic zealotry. This fraction of the clergy helped Charles X. to his overthrow. The body of the priesthood, however, does not seem to have been affected with monarchical fanaticism, for it received with placidity the dethronement of the elder line and the elevation of the younger line of the blood royal, an event before wholly unknown

during the eight hundred and fifty years since Hugh Capet was chosen King. Here was a practical exemplification of the Catholic teaching impressed by Las Casas on Philip II., that a nation has a right to displace a misgoverning elder line in favor of a more hopeful younger branch of the reigning family.

We see then that although Catholic France had always been, not by any necessity of doctrine, but by the force of various historical facts deeply devoted to the monarchy, in its various feudal limitations, in its gradually growing authority, and during the Bourbon autocracy, it received with thorough enthusiasm the constitutional kingship of 1789, and was not ill-pleased to have this even more pointedly established in 1830 under the house of Orleans, even though the change involved an abandonment of the white flag, and of the immemorial consecration at Rheims.

It should seem, therefore, that there was no such excess of monarchical zeal, either in the Catholic laity of France, or among the clergy, as must needs have stood in the way of recognizing that perhaps the time had come for a reverent laying aside of the monarchy itself, and the acceptance of an elective Republic.

However, the first Republic had so thoroughly identified itself with an anarchical and persecuting Jacobinism that it is no wonder if Catholic France could not easily overcome her misgivings that a renewal of the old hatred of religion and of true constitutionalism. And indeed, although the Republic for a while wore a milder face, it seems now to have reverted almost incurably into the old malignancy. The Protestantizing 'Tempt' itself declares that the present government of France is once again pure Jacobinism merely substituting for the guillotine the more refined, but not less intolerable persecution of the present methods, which make the mention of the name of God equivalent to an exclusion from office, and watch to see that even a country postman or constable shall not visit a sister or niece that happens to be in a convent, and make the celebration of the Easter Communion equivalent to a permanent sentence of 'incivisme.' From such a ferocity of hatred the guillotine itself does not seem far remote.

Leo XIII. however, viewing matters with the detached impartiality of a foreigner placed on the supreme eminence of mankind, did well to remind the French Catholics that they had no right to treat Royalism, any more than Republicanism, as being in itself any inalienable part of the Catholic religion. He did well to remind them that secret plottings against the established order were ill-becoming to Christians. He reminded them also that thirty years of uninterrupted republicanism went far to induce the persuasion that France had finally chosen this polity, and that if it were so, they ought not to allow historical sentiment, however worthy, to interfere with the settled will of the nation. He reminded them also that as monarchy could be detached from religion, so democracy was not inseparably conjoined with irreligion. He exhorted them therefore frankly to rally to the established order, leaving the names of Bourbon and Bonaparte behind them as things of the past.

This was counsel, not properly command, but it was counsel as of one "who had obtained mercy of the Lord to be faithful." Accordingly it broke up previous Royalist plottings, and rallied to the support of the Republic a number of eminent Catholics. Had these been received as cordially as they approached, by this time, probably Catholic France would have been heartily and permanently Republican. However, Catholic help was precisely what the reigning Jacobins did not want. M. Combes speaks angrily of those congregations that inclined to royalism, but much more angrily of those which have taught their pupils republicanism. What he and his want primarily is not democracy, but publicly established Atheism.

I may still have some desultory remarks to make on this matter.

CHARLES C. STARBUCK.
Andover, Mass.

FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

(Continued from last week.)

CHAPTER VI—Continued.

It may seem strange that so proud and stubborn a character as Isabel could have grown up under the teaching of the meek and saintly Alice de Lisle; but Isabel's strongest element was her affection—an affection apt to expend itself on one object and with the true selfishness of all fiery passions, on an object which must be dependent upon her. Lady de Lisle was all in all to Isabel, her pleasure was hers, she lived but in her presence, and she proudly felt that she was to her mother, solace and counselor, nurse and protector; and yet Isabel's love, though it bore the aspect of unselfish devotion, was selfish. She could bear no other object to attract her mother's notice, or that she should lean on other aid than hers. In De Lisle castle Isabel had ruled with undivided sway; no one had dared gainsay her will; and Isabel, who was most noble and just in her dealings with inferiors, never gave real cause of complaint. Thus her faults grew up unheeded and unnoticed, save, indeed, by Father Gerard, but who, in his few and hurried visits to the castle, had little opportunity to do more than warn her solemnly, and the warnings were ever received in the same way, with self-defence, broken down at last, into violent grief, which passed away and left no trace behind; rather Isabel secretly consoled herself with thinking that Father Gerard was so severe to himself, he had no mercy for others, and misjudged her harshly.

And so Isabel went on in self-deceit, deeming her present conduct fitting respect to her condition, and a protest against injustice.

After Mary's departure Walter sought his sister, and with a patience very hard for one of his impulsive nature, to attain, he strove to break down the sort of barrier that had arisen between them. He thought he had succeeded. Isabel's sternness relaxed, and the love that was really in her heart for her brother began to show itself; but there was one condition, Walter must join with her in the line she took towards the Beauville family; and Walter would not. With an impulsiveness and a guilelessness which made him a boy for his years, Walter had a keen perception of right and wrong; and his training, so different of that of his sister, had taught him to submit to lawful authority, and he knew Lord Beauville had not at present exercised his authority beyond its lawful limits. He told Isabel so, and she drew back into her stately distance, and treated him at once as joining in the league against her.

Poor Walter wandered disconsolately about, and heartily wished himself back at Rheims, with the hardest day's work he had ever performed, rather than dragging through these tedious hours at Apswell Court.

CHAPTER VII.

"Her love to him,
Before a spark of his grew dim."
—Willis.

Master Gregory Oldecastle, though he did not dare to broach the subject to Isabel, had not any fear of Walter, and was very desirous of proving to him the utter corruption and horrors of the Church of Rome. Walter did not shrink from the encounters, and indeed rather enjoyed them; and when they had taken place two or three times, there was no doubt he had reason to do so, for Lord Beauville desired Constance should be present, and hear how well Master Oldecastle could defend his cause; and so oftentimes Constance, attended by Rose Ford, sat in the garden at her work while Master Gregory recommenced the strife. Walter's whole spirit was thrown into his argument; he was well instructed in controversy, and possessed great

natural clearness and eloquence. Many a peal of laughter would the discomfiture of Master Oldecastle elicit from Constance. At other times she would lean forward, her whole attention absorbed in the contest, her embroidery falling from her hands, her eyes fixed on Walter who stood, a picture of energy and vigor, tossing back the dark locks from his brow, his eyes radiant with light and eagerness, and his face in one glow; and she felt that from his heart flowed every word of his gallant defence of his holy faith. It was no task learnt by heart, as Master Gregory's (albeit he grew heated enough on the subject) appeared to be.

Often after these contests, Lady Constance would call on Walter to explain some point she had not understood, or to translate some Latin quotation, for the little lady was not to be numbered among the learned ladies of her day, and her awe of Isabel was sensibly increased by finding she understood both Latin and Greek. It may naturally be supposed that these conversations generally wandered from theology to lighter subjects. Constance loved to hear of Walter's college life, of his studies, his emulation there for fame, and the pleasures and frolics which he had shared with his companions; and in return, Constance related anecdotes of her childhood, a great part of which had been spent within the atmosphere of the court. She knew all the men whose names were then great in the world; and she could describe many a brilliant pageant and royal progress: in such converse hours slipped away. Neither the Earl nor Lady Anne interfered in this intercourse; the latter left her niece to do as she listed in this as in all her other pursuits; while the former did all he could to encourage it. Whenever Lady Constance rode forth, Walter was sent to the side of her palfrey; he sat by her side at supper, he became her regular escort wherever she went; and so the days went by of the bright summer at Apswell Court, but the time did not hang heavily on Walter's hands all day long he was occupied either in contriving something for her pleasure or in her society. At night his dreams were of her. Walter loved with all the vehemence of his youth and all the strength of his nature; his life became wrapped up in her. He made an idol, and fell down and adored it. For some time he never wondered whether his love was returned. In itself it was happiness enough; and when the longing to be loved again did come, Walter feared to speak, lest he should break the spell. Was Constance unconscious of the love she had inspired? She was court-bred; young as she was she had imbibed some of the poison of hollowness which, above all other courts, pervaded those of the Tudor sovereigns. She had learned how cheaply love and truth, and honor were held; and for some time Constance trifled on, forgetting in the amusement of the hour the misery she might be bringing on Walter; but there was too much that was generous and good in Constance's soul for this frivolity to last; the nobleness of the heart that was cast at her feet, grew daily upon her, and Constance loved not with the idolatry she received; but warmly deeply, and sincerely Constance loved.

Lord Beauville had gone to court, and their love was yet unspoken, though each knew well the other's secret and rejoiced in the knowledge.

Isabel now withdrew entirely from the society of the Lady Beauvilles; she could not endure to see her brother tamely and blindly yielding himself a dupe of Lord Beauville's schemes, for she doubted not that the Earl allowed his daughter to give encouragement to her brother only to let him have

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	14 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	14 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettapiece, Minita and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 20	13 15
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 10
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat., Mon., Wed., Friday	8 20	13
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	17 00	9 30
Winnipeg Beach, daily except Sunday	16 15	9 45
St. Paul Express, Grtna, St. Paul, Chicago, daily	13 55	13 35
Emerson branch, daily except Sunday	15 15	19 20

F. P. BRADY,
Asst. Gen. Supt., Winnipeg
C. E. McPHERSON,
Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
	EAST	
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kaskabowia, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
	WEST	
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minitonas, Swan River.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat. 10 45	Fork River, Gruber, Winnipegosis.	Sat. Tues. 17 00
Mon. Wed. Fri. 7 00	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat. 17 50
Daily ex. Sun. 8 05	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Nette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun. 18 25
	SOUTH	
Daily 17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14 hrs. 20 min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily 10 10
Daily 13 45	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily 18 30

City Ticket Office, 431 Main Street.
Phone 1066.

*Father Hyacinthe, in a letter to me, singles out the French and the Irish priesthood as peculiarly worthy.