

missionaries of their own race who have not the requisite qualities to win their respect, and so Father Bonald, with his burning zeal and boundless charity, has won over about two hundred of them in two years to the true faith. They are fervent converts, far more religiously inclined than the prairie Indians.

His Grace the Archbishop of Montreal, who as we announced last week, arrived on the 19th inst., remained till Tuesday, the 24th, when he resumed his journey to Montreal. On Friday, the 20th, Mgr. Bruchesi said Mass in the Maternity Hospital, took dinner with the Oblate Fathers of St. Mary's and supper with the Jesuit Fathers of St. Boniface College. On Saturday morning he said Mass at the Grey Nun Mother House, and, as it was the Feast of the Presentation of Our Lady, he received the renewal of the vows of the Community and made them an eloquent address. On Sunday morning he said Mass at St. Mary's Academy, where he met the Mother General and the Mother Assistant, who are visiting all the houses of their Order (Holy Names of Jesus and Mary) in this country. His Grace was tendered an impromptu reception and replied in a much admired English address. At dinner on that same day His Grace met almost all the local clergy at Archbishop Langevin's hospitable table. Unfortunately, His Grace of St. Boniface was absent at Notre Dame de Lourdes. A telegram was sent to him on Mgr. Bruchesi's arrival, but as the nearest telegraph office is twenty miles from Notre Dame de Lourdes the message did not reach him. However, Mgr. Langevin returned on Monday, the 23rd, and both Archbishops were present at a charming entertainment given that evening in the Grey Nun Mother House in honor of the nameday (Flora) of Sister Mireault, mistress of Novices.

Rev. Father Cherrier preached the annual retreat to the pupils of St. Mary's Academy the last four days of last week.

Rev. Father Chaput, S.J., preached to the Grey Nuns the triduum of preparation for the renovation of Vows last Saturday.

From the 29th inst., to the 8th of December Rev. Edward Proulx, S. J., will preach a retreat to the Little Sisters of the Poor at the corner of Sheffield and Fullerton avenues, Chicago.

Rev. Father Jutras, of Letellier, was here this week.

Rev. Fathers Joly, Kavanagh, Martin and Hogue were at the Archbishop's house on Wednesday.

His Grace the Archbishop, accompanied by Rev. Dr. Trudel and Rev. Mr. Mireault, drove to Lorette on Wednesday morning for the blessing of the three bells. On Thursday the Archbishop went to St. Agathe to bless the new Presbytery.

**St. Pie Letellier Notes.**

Nov. 23, 1903.

The new convent is nearing completion. It is a nice looking building painted grey and white. It stands a little back from the road, and will look even better next spring when the trees that have been planted in its grounds bring forth green leaves. Rumor says that His Grace the Archbishop will be here to bless the convent and say the first Mass in its chapel about the 8th of December.

The ladies of Letellier lately held a bazaar, the proceeds of which were presented to the Mother Vicar to help the building fund.

Mr. Pete Frazer and Miss Amanda Parent will be united in holy matrimony tomorrow. Our best wishes of happiness and prosperity to the young couple.

Miss Delina Saurette arrived home from visiting at St. Rose du Lac, and Winnipeg last Sunday.

Mr. J. Laurence and Miss Albina Desrosier joined the wedded state a short time since.

Mr. Jacques Parent is building a store, bank and Forrester's hall under one roof. We understand that Mr. Ovide Bellavance will there open up a general store, and the

Bank of Ottawa a branch. Things are booming in our village.

Mr. Fortier has purchased Mr. E. Robert's river farm, which adjoins his own. There is some talk of Mr. Gilbert selling out his block, and moving to St. Eustache.

There will shortly be a resident barber in Letellier as Mr. Leon Farcier, of Arcola, has purchased an outfit and will establish himself here shortly.

We are pleased to welcome the Northwest Review in its enlarged form, and wish it a continued useful and prosperous career.

**ST. MARY'S ACADEMY.**

Annual Retreat—Reception to Archbishop of Montreal.

Sunday November 22, the Feast of St. Cecilia was especially honored at St. Mary's Academy. His Grace Archbishop Bruchesi, of Montreal said Mass, assisted by Rev. Father Demers, Secretary to His Grace, and Father Perrault, Chaplain of the Convent.

The new Chapel was beautifully decorated and needless to say, the music and singing were in keeping with the festival of the day. After Mass His Grace was tendered a reception by the pupils. Miss Edith Boxer voiced the sentiments of her companions in an appropriate address, which she read with great ease and expression. His Grace replied in his own charming manner, commenting on his friendly relationship with Archbishop Langevin, and the sacred bonds which unite the Archdiocese of St. Boniface to that of Montreal.

He alluded to the pleasure it gave him to meet Mother Mary of the Rosary, Superior General of the Order of the Holy Names and Mother Martin, of the Ascension, who are now visiting at the Academy. In concluding, he referred particularly to the great event of the day, the closing of the retreat preached by Rev. Father Cherrier, parish priest of the Immaculate Conception. The eloquence, piety, and devotedness of this zealous priest of God, are well known and need no comment here. Suffice to say that his instructions were thoroughly appreciated by the pupils.

At 3 p.m., Benediction of the Blessed Sacrament was given and the concluding sermon, the subject of which was "The woman of the gospel and the world contrasted."

This was followed by a reception from the pupils. Miss Nina Bernhardt thanked the Rev. Father in the name of her companions for the great favor they had just enjoyed. Thus ended a day which we know will be long cherished in the memory of the pupils of St. Mary's Academy.

**CONSIDERATIONS ON CATHOLICISM.**

By a Protestant Theologian. Sacred Heart Review, CCLXXVI.

We have seen how the Catholic Church, in all her documents, from the Canon Law to the treatises of particular theologians, has always affirmed the entire consistency with religion of any particular form of civil government, monarchy, aristocracy, or democracy, or any intermixtures of these three principles, provided only that they secured peace, justice, and the public good.

How is it, then, that for more than a century past the French Catholics have been disposed to treat monarchy as if it were an essential part of the Catholic religion, and to view a republican as differing little from a heretic, or an infidel? Even American Catholics, coming over to France, seem to have been viewed with alarm and dislike, if they frankly avowed their hearty preference for their own system of government and society.

Since Pope Leo has reminded the French Catholics that this identification of monarchy with orthodoxy is wholly unwarranted, there have been some amusing, and some rather startling, exemplifications of the obstinacy with which the French Catholics have clung to their old way of thinking. For instance, some eminent priests, including, I think, a bishop or two, who were visiting Algeria, were hospitably received at a certain nunnery, and stayed about a fort-

night, but laughingly remarked that they had but little attention from the good Sisters who were all the while busily engaged in praying for the Holy Father's conversion." Here they were actually treating the Chief Pontiff very much as if he were a heretic, or at the very least had been saying things offensive to pious ears. Indeed, I presume the worthy, but overzealous Sisters would have declared that he had been doing the last, which of course, is abstractly possible, where a definition is not involved.

Of course no instructed French Catholic, man or woman, would dare to say outright that monarchy is essentially involved in orthodoxy. They do say, however, that practically, from the beginning, Republicanism among them has been identified with irreligion, and above all, with hostility to the Catholic religion. This seal of irreligion, they maintain, instead of gradually loosening itself from French Republicanism, becomes day by day, more indissolubly adherent to it. They reminded his late Holiness, reverently but decidedly, that he, being an Italian, could not well have that inner sense of French matters which they enjoyed, and might therefore be deceived into thinking the present government to be the permanent choice of the nation, when it had really secured itself in power by intrigues overhearing the genuine sense of France.

Leaving this point for the present, let us go back to the original history of the Franks. They were a German tribe, which conquered northern Gaul late in the fifth century. Clovis, or Lewis, their first noted King in Gaul, received baptism from St. Remigius at Rheims, and thus embraced the Catholic religion, in opposition to the Arianism of the south. This he finally overcame and so restored the whole of Gaul to orthodoxy. It is no wonder, then, that he secured for his successors the title of "Elders Son of the Church," and "Most Christian King."

In 800, as we know, the mighty Charles was crowned in St. Peter's by Pope Leo III. "Emperor of the Romans." This identified the Frankish kings yet more intimately with the Catholic Church.

At length the Eastern, or genuine Franks, separated themselves from the Western, or Gallicized Franks, carrying with them the title of "Emperor." By good right the title of "Most Christian" and "Elders Son" should have likewise gone to the Rhine, or beyond it. However, as Paris had been for some five hundred years the capital of the Franks, the Gaulish Franks, or French, have always insisted on viewing the Kings of Paris as the true successors of Clovis, and of Charles the Great. No historical demonstration has ever weaned them of this assumption. Even the intruder Napoleon, with audacious impudence, styled himself "the successor of Charlemagne." Thus all the advantages, religious and historical, derived from the Teutonic Franks, have been appropriated by the Latin nation which sprung up out of the divided monarchy of Clovis.

After France had feudally almost fallen to pieces, she slowly reconstituted herself around her King. Thus he became the very embodiment of nationality, so that the French could almost as soon have thought of being lighted by another sun as of being governed otherwise than by "the Most Christian King." Even when, as yet, his authority was greatly limited by the remnants of feudalism (which even outlived Richelieu, and only expired in the Fronde) he had but to say: "I am the fortune of France," and the gates of almost any fortress would fly open to admit him.

Nationality, above all so great a nationality as that of France, is rightly recognized as a holy thing, above all when it is so directly interwoven with religion as this was, and when the nation and the monarchy were so completely identified that the Catholic French hardly knew how to distinguish them. At his coronation the Elders Son of the Church received both the species at the Mass, as if he were the Pope himself.

\*At least he commenced the restoration.

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