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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March Th. 1900.
the Editor of The Cartholic Record.
Dear Sir: For some time past I have read
our estimable paper, The Cartholic Record,
d congratulate you upon the manner in

ur estimable paper, THE CATROLLO LEARNING of congratulate you upon the manner in den it is published.

It matter and form are both good; and a ply Catholic spirit pervades the whole, therefore, with pleasure, I can recommend to the faithful, Blessing you and wishing you success, Believe me, to remain.

Your faithfully in Jeans Christ, the Falconio Archo Clarissa, Apost, Deleg.

LONDON, SATURDAY, MAY 27, 1905. THE PASSIVE RESISTANCE

MOVEMENT IN ENGLAND.

A curious dramatic scene is described in a recent issue of English papers as having been enacted at the National Free Church Council recently held at Manchester, England. A hundred Free Church clergymen stood within an improvised cell on a platform, and through the bars told to a deeply stirred multitude their recent experiences as convicts "for conscience" gake.

It was after the transaction of the regular business of the Council, on the additional day appointed for the explanation of the "Passive Resistance Movement " that this tragedy-or perhaps we had better say comedywas enacted. The ministers, old and young, told of the hardships they had endured while incarcerated because they had refused to pay the school tax or rate imposed upon them by the Education Acts which were passed by Parliament in 1902 and 1903.

" With more or less harrowing variations," we are told, "preachers of the gospel related how they had been weighed and stripped, and put upon prison fare and obliged to sleep upon plank beds, and frequently compelled to endure special indignities when their jailers happened to hold opposite views on the questions at issue."

One of these sufferers, who was the first clergyman to go to jail for refusing to pay the rate, was a feeble old man who had been forty years in the ministry. He told how he had said, as he bade his friends farewell at the prison gate: "I hope this will be the last time any man will be imprisoned for conscience' sake." There was indeed a certain pathos in the sight of so venerable a clergyman going to prison at all, and we are told that the public who were entertained at this movel scene were very much moved. But confinement in a debtor's prison in Great Britain in this twentieth century is not the very doleful thing it was a century or two ago, or even in the days of Mr Pickwick or little Dorrit, and we can not imagine that the tragi-comic farce got up by the National Free Church Council could do much more than move the spectators to mirth when these five score of martyrs made an exhibition of the kind of martyrdom they had endured. What comparison can we in stitute between the sufferings of these gentlemen and those endured by Catholic priests in England and Ireland under the Elizabeth law of 1584:

"From henceforth every priest de tected within these realms shall be guilty of high treason and shall be first hanged, cut down alive, then beheaded, bowelled and burned. head shall be set on a spike-and any one who shall entertain a priest shall suffer confiscation of his property and be hanged without hope of mercy.

And yet we have never learned from history that these sufferings have ever been made a public show for the purpose of exciting compassion for the victims. Surely it is only a cheap martyr who could think of trafficking with his martyrdom for such a purpose; and withal, it is something very different from the accounts of the martyrdoms of the ancient Christians under Nero and Diocletian, when we are told that 41 the terms of imprisonment are being made somewhat heavier as the passive resisters grow more numerous and persistent." And this is illustrated by such facts as : " One Christian Endeavorer was sent up for a month for

non payment of a school rate of 4s. 6d. and another man got two weeks for refusing to pay 8d."

To us it does not seem that the punishment meted out is at all heavy for the amount of obstinacy shown. For what are these sentences inflicted? The martyrs are all secular educationists who have schools which are maintained by taxation and Government grant as in Canada. So far they are well contented to pay their taxes; but in England as in Canada, not only the schools approved of by these passive resisters are maintained by the Government, but it grants aid also to voluntary schools wherein the religion of the parents, mostly Anglicans, is taught to the children. The passive resisters have taken the stand that it is quite just and fair that the Government should aid them and tax them for the education of their children, whereas the majority of the people who support the voluntary religious schools should receive no aid from Government whatsoever, but should be obliged to pay over their rates to the non-religious schools for the education of the children of the passive resisters. In fact, the passive resisters practically maintain that a premium should be paid to them at the expense of the rest of the community because it pleases them best to have no religion taught to others because they do not want it for themsalves.

We are surprised that such an exhibition as that given by the National Free Church Council should be sanctioned by any number of sensible people in Manchester; but of course the audience had been hoodwinked by the preachers into believing that a great injustice was inflicted upon them by the Education Laws.

It was highly amusing to hear some of the ministers who gave the free show comparing themselves to John Bunyan and George, for languishing for conscience' sake in the prisons of Bedford, Derby, Lancashire, and London.

And now we are further told that the leaders of the Passive Resistance movement have discovered that many among them have made a serious mistake. Instead of going to prison in every case, some of the resisters have allowed their goods to be sold by the bailiffs. In such cases the victims of the siezure are often made to lose a pound to pay a shilling rate. But, after all, he does pay the rate, the Government being forced to collect it by the sale of his household goods. It is now proposed that all shall follow the course of those who have accepted imprisonment rather than pay. It is very easy to propose this; but we should think that the Government will not allow itself to be overreached in this way, but will take steps not to give the alternative, but will seize the goods, and sell them, except in the case where there are no goods.

The Catholics of the Province of Manitoba in this Dominion of ours pay a double tax, for the Catholic schools which they have established for the education of their children, and the Public school rate. None of them have thought fit to defy the law as the 'Passive Resisters' have done. The Manitoba law is an iniquitous one, but as it is the law, like loyal subjects the Catholics submit until such time as the majority in that Province learn those of fair play and toleration o which they are so sadly in need. The very same class of men who pretend to be suffering so much in England are those who have helped materially to inflict injustice upon Catholics in Manitoba.

IS THERE TO BE MORE CREED REVISION.

It is generally supposed that by the act of union of the two chief Presbyterian Churches of Canada in 1875, the Presbyterians had become one body in this country at least; but it appears that in many localities there still exist congregations which refused to enter into the union, and which maintain the distinctive principles of the old (though not very old) Free Church of Scotland.

There was such a congregation at West Williams until very recently, and we understand it exists still, besides some other congregations in the same neighborhood. There are similar congregations in the Ashfield and Kincar dine districts, though we understand that they are dying out by degrees. These are included with similar congre gations elsewhere in the last census under the name of "other Presbyter-

ians." The dissentients from the Canadian Presbyterian Church say that all over Canada there are similar communities which disapprove of the union, for the reason that the united Church is drifting away, in practice at least, if not in profession from the Westminster Confession of Faith. A prominent member of one of these congregations recently remarked in our hearing that even in the General Assembly one of the leading delegates said openly and without being rebuked, that the chapters of the

Confession are being struck out one by one by tacit consent, and that it was by the actual striking out of one of these chapters that the union was effected. following:

The dissentients have adopted the title "United Presbyterians of Canada," and it is their boast that they cling to the old faith firmly, though they see with regret that the rising generation is gradually setting it aside. These words are corroborated by the fact that there is now an agita tion for further union with denominations that either do not recognize the Westminster Confession at all, or regard it only as a commendable but unauthoritative document, such as the Methodists and Congregationalists. This agitation is certainly widespread. and may result before long in a union in which the Confession of Faith will soon be regarded as useless lumber, even if it be not cast aside at once as such.

In the United States this tendency is still more marked than in Canada and at this moment it is said that there is a proposition or "overture" to be discussed at the General Assembly now in Session at Winona Lake, Indiana, for the actual setting aside of the Confession altogether.

It is not sufficient for these reformers that the Westminster standards have so recently undergone a supposititious revision. It is well understood by many that the revision which took place two years ago was no revision at all. It was merely a thick curtain whereby parts of the received creed were hidden from view. The Confession was not changed, but by a declar atory supplement it was made to mean something different from what the words expressed, and from what they have always been understood to mean.

In September last, the Rev. Samuel T. Carter of New York city addressed an open letter to Nassau Presbytery, under whose jurisdiction he officiates in which he assailed especially two doctrines of the Church, which be declares are not generally believed, though they are received as part of the Confession.

He was threatened that he should be summoned to appear before the Presbytery to answer the charge of rejecting the standard doctrines of the Church; but instead of this, he appeared before the Presbytery of his own accord, and so eloquently did he urge his views that instead of his being condemned for heresy, the Presbytery was converted to his views, and voted to overture the General Assembly to drop the Confession of Faith entirely, and adopt the brief statement of the Reformed Faith, which, indeed, has already been adopted by the Church, while the Confession is still a part of the Church's creed.

The clauses objected to by Rev. Dr. Carter are, 1st, that which excludes from salvation, or is understood as excluding from salvation, infants who have not yet been duly received into the Church, and, 2ndly, that which declares man to be by nature "opposite to all good, and inclined to all evil." Against these doctrines he protests in this caustic style :

"The Westminster Confession pre sents for the worship and allegiance of man a God who according to the good pleasure of His will, assigned the mil lions of the human race to endless tor ment before they were born or had done good or ill. Of this number, a large company died in infancy and committed o personal transgression. The whole heathen world formed another large company. By the teaching of the Confession, Homer and Virgil, Plato and Socrates, Cato and Autoninus, Confucius and Guatama are at this moment cius and Guatama are at this moment roasting in the literal flames of hell fire and shall so burn for ever and ever. Has the Presbyterian Church the face make this declaration to the men of

this generation ?" He continues: "The Westminster Confession in fact says that God is a monster: modern theology says that He is not. In this sentence lies the

whole gist of the contention." Here the Rev. Doctor makes comparisons of God as described in the Westminster Confession, with the most cruel and heartless of persons mentioned in his tory and fiction-comparisons which we decline to insert here as they border upon profanity-but his conclusion we may give.

The moral sense of the people is shocked by the shilly-shallying of the Presbyterian Church as to the Confes The present connection of the sion. Presbyterian Church with the Confes sion, if it were not so serious would be a farce; being so ser ious, it is a crime. What must the people think of the ministers if they accept this God of the Confession? What must they think of them if they do not accept Him, but solemnly affirm that they do in the act of ordina tion? A sham theology is sure to make a sham religion, and a sham re igion is sure to lead to the horrors of the Roman Empire and the French Revolution, the eruption of the human

volcano, most dreadful of all." In terms no less energetic than these other Presbyterian ministers have spoken from time to time, such as the Rev. Dr. Newell Dwight Hillis of Brooklyn who spoke quite as emphatically before the revision of 1903, and his pla'n language may have been the hair that turned the scale in the General As

adopted by an overwhelming vote. The chief passages of the Confession to which objection is taken are the

"God from all eternity did by the most wise and holy counsel of His most wise and noty counset of His own will freely and unchangeably ordain whatsoever comes to pass. By the decree of God some men and angels are predestinated unto ever-leading life and change for a constant of the control lasting life, and others foreordained to everlasting death. These angels and men thus predestinated and fore-These angels and ordained are particularly and

ordaned are partitudary changeably designed. . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he ex-tendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures to pass by and to ordain them to dishonor and wrath for their sin to the praise of His

orious justice." (Cap. iii.)
"Elect infants, dying in infancy are glorious justice. regenerated and saved. Others, not elected cannot

We know it as a fact that the clamor for revision arose from the cessation of belief in these teachings among Presbyterians, and it was only to save appearances that while the General Assembly adopted a shorter creed, with these passages left out, nominally the old Confession was retained, only to be rele gated to the lumber room, while the new creed should quietly take its place in the course of time.

The purpose was evidently to prevent its being said that after the strong asservations of Parliaments and General Assemblies to the effect that the Confession alone was "agreeable to the Word of God" it should now be declared to be obsolete and false, and that the tricks of the thimble-rigger were being practised upon the public with Christian creeds as "the little iokers."

It would seem that the time is at hand when this farce must come to an end, and that the old Westminster Confession must be finally buried beyoud resuscitation; though whether this will be done by the present Gen eral Assembly remains to be seen. It seems probable, however, that the action of Nassau Presbytery will precipitate the inevitable event so far as the American Presbyterian Church is concerned, at all events.

WHERE IS THE BIBLE NOW ?

The Rev. J. W. Pedley, who was at one time pastor of one of the churches of this city, spoke at the Congregational Convention held in Toronto in April, his subject being "The Bible in Danger."

After assuring his hearers that some people are losing faith in the Bible. and some in Christianity itself, he stated that in his opinion there should be some changes made in the Bible as it stands now.

This statement he appeared to base upon the investigations made by socalled " higher critics into the origin of the Bible, as he declared that ignor ant men at Sunday-school conventions frequently warn the people to be on their guard against the higher critics. So irksome had these warnings become to him that he now seldom attends such conventions."

He stated that among the enemies of the Bible should be numbered those who maintain that the Bible is absolu tely infallible—a position which cannot be maintained."

Rev. Mr. Pedley does not say here precisely what changes he would make in the Bible, but from his remarks we might readily infer that they would extend to the rejection of many books, along the line of what the so called higher critics have done, and this impression is confirmed by his next statement that " Luther thought the Book of Esther, in which God is not mentioned, should be left out of the Bible, and he also considered the Book of James as a book of straw." This statement, made evidently in support of his position would imply that he would make very free use of his individual privilege, which indeed Luther practically accorded to all his followers, to sit in judgment even upon the "Word of God." He would tear from the Bible the Bocks of Esther and James, and undoubtedly other Books as well, and but little would probably be left when his expurgation would be complete.

Yet the Rev. Mr. Pedley still says that the final authority of the Protestant faith is the Bible! He does not explain to us how that authority can be final, if it is required that it should be expurgated in the fashion he proposes, before being admitted to be infallible. The truth is that he would have himself as expurgator to be the final authority; and so it has come to this that the Bible has at last ceased to be the highest authority with Protestants of the class to which Rov. Mr. Pedley belongs. The individual judgment is placed even above God's word. needs no long argument to show that according to Rev. Mr. Pedley's theory,

sembly of that year when revision was the Bible has been already dethroned from the high position it has occupied as the undoubted Word of God. It remains only the word of man, and its authority is reduced below the rank of even such books as Hume's or Lord Macaulay's History of England, and the sacred books of Chinese and Hindoo mythology.

The report of Rev. Mr. Pedley's words closes with the remark that "the more he studies the Bible the more does his interest in it grow. It is not a series of riddles concocted by the Almighty for the irritation of mankind." This may mean anything-or nothing

and so far as we can penetrate it, here neans the latter. If the Bible is thus to be mutilated at the will of every mender of anti-

quated furniture, what is to become of Protestantism? If we have misunderstood the Rev. Mr. Pedley's strange utterances we shall willingly apologize for our comments upon them. But we must say

that as we understand them, we are surprised that they were listened to without protest by an assembly of gentlemen professing to be the teachers of a Christian Church.

THE JESUITS.

Some Ontario scribes are playing the "No Popery game" "to the limit." We may not expect much in the way of fair play from the Weekly Sun, for its editor is avowedly non Catholic. But when he drags the Jesuits into the present discussion, and brands them as political intriguers, he is either pandering to the gross ignerance of his readers or manifesting imbecile senility. ' In view of the often vaunted solidarity of the order," said Mr. J. G. Snead Cox in the Nineteenth Century, Dec., 1901, "and its unity of aim and method all over the world, it may not be irrelevant in the circumstances to put on record my own personal conviction that the Jesuits mix not too much in contemporary politics, but too little. It may be a surprise to learn that a Jesuit never goes to the poll, that he is forbidden to canvass at elections, that he never discusses political questions even in the privacy of the community recreation rooms.'

What are the Jesuit tenets? "The tenets of the Jesuits," says Rev. Ber nard Vaughan, " are the tenets of the Catholic Church-these and none other. We have no pecular doctrines belonging to the Society, but whatever you will find in Jesuit books you will find in other Catholic books. What the Jesuits as a body teach, other Catholics teach. We ask for no favor, but for an impartial hearing that the rights of Jesus Christ may be upheld, and that we may be true and loyal to country and Church, seeking above all things, whether to live or to die, the greater glory of God."

Commenting on their services to the cause of learning, a bitter enemy, d'Alembert, wrote: "No religious society can boast of having produced so many celebrated men in science and literature. The Jesuits have successfully embraced every branch of learning and eloquence. - serious and practical literature. There is hardly any class of writers in which they do not number men of the greatest merit. Voltaire observes that their settlements in Paraguay appear in some respects the triumph of humanity.

We might go on and quote the testi monies of non-Catholic writers to the energy and devotion and zeal of the Jesuits. Suffice it, however, to say that the old calumnies against them are revived only by the bigots who will not see the light, and who, however scholarly they may be, are averse to telling the truth about Catholics. The Canadian Jesuits are known to be self - effacing Christian gentlemen. They give missions and teach, in general live what is and termed a hard life. "Our training," says Rev. Bernard Vaughan, "is perhaps the severest in the Church; and yet those who know us not, think that we are prepared to make these sacrifices to go to hell, when I am told there are much easier and pleasanter ways o getting there. If we are as shrewd as we are supposed to be, why are we such consummate blunderers as to choose this unpleasant way of going to hell when we can find a way strewn with roses all the way."

The editor of the Weekly Sun has ead the history of the Jesuits. He knows of their struggle with Protest antism, and of their triumphs. In the course of his reading he may have happened upon St. Francis de Sales characterization of them as men who lead holy and blameless lives, and who. in spite of calumny, insult and outrage, have re-established the true faith, and even yet fill the world with learned and able men who are sapping on every side the foundations of heresy. At any rate he shows an absolute contempt for the intelligence and culture of his subscribere.

Let us love one another, for charity is of God. (1 John, 4.)

A WILDERNESS APOSTLE

ERE LACOMBE, BEROIC MILSIONARY OF THE FAR NORTHWEST.

The name of Pere Lacombe, the Oblate missionary of the Canadian forests, is a somewhat familiar one to the readers of Catholic papers, where from time to time mention of his labours has been made, but perhaps not al Catholics are familiar with the really great work which this unassuming priest has accomplished. An apprecitive sketch of his labors and success among the Indians is published in the April number of Outing, from the pen of Agnes C. Laut. Allowing for the limitations of a magazine article it gives a comprehensive account of some of the most dramatic occurrences in the life of Father Lacombe with a sympathetic glimpse of the man himself.

"In the month of September," wrote Miss Laut, 'there passed through Mon-treal, on the way from France to the foothill of the Rockies, a distinguished figure unique for the last three quarters of a century in the annals of the great North west.
"Doers of big things—men who have

made history—we still have with us; but not every maker of history has by the mere lifting of a hand prevented massacres that might have wiped out the frontier of half a continent. Few leaders have rallied half a hundred men to victory against a thousand through pitchy darkness, in the confusion what was worse than darkness, - panie, And not every hero of victory can be the hero of defeat, a hero-for instance -to the extent of standing siege by scouge, with three thousand dying and dead of the plague, men fleeting camp pursued by a phantom wolves skulking past the wind-blown tent-flaps unmolested, none remaining t bury the dead but the one man whose hands are over busy with the dying

"And not every hero is as unaware of the world's blare as a child; and as indifferent to it. Such is Pere La known to all old timers from the Mackenzie River to the Missouri.

"Two kinds of men make desolating failures in a new land. There is the one who sits moused up in a house. measuring every thing in the new country by the standards of the old; and there is the book full man, who essays the wills with city theories of how to do everything from handling a converting a say bucking bronche to converting a sav-age, only to learn that he can't keep up with the procession, for the simple reason-as the French say—that one has to learn much in the woods not contained in "le cure's pet ee cat ee cheesm.'

"To neither of these classes did Father Lacombe belong. He realized that one is up against facts in the wilderness, not theories; that to clothe those facts in our Eastern ideas of proprieties, is about as incongruous as to dress an Indian in the cast-off gar-ments of the white man. Instead of expecting the Indian to adopt the white man's mode of life, Father Lacombe adopted the Indian's. He rode to their buffalo hunts with them hall a century ago, when the herds roamed from the Missouri to the Saskatchewan in millions; or he broke the way for the in millions; or he broke the way for the dog train over the trackless leagues of snow between the Saskatchewan and Athabasca. Twice he was a peace-maker with the great Confederacy of Blackfeet, Bloods and Piegans. Yet Blackfeet, Bloods and Piegans. when honorable peace could not be won, he won another kind of peacethe peace that is a victory."

Miss Laut gives a dramatic account

of the memorable fight between the Blackfeet and Cree Indians in the winter of 1870, between whom there was the bitterest enmity. In those days there were only about half a dozen Oblate missionaries in the far Northwest, and the missions were two, three and four hundred miles apart. Father Lacombe had won the love and respect of the Blackfeet by his heroism during the small-pox scourge, and had taken up winter quarters with the great Son chief of the tribe. He had warned them to be careful of an attack, but his warning went unheeded, and one bitter cold night in December, the Crees

The Crees were also friends of the missionaries, but in the darkness he could not make himself known, so as the next best thing, he spurred on the Blackfeet to courage and to keep up the fight, for the sake of their wives and children, all through the long, cold night, with a temperate of forty-Then the dawn degrees below zero. brought the heroic priest's chance. In

Bidding the Blackfeet stop firing and hide where the Cree shots could not reach them, Father Lacombe raised his Cross in his right hand, a flag o truce in his left, and marched straight out in the face of the firing line shouting on the Crees to come out and The Blackfeet could hardly parley. The Blackfeet could have believe their eyes when they realized believe their eyes when they realized what he was doing-marching in the face of certain death. They called to him to come back. They would fight to the end and die together, but he marched right on. Bullets fell at his feet. Two or three balls stiffed past his ears, singeing his hair. Again the Blackfeet shouted for him to come back; but he was beyond call, and the bullets were raining around him like-hail.

"If the sun that rises over northern snowfields ever witnessed a more human piece of unconscious heroism than this solitary figure advancing against the firing line—I do not know of it."

Suddenly the priest fell, struck by a glancing bullet, and this was the signal for a still more furious onslaught by the Blackfeet, enraged to find the heroic friend injured, so that victory was soon theirs. "When the battle was soon theirs. "When the was over, the Blackfeet turned Lacombe. A more haughty never existed among North An Amerian Indians. They had no word now to express their pent up feelings. The threw their arms about him like dren, sobbing out gratitude. They prostrated themselves at his feet. They declared that he was divine, or the bullets that rained around him would surely have killed him; but he only told them that that was the way his God took care of men who would risk their lives for His sake dians call some 'long thinking

Father Lacombe, we learn, habitant parents on the e St. Lawrence and there h the St. Dawrence and there is those lessons of sense and for stood him in good stead in th nich he adopted. It was th which he adopted. It was the of his parish priest—(it is a his name is not given)—who him with money to complete tion, burdening the gift with admonition, that young Lac good." So he decided to

mis life to religion.

"He at once went to the Oblates, Montreal. The were preparing to capture (the great Up-Country of the Worth A capture and pile of the country of the West.) A curicus old pile of tious gray stone is this hous that has sent out so many by heroism and death in the It is a house of poverty an well as dreams. Perhaps t Vespers were ri gether. Vespers were r but think as I listened to th chimes how many young dreamed of white robed Vic dreamed of white robed sound of those bells, only to death by life long exile, to death by cold, or the assassin hand, Fafard and Marchand at F. Here, presently, in the the famous old monastry, met Father Lacombe, 'a built, close knit man who b

if he were in the sixties seventies with hands that bulldog grasp of difficultie carry the heavies ent, and on his face a ki Fifty years ago nearly

missionary went into the where he celebrated his vices under the blue vault Space falls," conclud

held its breath lest t should join Riel in the M and Father Lacombe had the frontier in the hollow or of the old Indian sage, son to Lacombe to learn o Better Way than the Brute Existence.
"All night the two men wise man of the Indian; man of the whites; of wisdom of all that each

Better Way; and when the of the dying Indian turn last sunrise, there was o Vhat his mystic visions might be true, the white These are but a fe the life of a man whom erates and the Indians

A secular friend has b home called "The Herr foothills of the Rock shadow of the mountain It seems, however, th

missionary cannot rem his "hermitage" at t Rockies, as a press n weeks ago, announced
Montreal, where he w
colony of half-breeds f
the Saskatchewan, a
north of Edmonton. I that over one hundre preparing to go north i

THE POPE AND

We read a great do find a sectarian pape devote at least half a to the alleged evil C that is endeavoring Government. This be views of the Holy Fat

M. Boyer d'Agen, a ist, was granted an in Pope recently. Amore they discussed polity that portion of the co ang on the subject: And your politics

" You wish to kno the Pope with rega now passing in Francsimple, but will yo adopt them? The p are still the politics book which holds tormula, from the fi the beginning until the last, is the as in past history, a and the Gospel in t the simple and the two hands full of it, flowing for those u who must be loved, most pitiful bowels sword worth, in pl It did but serve Pet for a moment's indig tors of the future ha

plow of peace? Is lestroys preferable engenders? Have Cæsar at Pharsalia usterlitz, never eloquent gesture th in the parable? B forth to sow, saith is the Pope. The those of yesterday but one mission in holding forth the which gives life, n

and kills. "The Pope, ord humble of this worl the sovereign of the ance, which Christ vary with the tho suffering God teach His kingdom is ma lot to console, like Master fed in the too upon the moun turbas ? That i which suits the I would fain cover obtain grace from