## Pastoral Letter of Rt. Rev. J. M. Emard

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## CHRISTIAN JUSTICE AND ITS OBLIGATIONS.

Joseph Medard Emard, by the grace of God and the favor of the Apostolic See, Bishop of Valleyfield.

To the clergy, secular and regular, religious communities and all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ:

Dearly Beloved Brethren,—The first year of the new-century is drawing to a close. Thanks to the extraordinary favors granted to the entire world by our Holy Father, the Pope, extending to all the churches the benefits of the jubilee, this first year has been marked in our regard by the most signal and the most consoling manifestations of piety. In all our parishes, eagerly responsive to the zeal of their pastors, the faithful heave has tend to the past and the fact that a such and subdue it and rule the fact that a such as the social organization. The working class, the most numerous and not the least individual the most numerous and not the least the most numerous and not the least title.

As to the faculties of the soul and the advantages of the body, evelop and person over them than that of use; has should preserve, develop and person over them to his last cond, but he may not regard them to his last cond by means of them to his last cond by any manual labor whatever, gain their daily bread and that of their families, and, at the same feet his faculties and his powers, and then day not regard them to his last cond by any manual labor whatever, gain their daily bread and that of their families, and, at the same feet his faculties of them to his last cond by any manual labor whatever, gain their daily bread and that of their families, and, at the same feet his faculties of them to his last cond our parishes, eagerly responsive to the zeal of their pastors, the faithful have hastened to fulfil, on the appointed days, the conditions of a jubilee which would at once purify their consciences, sanctify their souls and be the starting point of a purer life, of a more rigorous and more faithful observance of the divine

In order to confirm the good dis positions you have given evidence of positions you have given evidence of during the jubilee year, we take ad-vartage of the occasion offered us by its close and by the coming in of the new year, to converse with you upon one of the most important obligations of the Christian life, that of justice.

that of justice.

It is in God Himself, dearly beloved brethren, that we must contemplate in the full acceptation oi the word, in the entire breadth of its meaning. It is difficult to discriminword, in the entire breadth of its meaning. It is difficult to discriminate between justice and sanctity, which admits ne, ther imperfection nor limit. It is by His justice that God governs all things. It is because of this attribute of justice that God's judgments are most, inexorably equitable; it is because of this attribute that He rewards and punishes. His justice has obtained for us the Incarnation, God made Man, in order to offer to God a complete expiation for the sins of mendicte in God, with this quadruple character of absolute sanctity, of equitable rule, of unerring adjudication and of retribution commensurate with merit, becomes, then, the model of justice in man, in the Christian, who, created in the likeness of God and called to sanctity, should let his soul become irradiated with the divine perfections, which he should reflect in all his conduct.

let his soul become irradiated with the divine perfections, which he should reflect in all his conduct. What, then, is justice in man? To begin with, the assemblage of all virtue practised with the help of sgrace, so that a person would say of such a man: "He is a just man;" an expression freely made use of by the sacred writers.

of such a man: "He is a just man;" an expression freely made use of by the sacred writers.

And it is in using this term in its full sense that the saints in Heaven are spoken of as the just; that is to say, that after having practised all justice upon earth, they possess its full reward in Heaven. "Blessed are they who hunger and thirst after justice, for they shall be filled." St. Matt v. 6. But to define more closely our subject, we shall say that justice is understood in a more restricted sense as the virtue which inclines man to cede or render to his neighbor all his rights.

Now this virtue may be exercised in many spheres and under most diverse circumstances.

A citizen complies faithfully with the laws of his country; he is just before the law.

The State, by its representatives in the different degrees of the social organization, distributes equitably amongst the citizens themselves, honors, employments and offices; this is an example of distributive justice.

The magistrate, from his tribunal,

justice.
The magistrate, from his tribunal, exercises vindicative justice, when, in the terms of the law and according to the dictates of his conscience, he liberates the innocent and

Punishes the guilty.

All these varied forms of justice All these varied forms of justice flow from the same principle, name-ly, that in all things and every-where, we must respect the rights of all and give to each according to his merit

where, we must respect the rights of all and give to each according to his merit.

But it is of justice understood in a still more restricted sense that we would speak to-day to recall its rigorous obligations.

Not satisfied with presiding over men's relations to society in general. Justice descends to the intimate intercourse of citizens among themselves, and makes herself, by the influence she exercises over individual consciences, the powerful protectness and avenger of the rights of each one and, especially, of his right of property, and thus understood, finds her expression in the words of Our Lord Jesus Christ: "Render to Cacsar what belongs to Caesar," Matt xxii, 21. By these words the Saviour proclaimed anew the divine commandment! "Thou shalt not steal; thou shalt not covet thy neighbor's house; neither shalt thou eighbor's house; neither shalt thou desire his servant, nor his ox, nor his ass, nor anything that is his." Exoil xx, 15, 17.

The universe is, then, God's handiwork and belongs to Him; the earth is His domain with all that it contains, and this right of supreme ownership is inseparable from God. Nevertheless, in His merciful goodness, the Lord has declared Himself that he granted to man the free enjoyment of the goods of this world, and, under the aegis of His paternal Travidence, the right to possess as his own and to employ for his ad-

exterior goods.

In fact, as to the latter, man is truly master when he possesses them legitimately; for, the right of ownership has not been devolved in a general manner, upon humanity, as a whole, but upon each man in particular, and upon each group of men legally constituted a corporate body and forming then, a distinct collective personality.

"Increase and multiply and fill the earth and subdue it and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. Behold, I have given you every herbearing seed upon the earth and all trees—to be your ment and it was so done." Gen. I. 11.

This right of ownership has its

one." Gen. I. 11. This right of ownership has its

done." Gen. 1. 11.

This right of ownership has its foundation in nature herself who makes each man as such, free in his movements and independent of all, except of God. It has been solemnly proclaimed by God, who has made it the object of one of His commandments. It has always been recognized and protected by civilized nations; Jesus Christ reaffirmed it; our Saviour's teachings upon this point have been developed by His Apostles, and the Church, fulfilling throughout the ages her mission of protectress of all rights, has applied herself especially to make this claim of ownership acknowledged by and of ownership acknowledged rendered to all.

Through her, slavery has disappeared from the midst of Christian peo-ples, and the liberty of the full pos-session and the free disposal of pro-

session and the free disposal perty, legally acquired, has been rendered to everybody.

The right of ownership is, then, sacred, inviolable; it is the basis of all social organization, and because it comes from God, it should be protected by a divine virtue; this virtue is justice.

It is, in fact, justice, the faithful interpreter of the divine will, who says: "Thou shalt not steal." Excel. xx., 15. That is to say, you

interpreter of the divine will, says: "Thou shalt not steal." Excel, xx., 15. That is to say, you shall not take, nor keep, nor injure unjustly what belongs to another, and "You shall render to Caesar what belongs to Caesar."

For every man, the right of ownership must be acquired by a legitimate title; these titles are numerous. The first is that of occupation, effected by a person before any other,

fected by a person before any other, upon an object belonging to no one and, consequently, without proprietor. This title of first occupant tor. This title of first occupant rurely occurs in the actual state of

Another title which in the greater Another title which in the greater rumber of cases affirms itself is that of labor. By the sacrifice made of his time, his energy and his strength, a man who has labored, has acquired a clear title to the value of his labor, and becomes thereby the unquestionable proprietor of this value.

Territimate succession which substi-

to maintain among men in their daily intercourse an equality compatible with those differences and disparities which are inevitable in faller humanity, and to search for the disappearance of which would be in task.

changearance of which would be in vain.

Men differ from one another physically, intellectually and morally. Health, energy, talent, aptitudes, ambitions differ, and even if, to suppose the impossible, it should happen at a given moment, that there was established among men an equal distribution of the goods, of this world, the next day would produce changes which would excavate new advises between elitzens differently gifted. The words of our Lord will never cease to prove true. 'For the poor you have always with you.' Moreover, everybody needs his neighbor. If all were rich, all would be poor, and no one would be able to obtain from his neighbor things even of the most pressing need.

It is then a law of Divine Providence which presides over the economy of human activity and it belongs to justice to protect the rights of each and of all, which rights are intimately blended with divine government.

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man of Nazareth, benderick of the Christian artisan laboring for his home!

Another mission of the working man is to aid society in the trade that he follows; he labors for others; he engages himself in justice to give his time, his attention, his knowledge and all the skill that he possesses for the benefit of the person who employs him. He must furnish, besides, according to the terms of his contract, the materials agreed upon without, in any way, diminishing; and, above all, never taking for his own, things which belong to his employer or to his customers. These are the duties of his state. In return the workman has a clear, inalienable right to liberty, to respect and, still more, to a just salary, equivalent to the amount of labor accomplished and capable of procuring for him an honest living, suitable to his condition. accomplished and capable of procuring. for him an honest living, suitable to his condition. "The bread of the needy is the life of the poor; he that defrauded them thereof is a man of blood." Eccl. xxxiv., 25. If the wages of a workman are withheld from him, he and his are thereby deprived of the food they need; is not this, in a way, to be condemned to death? death?

Accordingly, the pious Tobias gave

to death?
Accordingly, the pious Tobias gave to his son this counsel: "If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy fired servant stay with thee at all." Tobias, iv. 15.

This is, in fact, what St. Paul says: "Every workman is worthy of his hire." St. Luke, x. 7. And the Council of Trent says: "They are pillagers of the goods of others who pay not their workmen or their servants the price due their labor." This is sufficient to make it evident that the laws of justice should strictly preside over the intercourse of the working class among themselves with their employers, and, generally speaking, with all to whom their labor is due

At the same time is made manifest

At the same time is made manifest the obligation of equitable and just conduct towards workmen and the necessity of granting them in full measure, what they gain so legitim-ately.

No man, dear brethren, is sufficient to himself. A nation cannot any more than an individual procure for itself all necessaries without help from without. Hence, commercial relations among people, as well as among citizens.

Commerce, under one form or another, is practised by all men. Who is there who has, not, every day, something to buy, to sell, or to exchange?

In speaking of justice in commer-

thereby the unquestionable proprietor of this value.

Legitimate succession which substitutes the heir or legatee for the person who has bequeathed his goods. Coniers this title.

Prescription, that is to say, possession begun in good faith, with the necessary titles and preserved without interruption or dispute during a period of time sufficiently long gives also in cases defined by the law a legitimate title to property.

In fine, the divers contracts in use among men and which serve to transfer property from one to another, is practised by all men. Who they have commerce their business is her more directly concerned.

It is very propable that justice encounters in commerce emore occasions for the application of her laws, assuming men and which serve to transfer property from one to another, establish in favor of the accounters in commerce more occasions for the application of her laws, are deads of sale, deeds of gift and deeds of exchange. These contracts when they are cfothed in legal phraseology and when the goods in question are legally at the free disposal of the possessor, become so many means of establishing among men rehations necessary to their welfare.

But to accomplish this they must be based upon the strictest justice, and must be regulated according to its laws.

The mission of justice is, in fact, to maintain among men in their daily intercourse an equality companion of the constituents and confidence of the citizens and confidence of the citizen buying, sin shall stick last." Sccie., xxvii. In the merchant's calling there are special dangers for the soul on account of the great desire a merchant has to become rich in a short time. This desire, if disregarded, is capable of leading into the gravest delusions, anyone who would fail to keep constantly before his mind the dictates of probity and good faith.

would fail to keep constantly before his mind the dictates of probity and good faith.

Whoever offers for sale, merchandise or provisions, be it the case of the farmer offering the produce of his farm, or the merchant behind his counter, or simply a man who wishes to get rid of some article by selling it, should, as seller, be guided by justified in order that he may not fix an inmoderate or exhorbitant price, that he may give full measure, or complete weight that he may make known the exact quality of the goods he offers, without, in any way, by evasion or otherwise, taking advantage of the ignorance, credulity, or over-confidence of the buyer. 'A deceifful balance is an abomination before the Lord.''

"Devise not a lie against thy brother." 'Do not fraud.' Proverbs.

Because commerce is indispensable to the common good, it is but right towards all that it should be based upon the strictest honesty. Honesty should be the genuine character. Istic of the competition, the struggle, so lively and so ardent among merchants whose real prosperity will be stable in proportion to the amount of justifiable confidence on the part of the customers on which it is based.

The same thing is true in regard to

occasioned in international relations by material progress in every direction have brought face to face all the countries of the world in a peaceful but extremely intense contest, each trying by industry and commerce to surpass others. Industry and commerce have become powerful factors of national prosperity, and are at the base of the great patriotic questions. Now, it is with a nation as with an individual; upon its reputation for honesty and Justice in its natural enterprises or in its commercial transactions will depend its ultimate success, and this common good name constitutes a public patrimony for the acquisition and the preservation of which everyone should do his part by a personal probity beyond reproach. 'Justice exalteth nations,' because God protecteth and blesseth them. Justice for a people, as a whole, means the practice of this virtue by all its citizens. Prov., xiv, 34.

Individual integrity is particularly called for in those local co-operative societies based upon mutual confidence where each puts in his share of the common stock of agricultural products and partakes of the profits in proportion to his contribution.

tribution.

It is evident that in those co-operative enterprises whose object is the production of certain commodities for export, it is necessary, cost what it may, for the peace of one's conscience and to preserve for his own the esteem, respect and patronage of foreign countries, that everyone concerned should be proof against all dishonesty, guided at every step by justice, and not subject to fear the visits of a civil officer, more or less strict.

Men belonging to the so-called liberal professions, and, more particularly lawyers, on account of their instruction, their standing and the mandatory power with which they are clothed, are in a position to exercise over their fellow-citizens, the most beneficial influence. Their science, their social rank, and the fact of their being the acknowledged interpreters of the law, give to them in all their proceedings an exceptional ascendency.

How cogent may be their agency in establishing the reign of justice among those who have recourse to their services for their calling is a veritable ministry!

weritable ministry!

After the vocation of the priesthood it seems to us that there is none more beautiful than that of the lawyer, who, with a right conscience, a knowledge scrupulously kept up, frank in character, and guileless in speech, always gives heed to the minutest circumstances of each case more anxious about the rectitude of his conduct than its legality. Such a man, far from turning to his own profit, the spirit of vengeance or dispute, endeavors turning to his own profit, the spirit of vengeance or dispute, endeavors to conciliate minds, to settle peacefully unimportant quarrels, to avoid being drawn into useless, unjust or continue spirit, and the settle peaceful or the settle set being drawn into users, injust of vexatious suits; for such is the recommendation of the Apostle. Prov. xxviii, 24. In inevitable and justifiable lawsuits he shuns all occasions of unfairness, he rejects all false or doubtful testimony and spares all

odubtful testimony and spares all needless expense.

These men are the benefactors of their fellow-citizens. Acting in this spirit, they, on their own part, are faithful to the laws of justice, and, by their pure and elevated magistracy, secure their observance by all around them. They form a direct contrast with those intriguing and ambitious lawyers to whom St. Augustine addresses this bitter yet well-merited reproach. "Give back what you have receives, 'because you have spoken against the truth when you have pleaded to defend justice when you have deceived the judges, when you have trampled under foot the right and caused the lie to triyou have deceived the judg you have trampled under in right and caused the lie umph."

conflicts with his private advantage, he should put the latter in the background to give his preference to the former.

The administrative acts of public officers, as well as the acts proceeding from other social relations must then be conformable to the dictates of justice, and it is strictly forbidden for them to make use of their position to further their own private interests to the public detriment, a position which they occupy solely for the public good.

The same must be said of persons holding subordinase positions of trust and receiving a salary in proportion to their labor. This salary is the just and full compensation for their employment and the public, who give it to them are as much entitled to receive from them conscientious service as are individuals from their employers.

By their adherence to the principles of justice in these difficult positions of other rife with temptations excited by avarice and the criminal desire of speculation, public officers merit the praise addressed by the Holy Spirft to servants and faithful administrators who fulfil the duties imposed upon them by religion and by their conscience.

It would be a grave illusion to imagine that one is less bound in justice towards society as a whole.

Even in the bosom of the family, dear brethrem, the ordinary laws of

justice find their daily application. The father is bound in conscience to life, and, especially to provide, in as far as he can, for the full development, physical, moral, and intellectual of his children. For this purpose he must scrupulously keep for his family the total fruit of his labor, withdrawing none to be lost, in vain amusements; and, still more, must he refrain from using any of it for the gratification of his disorderly passions. The wife is, on her part, obliged to manage her household affairs with order and economy thus rendering possible the judicious application of the salary or earnings of her husband, and so realizing in herself the portrait of the valiant woman delineated by the Holy Spirit Himself.

Having thus constantly before their eyes this union of their parents in labor and economy, children will be formed from their earliest years to reverence their father for his hard labor. Putting to profit, while young, the advantages obtained for them by the self-imposed sacrifices of their father and mother, when the 'proper time arrives they will add their labor to the common fund and never permit themselves to abstract anything from their parents for "He that stealeth anything from his father, or from his mother; and saith, There is no sin,' is the partner of a murderer." Prov., xviii, 24.

Parents should show themselves uncompromising in regard to their children when inculcating the, notions of justice and exacting of them the practice of this virtue and a horror of the least theft after the example of Tobias, who, before tasting of the kid which his wife had received, said: "Take heed, lest perhaps it be stolen, restore ye it to its owners, for it is not lawful for us cither to eat or to touch anything that cometh by theft." Tobias, II,

A first theft is the mark of a bad

A first theft is the mark of a bad inclination which must be corrected at whatever cost if the parents would avoid the most terrible humiliations in the future.

It often happens that aged parents after having worked hard and long weakened by age and exhausted by fatigue confiding in the affectionate gratitude of their children give themselves to them; that is to say that after certain legal formalities they give to them their property abandoning themselves to their mercy and expecting to receive in return for so great liberality the care and attention necessary to their oldage. How great the obligations flowing from such an act, and from the particular situation in which it places both parents and children.

A son who has thus received all his father's goods on the condition of keeping, feeding, and maintaining his aged parents if he has not an upright conscience and an affectionate heart is exposed to fall short of the most common claims of justice as well as of the most ordinary exhibitations of filial love.

ate heart is exposed to fall short of the most common claims of justice as well as of the most ordinary obligations of filial love.

Those, also, expose themselves to sin against justice in regard to their families who contract the unfortunate habit of playing for money and who fear not to risk and to lose thereby considerable sums, whirh are thus diverted from their legitimate and honest use.

ate and honest use.

Experience teaches us but too well how disastrous the passion for play is, for those who allow themselves is, for those who allow themselves to be seduced by it. How many families have, in a single day, been thrown into discomfort and even misery because the father has squamers a part of his fortune at cards. Cards, intemperance, worthless law-suits are three, unfortunately, too frequent sources of injustice and old domestic affliction which it is our duty to point out. duty to point out.

Under the ordinary circumstances of life it is almost impossible not to contract debts. Moreover, debts may be legitimate when they are incurred in the daily course of commerce, and when they are contracted on reasonable credit proportioned to one resources and with not one ed on reasonable credit proportioned to one's resources, and with not only the intention of paying, but the well-founded assurance of being able to fulfil the obligation with exactitude. From the moment debts become due, they represent the property of others which may not be retained without injustice.

It is necessary then to provide for the full payment of a debt at the date of its maturity. To refuse to pay a legitimate debt would be to violate the right of property. In order not to hold others' goods unjustly, one must be able to impose sacrifices upon himself, to deny him-

justly, one must be able to impose sacrifices upon himself, to deny himself what is superfluous, to limit his expendit re, to practise strict economy, and, more than ever, proprtion his living expenses and those of his family to the revenue that he can dispose of, after making due allowance for the obligations he has to meet.

The conscientious debtor is not one

The conscientious debtor is not one of those persons of whom Höly Scripture speaks, "Who, till they receive, kiss the hands of the lender, and, in promises, humble their voice; but, when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time, and, if he be able to pay, he will stand off, he will scarcely pay one-half, and will count it as if he had found it." Eec., xxix.

Mitch less are honest creditors of the class of those who profit by the disapperance of a document, a mistake in the date, a defect of form, or of the purelly legal prescription of a promissory fiete refusing upon such pretexts to settle an unquestionable debt, which, iff spite of all legal protections, will weigh upon the conscience till judgm but day.

We do not speak here of debts in the ordinary sense of the word, alone, but we refer as well to the compulsory contributions levied by the state, by society and by the Church.

One is ob, iged in conscience to pay o meet.

The conscientious debtor is not one
f those persons of whom Holy

ministers of the Lord, and, if in such matters a person may not be brought before the civil tribunals, this fact should only be a stronger motive to incline him to obey his conscience and give whatever is due. We may deceive man, but we cannot deceive God. "For man seeth those things that appear, but the Lord beholdeth the heart." Kings, xvi, 7. "Thou art just, 0 ord, and all thy judgments are just." Tobias, iii., 2l

For, dearly beloved brethren, there is this difference between justice and the other Christian virtues; as for the latter the person who has sinned against them has only to regret it and to accuse himself of his fault, to receive pardon, while, in the case of the former virtue, he who sins against it can only be pardoned when all the wrong committed against the neighbor, is fully repaired by restitution. The natural law itself imposes this obligation, insisted upon by all laws, human and divine, an obligation from which God, the guardian of justice, Himself, eternal justice, could not free a conscience. 'And if that wicked man restore the pledge and render what he had render and do no unjust thing; he shall surely live and shall not die." Ez, xxxiii, 15. "Render, therefore, to Caesar the things that are Caesar's." St. Matt., xxii. "Neither..... thieves, nor covetous....shall possess the Kingdom of God." I Cor.,

sar's." St. Matt., xxii. "Neither......
thieves, nor covetous.....shall possess the Kingdom of God." I Cor.,
vi., 10.

Even in this world, and this is an
axiom confirmed by experience, "Illgotten goods bring no profit."

He who has been guilty of an injustice, either in taking or in retaining what belongs to another, or
in causing damage to his property
is then bound to make such compensation as shall completely indemnify
for all loss sustained, unless he is
absolutely unable to do so; in which
case he must obtain from his creditor that he relinquish his claim, or,
from his victim, the pardon of his
offence.

offence. St. Augustine says that, in

offence.

St. Augustine says that, in sins against justice, repentance without restitution is only a semblance of repentance which cannot give eternal life. "If I shall say to the wicked: Thou shalt surely die; and he do penance for his sin... and render what he had robbed... he shall surely life, and shall not die. None of the sins, which he committed, shall to simputed to him." Ezechiel, xxxiii. 14, 15, 16.

Furthermore—and it is important to note the fact—this obligation bears down heavily upon all those who have, in any way, direct or indirect been abettors, accomplices or accessories of the injustice; he, for instance, who has held something, unjustly obtained by another, he by whose order or command an injustice has been perpetrated, he whose duty it was, by office, to prevent the act, and who, nevertheless, failed to do so—each in proportion to his share in the guilty deed, or to the unlawful advantage he has reaped from it, is obliged in conscience, before God, to make restitution, and this independently of the action of human laws. Restitution alone—whole, entire, complete—and made in good faith, can right the wrong which has been committed.

But it often happens that the person to whom restitution should be made cannot be located, and is, therefore, out of reach. Although restitution to the person injured, for othis or other similar reason be im-

made cannot be located, and is, therefore, out of reach. Although restitution to the person injured, for this or other similar reason be impossible yet, the obligation remains and must be discharged by almsgiving. In cases of that sort the poor may be substituted for the party aggreed, for such is God's will. "Make to yourselves friends of the mammon of iniquity. Luke, xvi, 9, which is in your possession but which is not yours, and which you cannot keep if you would save your soul.

cannot keep if you would, save your soul.

Although, in this letter, we have been able to give but the merest outline of the vast subject of Christian justice, yet, the little that we have said should be sufficient to recall to your minds its principal obligations. It belongs to you now to descend to the minutest details of your life and question your conscience demanding its testimony—which it will not fail to give you—in regard to the manner in which you have, up to the present moment, fulfilled the duties imposed upon you by God Himself.

The Christmas season brings us to the Crib of the Infant Jesus in whom we adore our model, preeminently, the Just One, He Who came upon earth to establish there the reign of justice and through justice, that of peace with God, with one's neighbor and with self. "Justice and peace have kissed." Psalms, lxxxiv., 11.

In closing, dearly beloved brothen, with all the fervor of our soul, we call down the most abundant blessings of Our Lord Jesus Christ, through the intercession of His divine Mother, upon you all, upon all the families of this diocese, upon all its parishes and their devoted pastors.

This present Pastoral Letter shall be read and published the first Sunday after its reception, at the prone of all parochial churches and chapels and in chapter, and in all the rebgious communities.

Given in Valleyfield, at our episcobal residence under our signature of our Secretary, December Twenty-fifth, 1901, Feast of the Nativity of Our Lord Jesus Christ.

\*\*JOSEPH-MEDARD, Bishop of Valleyfield." By order of His Lordship, Louis Mousseau, Priest, Although, in this letter, we have

A LARGE CHÉQUE. — A

AN HISTORIC ROMANCE TTimes of Elizabet 

SATURDAY FE

It is the cus when they are some melodious mence with an in lude, to dispose audience, whether trumpet or drum tler strains of the leading air, with runs and ve anon through the tors and preache words to introduce even the hardh does the same. lent examples, the fix a few suitable marks to the sort pages, in obedien my most graciou perial Highness genia, the consor er. And the task

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our St. Hubert's amid the roll o o the voice of a lit prayer. Thus we the power the Ch the spirit of evil, says: fulgura fra Towards evenin driven away the the setting sun's and the varied frainbow appeared heaven. The Arwell read in the mind the lines;

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