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LETTERS OF RECOMMENDATION. Apostolic Delegation.
Ottawa, June 13 h, 1995.
To the Editor of the CATHOLIC RECORD,

London Onb.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imped with a strong Catholic spirit. It attennously defends Catholic principles and rights, and stands from by the teachings and sulhority of the Church, at the same time promoting he best interests of the country.

Following these lines it has done a great deal of good for the weifare of religion and country, and is will do more and more, and its

herefore, earnestly recommend it to Cath-

my blessing on your work, and best

UNIVERSITY OF UTTAWA

Ottawa, Canada, March 7th, 1800.
To the Editor of The Catholic Record, Lindon, Ont:
Dear Bir: For some time past I have real four estimable paper, The Catholic Record, and congrabulate you upon the manner in

and congrafulate you upon the manner in which it is published.

Its matter and form are both good; and a truty Casholic spirit, per vadeelihe whole.

There fire, with pleasure, I can recommend to the fall blui.

Blessing you and wishing you success, storm.
siteg you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Apost. Deleg.

COMPON, SATURDAY, JULY 1, 1905.

BISHOP MILLS ON THE SCHOOL QUESTION.

We had occasion last week to make some comments upon certain hostile remarks made by the Anglican Bishor of Huron on Separate schools in general and the educational clauses of the Autonomy Bill in particular.

We have this week another pronounce ment of similar character to deal with, emanating from the Rt. Rev Bishop Mills of Kingston, or, as the Anglican See is called, the Diocese of

Like Bishop Williams, Bishop Mills declares himself opposed to Catholic Separate schools, but he goes further, and condemns Separate schools for the adherents of every Church, and therefore for Anglicans, and it is here especially that we find him running amuek against many synodical declarations of his own Church.

The Bishop said in his address to the Synod, which opened on June 19th :

variety of religious beliefs held. The most powerful agency in dealing with the incoming tide of foreigners is the common school, and through it a Canadian national sentiment could best be developed. Undoubtedly the common school had been the means by which the many nationalities existing in the United States were blended into one homogeneous whole. If Roman Catholies have a moral right, others have the same, and the Mormons who have purchased a large tract in Alberta will probably want the right to propagate their belief."

We object entirely to being placed on one plane with Mormous, Doukhobors, Mennonites, etc. We have a faith which teaches right morals and good citizenship, and we have the natural right to have that faith taught in our schools, at the least wherever we can maintain efficient schools without troubling our Protestant neighbors to support them; and we claim that while we thus provide for the education of our own children, we must be exempted from the burden of educating those of our Protestant neighbors, who are frequently better able to bear the cost than we are.

And our right is stronger than that of any Protestant sect or denomination, for the simple reason that the injustice of denying our right is more grievous in the proportion in which the Catholic percentage of population in the Dominion exceeds that of any sect. We are 411 per cent. of the population, while the next in numbers-the Methodists-number only 17 per cent. The "other denominations," the minor ones which have been alluded to by Bishop Mills, and which he declares have an equal right to have Separate schools, number only 13 per cent. of the Canadian population, even if they are lumped together. Taken separately, they are no more than as a drop in a show.'

bucket of water. It is absurd to say that these sects, which are not in a position to establish and support any schools at all of their own, are equally to be considered with more than two fifths of the whole population of Canada, upon whom Bishop Mills would throw the double burden of supporting two sets of schools.

We say this because the Catholics of Canada are "unalterably" determined to educate their children in Catholic schools, and will not be browbeaten into any other course by the unalterable opposition" of Bishop Mills, and his "unalterable" will to force his opinions upon us.

Yet we would not force either Anglieans, Doukhobors or Mormons to adopt our educational views for themselves. Let them keep to the godless school is they prefer it, though we do not admire their wisdom if such is their preference. We would indeed be grieved to see a Separate school system established for the Mormons, or any sect whose tenets are opposed to the Christian character of Canada. In the case of Anglicans we would offer no objection to their obtaining a system of Separate schools, if they really desire it; but with the pronouncements of Bishops Mills and Williams before us, we very much doubt that the desire for such schools, which Anglican synods of Canada have several times expressed, is sincere. All the same, the senti ments of the two Bishops here referred to are diametrically opposite to the official declarations of their own Church. If their teaching be heretical, it is the business of that Church to bring them to task. We have nothing to say on this point, further than to refute their arguments so far as they aim at the coercion of Catholics. But the Catholies of Canada do not intend to allow themselves to be coerced in this matter, and we flatter ourselves that, with perhaps certain local exceptions, we cannot be coerced.

In the United States, where Catholics are in a very decisive minority, the injustice of a double educational burden is imposed upon them. There, about a million Catholic children attend he Catholic schools at the cost to their parents of \$25,000,000 annually; and yet they pay also for the education of the children of their Protestant neighbors. Bishops Mills and Williams would im pose upon us the same injustice where we form over two-fiths of the population. We should be craven-hearted were we to submit to such an injustice, and we will not do it.

We rely, too, on the sense of justice which many fair minded Protestants possess, and we have no fear of the result if these reverend dignitaries s far forget justice and decency as to raise the no-Popery banner in future slections, as has just been done in London and North Oxford.

We would scarcely be justified in concluding this article without making some reference to the following pas sage from Bishop Mills' synodical address, which is an open threat to rally all Protestants under the banner of a "no Popery" party, in order to co erce Catholics:

" Had it (the Conservative party) "To the system of Separate schools I am analterably opposed. In the Notth-West there are already twenty five different languages spoken, and a great would have everywhere rallied to its standard; but it hesitated and was silent for so long that some thought it was dead, killed perhaps with joy, which can sometimes kill as well as grief : but it was not dead, it was only like the Irishman who had fallen into the pit, merely spacheless."

> If his Lordship thought it would add dignity to his synodical address to season it with an attempt at the "Irish brogue," he should at least have made himself sure that his specimen of the brogue was pure and correct. He should go to school in Connaught or Munster for a few months at least before attempting again to pass u on his clergy and the public as a specimen of the brogue an expression which no Irishman ever uses.

We already quoted in last week' issue proceedings of the Quebec Synod of 1898 in reference to religious teach ing in schools. We may add here a motion passed by an Anglican Confer eace held in Toronto a few years ago on the school question when a resolu was carried, which was moved by Canon Welch and seconded by Canon Davis, declaring it to be the desire of the Church of Eagland "to secure effective religious instruction for the youth of our country under our public

school system wherever possible. It is true that in the same resolution the desire of establishing Separate schools was repudiated; but the principle of the necessity of religious instruction in the schools was unmistakably and strongly asserted. For this to be attained by Catholics, a Separate school system is absolutely requisite.

"Catholics cnn not be Catholics who rebel against authority, and sever tle tie which binds them to the Church,' says the Catholic Columbian. "There can be no such thing as a Catholic Church which is a sort of Catholic side-

For some months past a union of Catholic ladies in the highest rank in society has been formed under the name of "Filize Fidei" or "Daughters of the Faith " with the purpose to check the evils of divorce, not only in New York State but throughout the country. To attain their object, the means to be taken will be the social ostracism of divorced women who marry other hus bands after being divorced.

This determination of the Daughters of the Faith to carry on a strenuous crusade against the divorce evil will require the exercise of much heroism, as owing to mixed marriages there are sometimes Catholics placed in the position of divorcees, and it sometimes occurs that they are tempted to remarry and thus place themselves in opposition, not only to the laws of the Church, but also to the law of God, from which no dispensation of the Church can release them. Such parties may be close relatives to ladies belonging to the Daughters of the Faith, and a strong determination will be often requisite to ostracise such relatives socially, but the consti tution of the association has been laid before the Holy Father Pope, Pius X., and he has approved of it, as an effectual means of putting down the divorce evil. Mgr. Falconio, the Papal Dele gate to the United States, Cardinal Gibbons of Baltimore, Archbishop Farley of New York, Archbishop Rioz dan of San Francisco, Bishop Colton of Buffalo, and other prelates of the United States have signified their personal adhesion to the plan, and, notwithstanding the difficulties which are foreseen, the ladies of the Society are firmly resolved to carry it into operation, in the confidence that God's blessing will follow their work and will reward their perseverance by diminishing the evil of divorce and the remarriage of divorcees, and practically put an end thereto, at least among Catholics, which will be the chief aim of the

Society. The Holy Father gave recently an audience to Miss Eliza O'Brien Lummis, the founder of the Society of the Filize Fidel, and approved her plan in a Brief, in which, it is said, he suggests that the women throughout the world should co operate to the same purpose with the New York ladies who have undertaken the work of social reform on these lines. Many ladies of the European capitals have already signified their intention to co operate in the plan, which will thus be made international.

Other reforms of social life are pr posed by the constitution of the Society, for the cultivation of piety among the members, but the one ve have here indicated is the most important as well as the most far-reach

A manual has been issued by the Association in which the details are given in regard to the manner in which members will carry out their purpose, and in it Protestants are invited to co operate with Catholies in pronoting the objects of the Society. This manual is to be issued in the French and Italian languages as well as in English, and the translation into these langiages is being made, and will soon te ready that it may be circulated amorg Catholics of these nationalities both in America and Europe.

The following are some of the paragraphs of the manual explaining the reasons for the establishment of the Association:

"That Catholic divorcee who marries excommunicates herself. She enters into what she knows to be sinful relationship, and by that act openly sets at naught the teaching of the Church. It is not the Church that has cast her off, it is herself that has broken the filial tie. The Catholic divorcee who remarries must be socially ostracised. She has no excuse. The Protestant has some. Such unions (Protestant) as are openly adulterous should be treated in the same way as the Catholic divorce and subjected to the same rule. To neglect to disconrage divorce because of the divorces who are in good faith is to encourage

' Our own country, the morality of which has not kept pace with its en-lightenment," says the manual, "has thrown off all restraint and allows diorce for the slightest cause and with almost unlimited frequency. Society in consequence is on the verge of moral ruin, and nothing but the religious and social recognition of true horror of this crime can arrest the evil that with cyclonic force has with in a comparatively short time over thrown domestic peace and uprooted the safeguards of purity and honor To condone the sin is to partake of it and we should realize its effects as well as its nature, for if we so condone it we become moral participants, ne alone in the sin, but also in the evils that follow.

Archbishop Farley has shown himself thoroughly in earnest in grappling with this divorce evil, and he will co operate with the Daughters of the Faith in the endeavor to put an end to it within his jurisdiction. He spoke strongly on this subject at the Commencement exercises of the St. Francis

THE DAUGHTERS OF THE FAITH. on the evening of June 19th, declaring that the evils of divorce are fast undermining the walls of society and that

"The whole structure soon would col-lapse should no hand be raised to ward off the advance in this tendency. The Archbishop took occasion to refer to President Roosevelt as the first and greatest President of the United States the time of Washington to uplift his voice in deprecation like evils. The Archbishop also de nounced the sensational newspapers of

nounced the sensational newspapers of New York city, warning the people against them and instructing them how to cleanse their homes of such evils.

"It is fitting at this time and in this place," said the Archbishop, "that I call your attention to the sacredness of the marriage ties, as someone later you the marriage ties, as sconer or later you may be influenced to enter into such a holy contract. Too great care can not be taken by the young of our day to observe this office with respect as de-

manding respect and reverence.

"It is a holy and sacred contract, and you will called upon to make and it sacred. Those outside Church who irrevocably debase this holy institution are fast working the de-

"A continuance of the evil of diworde, of the slighting regard for the marriage tie, must soon lead to the downfall of society; nay, it is even now falling, and must soon be dragged in the dust. We see that it is going to please.

President Roosevelt, who holds in the people in the United States, and who wields his authority in no mistaken manner, has openly announced how he deplores the awful condition of

lety in this regard.
I do believe no President since cton's time has had a more be ficial effect on the roots of society and the family than Roosevelt has himeans of his frank declaration. ring he believes, but he exem

hinks and says of the race standards.

"It is likewise gratifying to find hat the President has not conmed his labors in this direction to his own circle wholly, but the fact is made mown to me that the Cabinet has taken this question up and will deal with it. When the heads of our govament take up a problem of ave nature there can be no need nature there can be no need for must be gravely considered, and we feel that much good will be done if effort is properly directed.

BISHOP WILLIAMS' SYNODICAL ADDRESS.

The Right Rev. Dr. Williams, Anglican Bishop of Huron, opened the annual synod of his diocese in this city on Monday, June 19th, with an address of considerable length in which several subjects of general importance, and others of particular interest to the Anglican body were treated.

The subject of Race Suicide in Ontario was dwelt upon at considerable ength as were also the claims of the Church of England to be the true and primitive Church of Christ, Religious Education in the schools, besides the matters in which members of the Church of England are specially interested.

In regard to Religious Education Bishop Williams declared that there exists in the Province "an appaling ig norance of the Bible and that the pro per and most effective place in which to give religious instruction is in the day school. To no one would he yield in loyalty to the National school. He would have no other. But he also held that religious education of the child is necessary where attendance cipline are compulsory, and such is the case only in the day school.

Children "attend the day school for twenty five hours in the week, and Sunday-school only one hour: that is to say material life is twenty five times more important than their moral life. He therefore wishes the introduction of a religious teaching into the Public

schools of the Province. We have noticed of late years that the Anglican clergy have changed their ground on this question. They maintained that there should be a school system in which denominational teaching should be a feature. But now they are compromising the matter by asking that other Protestant denomination should unite with them in demanding that a common system of theology should be agreed upon which with Christian morality included should be taughtin all the schools.

We can easily see that such a system cannot suit the conditions existing in Ontario. No theological system which may be invented by a conference of Protestant theologians to suit all the sectaries of the Province can be accepted by Catholics. We do not believe that the Protestants themselves could agree upon such a system, but even if they can, it will not suit Catho-

There cannot be in Ontario a Nation al system of schools for all in which the teaching of Protestant doctrine shall be a feature, no matter how attenuated this Protestant teaching may be, and we hereby repudiate any such system as may be invented before it is even discovered.

We may be told that we have our Separate schools, and we should therefore be contented with the proposal

answer that we have Separate Catholie schools only in the towns and villages where there exists a considerable settle ment of Catholics, and in comparatively few rural settlements which are largely Catholic. So far, this is satisfactory but everywhere else throughout the country Catholics send their children to the Public schools, and support the Public schools by paying taxes for the purpose. The Public schools, therefore, must not be Protestantized by the introduction of a system of Protestant. ism, even though it were possible for the Protestants to agree to a compromise Christianity which they might allow to be taught there.

In a mixed community like Ontario it is only by means of a Separate School System that religion can be taught successfully, and for this reason Protestants of every denomination should be pleased to promote the existence and success of Separate schools of Catholics, as they must know that such schools do not neglect the teaching of secular sciences, while in addition they inculcate Christian faith and morality. They should know that by this teaching the children will be come good citizens having in their souls a love and respect God and His precepts which no merely secular knowledge or training can im part. It is on the foundation of such schools that the English system of education is based, and in England, Angli cans, Methodists and Catholics are on couraged to establish such schools. In Germany also the educational system is based upon the same principle, and is used with good effects by Protestants, Catholics and Jews. This system gives universal satisfaction; but under the plan proposed by Bishop Williams, the schools would all become sectarian, and would become unsatisfactory to all. The teachers would teach sectarianism. necessarily teaching the distinctive doctrines of their own sect in their explanations of Christian faith. This is done very frequently even under the present system when they are supposed not to teach any distinctive religion at all: but under the proposed plan they would have a free hand for the propagation of their own peculiar doctrines and

On the question of the fulfillment of heir marriage obligations, we fally approve of what Bishop Williams says with the exception of one point which will be referred to further on. We mean his condemnation of married parties who do not fulfil the purpose for which marriage was instituted. He states that "though the population of Ontario has increased greatly in the last fifteen years, the school reports of the Province show that the school popu lation is 26 700 less than it was fifteen years ago, and the prospect is that if things go on in the same direction, Ontario will come to be known as the occurring in almost every place where the Anglo-Saxon race is predominant, 'for it is found in the United States, in Australia, New Zealand, South Africa, in England itself, as well as Ontario and Canada." Dr. Williams says that this unpleas-

ant fact does not arise from sterility, community which is the portion of nor from men and women ceasing to those who were non-members. It is a marry, nor from virtuous self-restraint, pity that the great city of Toronto has arises from godless and materialistic of the Dominion because of the illviews of life resulting in prevention which is always degrading and criminal. He notes that should this alarming condition continue, the days of Anglo-Saxon supremacy in the world are numbered, and must soon come to an end. He continues:

"The divine purpose of marriage as God's means of for the propagation and preservation of the race is ignored. Marriage has ceased to be regarded as a divine ordinance, and is looked upon rather as a tie of civil convenience to legalize what otherwise would be illegal, and as there is no sense of responsibility to God in the marriage ntract, so there is no accountability to God for the fruits of marriage, and therefore, there are no fruits. Such is the selfish love of ease that men and omen baulk the purpose of God and pervert the most sacred functions of The rearing of children is a duty deliberately refused. . . . The pleasures and amusements of so-called society act in the same direction. To partake in the frivolous whirl of society, and attend balls, dances and card parties, the most serious work of life, the most sacred object of the marriage tie, is deliberately sacr ficed.' Further on, the Bishop says that

"Under such circumstances the deterioration of the family or race is only a question of time. macy of the Anglo Saxon race is already doomed, and Canada will never be replenished by Anglo Saxons, but by some race socially healthier and more robust, more unselfish, more anxious to fulfill God's will when He created the human species, male and female, than in gratifying their passions and avoidng responsibility.
"What are we to do?

"1. Let us teach and preach the Christian ideal of marriage as the one divine institution for the preservation of the race; that to interfere with its natural consequences in any other way than by virtuous self-restraint is not

crime against society and a sin against

2. Let us show our contempt for the childless, or one child unions so common to day, and impress upon the women what is the crown and glory of their

what is the crown and glory of their sex, namely motherhood.

"In this way we may perhaps ultimately do something to counteract the down-grade process of race-elimination on which we have entered.'

In these quotations from Right Rev. Dr. Williams' address we have taken the liberty of leaving out one word which destroys the force of the argument. We make atonement for this by mentioning the fact, as it is the true Christian theory, that the voluntary destruction of offspring is "always" and not merely " sometimes " criminal.

We have now to remark that this race elimination of which the Bishop complains can scarcely be attributed to any other clause than the absence of sound religious instruction; and this is one of the reasons for which we should have Christian schools. We are able to say that among Catholics it seldom occurs, and when it does occur it is only in instances where the parents have practically given up their relig-

It still remains that we should treat of another theme of which Bishop Williams speaks - the continuity of Anglicanism. He maintains that the Church of England of to day goes back through the ages till Apostolic times ; that it is no new Church, but that it merely reformed itself in the sixteenth century, still remaining the Church of

England of pre-Reformation date. The present article is already longer than we intended it to be, so we must leave to our next issue, the proof that the Catholic Church in communion with the Pope is the true pre-Reformation Church which alone goes back to the Apostles and possesses Apostolic succession. The Church of England, so-called, of modern times was al together a novelty in Christianity. Its entire constitution and essential qualities were changed. It had a new head, never before heard of, a new Canon of Scripture, new doctrines, new forms of worship, a new catalogue of sacraments, and it was in every respect a new creature made by the hands of men, and which usurped the material property which had formerly belonged to the true Church of Christ.

A "YELLOW" PAPER STILL RAMPANT.

The Toronto Mail and Empire of the 17th inst. reminds us of one of Shakespeare's characters in frenetic mood in Richard II:

I am d'sgraced, impeached and bafiled here: Pierc'd to the soul with power's venomed spar. Tao which no balm can cure, but his heart blood.

Our contemporary, in fact, is in such mood that he threatens us with a revival of the defunct P. P. A. in revenge for the London and North childless Province." In fact his Oxford humiliations it has experienced. Lordship asserts that the same thing is It tells us that the leaders of the P.P.A. movement are still living. They are apparently cooing just now as gently as sucking doves.

While it is quite true that many of the members of the P. P. A. are still living, it is equally true that they do not enjoy that degree of respect in the and the natural inference is that it become a by-word in all other sections becoming conduct of many of its citizens. Noisy, conceited, bigoted and narrow are the members of the anti-Catholic lodges, and they are kept in a white heat by the utterances of the "yellow" papers of the Queen City, the Mail and Enpire, News, Telegram and World.

CATHOLIC EDUCATION IN

AUSTRALIA. The Western Australia Record gives

an interesting account of the high standing of Catholic schools in that colony; and in view of the violent opposition which the Orange Lodges, and the Methodist and Baptist Conferences of Ontario, are manifesting against Catholic education, it will be of interest to our readers to learn that in Australia the Catholic schools have beaten the highly subsidized State schools of the province beyond all expectation. \$750,000 were expended last year on the State schools by the Government, while the injustice] which the Oatario adversaries of Catholic schools are so anxious to inflict upon the latter was actually inflicted upon the Catholic schools of Australia, which are shut out entirely from State aid. But money cannot do everything, and in the case in point it; did not put the subsidized schools at the head of the class; for on the general honor list of the junior university examinations, the tabooed Catholic schools took the lead. Twenty three pupils gained places of honor at the examinations, and of these fourteen were from th Catholic schools, while the other schools of the province, public and Xavier College, held in Carnegie Hall formulated by Bishop Williams. We only dangerous and degrading, but a private, had nine divided between them. Also, at the Adelaide Univer out of eight government schola given for success at the examina four went to the Catholic so viz., three to the Christian Bro College a: Perth, and one t Sacred Heart Convent of His

A MERE CIVIL CEREMON

An innovation was witnessed considerable crowd in Februar which has caused a good deal tonishment throughout England is said to be the first occasion kind ever witnessed there, thoug tolerably common in America. occasion was the marriage of a in a Noncomformist Church in burn, near London, by a woma though being not even nomi minister, was deputed by the r of the Church to perform the ce in his stead. The intending bride and groot

standing talking to Mrs. Lewis known temperance lecturer, the arrival of the minister who pected to marry the couple. V arrived their purpose was told, minister heard the bride say Lewis, "I wish you could m Mrs. Lewis." Thereupon the said: "Well, do so, Mrs. Lew not, when the young lady desi Mrs. Lewis consented,

marriage was accordingly perfo her. It is said that the law p deputy to perform the marria mony, and that the proceeding case is quite legal. If this h the case, we cannot see w there is of a minister at al should not the simple form of marriage be adopted at once land? According to Scotch la two persons of different sexes the presence of witnesses to b and wife, the marriage is les would indeed destroy the ex spect for the marriage tie as a eremony, but with the fact the Protestant churches, not the Church of England, acl the supremacy of the civil marriage cases, marriage ha lost all its sanctity as a divir tion which Christ has elevat dignity of a sacrament. The ence of divorces and their le bas also contributed to this

FRANCE AND THE I

It would appear that th Government in France i appreciating the necessity some understanding with th regard to the administrat Church in France, and to the premier has abandoned t pretentions of M. Combes th is the authority from who ments to the episcopate con directly sent thirteen nar Holy Father requesting th select at least seven of the fill vacant bishoprics. Father selected three out of but refused to appoint the

whom the premier desired.

There are other signs that be some renewal of intercor the French Government as and of a more moderate pe part of the Government tow than has hitherto been foll which is the absolute withd extreme Socialist or Radica supporting the Gover quarrel between the Radio more moderate Republican come irreparably hostile to In the meantime the Go become aware that the govern the Church in Fra of administrators until a standing is arrived at bet the Government, so that ment gains nothing by Pope, but the latter cont before to govern the C ually.

A WAR-CLOUD IN

The news from Europe sensational, but threater pears that the German E may be even yet on the claring war against Fran the fact that the latter ally sustained by Eiglan and Portugal. The oste the threatened quarrel ment between England Spain, whereby France a free hand to bring Morocco to reform his prevent disorders with ion's whereby the peace of territory of France is th

Germany was not cons to this matter, and ha German interests have b the agreement which has by the powers in quest has demanded that a co great European powers and that the conclusi by such conference show in the case. At first was refused; but lat