

Union Railway station at Superior to have it forwarded to his new destination when fire broke out in the station, which was completely destroyed with all its contents. It is some comfort, however, to learn that on his departure the parishioners presented him with three hundred dollars. Father Haas, lately of Marshfield, succeeds Father O'Reilly as assistant to Father Farady, pastor of the Church of the Sacred Heart.

Almost all the Fathers and Brothers of St. Boniface College are making their annual retreat under Father Chossegros, S.J. The exercises will end on Sunday morning, the feast of St. Ignatius, Loyola, founder of the Society of Jesus.

Rev. E. C. Fournier, of Wild Rice, N. Dakota, was here on Tuesday, returning on Wednesday.

The Very Rev. Stephen Kealy, provincial of the Passionists in the United States, died suddenly in the Mother house of his order at Hoboken, N.Y., on the 17th inst. His first assistant, Rev. Felix Ward, succeeds him.

Rev. Louis F. Hagus, recently ordained by Bishop Matz at Denver was the first native born Coloradoan to be raised to the dignity of the priesthood. Father Hagus was born in Leadville in the boom days of that camp.

Dean Lenihan of Marshalltown, Ia., who has been chosen to be bishop of the newly erected diocese of Great Falls, Mont., was born in Dubuque. He will be 25 years in the priesthood next December. Seventeen of these have been spent at Marshalltown, where his work has been on a broad scale. He built a fine church, school and convent, together with a fine hospital just completed at a cost of \$40,000, built in memory of his brother, the late Bishop Lenihan of Cheyenne, Wyo.

Very Rev. Hyacinth Cormier, Master General of the Dominican Order, whose headquarters are in Rome, is coming to the United States early next year to visit and inspect the various houses of the Order, in the American jurisdiction.

Last Monday witnessed the consecration of Mgr. John Joseph Fox as bishop of Green Bay, Wis. It took place in St. Francis Xavier Cathedral, Green Bay, Archbishop Messmer officiating. Mgr. Fox was ordained in 1870, and was Vicar-General of the diocese since 1894. He was made a domestic Prelate by Pope Leo XIII., in 1898, and had been, since Archbishop Messmer's promotion, administrator of the diocese. His mother is still living and he has a sister who is assistant superior in St. Catherine's Academy, at Racine. Another sister, Mrs. Wink, resides in Milwaukee.

Very Rev. Father Bunoz, O.M.I., pastor of the Catholic Church at Dawson, and Vicar General of the Yukon, spent a few hours with the Fathers of St. Mary's Presbytery last Sunday on his way to the General Chapter of the Oblates at Liege.

His Lordship the Right Rev. Augustine Dottenwill, O. M. I., Bishop of New Westminster, went east via an American railway, and leaves New York for Belgium this week.

Rev. J. C. Sinnett, of Prince Arthur, reached here on Wednesday morning, proceeding east that same evening. He was a guest of the Oblate Fathers of St. Mary's.

Rev. Father Cordes, O.M.I., went last Monday to Chicago on business connected with the new German Church in the city, which is now being roofed. He will return next week.

St. Pie Letellier Notes.

The Rev. Father Hartman preached a most successful mission here. All the services were well attended, despite the bad roads at the beginning of the week. Father

Jutras expressed himself delighted at the result. There were six hundred communions during the mission, in a parish of perhaps three hundred communicants.

The Rev. Father complimented the choir on their singing, encouraging all the young men who had musical talent to join the choir and swell the plain chant.

The following week the Rev. parish priest attended the retreat for the secular priests at St. Boniface.

Mr. Nausse who has been visiting at the Presbytery and Mr. M. Jutras' for some time past has returned to his home in the Province of Quebec.

Mr. Wilfrid Tucker, of Ste. Rose du Lac, is visiting with his sister at St. Pie, and will attend the Dominion Exhibition on his way home.

Mr. Cadieux has raised his house and built a new kitchen, which improves his home much.

Mr. Maus, our late butcher, has gone away, left no address.

Grain is looking well, except where drowned out. Mr. Forest has the finest piece of wheat in head.

Father Blais, O.M.I., who is visiting Father Jutras gave us a very interesting account of the death of the two Oblate Fathers, killed in the Rebellion of '85.

Mr. Lauzon, Jr., was visiting at his uncle's Mr. J. Parent, last week, and combining business with pleasure, buying a car of fat cattle in this neighborhood.

Mass was celebrated at 9 o'clock on the 26, the feast of St. Anne, when the ladies of the congregation received Holy Communion.

After Mass the directeur, Rev. Father Jutras preached an appropriate sermon on the day, and then received about a dozen more ladies into the congregation. Those entering the congregation were: Mdes. J. Laurence, A. Cadieux, Aikens, P. Saurette, H. Bouchard, P. Duval, P. Frazer, J. Dumont, Gentes, Plante, Thout, and C. C. Dumautier.

A RECENT CURE AT ST. ANNE DE BEAUPRE.

The New Freeman, of St. John, New Brunswick, vouches for the authenticity of another remarkable cure at the shrine of St. Anne de Beupre. It says that John Hays, a much respected resident of 107 Westmoreland Road, that city, was a cripple two weeks ago. He had been so for three years. Ten months in the public hospital, confined to his bed resulted in his being told that his case was hopeless. Saturday, June 25, he met with an accident, which made him unable to walk. Then he resolved to visit the shrine. He mustered all his energy and was taken. He was cured. On his return he was seen by the New Freeman and this is the story he told:

"Yes, I am thankful to say that I am cured. No human agency could have done for me what the good St. Anne has done. I was told by doctors that my case was almost a hopeless one, and so decided to go to St. Anne de Beupre, feeling that she through whose intercession so many ailing ones have been cured would intercede for me. On the first day after my arrival there I went up the Scala Sancta, but with great difficulty, and only by aiding myself with my crutches. On the next day I went up with more ease, and on the next, the ascent was little harder for me than for those of strong limb. After going up this time I laid my crutches at the shrine of the great saint, and moved around unaided. You can perhaps imagine how joyful I was and how grateful I feel for this benefit. Before I went, if I walked a very short distance I would become greatly fatigued, and almost exhausted. With a slender cane I made my way around Quebec city and on arriving at Levis, on the return trip, I walked all through the streets of that place without any signs of fatigue. I could not bend my knee at all before going to St. Anne. Now you see (suing the action to the word), I can bend it easily. In a very short time I will be as well as ever, thanks to the good St. Anne." Such is the story of one of the cures effected at St. Anne.

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Several Protestant clergymen met a few days ago in New York to form a league for the defence of the Bible. It is not the wicked Catholics now who are trying to chain the good book, but on the contrary, the enemy is in the Protestant household. Certain people called the "Higher Critics" have been saying that the Bible is full of contradictions, fables and what not, whereupon the American Bible League meets in convention and smites them hip and thigh.

At the opening session the Rev. David J. Burrell, pastor of the Marble Collegiate Church, spoke on the "Practical Consequences of the Attacks on the Bible." Among other things he said:

"It is indeed true that there is sore danger from this critical movement, but it is not the Bible that stands so much in danger—it can take care of itself—as it is the dictionary that is assailed. Words that have a specific and clear meaning to us, used by the exponents of the critical propaganda, have a different meaning entirely. It is one of the calamitous consequences of this criticism. It means a complete overturning of definitions, as we understand them. And to coin a spurious word is worse than to issue a spurious coin.

"Men preach from the pulpit and talk with you and me about the inspiration. Their terms, to them, have not the dictionary definition which they know you put on them. I won't mince words, for I know friends of mine who do this. It's not honest. We are fighting for Webster's and Worcester's dictionaries, just as we are fighting for God Almighty in this contest.

"There are men preaching the Gospel of Christ who do not know what the little word 'is' means, using it instead in the most outre and outlandish way. I know a man who will say, 'The Bible is the Word of God,' yet he doesn't mean what people think him to mean. 'Is' to him means 'is not.'"

We have no doubt that the Higher Critics are very bad men, because the Rev. Dr. Burrell and the Rev. Dr. Booth say so. But men are to be judged by their environment. Where did these higher Critics see the example of corrupting the dictionary, misinterpreting formulas, and stealing endowments. Dr. Burrell cites the sad instance of a Critic who cannot be trusted even with the little word "is." When he says "The Bible is the Word of God" he means "The Bible is not the Word of God." But is not Dr. Burrell his guide, philosopher and friend in this sort of exegesis? Our Lord at his last supper took bread into His hands, and blest and brake it and said: "This is my Body." Dr. Burrell and all Dr. Burrell's ancestors in his faith hold that Christ meant, "This is Not My Body." The whole Protestant world, indeed, is committed to this interpretation of the little word "is." Why, then, should the Conservatives rage at the Higher Critics when they merely apply to the Bible what the Reformers applied to the words of Christ? If "This is My Body" means "This is Not My Body," why should not "The Bible is the Word of God" mean "The Bible is Not the Word of God?"—The Leader.

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