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|  | slay thee．Bea．＂take thy way．＂Clarin had not time to expostulate or |  |  |
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|  | to be conciliated，and however pitiful afigure Sigismund might make at thecourt of Muscovy，he was decidedly thegreatest man here ；at least as far aspower was concerned．He therefore ad－ |  |  |
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| been long built within the bosom of those stooping cliffs，and which I have |  |
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| sideration that urged me to preserve the place and manner of his conceal－ | How We Shauld Live Our |
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| not compels－and what proof have I that Sigismund will be a ty rant？The posi－ tion of the planets are thus and thus in |  |
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## Book Sale

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"THE TINKLING BELLS
OF HEATHENDOM" It was the great Napoloon who said
that a woman without religion is an Abomination.
Atriking fact in our country to day
is the number of women with taith and without religion.
The heart of a wom is the naturaa
home of religion, the atrongeat tortres home of religion, the atrongent Iortress
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whish have elapsed since Luther, aud
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 They have not what their souls yearn
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at the horizon to welcome the messenger It is not strange, therefore, that we
thould read that thousanas of Americicn
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We are informed that it is is women
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itere phare is almays generous room io
itthat may surprise our readers to kno
whom Zordaster was the great prophet,"At least f curteen thonsand Amer
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Che Catholit zecord

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 London, Sattubdar. Novemaber 23, 1912


 dioetion of defeetion trom the Hom tion, the government had a maj jrity on the opposition moticn to adjourn, $t$ It go at that was to relegate the famou
vietory to the limbo of masterly retreats regard for the dignity and decorum
the Mother of Parliaments by indalging in one of the most diggraceful and rioto And the aristocratio young bloods of
the Tory party promise to renew the
riotous obstruction beceasese they say an or constitutional procedure. The respef gettee have tamiliarized ns with this
Eument: : "The end justifes the mean
heee outbreaka. They are the frantic effirib of oaste and privilege to stem
the rising tide of social relorm. Though likes to see the lord rotain some semblrape of seil-reepect. Poolitioal power
rapialy pasing from the party of gentlemen to the common people; and the
pazty of gentlemen is rapidy becoming
the party of momdies remen the financial interests of
oatholios Last week we called attentlon to the
lact that the almost inconoecrable sum of $83,000,000,000$ was under the absolute
control of s lew men, and these
few simost exclusively non-Ceth olic. Nine tenths of. this amount
is made pat the avings of the people
deposited in the banks, with trust com panies, or arace companies. Oatholice
Ifie asaurance
are 42 per cent. of the population an therefore contribate 42 per cent. of thi
vast ncecumulation of capital. There may be those who. would con-
trovert the last statement. The CathCatholites, syas some, and therefore
not safe to assume that they have not suted their full quote of the saving,
which make up the enormous capita which we are considering. This a
Art blosh seems to be true ; but
little oonsideration will show that the
ind posit their savings ; the rich find mo
prontable investments. If than non-Cathollos, then it is probable 42 per cent. of the accumunatated capite But suppose our share is only one
third, then Catholic savings make up
$\$ 1,000,000,000$ of Catholio mone which Oatholics have littlo or no no con-
trol. For the bullding of ehurches, oon-
 works the Catholics of Oanada borrow
many milliona. From whom ? From many millions. From whom ? From
those who control Catholic saviogs, savings on which the depositors are re-
ceiving perhapa 3 per cent. Interest on








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the Late VICE-PREsident



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| vaporiogs of the Lord's Day Allisnce could effect in a year. Columba. <br> NOTES AND GOMMENTS <br> There should be food for thonght in the Balkan War to the Eaglish-speaking natious who have been so accustomed to think and spealk lightly of the inhabltants of South Eastern Eucore. They have been looked down upon and con- temned as an inferior race, who, coming in such large numbers, as they have, to the United States and Canada in recent years, have sadly needed regeneration and adaptation to the more enlightened ways of this continent. <br> The proverbial insularity of the Faglishman, too, has inspired the same spirit. Now the world at large awake suddenly to the fact that notwithstanding long centuries of Tarkish domination and oppression, the Balkan races have much to teach them not only in the art of war but in all those resources of civilization which they have with such remarkable skill and secrecy been ac cumulating for more than a generation for the fiual destruction of their hereditary foe. The military authorities of the world have already paid cribute to the genius and skill which is mauifestly have learned such a lesson in patriotism and devotion as stould form a basis for reconstruction of their ideas of Balkan civilization. Above all, those who, in this ecuntry, talk so glibly of "Caua. dianiziog" the incoming Balgarian, Serbe, or Montenegrin, and under cover of that sophistic plea seek to rob them of their faith, should sit down quietly and think the thing over. Possibly they may find that the despised foreigner has as much or mare to teach them ss they to teach him. There certainly is room for the exercise of a little more modesty in this concection. <br> With the impending fall of Constantioople to fire the imagination, the historical student can easily conjure up the spectasle of the re-occupation of the famous St. Sophia's by the forces of Christisnity. It will, if it comes to pass, as now seems inevitsble, add another to those grest events which, in a time tian name upen the Bosphorus. It would be a great privilege to be a living witness of the bearing of the Cross, atter long cenof the Cross, after long cen- taries of exclusion, once more into the famous edifice which links the present | with the age of Constantioe. Loug polluted by the rites of the Moslem, ite purging and restoration, in a messure, to ita original uses, will mean much to Ohristisnity the world over. We say, in a measure, for under sehism it will still lack the great essential of unity with the See of Peter, without which no Churea, however historicaliy venerable, ean claim the titie Osthofic. But io must, nevertheless, be counted a great gain, that even a schismatic Ohristian Chureb may supplant the Faise Prophet in the great eathedral of the first Caristian Eaperor. May it not be but another step towards the healing of the great breach which in an evil age deprived so many millions of the blessings of unity ! <br> The theological profebsor who in addressing an audience of Anglican young men in Toronto a week or two ago, Indulged in a little fairy tale regarding prayers for the souls of the departed in Spain concluded his discourse by assuring his audience that "is was all very sad-to his mind one of the saddest things in the world." That was very considerate of the reverend gentleman, no doubt, and spoke volumes for his kindness of heart, notwitbstanding all the unkind things whioh he had jast been saying. Bat we could tell him of something wueb sadder, something more hopelessly degenerate by far than the childish superstitions which be bad been falsely attribating to the Catholic people of Spain. Weat sadder spestacle, for example, could be imaziaed than that of a Christian minister standing up before an andience of presamed intelligent yourg mee and induiging in a series of palpable fulsehoods at the experse of a people several thousand ritles away ! That was in keeping neither with natural virtue or Christien ehivalry. And yet such men talk of "converting And yet such men talk of " converting Catholics !" Catholics !" $\qquad$ <br> In the matter of curfent polemices Catholics might well pray sometimes to be delivered from their fritends. Z al in such coutingencies is ofter a lesa ad- mirable quality than discretion. It is one thing to fly to the defence of the Faith; it is quite another to have maetered its fundamentals. To be an a pologist is a glorious task; to essay it publicig without the proper equipment tends to work $t$, the disadvantage of the cause. A whole retinue of university degrees, for instance, cannot atone | for gross mis-gbatements of fast, bor can any number of egotistical assurazces as to scholarship and philosophical acumen make ap for lack of kaowledge as to the Brat priaciplas of our religion. Instances have not been wanting lately wheres so ealled bruadness of mind has usurped the plase of charity. That the Catbolic Cburch is the one only legitimate and suthorized exponeat of the Faich of Jesus Corist, and that as such her childrea can sever lawfully dissemble that trath, or, by lending gounteuance or support to sohism or though of tea iguored, is uone the less absolutely fundame $\mathbf{n}$ :al. <br> The fickleness of fortuas and the in stability of nare earchly diguities wan never better illustrated than by the death the other day in a public hospital of St. Petersburg, of the "King of Cyprus." Newspaper despatches have given some particalsrs of the strange vicissitudes of this ancient and historic tit'e. Beside it, many of the regal thrones of our time are but fabries of yesterday, and the families which occupy them but the upstarts of modern political uphesvals, who would find it trouble some to eatablish a respectsble roysl pedigree. Yet, this uncrowned King died poor and despised, sod so far as the grest world is concerned, absolutely unknown. <br> The historian Lingard tells tow Guy de Lusignan, a valiant Frech Knigbt who had served in the Third Crasade, and in right of his wife S, billa had worn the crown of Jeruaslem, was, after the death of his rival, Conrad, Prince of Ty re fually acknowledged!by Richard I. of Eagland, as King of Cypens and Jerusalem, and formally given possession of his island principality. His subsequent historg, as that of his successors, is too lorg to be even summarized here. Suffice it to say that after many stormy centuries the throne and title fell at length under the dominatiou of the Sultan, who levied tribnte upon the regning sovereign and demsoded that be should either become a Moslem or abdicate. This was the father of the Prince who has just died. The King chose the latter alternative and convertiog his large fortune into money, withdrew to Russia, where, in recognition of his valor, he became alde-de-canp to the Tsar. This all happened, of conrse, before the seizure of Cyprus by Grest Britain in 1878 . | On thz selzure of the Freach Throne by Napoleon III., the deposed Prince, by Napoieon the.. the deposed Prince, with a view to regaintug his lost throne, sought and gained the favor of the new Eaperor. It was the dream of more than one fugitive of fortnae that numerable wrongs were to be righted sud something of the old order restored. Iv this they probably went not a jut beyond the Eaperor's ownembitiona But however moderate or extravagant such hopes, they aere all destined to suffer hopts, they aere all destined to suffer War, whleh returning Napoleon to obscurity ond hastening his end, gave birth anew to the democratio tendencies of France. With the eclipse of the Seooud Enpire the last hope of the King of Oypras disappeared forever. <br> The king, we are told, soon fell into - deep melsncholia, from which no effort of his friends was able to rouse him. Everything that wealth could give was st his dispossal, and the interest which attached to his person and his lineage gave him the eutry to the most exclus- ive circles of Europe. But he had set his heart on the ancient diguity of his house, and dieappointed finally in that, be lingered on in his deplorabie state for ten years until in the early eighties death put si end to his safferings. Then Michael, his son, succeeded to his possessions and to his empty dignities. St. Peterbarg continued to be his home, and it was atIII his to command the respect to which his wealth, if not his kiogly heritage, entitled him. But he kiogly a werkling and a spendthrift, and his steward and servauts are said to bave "robbed him faithfully" year by year. In a very short time his wealth had disappeared, and, broken in health and impoverished, it remained for him but to ssck refuge in a public institution, where forsaken sid neglected by his former friends, and forgotten by the world, he passed out of life, and his remains probably found sepulture in a pauper's grave. Thus "Death lays his iey bands on kings." From Waubaushene <br> The Congregation of St. John's Charch. Wanbsushene, recently Preof the Sacred Heart, and an addres of a slight token of appreciation for sll the good be has done in the parish. <br> We are born to inquire after truth; it belongs to a greater power to pos- gess it. It is not, as Democritus said, sess it. It is not, as Demucricus said, but hid in the bottom of the depa, rather elevated to as infinite beight in rather elevated to an infinite height in in the divine knowledge. | SOUTH AMERICAN REPUBLIC <br> REVIEW OF MR BRYOES BOOK <br> Ia the Mont real Gazette, of Oot. 26th. appeared a clever review, witten by Mr. Martin F. Ge:filia, Pariliamentary Librarian, of a recent woik of Mr. Wm. Bryce, untill lately Eoglish Ambassador Repablics. We make some excracts from the review which will be found very interestiog. Mr. Griffin sajs : <br> The distiuguiabed author entertains and bardy cares to cunceal his ap- proval of the revolic of the Suath American Colonies from spain. The most casnal atudent ot Sunin Anerican hiscassual siludent or suan Auerican his- tory qill disagree with his views. The Syapish Coloules silipply explianged by means of blooduhed aud vilence, oce net of manters lor another, aud umposed on themstives a hait ventury of rev- olutions, massacres, rutberies, ty rannies, quite anheard of in modern timeas. The rrancias and $L$ perzes neere the wild est, coricaturts as ralers, and the worst $\begin{aligned} & \text { initators of savage tyrats in } \\ & \text { American } \\ & \text { forests. } \\ & \text { Someth }\end{aligned}$ Sumes South American bandits gave the country pesce ; but it was by murdercountry pesce; but it was by murder- ing oppoheats and terroizing the timld population. Sir Heary Maine telis us - The Spanith Coinnies in North, Oentral, sud Suth America reNorted and setup re republics in which the vorimes and disorders of the French Re. pobice were repeated ia caricsture." We need not quote other authorities. Mr Bryce leta fall a sentence which iddicates a mood of mind we scould not bave expected in a man of so many studtes, In dealiag wita the decay and loneliutss observable in Croze, be concects that "there was little in its, past that one could wish restored." Nevertheiess, he zoes on to hist a wish chat it had been continced: "There were dark sides to the ancient civiliza tion. But ara it worth destroy ing in Couquerors brought to Peru? We ", We have to resd this over severa! times belore we get at the foll meaning he Wisieq, cr se "ths ancient civilization," Was it elvilization st ail in any sense with which later ages are familiar. Were cruelty, lost, human sacriinces Was the Coristianity iaposed by Spain -quatical apptications and development Ite conditions of discovery, war and couquest-not superior to the Paganism of the older tine? It is useless to re- pest the old stories sbout the Sparish colonial regime. Precisely the same things, in degree, were Basid about British colonial policy. Spain gave her enlon'es hos itsals, schools, collegest, nuseume, charities; she protected, as isr as was possible, the catives from oppreasion. The natives deceyed indeed; but in conflict, even in contact, with the superior races, the inferior races have evergwhere decayed, nor are eircumstances of eruelty wanting any- | where. Whatever faults the Spaniards may have had, whey were the fanits of their age; no nation was free from The Spaniards had no lewoun in them. The spaniards had no essorn in humanity to legrn irom Diake axd Haw. kies. Nor did the later history of the can Iudiand, show that a centary of experiment and refl cetion had educated humanity. Prif. Butres ia hin volume on "Span in America' telle us handly its worst, was better than any conteop orary syatem, and mues better than many parts of modern Americau governmenc. On the subject of Education Mr Bryce is somewhat vague and unsatig factory. He says:-"Oi the eight millions of people in Esuador, Pera, Bolivia and Paragusy, probably onehalf are not only illiterate, but csinat speak even Spanish. These facts con stitute $n 0$ reproach on the peoples the circumatances attending the conquest in the Sixteenth Century, sud of the why in which Spain thereaticer administered her colonial empires" This is astonising language irom a studeut of history. If the shoeking ilitasucy of the peopie "constitutes no reprosch" to the rulers of these peopie, we are asked to find a nem nae for anguage and logic. As a matter of fact the old Spanisin Colonies had nore educational institutions, alike, for Indians and S3eni h than North America bad, for a oentury at least. But the point in real dispute is this-that all these Repoblics have now been "free" for half a century, and in any ditection. What have they dove for Education? M. Clemenosau tells us that Buevos Aires, the weal hy munt- ei pality, has done so littie that onfy ealf the children can attend the zch ols ane-hali in the afternoon. "There are one provinges" he says "where the deficit in schools in such as to eonstitute a real geandal in a civiliz d natiun." But these people have bren under the con- trol of political chariatans chattering the language of "an advanced civiliza- tion" for three generations. It is rather unfair to blame the results of their neglect, their disorder, their revoitg, Spain of the Sixteenth Century. If it were not for the private achools of English and A mericans and of the relig. chance at all of a Christian Bducation * * * $\qquad$ purely national polition chamater be acquired. Mr. Bryce has been veloping as he gets older a certain gres of conservatiam of thoueht. points out that Earopsan Liberels at one time conderuved the Soath Americome free, they had not rapidly proved, and he arks "were not thase Liberals themselves misled by their own sanguine tewper ? Had they not too implicit a faith in the pover of | Liberty ? . . Sinee 1859 power hands of the few ioto the bands of the Lanas but no milleuniam of virtue and many, but followed." And again, "The peace bas followed." And again, "The tionis the man who holds that any group of buman beings conled 'the People' are siwas right, that the best and suffiaiwass right, that the best and sumis to give it to them, andithat the name of Republie has the talismanic gife of inparting vircue and wisdom the mistaking munity which adopts it. The of numes for things is an old error, snd Las zometimes proved a fatal one. <br> the mental food fed to Southentary iean as to other states during balf a century and more. To convibee pror feliowa who can bardly spell the feliown who ean bardiy spell the tions they would imposeon their coontry, that they are eminently fitted to leghs- inte upon them, is a species of crime. Yet it bas been a favorite cffence among certain classes of volitical phillosophers, from which Mr. Bryce, if he ever be- longs to them, is gradually drawing away. We hali suspect he is putting on reeord for posterity a personal protest against Macaulay's confident cictum, that the best cure for the evily of liberty is more 1 berty. Sonth America has, we le 8 r, found that the sure and certain re- gulta of revolution are more revolutions; sults threvoiution are morely respected or and that liverty is rarely respection ad vatced by any. Libenty la mnch cases long as there are treasuries fir revolumurder. to rob b, or rivals <br> The Coming Spring <br> The trees are shom aud bleak and drear, Their branches daria aid bare, For faded sll their autumn bues <br> The fallen leaves lie dead ard sere. <br> Grey is the aky-of yore so blue That cift wy tainting beart would cheer And ab: the veivet cover of green Hath lett the dying earth for fear. <br> I sigh'd, a prayerful sigh to Him Who made the day and year to dim ; Lo: prayers can every comfort brivg, It knew my heart whin peace was still Would cala èd be in th' eteroal spring, Whose Beauty ne'er can fade. $\qquad$ <br> Our Dead <br> Ah ! if beside the dead <br> Ah 1 if the hearts that bled <br> If the griet ditd-but no <br> Dasth will not have it so. $\qquad$ <br> Nay, for those very dead <br> Loig be our psin! Not yet bave our hearts bled <br> Enongh for their grin. <br> Love and Faith will it so. |
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