

Notes from Ste. Rose

The ladies of two hemispheres are a little ruffled and indignant because Mr. Alfred Austin in unveiling a bust of Mrs. Browning was so wanting in tact as to remark that women poets were not up to much; no need to be vexed at this, however, A. Austin is no judge of poetry, he has never been kindled by the "sacred fire," although a charming writer of prose. A certain witty dame remarked anent this (some ladies are witty it is well known, although they can't be poets a la Alfred Austin, Dieu merci!): "We are put in the shade in good company, the poet laureate has always insisted that his great predecessor Alfred Tennyson was only a third rate poet."

Women have generally followed the advice that good old philosopher Joubert gave them when he wrote: "Voulez vous ressembler aux Muses, inspirez, mais n'crivez pas;" and yet how much poorer would be our literature if we had no such sweet singers as A. A. Proctor, Christina Rossetti, Jean Ingelow and a host of others. Where will you find anything so fresh, so morning sweet and yet with an undercurrent, as of tears in sparkling waters, except in Moira O'Neill? And then, what pure and beautiful lives these ladies have led! I know Alfred Austin is all right in that respect, too, Victoria gave him the plum because he was a good boy, otherwise she would surely have given it to Swinburne and many thought Jean Ingelow would have had it, only being a lady, she had no particular use they thought for the butt of sherry.

And now with regard to the inspiration. How would Dante have fared in his "Divina Commedia" without Beatrice? and how would Tasso have accomplished his "Gerusalemme" without his Laura? Much of the fine poetry of the world has been inspired directly or indirectly by them. And one woman beyond all others has been the inspiration of sweet singers, the Queen and Sovereign Lady of angels and men; even long before her birth, those grand old poets, the prophets, prefigured her in harmonious language.

"Felix culpa"; to be corrected with so much kindness and grace is better than praise, but I am afraid S. H. M. would have hardly been so lenient had he known that the quotation was put malice prepense, on Elizabeth's lips to suit the occasion, one hoped it would slip through undetected. "But there's a chiel amang ye takin' notes, and, faith, he'll prent them," and you cannot hoodwink these learned critics. I am glad to know who was the author of the verses quoted, I had thought them (I don't know why) written by Sir Philip Sydney. As long as we don't mutilate the poets do you think we do them any great harm by misquoting occasionally? These great masters are above or below such considerations now, and will never turn in their graves and say "My dear fellow, you mistake, it was I who wrote those interesting verses, not Ben Jonson nor Will Shakespeare or any other."

The kindly criticism of S. M. H. has encouraged me to write so soon again; it is hard to write when you are completely out of touch with your readers and never know, from year's end to year's end, if what you say finds an echo in any heart.

A STRIKING SIGN OF CHANGE IN NEW ENGLAND

Maine is the State wherein, in Know-Nothing days, Father Bapst was tarred and feathered by bigots for the crime of being a Catholic priest. Now behold the contrast. Bishop O'Connell of Portland, the chief city of that same State, returned from Rome the other day, and the grand welcome which he received was participated in not by Catholics only, but by hundreds of his Protestant fellow citizens as well. Forty-four priests of the diocese were at the station to welcome him, accompanied by all the uniformed Catholic organizations in the city, several other organized bodies, and a battalion of infantry of the Maine National Guard. City, State, legislature, the public schools, and numerous professions and business callings were represented in the reception and banquet tendered the Bishop and Governor Cobb was an honored guest.

Times are certainly changing in New England. There are signs of this constantly to be observed, but once in a while one more striking than the rest, such as this magnificent welcome to Bishop O'Connell, occurs to show that the reign of the anti-Catholic bigot in New England communities has passed or is passing away, let us hope forever.

—Catholic Columbian.

STARBUCK ON WYCLIFFE AND HUSS

(Sacred Heart Review)

We have always, as Protestants, been accustomed to think and speak of Wycliffe and Huss as two persecuted saints. What measure of saintliness there may have been in their private lives, I do not know, and I doubt whether there are twenty Protestants in the United States or a hundred in the British Empire that do. Even the current Protestant descriptions of Wycliffe have always given me the impression of him as of a stern and haughty man, to which the high authority of Bishop Stubbs adds that his teachings show few or no traces of sympathy and charity, in other words few or none of the fundamental features of Christianity.

I do not in the least dispute that Wycliffe had reforming purposes, and that many of his suggestions were for the good of England, and of the Church. Indeed, there is no temptation to deny this, since the venality and nepotism and flagrant misconduct in high places which were then a scandal, have been so well purged away by the Counter-reformation, as is genially described by Bishop Hurst in the "Methodist Review." Yet a man may be a Reformer without being a Christian, and Bishop Stubbs seems to suspect that this was the case with Wycliffe. Such a one may carry through a reform, but he certainly can not carry through a Christian reform.

I judge, although rather vaguely and uncertainly, that Huss was both a more amiable and a devout man than the Rector of Lutterworth. Yet his fiery Bohemian hatred of the Germans submerged his amiability, while he became so entirely a disciple of the English reformer (except as to the Sacrament of the Altar), that he seems little more than a continuation of Wycliffe. Nevertheless, as he had the fate, so he seems to have had more of the spirit of the martyr than the Englishman, whose Eucharistic doctrines appear to have been falsely imputed to him. There is a touching beauty in his smiling remark, "Sancta Simplicitas!" as he saw the zealous old man bringing up a faggot to his stake.

However, let us regard some of the propositions of Wycliffe and of Huss, which were condemned by the Council of Constance, and say what we, as Protestants, think of them. I assume, until advised to the contrary, that they are taken from their writings.

Propositions of Wycliffe

(1) "If a bishop or priest is in mortal sin, he does not ordain or consecrate, or effect the Real Presence, or baptize." That is, all clergymen, who have discovered that the bishop ordaining them was then in mortal sin, are bound to be re-ordained, and to recognize that most of their sacramental ministrations meanwhile have been null and void. What Protestant Church is there that would not condemn such a teaching?

(2) "It is against Holy Scripture, that ecclesiastics should have possessions."

What Protestant Church would proceed against a clergyman for owning a house, or a farm, or a bank account, or would tolerate in its pulpit a man who should be denouncing his brethren on this ground? As to ecclesiastical endowments, they may be in expedient, but assuredly we would not consent to pronounce them unlawful.

(3) "No one is a civil dignitary, no one is a prelate, no one is a bishop, while he is in mortal sin."

Then if President Roosevelt or Governor Douglas should chance to fall into some sin which for the time being drove the Holy Spirit out of his heart, and in that state should sign a death-warrant, however well authorized, he would be a murderer, as acting on a usurped authority, and so also would be the marshal or sheriff who should carry out the warrant, being cognizant of his superior's state, and all those would be guilty who, being in authority, should neglect to punish such usurpers and murderers.

What Protestant Church would tolerate such a doctrine of religious anarchy, preached from her pulpits? Who indeed, teaching it, could own Paul himself for an Apostle, who declares that even Nero, when he protects good or suppresses evil, is the minister of God?

I may remark that on this showing if it can be proved that King Edward has been in mortal sin since his accession, then, as the regal office, once lapsing, passes to the next heir, it is plainly the duty of Parliament, receiving from the Archbishop of Canterbury a good account of Prince George's spiritual state, to proclaim him in his father's stead. Indeed, for greater safety, it might be better to enthrone the newest royal baby, as being at present incapable of mortal sin. We see

that Wycliffism, if this is Wycliffism, has its ridiculous as well as its alarming side.

(4) "Any one who gives alms to a friar, is excommunicate 'eo facto'." Then, if any one aided a Las Casas, or a Vincent de Paul, or a Trinitarian brother in the redemption of captives, or a Francis Xavier while preaching the Gospel in Japan, he would cease to be a member of Christ's Church.

(5) "Those who found cloisters sin, those who enter them are diabolical men."

Then our Protestant writers who describe to us so lovingly the endless works of Christian benevolence proceeding throughout the ages from members of monastic orders, the Neanders, the Brights, the Haucks, the Storrses, the Farrars, the Fiskes, the Greens, works of conversion, of purification, of civilization, of education, of endless variety of beneficence, all show that they do not know the difference between saints and demons. What excuse can avail for Wycliffe, that he should so malign, not evil men, in monasteries or out of them, but God's inmost jewels of sanctity? Did Wycliffe wish to liken himself to "the Accuser who accuseth the brethren night and day before our God?"

(6) "All the mendicant orders are heretics, and those that give them alms are excommunicate."

Then, as it is owned on all hands to be more than doubtful whether any man since Jesus has been so like him as Francis of Assisi, it follows from this that no degree of conformity to Jesus can save a man from damnation as a wilful heretic if he has founded a mendicant order, and continues in that mind until his death, as Francis did.

St. Paul assures us that no man, speaking in the spirit of God, calleth Jesus Anathema. How much short of it does he come who calls such a disciple of Jesus Anathema?

(7) "Those who enter any religious order become thereby incapable of observing the divine commands, and thereby of attaining to the kingdom of heaven unless they apostatize from the same."

Then, Las Casas and Zumarraga, and all the Dominicans and other friars who withstood the wrath of the Spanish governors and planters in behalf of the Indians, and the Trinitarian Brethren, and St. Vincent de Paul, exposing themselves to the dangers of slavery in behalf of the Barbary slaves, and Francis Xavier, and the bishops and priests (most of them regulars) who have suffered martyrdom in Japan and Corea, and China and Canada, and elsewhere, are now in the flames of hell. What possible excuse for exaggeration in speaking of orders in a disordered time can procure the pardon of such blasphemy against the saints of God?

Dean Farrar was an intense and even an exaggerated Protestant. I am not a sacerdotalist, for I do not even come as near to the Catholic doctrine of the ministry as the Evangelical Alliance does; yet the dean's horror of sacerdotalism seizes a point which appears to me slightly ridiculous. Nevertheless Farrar describes the canonized saints (so large a part of them monastic) as "heroes of disinterestedness." Farrar speaks as a Christian; Wycliffe as, I do not know what. He is likened to Julian the Apostate, or a Celsus. Have we not a right to be much more confident of the Dean's good estate in eternity than of the Reformer's? I doubt not that the Grand Rabbi of France or England would speak much more like a Christian of the saints of the orders than John Wycliffe does.

CHARLES C. STARBUCK
Andover, Mass.

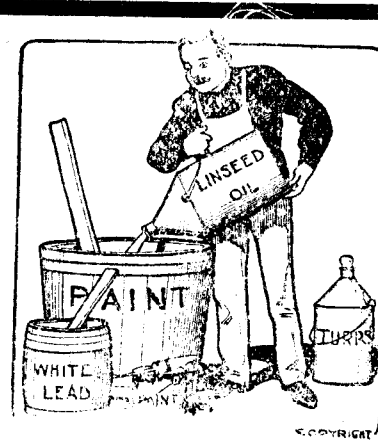
ADDRESS PRESENTED TO HIS GRACE ARCHBISHOP LANCEVIN

By the Pupils of the Industrial School,
Near Kenora (Rat Portage) on June 12
1905

Your Grace:

It is with feelings of joy and gladness we bid you welcome. At your last visit, as we had not the happiness and pleasure to express our sentiments of love and gratitude to you, our beloved Benefactor and Father, now, all the more lovingly we offer you this little address.

With what love and reverence, we greet you, My Lord, who about this time last year had the great and untold happiness of visiting the dear scenes of our loving Redeemer's life and death—what bliss to walk over the holy ground sanctified by His sacred footsteps; to see the scenes His sacred eyes once gazed upon; to feel that here, where He wrought the salvation of men, His unseen but strongly felt Presence



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We know that your labors are arduous, and many times may seem apparently unsuccessful,—but in the long years to come, those labors, like those of Our Saviour, will be crowned with success and repay all your generous sacrifices.

Accept, Your Grace, our most sincere and heartfelt gratitude and affection for your untiring labors, and endeavours for ourselves and for our parents. We pray that God, Whom we have learned to know and love, may bless you.

We humbly ask your Grace to bless us in the name of Christ's Vicar, His Holiness Pius X.; and may this blessing procure for us those graces which will enable us to live as good Christians—faithful to the lessons and instructions we have received here.

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