PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

I have already cited the great Pro-testant Guizot, who, in his History of France, written for his grand children leclares emphatically that in the sixteenth century the French Protestant and the French Catholics were about equally disposed to assassination and to massacre, the one side very little more or less than the other. To this wery day, as we know, the French are perhaps, of all nations in the world, at least in Christendom, the most intolerant. Perhaps we should except the Russians, although I doubt it, for in Russia, intolerance appears to be more a matter of calculation and state policy than of national temper nce, it is not so much the govern ment that pushes the nation into intolerance as the nation the government By the nation again we mean not so much the peasantry, comparatively inert, as the population of the towns. Let any party get control of the gov-ernment, and in its eyes all the rest o France is non-existent, or exists only o be persecuted.

In modern France the Protestant

are too few to persecute the Catholics directly. Since the loss of Alsace Lorraine they number only some 600,000 out of 40,000,000, although their high character and care for education give them proportionally a much greater influence. Yet the correspondent of the Nation, already quoted in the Review calls attention to the fact that a large party of the Protestants (I suppose the side incline to Deism) has shown itself very well disposed to side with the Atheists, or the Freemasons (in France the two terms are very nearly synonymous) in violating the unity of the and the moral connection of parents and children by forcing Cathlic children into the atheistic govern ment school, under heavy penalties of disfranchisement from public trusts if they have not spent at least the later years of their school-time in these The aim, doubtless, is to trench more and more on family rights, until private schools are altogether extinct.

It is true, this scheme is nothing very different from that propounded by the Rev. Mr. Dickinson in Massachus tts, while superintendent of schools Mr. Joseph Cook also (I believe he ob jects, being unordained, to being called Reverend) has declared that the right of parochial schools to exist rests on bare tolerance, is essentially precar-ious. He seems to think of them as Lewis XIV. thought of the Edict of Nantes, something to be in force as long as it pleased him and no longer, subject, moreover, to continually advancing encroachments, until at last it could be set aside as no longer meaning anything.

Dickinson and Cook, therefore, and their friends, seem to agree very well in principle with the French atheists and Deistic Protestants in maintaining the right of the state to persecute the family into a mere passive vehicle of its own prevailing policy, whether it chooses to be atheist, Protestant. or Mohammedan, or for that matter, Mormon. However, the French are so log-(see Calvinism, which is French and so intense in their feelings, that when they have set their hearts on a particular scheme of persecution, they are inclined to carry it through with a fierceness which we could hardly expect to find in Brother Dickinson or Brother Cook, or indeed in Saxons, Germans or Irish. The Irish, to be sure, are sufficiently intense, but some how or other, as a German writer has remarked, their intenseness has seldom led them in the direction of persecution. Their occasional fierce outbreaks have not been against heretics but against oppressors. Two heretics burnt, and no witches, very nearly fills up the list of Irish persecutions.

The legendary accounts of the dis-putes between Saint Patrick and the Druids witness to Irish zeal, but seem to show that it had not extinguished good temper, and a sense of the rights of the other side.

In the sixteenth century, therefore, see the French Protestants, then nearly a fourth of the nation, resolute design to suppress Catholicism throughout the kingdom. They were powerful in a great part of the Provincial cities, and in the mountain fortress of the Cevennes; they swarmed in every grade of the nobility, to the very highest; they were organized thoroughly as a state within the state, having armies, great captains, fortresses and taxes; they were led by a branch of the royal house, which, as death followed death in the elder line, was fast approaching the throne, and soon reached it in fact. The peasantry was overwhelmingly Catholic, it is true, but they made little more account of the peasants than of so many cattle. Besides, they were encouraged by the example of England. At Elizabeth's accession it is computed by Protestant authority that nearly fourths of the English were Catholic ; vet the French Calvinists saw the great Queen, by her skilful policy, gradually cajoling and compelling her subjects away from the old religion, until at her death she had so far succeeded that even the powerful Catholic reaction under James did not maintain itself, and that England became, if not so solid-ly Protestant as North Germany and Scandinavia, yet more actively Protestant than either. These hopes of the French Protest-

by no means regarded as chimerical by the French Catholics. We can see now that the attachment of English, and that even a persecuting he whose lot it has been to suffer like those things which appertain to the ing to her to resemble that "quiet,

Calvinist on the throne would probably have failed. Henry the Fourth saw it, and to be sure of the crown conformed to the ancient Church Yet so uncertain had matters seemed for a long time before, that when at first reports ran that the battle of Moncontour had turned out a Protestant victory, Catherine de'Medici, who at heart cared for neither religion, nonchalantly remarked, "Ah well! all is that we shall now say our prayers in

How slowly history unveils itself to us as it was! How slowly Catholics have opened their eyes to the real character of Alexander VI.! It was not until Leo XIII. disclosed to the world the secret Borgia records that the eminent Catholic professor Doctor Pastor could finally say, "All attempts to re-establish this repution are hence-forth tutile." Sir William Hamilton's disclosures concerning Luther were neglected, and when subsequently Janssen renewed and extended the such a howl went up from Protestant Germany as went up from Calvinistic France when the great Protestant con-troversialist David Blondel first discovered that that there had never been any such person as Pope Joan. The traitor, to take away from his brethren such an effective weapon! At first the cry was that Janssen was a fool and a forger, and there was even a pleasant talk of cutting off his ears, after the pious exemple, as was explained, of Ulric von Hutten, that hero of the Reformation, who marked his zeal for the pure gospel by cutting off the ears of two Dominicans. This devout counsel was not followed, however, from a wholesome dread of the Hohenzollerns, who are sound Protestants, indeed, but who are emperors and kings. In like manner it is next to impos

sible for us to get out of our heads the notion that the Catholic Church of France, at this time, was a great over pearing power bent on crushing, by fair means or foul, the little innoce flock of quiet Christians who pleaded only for the right to follow their own consciences in peace! In reality we see here two rival powers, unequal in the number of adherents, it is true, but so nearly equal in resources and energy that for a long time it seemed by no means certain which would carry the day. In the years of this struggle Guizot says that there were from eighteen to twenty massacres of Protestants by Catholics (including St. Bartholoew's) and four or five massacres of Catholics by Protestants. The number of massacres, we see therefore, answered on both sides to the relative numbers of the two parties. The num ber of victims, taking Doctor Fisher's estimate of St. Bartholomew's, seems to have been, by Guizot's statistics, sup-plemented by Cardinal Guise at the Council of Trent, something like this: Protestants massacred by Catholics, 35,000; Catholics massacred by Pro testants, 8,000.

Further details will be interesting and instructive.
CHARLES C. STARBUCK

12 Meacham street, Forth Cambridge, Mass.

IMITATION OF CHRIST.

Of the Royal Road of the Holy Cross

To many this seemeth a hard saying: Deny thyself, take up thy cross and But it will be much follow Jesus. harder to hear at last the words: part from Me, ye cursed, into everlasting fire," for they who now love to hear and follow the word of the cross shall

This sign of the cross shall be in the heaven when the Lord shall come to

judge. Then all the servants of the cross who in their lifetime have conformed themselves to Him that was crucified shall come to Christ, their Judge, with

great confidence.
Why then, art thou afraid to take up thy cross which leadeth to the king-In the cross is salvation ; in the dom? cross is life; in the cross is protection from enemies. In the cross is infusion of heavenly sweetness; in the cross is strength of mind; in the cross is joy of spirit. In the cross is height of virtue : in the cross is perfection of sanctity. There is no health of soul, nor

hope of eternal life but in the cross. Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting. He is gone before thee, carrying His cross, and He died for thee upon the cross, that thou mayest also bear thy cross and love to die on the cross. Because if thou die with Him, thou shalt also live with Him : and if thou art His companion in suffering, thou shalt also be His compan-

ion in glory. Behold in the cross all doth consist, and all lieth in our dying ; and there is no other way to life and to true interior peace but the way of the only cross, and of daily mortification. Ge where thou wilt, seek what thou wilt, and thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross. Dispose and order all things according as thou wilt, and as seems best to thee, and thou wilt still find something to suffer, either willingly or unwillingly, and so thou shalt always find the cross.

Sometimes thou shalt be deserted by God; at other times thou shalt be afflicted by thy neighbor: and what is more, thou shalt often be a trouble to thyself. Neither canst thou be delivered or eased by any remedy or com-fort, but as long as it shall please God thou must bear it. For God willeth that thou learn to suffer tribulation with comfort, and wholly submit thy self to Him, and become more humble the French nation to Catholicism and by tribulation. No man hath so heart

things. The cross, therefore, is always ready, and everywhere awaiteth

FIVE - MINUTES' SERMON.

Fifth Sunday After Easter.

PRAYER IN THE NAME OF JESUS.

"Amen, amen, I say to you if you ask the Father anything in My name, He will give it to you." (John 16, 23.) There are many prayers and peti-tions which daily ascend to Heaven, but all are not heard. What is the reason? Has prayer lost its power and fficacy in our days? By no means. God's promises are unchangeable, but very often we do not pray in the name of Jesus, and only prayers in His name

are heard. Faith, and even reason teaches us, that in order for our prayer to be heard, it must be said in the proper manner, and it must be offered for proper purposes. We must pray in the proper manner, that is our prayer must proceed from a pure heart, or at least, from a penitential heart that asks for God's grace to be freed from sin. If you pray with the lips only, pronouncing words to which you attach no meaning, how can you expect that the Lord of Heaven and earth will hear them? Is it not rather an insult to God to address Him and not even to observe as much respect as you would when speaking to men. Listen to the admonition given by our Lord in the Old Testament " Before praver, prepare thy soul, and be not as a man that tempteth God." (Eccli. 18, 23) Do not imitate the ungrateful Jews, or whom the Holy Ghost says "This people honoreth Me with their lips, but their heart if far from Me." (Matt. 15, 8.) St. Bernard says that God derives as little pleasure from mere lip prayer as He does from the humming of the bees or the twittering of the birds.

There are many whose prayers ar not only deficient in attention and de but also in the proper disposi votion. tion of the heart. That our prayers may be heard, they must proceed either from a pure heart, that is, one free from sin, or from a penitentia heart, that is, from a heart, willing to give up all enmity with God. Such persons would not dare to ask a favor from those whom they had grievously injured, without having previously shown some signs of repentance, for well they know, that they would only add insult to injury, and hence would be scorned. They do not hesitate, however, to approach Almighty God without any sorrow for their sine. without any sorrow for their sins, without any intention of amendment. They are fully aware that they are enemies of God and are an abomination in His sight, and, yet, they expect to be heard and their petitions granted. Vain attempt! God will not be mocked. Whoever does not approach Him either as a good child or a penitent one, cannot except to find favor in His sight. We read in the gospe that the man born blind and to Jesus restored sight, exclaimed:
"Now we know that God does not hear
sinners." (John 9, 31.) The Lord
answers the sinner through the prophet When you stretch forth your hands, I will turn away My eyes from you, and when you multiply prayer I (Isaias 1, 15,) and in will not hear." the book of Proverbs, we read "He that turneth away his ears from hearing the law, his prayer shall be an bomination." (Prov. 28, 9.) Hence, my dear brethren, i repeat, if we do not wish to pray in vain, let our petinot then fear the sentence of eternal condemnation.

tions proceed from a pure, or, at least, from a penitent heart, for God will not

hearken to the prayers of those who hate and despise Him. In order that our prayers be efficacious, we must, in the first place, pray for those things which are beneficial and necessary for the salvation of our souls, and only then for the necessities of life. This is the natural order of things; for the most precious, the eternal, must be preferred and must outrank the perishable and temporal. Thus our Lord teaches us in the Gospel Seek ye therefore first the kingdom of God and His justice, and all these things will be added unto you."
(Matt. 6, 33) Alas! however, the majority do not subordinate the tem poral goods to the eternal. Their first petitions are for the daily bread, not for the spiritual bread o life, but the temporal, for health, for comforts, for other corporal benefits, and last of all, come the supplications for the necessities of the soul, for heaven, for eternal life. They follow the example of the mother of the sons of Zebedee, who came to Jesus and asked "Say that these my two sons may sit, the one on Thy right hand, the other on Thy left in Thy king dom," and Jesus answering said "You know not what you ask."
(Matt. 20, 21) Almighty God is often obliged to answer us in the same man-"You know not what you ask." Many Christians ask for things that would be prejudicial to their salvation. They ask for bread and know not that it would be for them a stone. They ask for a fish, not knowing that in their hands it would change into a serpent. They implore God for riches, ealth and other temporal goods. What, in their estimation would be so eneficial, would, in reality, be most detrimental and perhaps the cause of their eternal damnation. Our Heavenly Father, however, knows and sees all Could He, as a beneficent Father, grant such petitions? Certainly not! Hence, in all our peti-tions for temporal advantages, which,

welfare of our souls, namely to bed better, never to yield to temptation, to correct our faults, to overcome our evil habits and inclinations, to acquire vir-tue and to advance in Christian perfection, for all these things we can pray not only with child-like confidence, but with the assurance of being heard. Above all. we should frequently ask with all earnestness and fervor, for things and with proper dispositions, signifies to pray in the name of Jesus, and to such prayer the assurance is given "Amen, amen I say to you ask the Father anything in My name He will give it to you." (John 16, 23)

THE UNVEILING OF A SOUL

cred Heart Review. The gifted writer, Mother Francis Raphael, of the Dominican order, own to the world as Augusta Theo

dosia Drane, once asked : "Don't you believe, if one could get at the real history of any life and the real unveiling of any soul, it would have a charm no other sort of book ever has? Not that every soul is a St. Augustine or a St. Teresa; but I believe that if we could get at the real history of any of the Toms and Harrys, the Marys and Janes, of ordinary life -the inside history, I mean-it would be much the same; because, when-ever you get the real history of a soul, you come in contact with God and His lealings with it, so that, however ordinary the soul, you always meet

with the Divine." Such thoughts occur to the mind on Ascension Day with singular force. What would it be if we could by any possibility look into the souls of that favored company who stood watching while their Lord went up from them into heaven? What must have been the history of those souls afterwards, to whom had been so clearly unfolded the vision of the Divine? We would like to know such things; to comprehend what the close proximity with incar-nate Wisdom and Loyeliness could effect on man's spirit; what the pain of separation from such rapture would be; what the strength of longing for the promised meeting eternal in the heavens; we would gladly know what S:. John, St. Peter, St. Mary Mag-

dalene felt. Above all, we would re joice, if only our eyes were worthy to ee the Blessed Virgin's soul unveiled. This is not idle curiosity. To know these things, even so far as we do know them, whether by prayer or revelation, is a great means of grace. And because every human soul either is, or else is capable of becoming, likeness, however faint, of these fav ored souls of the supreme elect, it is well for us to remember, and frequent ly to oblige ourselves to remember, that our "real history" lies within. James Freeman Clark used to say that we should judge an act by the person, no the person by the act. It is a brief but pregnant commentary on the thirteenth chapter of the 1st Corinthians But it is also a help towards inducing us to keep in constant, respectful recognition that inner self, which is man's best self, and which the angels

always ree A very valuable part of biographi cal study lies in just this point, and is amply illustrated in the case of Mother Drane herself. She says that on two different occasions there happened to her in the intellectual order a singular occurrence that gave her an insight into some spiritual phenomena in the lives of the saints. Once she was reading an astronomical work called the "Architecture of the Heavens." In her early years she knew of nothing but the solar system. This work took her beyond that, to the galaxies, and so onward, until, as she graphically writes, "my soul's consciousness fol lowed the attention of my mind, and was as if out of the body. When some one knocked at the door I was conscious that my body was in the room, but my soul was out of it among the galaxies. I literally had to wait, and push my soul—that is, I suppose, the attention of my soul—into my body again by successive efforts, before I could move a limb or open the door."

Again, she was reading Mæhler's "Life of St. Athanasius," with its great summary of all the doctrine in

Again, she was reading Mchler's "Life of St. Athanasius," with its great summary of all the doctrine in regard to the Incarnation. She read, as she supposed, for an hour or so, when she heard the bell ring, and thought it was time for community recreation. On the contrary, it was supper time, and she tells us:-

I had read for five hours without drawing breath, and thought it only one, riveted, swallowed up, not exactly in the new idea, but the marvellous new developments of that idea; and I think nothing ever developments of that idea; and I think nothing ever eft such a lasting effect behind it, as did that five hours' seance. I had never before fully grasped the idea of the Second Person of the Blessed Trinity creating the world : 'By Him were all things made, and without Him was nothing made that was made. . . . It was an ecstasy in very deed."

These and other spiritual and deeply interesting workings in her own soul may have helped Mother Drane to the keen sympathy she felt for the souls of others with whom she came into contact, and to her ,warm interest in them. She had gone through crises of doubt and anxiety and spiritual desolation. She came, at length, to that beautiful perfection which we may holily envy, when she could say, in the midst of exterior troubles, that God with the greatest confidence, we should always add: Lerd grant it, if not prejudicial to my soul. On the other hand, when supplicating for those things which appertain to the

tranquil, almost angelic peace," which may be tasted, St. Philip says, even in this life. It is no wonder that she was able to guide and comfort that she was able to guide and comfort other souls that lay unveiled before her clear spiritual sight. "I must love souls," she exclaimed. "I can not help it! or, "I would die to help that soul!" As if filled with Ascension Day thoughts, she wrote that when we get Divine assistance in the last hour, and to heaven we shall find that no two of or a happy death. To pray for such the blessed saints there will seem to us alike, though all will bear a likeness to the Lord. "There will be great souls like St. Catherine, and hidden souls of whose beauty the world has never talked—but one and all will catch their own ray from the brightness of His presence, and will reflect it in their own way.

Such words give even to us some in-sight into the intense interest that centres in the unveiling of a soul.

MICHAEL MUNKACSY DIED IN AN ASYLUM.

The Celebrated Painter, Passes Away

Munkacsy, the celebrated painter. died in an asylum at Bonn, Germany, He was buried at Budapest Michael Munkacsy was stricken with paralysis of the spine some years ago, since which time his life has been despaired of. His greatest work was "Christ Before Pilate," which made a sensation in Europe before it was ex-hibited in America. It is considered by some who are great critics the mos masterly interpretation of a theme that has been essayed by many of the world's great painters. Munkacsy sprang from the humblest rank of life. His parents were poor and lowly. Drifting to Paris, he found a protector and a patron in a banker named Sede'mayer, who was something of a Midas The Hungarian's genius expanded under the influence of gold, and in 1870, when he exhibited in the Salon 'The Last Day of a Condemned Pris oner," people knew that a new painter had arisen. Next came his "Night Prowlers," "The Studio," "The Two Families," and "Milton Dictating Paradise Lost to His Daughters." In 1882, 'Christ Before Pilate" was shown, and the Hungarian was fairly seated in his fame. The latter picture was pur-chased by John Wanamaker of Phila-In 1884 he painted "Christ on Calvary," and two years later "The Last Moments of Mozart."

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OUR BOYS AND GIRLS. THE LITTLE DRUMMER. The scene of our story was in Pri

sia, in the month of February, 186 The weather was very severe. Na The weather was very severe. leon was expecting the attack whi took place on the 8:h of the sai month, on the part of the Russiarmy. The night before, the empe army. The night before, the empe himself, after drawing his plan battle on the snow, awoke the aidecamp, who was asleep on a bundle hay, and shaking his arm, said: Come, Savary, every one is u let us go the rounds.'

And whilst Savary went to summ the officers, whose duty it was to company Napoleon, the latter loc around to inspect the weather. It colder than the previous day had be but the moon shone with magnificer At a short distance stood an soldier, lazily smoking his pipe.
"It is a cold morning!" cried N

Yes, sire; it was certainly m warmer yesterday," replied the g adier, alluding to an engagen which had taken place between troops of Marshal Davoust and a sian division.
"Bah! bah!" cried Napoleon, s

'that is an idea of your own ing, "that is an idea of you. And what a famous idea of own was that, sire, to bring the sians into the icy hole, and then v them up with a discharge of artille You think I gave them a less "A grand lesson! Yes sire French politeness, which they will

soon forget."
"Sire," observed Savary who
just appeared, "this soldier speal Never did your Majesty ap so much inspired. Never did brave army exhibit more arlor

confidence of success."
"They wished for war," replie emperor, " and I have given the large dose of it, but we must boldly, and try to save our sol to the grenadier.

"Undoubtedly, sire. But then saying that one cannot make an let without breaking the eggs."
At these words Napoleon, wh been standing with one foot i

stirrup, leaped upon his horse making a little sign with his h the grenadier, galloped away, fo by several officers.

Arrived at the head of the regiment of infantry, in which

been captain fifteen years befor emperor observed a little drum about twelve years old. He all and putting his hand kindly un little fellow's chin, he asked : · How old are you, my boy " Nearly twelve, sire," and h heart beat violently.

They have done wrong to They should have you here threee or four years."
"It was my mother's wish."

Well, then, tell your moth me that she has not common what is her name? Marie Francoise Siebert.

seamstress in the Twentieth knows you sire, and so does "Slebert," said the emperchave heard that name some What does your father do."

'Nothing, sire, for he was Marengo."
"Ah! that was glorious for l melancholy for you. But you a brother. Is he with your "Yee, sire. He is a fifer, an older than I."

Well, tell you mother that a great deal too young to g campaign, and that I say sh common sense."

"I could not say that to my " And why not? "I love her, sire."

"The child is right," said peror, "and I should not to disrespect to his parents. Lo continued he, turning to hi is this not a good sized send against the Russians?' "Bat," answered Slebert, on tiptoe, "I am not at all af

then our drum major gives n instructions whenever he i gaged." I am very glad to hear Napoleon, and giving the k
pull he rode off, saying t That is a fine little fellow

harms happens to him I sh forgive his mother." The battle of Austerlitz w ing to Napoleon, a thunder that of Eylau, where the v claimed on both sides, ma pared to an earthquake ; for of the most terrific in which army "was ever engaged. o'clock p. m. the engageme very bloody. Darkness pu

the carnage, and the French that night on the battlefield fought all day.
The next morning, Fe 9th, Napoleon, according to was on horseback at the br The ground was covered which was stained with ble figured by the numerous lying about in all directions ments of prisoners werecar the wounded. On one spo French generals had fall whom were d'Hautpoul, and Corbineau, who com

divisions of the Imperial G As Napoleon contempla a long file of cars and litte bearing the dead bodies of The emperor stopped, an his hat, exclaimed, "Hot tunate courage," and the spurs to his horse, rode on not gone two hundred pac