

rolling river, in whose wave is mirrored its trembling image, and which so gently comes to expire at its feet, for the happy proprietor of this pretty dwelling loves his great, beautiful river, and has been careful to establish his home on its banks. Sometimes, when necessity obliges him to go away, he is always homesick, because he must listen to its grand voice, and contemplate its wooded islands and distant shores; he must caress with his eyes its waters, sometimes calm, sometimes foaming and turbulent. A stranger who is not familiar with the 'habitant' of our country, and who imagines that there is an affinity to his ancestor—the peasant of old France—is much mistaken. More enlightened, and, above all, more religious, he is far from sharing his precarious condition. The former is, in comparison, a veritable prince, perfectly independent on his sixty or eighty enclosure, he is furnished with everything necessary for an honest and comfortable subsistence.

Let us now peep under this roof, whose exterior is so attractive. I should like to sketch it just as I've seen it so frequently. On entering the 'tambour,' or passageway, two pails of fresh water, standing on a wooden bench, and a tin cup hanging against the wall, hospitably invite you to quench your thirst. In an inner room the mother of the family is quietly spinning near the window, while the soup is boiling on the stove. A calico cape, a blue skirt of domestic manufacture, a caline neatly fixed on her head, completes her toilet. The baby sleeps in its cradle at her side, from time to time she smiles at its bright little face, as fresh as a rose, peeping out from the quilt, whose triangular patches of the brightest colors are ingeniously distributed over it. In a corner of the room the eldest daughter sits on a chest, singing merrily while she works at her loom. Quickly and skilfully the shuttle flies between her hands, she makes in a day several measures of cloth, which she will use next year to make into garments. In another corner stands the huge bed, with its white and blue counterpane, and at its head a crucifix surrounded with pictures. That little branch of withered fir above the cross is the blessed palm. Two or three barefooted little children are playing on the floor, harnessing up a dog. The father, bending over the stove, gravely lights his pipe with a fire-brand. He is accoutred in a red woollen cap, vest and pants of a grayish material, and rough, heavy boots. After each meal he must 'take a smoke,' before going out to plough or to thresh in the barn. There is an air of thrift and comfort about the house; the voices of the children, the songs of the young girl, with her spinning-wheel accompaniment, the appearance of health and happiness written on their faces, tell of the peace and serenity of their lives.

If ever, in travelling through this country, you are overtaken by a snowstorm or severe cold, go and knock without fear at the door of the Canadian cottager, and you will be received with that warmth and cordiality which their ancestors have transmitted to them as a souvenir and a relic of the old country, for this antique French hospitality, which can scarcely be found now in certain parts of France, seems to have taken refuge under the roof of the Canadian habitant. With his language and religion he has piously preserved many of his old habits and customs. The traveller who rested under his roof a century ago would to-day find the same manners and characteristics.

It is in the parish of the Riviere Ouelle, in the bosom of one of these good Canadian families, that we find again our missionary and his companions. All the family, eager to hear the extraordinary adventures of the young officer, had gathered

round him. He was a young man, from 20 to 25 years of age, with fine delicate features; his dark hair fell over and partially shaded his high forehead, and his proud glance revealed the loyalty of the French soldier, but an extreme pallor, consequent on the fatigue and privations he had undergone, had left a touching and melancholy expression on his face, while his refined and finished manners told of an equally finished and careful education.

(To be concluded in our next.)

Catholic World

AUSTRIA.—A Warning.

The Prince Archbishop of Prague and his suffragan bishops have published Pastorals denouncing the Los von Rom movement as both anti-Catholic and anti-dynastic.

CANADA.—A Strong Protest.

At a meeting in Halifax called to protest against the Accession Oath, and presided over by Archbishop O'Brien, the following resolutions were passed:—Resolved—That the Catholics of Halifax, N.S., in meeting assembled protest emphatically against the insult offered to their dearest religious convictions in the declaration to the oath of accession and as loyal Canadian subjects of the Empire keenly resent both the offensive assertions and insinuations contained therein. Resolved—That as the religious belief of Catholics does not diminish their loyalty nor restrain them from shedding their blood in the cause of the Empire, they protest against and resent the singling out of any article of their faith for special rejection or condemnation by the Sovereign and respectfully ask that this unnecessary and offensive reference be entirely blotted out from the aforesaid declaration. And further, that the resolution and proceedings of this meeting be transmitted by the chairman to the Right Honorable the Secretary of State for the Colonies. What will Hon. the Secretary of State for the Colonies do about it? asks the 'Ottawa Union.' Probably throw the resolution into the waste-paper basket. Like the majority of his countrymen he thinks the question is dead, and he has reason to think so, when he sees the English Catholic peers bothering about their regalia and their precious seats in Westminster Abbey for the coming coronation. The Catholics of the British Colonies, irrespective of nationality, have entered their protests against the enormity in the most emphatic manner, even to petitioning for redress through their own colonial Parliament. Nothing of a practical character has resulted. The Catholics of England do not take hold of the subjects with sufficient earnestness nor with that boldness and confidence which their numbers and state ranks are equal to support. Hence the fiasco of the report of the commission some time ago to amend the accession oath. If the Catholics of the colonies keep at it they may possibly shame the Catholics of England into something like action and determination.

ENGLAND.—A Contradiction.

An anonymous scribe asserted recently in the columns of a London paper that the late Rev. Dr. Lee was received into the Catholic Church against his wish and without his consent. The assertion was promptly denied by the priest who received him, and also by one of Dr. Lee's family.

A Valuable Gift.

The 'Dupplin carvings' consisting of fifty-four splendid cathedral stalls have been purchased from the Earl of Kinnoull and presented to Cardinal Vaughan for Westminster Cathedral. The donor has intimated his intention of

bearing the whole expense of fitting the carvings into their resting-place in the Cathedral. The carvings originally formed the complete interior of the Monastery of St. Urban, near Lucerne.

The Catholic Association.

The Catholic Association, Pater-noster Row, of which the Earl of Denbigh is president, telegraphed to the Pope on his reaching the 25th year of his pontificate:—The Catholic Association, under whose auspices the English pilgrims have journeyed to Rome each year since 1898, express homage and veneration to your Holiness upon reaching the 25th year of your glorious pontificate. The following reply was received from Cardinal Rampolla, Secretary of State: 'The homage of your Association, that guided with zeal so many pilgrimages to Rome, was especially acceptable to his Holiness, who with fatherly love sends the Apostolic blessing.'

Death of Father Clifford.

The death is reported of the Hon. and Rev. Walter Charles Ignatius Clifford, of the Holy Name, Manchester. The 'Catholic Times' gives the following particulars of the deceased priest:—Father Clifford, who was a son of Lord Hugh Charles Clifford of Chudeleigh, the seventh baron and a count of the old German Empire, was born in Rome on December 5, 1830, and was therefore in the 72nd year of his age. His mother, Mary Weld, was a daughter of Cardinal Weld, who was married before becoming a priest. The deceased priest, who was an uncle to the present Lord Clifford of Chudeleigh, was a brother of the late Lord Clifford of Chudeleigh, the late Bishop of Clifton (Right Rev. Wm. Jos. H. Clifford), and Sir W. Clifford. He entered the Society of Jesus in 1848, when he was just 18 years of age, and received his education at Stonyhurst and other great educational centres of the Jesuit Order. He was subsequently ordained priest at St. Bono's College, North Wales, and served in the Jesuit missions at Liverpool (St. Francis Xavier's), Bristol (St. Mary's-on-the-Quay), and Manchester (the Holy Name), where he died. The late Father Clifford was stationed at Bristol for over a quarter of a century, and went to Manchester about six years ago. Shortly after his transfer to Manchester a deputation from St. Mary's, Bristol, waited upon him in Manchester and presented him with an address in recognition of his great services for the faith in Bristol. During his sojourn in Manchester he endeared himself to the congregation of the Holy Name and the secular clergy to a remarkable degree. At the eleven o'clock Mass on Sunday morning Father Ward, S.J., in asking the prayers of the congregation for the soul of Father Clifford, dwelt principally upon the two great characteristics of his life: his great love and reverence for the liturgy of the Church and his deep love and attachment for the services of the Church. He also spoke of his great simplicity, and recalled the fact how intensely happy he was when instructing little children and taking his share in the work of the schools, and how grieved he was when, a few months ago, he had to abandon this on account of his health.

Necessary Alterations.

Alterations in the Coronation Oath (says the 'Catholic Times') are rendered necessary by the King's new titles of Emperor of India and Sovereign Lord of the British Dominions beyond the seas, and it is thought probable that the form employed at the coronation of William and Mary will be used. According to this the King promises to maintain 'the laws of God, the real profession of the Gospel and the Protestant reformed religion, established by law.'