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CROWN LAND DEPARTMENT.

RE MR. SIBYL'S LETTER. Lucray, June 12, 1907. Mr. R. Kiley Lindsay: I have received your letter of May 24th, referring to the O'Neil's claim and Mr. McDonald's claim, wherein you charge both the Government and myself with wrongdoing. I was the Hon. Minister of Crown Lands at the time you were in the Government and have not been in since.

Answer to Question No. 1. I say and can prove that the Government gave Simpson and myself a large sum of money, which we used to pay for the timber cut by Simpson and myself during the months of October, 1885, and November and December of 1884 and January, 1885, upon which Mr. John McDonald of Lindsay has claimed a large sum of money.

Answer to Question No. 2. Before six days elapsed the Government demanded \$1,234.34 in trespass and refused to accept the \$3,106.56 which their statement claimed. Was this trespass known to the Government at the date of the statement above mentioned?

Answer to Question No. 3. The trespass was known to the Department at the time of the Hon. Mr. Gibson. Question No. 4. If it was not known, who should be responsible—an innocent purchaser or the Government?

Answer to Question No. 5. As a rule innocent purchasers are not held responsible, particularly if they hold a valid title. In addition to a Government statement showing amount due, what other precaution is necessary for a purchaser of timber against Government claims?

Answer to Question No. 6. Give name of agent who was in charge of this timber and date of his resignation. Question No. 7. Was the agent discharged? If so, give date of dismissal.

Answer to Question No. 8. Has the Government forced upon me this trespass knowing it to be a loss to the purchaser? I paid the Government dues as per their statement of the 15th Oct., 1885. The Government then demanded \$1,234.34 in addition to the \$3,106.56 before they would allow me to take the timber. I will sustain a loss of at least \$5,000, which loss I charge directly to the Government in giving a fraudulent statement to those people.

Wise Men Know. It is folly to build upon a poor foundation, either in architecture or in health. A foundation of sand is insecure, and a foundation of narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

CATHOLIC EDUCATION.

Sermon by Dr. Conaty at St. James Church. The Position of the Catholic Church in regard to Education.

In the sermon which he delivered last Sunday at St. James Church, the Very Rev. Dr. Conaty spoke in part as follows: What is the underlying principle of the Catholic Church in the educational movement of to-day? It is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men.

1. In how many and what ways do the Greek Catholics differ from the Roman Catholics? 2. Are Greek Catholics subject to the Pope? 3. What is the religious belief of the Armenians? 4. What is the schismatic division of the Christian Church, and where does it exist to-day?

The Catholic Church has stood and stands for Christian education—the education which brings Christ into the school-room as well as into the home, and makes Him a model of all character. This thought possessed the Church from the beginning, and fought Grecian art and Roman philosophy. It Christianized art and philosophy in order to teach both the duty to the children of God. In this day of intellectual and materialistic ideas she preaches the same doctrine. Running through her entire system of schools, is the very foundation-stone of her theory of instruction, the very soul of her education, is this thought of the Christian to be known in the man.

The schismatic Greeks recognize the Pope as Patriarch of the West, but not as Universal Patriarch and do not hold themselves under his obedience. It is because of this that they are called Schismatics. They are also heretics because they deny certain articles of Roman Catholic faith.

The Armenian Christians must not be confounded with the Armenians, which was started by Arminius in the sixteenth century as a revolt against the predestination of Calvinism. The Armenians were the first who, as a nation, embraced Christianity. This took place in the beginning of the fourth century. The Armenians retained the true faith down to the middle of the sixth century, when they fell into the errors of the Monophysites by denying the two natures in Christ, the divine and the human. They at the same time became Schismatics. In 1439 they were reconciled to the Church, but fell away again. There are at the present time about 150,000 Roman Catholic Armenians. They have an ecclesiastical college in Rome. They are called "United Armenians."

The Holy Grail. The Bruges correspondent of the Pall Mall Gazette says: "The procession of the Holy Grail of Bruges, as it is called, is one of the most interesting and imposing annual ecclesiastical pageants to be seen in this country. The tradition is that in 1147, during the second crusade, Thierry of Alsace, Count of Flanders, became possessed of a portion of the Holy Grail, which he carried to Bruges. In 1185 he entered Bruges in triumph and presented the treasure to the chapel of St. Basil, now called the chapel of the Holy Grail. The present festival is always a popular one with the people, both high and low, and thousands flock into our quiet town from all parts of the country. A peculiarity of the procession is that it is conducted in single file. The proceedings commence at 10 o'clock by the celebration of the grand Mass in the cathedral, at which the Papal Nuncio officiated on this occasion. To the Order of Charvaines is given the duty of carrying the relic. At 2 o'clock the clergy mass themselves in the Place du Bourg, where a temporary altar is raised. In front of the altar stood the Papal Nuncio, the Holy Grail in his hands, and near him the Archbishop of Bruges, while around were grouped the different clergy in their various orders and degrees, the prelates resplendent in costly vestments. The populace fall on their knees, and the sight is impressive in the highest degree."

Parents Must have Rest. A President of one of our colleges says: "We spent many sleepless nights in consequence of our children suffering from colic, but this never occurs now we use Scott's Emulsion and it quickly relieves pulmonary troubles." These two desirable qualifications, pleasant to the taste and at the same time effective, are to be found in Mother Graves' Worm Expeller. Children like it. Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome things from the feet. I was recommended by Dr. Chase's Ointment, and I am happy to testify that after using two boxes I am completely cured.

Wonderful are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD. The success of the Waverley Bicycle in '06 places it at the head of the leaders for '07. This year we produce a new and expensively made wheel, equipped with the only perfect bearings yet made—\$100. For VERY fastidious people. A good wheel, very cheap. The success of the Waverley Bicycle in '06 places it at the head of the leaders for '07. This year we produce a new and expensively made wheel, equipped with the only perfect bearings yet made—\$100. Last year's famous model, greatly improved, has been reduced to \$75. The saving is in the cost of machinery. Catalogue Free. Indiana Bicycle Co., Indianapolis, Ind.

THE GREEK CHURCH.

The appended instructive article by Dr. Lambert in his paper, the Freeman's Journal, will be especially interesting at this particular time:

1. In how many and what ways do the Greek Catholics differ from the Roman Catholics? 2. Are Greek Catholics subject to the Pope? 3. What is the religious belief of the Armenians? 4. What is the schismatic division of the Christian Church, and where does it exist to-day?

The Greek Church consists of those Christians who still adhere to the schism commenced in 588 by Phocas, Patriarch of Constantinople, and renewed by Michael Cerularius in 1053 with the exception of the infallibility, spiritual supremacy of the Pope, the Faith and the Son, and the immaculate Conception, the Greek Church professes all the articles of faith held and taught by the Latin, or Roman Catholic Church. The Greeks have constantly admitted with the Roman Catholics the Seven Sacraments, and ascribe to them the same efficacy of conferring grace on the worthy receiver; they maintain the Real Presence in the Sacrament of the Eucharist by transubstantiation; they celebrate Mass, invoke the saints, honor relics and invoke the prayers for the dead and observe religious vows. There are many Greek Christians who are in union with the Holy See. They are called "United Greeks." Under this name are included all who follow the Greek rite and at the same time acknowledge the authority of the Pope. They are the United Melchites of the East; the Ruthenian Catholics, who use the Greek liturgy in a Slavonic version; the Greek Catholics of Italy, and the Catholics of the Graeco-Roman rite in Hungary and Siberia. All, taken together, number over one million.

There is an opinion shared in by not a few of the ablest champions of the Church that the operations of divine grace are as marked at the present day, and will be in each succeeding age, as they were in the very beginning. Prodiges of heroism are taking place in some quarters of the vineyard that are not unworthy of Apostolic times, and the fruits they bring forth are of as rich and permanent a character. This it is that gives rise to the question as to whether the improvement of those already professing the faith should be secondary to the gain of converts, or vice versa.

It is not to be thought for a moment that the one excludes the possibility of the other receiving its due meed of attention. By the providence of God the Church is amply equipped to attend to both the one and the other, but as to the relative value of the question, it is not uninteresting as a study, and in that light it is here regarded.

In late years many truly fervent souls have embraced the Apostolic faith. After infidelity they have been drawn to the conclusion that God did establish one Church on earth, and that Church is none other than the one presided over by the Pope. The peace of spirit they experienced after making profession of their faith, and the rational hope that their new discovery held out to them were boons of inestimable value. And, it must be said to the credit of those who enter the Church late in life, most of them have persevered diligently in the practice of every obligation.

On the other hand, there are thousands born, so to say, within the pale of the Church who grow up with but an indifferent knowledge of their obligations; there are many others who, with a competent knowledge of her tenets and a reasonable amount of goodwill to follow them, for some causes, not very well known or appreciated by their surroundings, become lukewarm in their practice. These habits very often result in total defection. In cases similar to these it is not doing justice to the situation to assert that these people are to blame themselves—or at most it is only part justice. We have sufficient confidence in the amplitude of power, resource and authority with which the Almighty has endowed His ministry to claim that there is a remedy for every ill, a way out of every difficulty, which will keep the presumed delinquent within the fold. And to do this it is not necessary that Charity, in its Pauline signification, need be exercised. Law is the very essence of the Church. There is no one inside the Church who is exempt from its law, and between law and execution there is often a wide gulf. The proper solution of the difficulty would seem to be in a careful, punctilious carrying out of every detail of law. When it comes to this juncture it would seem that to retain those in the Church who have long professed its tenets is a more logical work than to seek new adherents. These latter, in turn, might come under the same category at a subsequent stage of their progress, and in that event the evil caused is simply paralyzing. The subject is worthy of deep and careful study.—New York Freeman's Journal.

Not many business houses in the United States can boast of fifty years' standing. The business of Dr. J. C. Ayer & Co., Lowell, Mass., whose incomparable Sarsaparilla is known and used everywhere, has passed its half-century and was never so vigorous as at present.

CONVERSION OR RETENTION, WHICH?

Just now the missionary zeal of the Church in this country is being directed toward a field of promising richness. The statistics of large cities show that they are quite regular in the observance of that duty there has been for several years past a decided disposition to seek peace and salvation through the Church of God and not through the convolutions of heresy. This latter is a gratifying fact, for it is an evidence that the grace of God is powerful in our day and that it finds many who respond to the call given them.

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SIBYL, what a heinous thing it is that the life of an innocent man should hang on such a chance!

"It is never a chance when we can reach the Emperor," Sibyl replied; "that is the happiness of being under one whose authority is supreme; there is no twisting of the law, no plotting or bribing, that can overrule his will." "But if one can't reach him in time, there is no redress against the plotting and the bribing."

Sibyl remembered how bitterly Narka had learned this evil side of the Emperor's paternal government, and regretted her inconsiderate remark. M. de Beauvillain's entrance was opportune to them both. Narka left him to Sibyl, and went up to Marguerite. The feverish symptoms had entirely disappeared, but bright little Marguerite was as weak as a child, and looked more wan and worn than so short an illness seemed to justify. The few days' suffering had benefited her, as such accidents are apt to do in early youth; and her complexion was as clear as wax, and her brown eyes had borrowed a lustre that was more fascinating in its way than their usual saucy brightness. Poor child! no wonder the brightness was veiled! those innocent eyes had been gazing through wide open summer windows at the joyous aspect of life, and lo! there suddenly passed before her a spectacle of horror, a vision of sin and murder. Narka continued to devote herself to Marguerite, for constant attendance. No confidence had passed between them, but she felt that Marguerite was clinging to her as the sinking man clings to the swimmer.

"Sibyl was saying she thought you might venture on a little drive to-day," remarked Narka. "Oh no! I don't feel up to it," Marguerite replied; "my head swims still when I walk across the room; to-morrow perhaps I shall feel inclined, but not to-day."

Narka stood looking down at the small figure reclining on the couch; it looked half as small again, swallowed up under an enormous fur rug. "I will let you have your way about it this once more," she said; "but it is the last time. To-morrow, if you won't come of your own sweet will, I will get M. de Beauvillain to carry you. You will never get a bit of strength, or a patch of color into your cheeks, until you get some fresh air."

"The color will come back soon enough, don't be afraid," Marguerite said, with a little pretence at merriment. "Are you going to drive?" "No! I am going to walk; I am going down to my mother for an hour."

"That dear Tante Nathalie, when shall I see her?" said Marguerite, taking Narka's hand that hung down by her side. "How good it is of her to spare you to us so long! You have been nursing me when you ought to have been with her. How she must miss you!"

"Dear mother"—Narka's eyes grew tender in an instant—"but she is glad to let me be with Sibyl." "You do love Sibyl?" "Yes! I do love Sibyl," Narka answered, with hearty emphasis. Marguerite felt at that moment that she loved Narka. Something in the expression of her uplifted face, perhaps, expressed this avowal, for Narka bent down and kissed her on the forehead.

At the park gate Narka met Ivan Gorff. "I thought you were gone to Odessa?" she said, in surprise. "I have come back on purpose to see you. I have something of importance to tell you." "Ah! about the Father?" "No; about Basil." He must escape across the frontier as quickly as possible. Narka stood, partly from sheer inability to go on walking, and partly that she might look at Ivan, and read in his face what she had not the courage to ask. Ivan stood also, but he only repeated: "He must escape at once. I have sent a messenger on the chance of meeting him at St. Petersburg, but I expect he is on his way home by this, and the messenger will miss him. Perhaps it is as well; there will be less hurry in arresting him here. They will have to be cautious, and catch him quietly."

"What has happened?" Narka said, when she had recovered her self-command sufficiently to speak and walk on. "Something has been found amongst Larchoff's papers that compromises him; he is denounced as implicated in a plot to assassinate the Emperor." Narka uttered something inarticulate. "I must not ask how you came by this knowledge?" she said. "You may ask, but I may not tell," he replied, curtly. "The warrant is not yet here for his arrest?" "No; but it will probably be here to-night. When do you expect Basil?" "At any moment. He has not announced the day, but I have an idea he will be back to-morrow." They went on a little without speaking. Then Narka said: "And Father Christopher? Have you heard anything? Is there any chance of Basil bringing back the order for his release?" Ivan was shuffling on with his hands thrust deep into the pockets of his furred overcoat. At this question of Narka's he lifted his head, held it skyward a moment, and then dropped it heavily on his breast; the gesture expressed absolute hopelessness. "Yet the Prince has great influence over Sibyl; seems certain he will prevail." "But Ivan remained stolidly un-