

THE NEW CATHEDRAL OF ST. BONIFACE.

We send congratulations to the Most Rev. Dr. Langevin, Archbishop of St. Boniface, upon the completion of the magnificent cathedral for that archdiocese. It was a gigantic undertaking, entailing on the part of the head of the archdiocese and his faithful clergy and laity, a degree of self-sacrifice and anxiety worthy the ages of faith. When we state that the new edifice has cost \$350,000, it would be seen that the Catholics of the Western Province are possessed with a heroic love and devotion for Mother Church. The following reference to the new cathedral written by Charles Louis Shaw, appears in the Winnipeg Telegram, of Sept. 19:

"With solemn pageantry and in the presence of representative Western Canadian Catholicism the dedication and formal opening for its divine purpose of the fourth cathedral of St. Boniface will take place on Sunday, October 4. The event is of interest to the non-Catholic in only a less personal degree than his Catholic fellow-citizen. In the consummation of the great and beautiful cathedral, on the spot which marks the outpost of the battlefield of Christianity for the conquest of North America nearly a century ago, the successive cathedrals of St. Boniface have been milestones which denoted not only the progress of the religion of love and charity, but the advance of a higher civilization and the opening up of opportunity for the subsistence of many peoples. The dedication of the fourth cathedral of St. Boniface marks the beginning of another epoch in the religious and material life of Western Canada.

To the Western Canadian who loves his country, who knows its thrilling early story of self-sacrifice, devotion and courage, the dedication of the great sanctuary to the God of our fathers on the same spot where almost a century ago was first permanently implanted the emblem of our common faith, the ceremony will be of intense significance. Wider, greater and more comprehensive than the stories of Fort Garry and all the Hudson's Bay posts scattered from the Arctic to the 49th parallel of latitude, than the stories of Winnipeg's upbuilding, of railway development and agricultural progress, would be the story of the four cathedrals of St. Boniface, from the little wooden building of the river side that the great pioneer Bishop Provencher blessed, to the magnificent cathedral that in its Byzantine dignity and beauty now overlooks a great and prosperous city.

The opening of the new great cathedral of St. Boniface appeals to the loyal Western Canadian whatever may be his creed, as an event of intense, sentimental, religious and material consequence. There are few indeed who do not in greater or less degree realize something of the influence that it permeated throughout half a continent for nine decades of time, amidst savage men and many tribes, in lonely settlements, and in later days among those who were heavy laden in cities and towns. The successive cathedrals of St. Boniface have been a shrine to only a portion of Western Canadians, but to all it has been an influence, a place of absorbing historical interest and of more than passing respect.

LYING BIGOT ATTACKS CATHOLIC CHURCH.

SOCIALIST APPEAL TO REASON ISSUES 1,000,000 COPIES DECLARING OUR GOVERNMENT BETRAYED TO THE HIERARCHY. Those of us who remember the old days of Apaism say this week find them forcibly recalled by the Appeal to Reason, a socialist sheet published out in Kansas, especially its issue of last Saturday. It contains the same old forged quotations from Washington, Lafayette, Lincoln and other statesmen, and is full to the brim of black equivocation, misrepresentation, slander and demagogic hatred. Here is the introduction to Saturday's leading article in that journal:

"The nomination of Taft leads to the statements which follow a peculiar significance. You will be dumfounded at these revelations—but please remember, the Appeal has never deceived its readers, and we have not in this instance. "The Appeal to Reason charges that the United States government is dominated by the Roman Hierarchy, and that the Philippine wars, costing this nation tens of millions in money and the lives of thousands of its able-bodied young men, was fought in the direct interest of the said Hierarchy, and that that institution, and that institution alone, profited by the war.

"It further charges that the United States government, acting through the Roosevelt and William H. Taft, is today holding down the Philippines through the agency of the American army, at the expense of the American people solely for the profit of the Roman Hierarchy!"

"We repeat, in order that there may be no error nor mistake in our charges, that this government is being operated by the Catholic Hierarchy of Rome for its own financial profit, and the pay the republican politicians are to receive is two million Catholic votes for Taft next November.

"We intend to prove the main portion of these charges by W. H. Taft, the Republican nominee for president of the United States.

"The Appeal to Reason is not going to guess at a single thing—not a statement will be made which, when developed, will not be worse than we have stated it to be. But, in the main, we will simply lay before you the horrible tale as told by Mr. Taft, in his speech before the Tennessee Bar Association at Nashville, on May 21st, 1908."

This is followed by fourteen columns of direct misrepresentations of the activity of our government in purchasing the Philippines and an account of their alleged presentation to the Pope

"In return for favors." In speaking of its alleged facts "The Appeal to Reason vituperates": "In the foreground are the plutocratic prelates, reasonable allegiance and are traitors to the Catholic workmen whom they are in duty bound to protect, but whom they would betray to perpetual enslavement."

The contemptible Appeal endeavors to create much horror because of the fact that there are Catholic chaplains in the army and navy, Catholic soldiers in the army, and many Catholics in the navy. Under the circumstances, perhaps, their presence is very well. It may be they will be found effective in putting down Red Revolution when the liars and agitators start one.

HOLY FATHER AND THE IRISH JUBILEE GIFTS.

Cardinal Logue has received the following letter from the Holy Father: "Beloved Son, health and Apostolic Benediction."

"Among the many proofs of enthusiastic piety with which men of every condition have hailed the commemoration of the fiftieth anniversary of Our Priesthood, pre-eminent indeed are the gifts lately presented to Us by distinguished men and women of Ireland. These devoutly offered gifts, which it is difficult to decide whether the excellence of the material or the beauty of the work should be given the first place, and a large supply of sacred vestments excelling, both in richness of the material and the artistic beauty of execution. To these must be added the work of the pious Sisters and distinguished ladies on behalf of the Mission of the East, and a photographic album containing portraits of the Irish Bishops, most skillfully produced.

This splendid proof of love and filial respect towards the Vicar of Christ obliges us to give open expression to the sense of pleasure with which it has impressed Us and the grateful remembrance of which we shall retain. We desire to make you, our beloved son, the interpreter of this grateful feeling. We commission you to convey to the donors, collectively and individually that deeply moved by their filial piety, we have nothing more earnestly at heart than that they should persevere in what is their chief glory, an unshaken attachment to their ancient faith; that amidst so many causes of sorrow, we derive no little solace from the singular affection of such children; and that we shall never lose the pleasing recollection of the free expression of Irish faith which has been manifested on this solemn occasion.

"That, however, a virtue so freely manifested may not go unrewarded, to you, our beloved son, to the donors of the gifts, that is to the very excellent men who bestowed on us the precious cope to the Sisters of Charity who offered the sacred vestments, and to the others of different institutes who, together with well-known ladies, co-operated so efficiently for the progress of the Eastern Missions; to the artist who gave the photographic portraits of the Irish Bishops, collected in an album; to all, in a word, who, in any way, participated in this expression of filial duty, as an earnest of celestial gifts and a pledge of Our special benevolence. We impart most lovingly the Apostolic Benediction.

"Given at Rome, in St. Peter's, this 27th day of the month of July, in the year 1908, the fifth of Our Pontificate. "PIUS X., POPE."

THE GREENACRE PROPHECY.

The great lecturer in this year's conferences at Greenacre, held under Unitarian auspices, was, if we may judge from the amount of space accorded to him by the public press, Professor Nathaniel Schmidt, of Cornell University. His last performance, in which he forecasted the religion of the future, surpassed any previous feat and gives the key to the loose character of the belief which he holds. This lecturer shows how far men, who set up for themselves an arbitrary standard of religious belief, may stray away from the essential tenets of Christianity.

What message they have to give to take the place of the clear and definite pronouncements of the Christian religion is difficult to see. They seem to strive to overpower religious believers with a cumulated weight of vague phrases which it is very much to be doubted even they themselves can understand. As for Christianity, they have parted with it and set up in its place not the conclusions of science, but the biggest assumptions of certain scientists who reach their conclusions, not from the principles of their science, but from their prejudices against revealed religion.

Professor Schmidt speaks of the religion of the future and the only enlightenment which he can furnish is a certain vague pantheism. He says "the prevailing view of educated men to-day is that this body of our will enter into other organisms after it is dead. The idea of resurrection is gradually dropping out of the world. It does not hold the really thoughtful minds of to-day. Just as surely as no atom of the body can perish so surely the force with it cannot perish. It goes into the life of the universe."

This is a mixture of the theosophy of India and the crude pantheism of our modern intellectuals. Note the becoming modesty with which all this is said, and the appropriation by this man to himself and his class of the education and culture of to-day. There is one thing in which this genus excels, and that is not intelligence, but an overweening vanity in their own intellectual acumen and an unblushing affront in claiming to represent the intelligence of the world. Here is a man doing out phrases which scarcely express anything definite, which certainly leaves the great problem of human existence in confusion and uncertainty, and then coolly claiming to represent the prevailing sentiment of educated men.

It would be laughable were it not so pitiable to see these gropers in the dark

arragating to themselves the office of teachers. If to-day religion among the American people is drifting back to the paganism of old, it is precisely because men like Professor Schmidt, who presume to discuss problems of which they have no knowledge have gradually brought in the wake of such teaching the spirit of scepticism and indifference to religious truth.

Not one word in this lecture, as far as it has been reported to the public, of Jesus Christ, the Savior of mankind, and His relation to the religion of the future. How much more sensible and well founded is the religion of the old woman quietly saying her beads in a Catholic church, with a mind docile to the Church's teaching, and a perfect confidence in the promises of Christ, and a firm grasp on the essential truths of a heaven and a hell, and a thorough shaping of her conduct in accordance with such truths, than the vaporous, elusive and meaningless phraseology which this university professor erects into a belief and a cult.

What possible influence for good can such a teaching have on human conduct? It is removed from the understanding of the lowly, and the only possible use which it has is to tickle the intellectual vanity of men who are making prodigious efforts to think, but without any definite result. The future and the hereafter are beyond the penetration of the human mind, and any man who attempts to tell us of these things, outside of the revelation of them made by God, is convicted by the very fact of intolerable presumption, not to say ignorance.—Pilot.

JESUS, THE LIGHT OF THE WORLD.

As the sun is the center, around which all the rest of the universe revolves, so our Divine Lord is the center of our spiritual world, and all religion and spiritual life find their beginning and end in Him, one with the Father and the Holy Ghost. He is truly the "Sun of Justice," and is lifted up in the spiritual firmament to give, by His grace, light and life, strength and encouragement to our souls. Jesus, therefore, is the Light of the world. Thus He was foretold, and thus He declared Himself, and St. John calls Him "the True Light which enlighteneth every man that cometh into the world."

How changed is earth when the sun goes down in the Western skies; the shades of night close in on the day, and the world would be enveloped in darkness, but that bright stars shed their soft rays over us to keep us in hope till the dawn of another day. So, too, in our spiritual life; with God as our Light all is sunshine and brightness; everything is peace and rest, joy and contentment in the soul as long as we have through grace the light of our Lord illumining our path and guiding our steps; but let that light be withdrawn, let the darkness or evil overshadow us, let the fell destroyer Sin cut us off from our Lord and the light of His countenance, let Satan rob us of our life, which is the grace of God, how sad our lot and how the clouds of sin blacken our lives and plunge us into the darkness of misery and wretchedness, well nigh to despair.

Such was the state of the world before our Lord's coming—man was in sadness and despair because he had sinned and torn himself away in his folly from the smiles of his God and his Creator, but mercy triumphed over justice, and Isaiah's words were fulfilled and the world was possessed with the Eternal Light of our Lord, the promised peace and joy were brought with Him in the sacrifice He offered upon the Cross. "I am the light of the world," He said; "he that followeth Me walketh not in darkness, but shall have the light of life." Our Lord well knows the many pitfalls that threaten to ensnare us. He understands the fallacies and errors that they try to deceive us; He knows the power of Satan ever arrayed against us; He sees the many wicked and lukewarm persons striving to tempt us and lead us from truth and virtue, and as an offset to all these He rises up in all the splendor of His divinity, and in all the power and perfection of His humanity and declares Himself our light, saying, "I am the light of the world; he that followeth Me walketh not in darkness, but shall have the light of life."

As our Lord becomes the light to all men, He would like all men to reflect its presence one to another, as a guidance to the path of duty. So He told His apostles that they were lights, set up as on a candlestick that all men might see and learn from them, and He bade Christians at large to be shining examples of every virtue, saying to them, "So let your light shine before men that, seeing, they too may glorify their Father who is in heaven."

Our Lord as the Light of the world is reflected through His Church: the Holy Father is the chief satellite of Christ the light, "the Sun of Justice," and the Archbishops and Bishops in their respective sees as the apostolic delegates of His Holiness the Pope are the lights for their particular flocks to guide them from the darkness of this world into the light and glory of heaven. They are other Christs, indeed, as are all the faithful priests of God; and they reflect the divine light and illumine the path of all who accept their guidance.

Let us be docile children of Holy Church, that we may be true and faithful children of God the Father, brothers of Christ, and co-heirs to the kingdom of heaven, for our Lord said to His Apostles, and therefore to their successors: "As the Father hath sent Me I also send you," and "He that hears you hears Me," and "He that despises you despises Me." Let us love our Lord for His goodness in becoming our light, and let us joyfully follow in the path He will lead us. Let His light be the lamp of our minds, the burning zeal of our wills and the fire of our hearts, so that He may be our light and life, our security and our salvation, our joy and peace through time and eternity.—Sacred Heart Review.

Daily ought we to renew our purposes, and to stir up ourselves to greater fervour.—Thomas a Kempis.

BISHOP-ELECT MACDONALD.

While there is not yet, so far as The Casket is aware, any official confirmation of the report of the elevation of the Very Rev. Alexander MacDonal, D. D., Vicar-General of the Diocese of Antigonish, and parish priest of St. Andrews, in this county, to the episcopate as Bishop of Victoria, in British Columbia, there is no reason whatever to doubt the correctness of the local column last week. The New York Sun a few days ago published the following despatch under the title of "Important Rumors from Rome."

London, Sept. 7.—The Rome correspondent of the Globe says that one of the candidates most likely to be the recipient of a Cardinalate at the next consistory is Archbishop Farley of New York. At the end of a three-hour session of the Congregation of the Propaganda to-day it was determined to reject, on a ground of informality, the list of candidates for the post of Coadjutor Bishop of San Francisco. Archbishop Riordan is now instructed to have new lists prepared by the irreverent rectors of the diocese and by the Archbishops of the United States.

The transfer of the metropolitan see of Victoria, from Victoria to Vancouver was approved. Bishop Augustine Donnelly of New Westminster was promoted to the archdiocese, vice-Archbishop Orth, resigned, Vicar-General Alexander MacDonal was made Bishop of Victoria. The news of Dr. MacDonal's promotion will be received with mingled feelings of gratification and regret throughout these Maritime Provinces—gratification at the recognition thus given to the spiritual services which his prolific, trenchant and scholarly pen has rendered to the Church at a period which approached close to a crisis in her history; regret at the prospect of having so able and worthy an ecclesiastic transferred from our midst to the other side of the continent. Both these feelings The Casket shares in a special degree and for special reasons.

While no one more sincerely rejoices at the news than we, or more heartily congratulates Bishop-elect MacDonal upon his elevation, we feel as perhaps few others can, the magnitude of the loss which the Church in these parts sustains; for that loss falls heavily upon ourselves. While we have reason to hope that the distinguished pen which has contributed so much to give weight to the utterances of this paper will not wholly cease to speak through its columns, it is but natural that, when the hand that wields it shall have taken up the crossier, and the mind that directs it shall have assumed the numerous cares of a diocese many thousands of miles away, its contributions will be less frequent than they have been in the past.

Yet the Church of God is One, its solidarity is absolute. There are no local jealousies or sectional interests in regard to its welfare among those who have caught its spirit. Sincerely do we rejoice that our brethren at the Pacific have been given as their prelate one who has long been not only an ornament to the Church on the Atlantic, but a valiant and powerful champion of the Faith whose writings are known throughout the English speaking world.

And we have said that he has been such at a period that was somewhat of a crisis in the history of the Church. The critical moment of that period, we believe, passed with the Ecumenical of the Holy Father on Modernism. It was the fashion in certain quarters to belittle the scholarship of the author of "The Symbol of the Apostles." But Rome has set the seal of its approval upon the work of Dr. MacDonal. There is a peculiar significance in the anticipation of events that are chronicled in the above despatch. It was the Casket heartily joins with the host of admirers everywhere of the newly-elected Bishop of Victoria in wishing him ad multos annos.

THE PURITAN PARTY IN THE EPISCOPALIAN CHURCH.

The editorial of The Living Church on July 4th, entitled "The Overtures of Dr. Newman Smith," was remarkably sane and sound. The excerpt which follows emphasizes a warning uttered the year ago by The Lamp (Editorial "The Two Camps," August, 1907).

"With every desire to expedite and with constant and earnest prayers to God for that gift, Churchmen cannot forget a lesson that they learned in the bitter fires of experience or an inextinguishable thing that the Blessed Virgin should appear to any one if God wills it. The Catholic Church believes, practically and strongly, in that article of the Creed as in every other article, "the Communion of Saints." An archangel from heaven appeared to Mary herself in Nazareth. Was it any more difficult for Mary to appear to Bernadette at Lourdes? The case was tested carefully. Bishops and priests did not give credence, all at once, to the little French girl's declarations. But we believe the story now, and Bernadette will, one day, perhaps, be proclaimed a saint,—not alone, however, because she saw and spoke with our Immaculate Mother, but because she lived, afterward, humbly and holily, a life in conformity with her Maker's will.

As for the Lourdes miracles, they are plain for all to see. Scoffer and believer may visit Lourdes, and investigate for themselves; or we may read the story in our homes. To physicians, Catholic or non-Catholic, it should be of profound interest; and they are urged to make careful study if they will, of these wonderful works of God. Among the tender-hearted, knightly or saintly men who minister gladly to the maimed, disfigured, repulsive sufferers who often come to seek a cure at Lourdes, is Gabriel Gargam, strong, finely-built, radiant with life. Yet, a few years ago, since this new century dawned, through a terrible railroad accident he was reduced to helplessness; he weighed only about seventy-eight

value them. And so the eighteenth century clergy of England forgot their priesthood; their Bishops became temporal lords instead of fathers in God; historic Churchmanship was superseded by a theology and by practices that were essentially Presbyterian; and when the old-time churchly spirit began to reassert itself in the middle of the nineteenth century, it was treated as an unwarrantable novelty, an usurpation from an alien communion, a monstrosity within the Church of England. The once tolerated party refused toleration to the party that had tolerated it by too great a compromise in giving the priest-hood to Presbyterian ministers who did not value it. Every restoration of churchliness has been dearly won after bitter contest, and the old-time churchly party has now barely obtained the control of the Church which it ought never to have lost, and only did lose by its desire for unity where there was no basic unity of position."

The Living Church further emphasizes this warning from past events by the following remarkable forecast which appeared in the Congregationalist of June 13, from the pen of Rev. C. M. Mead, D. D., of New Haven.

"If the Congregationalists can be conceived as ready, for the sake of such a union, to have their ministers go through the solemn farce of submitting to a second ordination which they regard as practically meaningless, then other denominations may be supposed to do the same, say, the Methodists and the Lutherans. But when this is done, the immense majority of the resultant United Church would consist of those who do not believe in Apostolic Succession, or the special necessity of the Episcopal touch. This new church, therefore, would be in conscience bound to recognize the validity of non-episcopal ordination, and accordingly to acknowledge Baptists, Presbyterians and other Christian denominations (still outside of the supposed union) as genuine churches, and their ministers as full-fledged. But the original body of genuine Episcopalians, whose conscientious unwillingness to admit the validity of non-episcopal ordination led to the union which has thus submerged them, would of course not be willing to belong to a Church which repudiates a tenet that they conscientiously regard as sacred, vital, and essential to a genuine church; and therefore they could do nothing else than to secede from the United Church and return to their former isolation."

THE CHURCH OF MIRACLES.

The Catholic Church has many signs, or marks, or tokens, by which she can prove her claim to be the one true Church of the one true God. Her unity, her universality, her permanency, her authority, her infallibility, which clear and wonderful signs these are! And, with these, we have her innumerable saints and her innumerable miracles. Our Blessed Lord had promised this miraculous power when He said to His Apostles after His resurrection: "Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. (St. Mark, xvi, 15-18).

For obvious reasons the exercise of these miraculous powers was more necessary in the first ages, to authenticate and guarantee the new revelation, than it is to-day. Yet in one form or another this promise has been carried out in the Church's long life of nearly two thousand years. First, the Apostles, "going forth preached everywhere; the Lord co-operating with them and confirming the word with signs that followed." Then, through the ages, the same marvelous power was exercised as may be easily seen by reference to the Church's annals and the lives of saintly men and women. Few of us, perhaps, but have some fact to relate of instances of miracles wrought, under our own observation, by the priests of to-day, or through the earnest prayers of some devout layman or laywoman, or by the application of holy water, relics and the like.

The miracles at Lourdes are a striking proof of this supernatural power inherent in the Catholic Church, which is, this year, keeping the fiftieth anniversary of the appearance of the Blessed Virgin to Bernadette, and of the marvelous graces that have been the result. The Catholic Church does not think it either a strange or an incredible thing that the Blessed Virgin should appear to any one if God wills it. The Catholic Church believes, practically and strongly, in that article of the Creed as in every other article, "the Communion of Saints." An archangel from heaven appeared to Mary herself in Nazareth. Was it any more difficult for Mary to appear to Bernadette at Lourdes?

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"THE NIGGER IN THE WOOD-PILE"

Thousands of people go through life feeling more or less miserable without ever knowing the reason. They suffer from headaches, indigestion, pains in the back, and at the slightest chill get rheumatism or neuralgia.

They try to cure these separate outbreaks, never suspecting that the root of the whole trouble is the failure of the bowels to move regularly, and in many cases the sluggish action of kidneys and skin. The result, of course, is that the whole system gets clogged with impurities, which soon turn to poison, and show their presence in various ways.

"Fruit-a-tives"—or fruit juice tablets—promptly stir up the sluggish liver, regulate the bowels, and stimulate the kidneys and skin to do their work properly. Thus they cure all these troubles by removing the cause, and make it possible to really enjoy life. Price 50c. Fruit-a-tives \$2.50. Trial size 50c. Fruit-a-tives Limited, Ottawa.

pounds although a tall man; the lower portion of his body was as good as dead; the civil courts described him as "a veritable human wreck, whose intelligence alone had remained unimpaired." He was taken to Lourdes. It was not, however, in the mira-ulous healing waters that his extraordinary cure took place. It was after he had bathed in them and then was assisting at the procession of the Blessed Sacrament. He was lying on his stretcher, a pitiable object to behold, when the priest turned the Blessed Sacrament in his direction; and, suddenly, the sufferer cried out, "I am cured!"

Not for months had Gargam been able to speak, except at rare intervals; "from his lips to his feet his body was absolutely rigid and insensible, even to red hot irons which the doctors had sometimes tried as a remedy. Yet he cried, "I am healed," and he rose up and walked, and he works happily among the sick at Lourdes, himself a "living miracle."

We do not claim that miracles alone prove conclusively that the Catholic Church is the one true Church of the one true God. But we do claim that miracles are certainly one proof of her Divine origin; and that they have their great part in showing her real glory as the Spouse of Jesus Christ. — Sacred Heart Review.

BISHOP SPALDING MAY REMAIN.

PRIESTS OF HIS DIOCESE HAVE PETITIONED ROME TO REFUSE VENERABLE FIELEATE'S RESIGNATION.

Peoria, Ill., Sept. 16.—The Right Rev. John Lancaster Spalding, Bishop of the diocese of Peoria, may continue at the head of the Church in this section in spite of the resignation he recently forwarded to the Church authorities at the Vatican in Rome.

However, if he remains it will be largely in an honorary capacity, for, realizing ill-health, it is the desire that an administrator be appointed to relieve him of most of the duties of a diocese as large as that of Peoria.

However, at such times as he is able, he will be in full authority to exercise the functions of the Church. This decision was arrived at a meeting of the eleven irremovable priests of the diocese, who were called in conference at the bishop's residence on North Madison street yesterday afternoon. These eleven irremovable are the priests who would be called upon to recommend three priests from whom the Pope would select a successor to the Bishop in the event that his resignation was accepted. The meeting was an intensely interesting and very dramatic one. The Bishop was present and when his hand was clasped by the visiting clergy, the deep seated affection they felt for the prelate who had had charge of their parishes for so many years was clearly visible.

After a heart to heart talk it was decided to recommend to the Pope that the resignation of the distinguished Peorian be refused when it reaches him. As one of the irremovables said to the Bishop, "We want you to hold the position until God calls you hence."

MGR. DONTENWILL.

NEW SUPERIOR-GENERAL OF OBLATE ORDER CONSIDERED MAN OF HIGH ATTAINMENTS.

Mgr. Augustin Dontenwill, Archbishop of New Westminster, B. C., who has just been elected superior-general of the Oblate Order, is well known in Ottawa and Montreal, having taught in Ottawa University for a time. The election was held on Sunday at Rome. Delegates from all over Canada had left to attend the convention of the order, which commenced on September 17. For the Canadian province, as the district of Ontario, Father Murphy, rector of St. Joseph's Church, was chosen delegate, in addition to Rev. Father J. N. Dozois, of Montreal. The chief purpose of the convention was to elect a successor to the late superior-general, Rev. Father Lavardiere.

Mgr. Dontenwill was born in Bischwiller, Alsace-Lorraine, in 1857, and while still a youth went over to the United States, settling in Buffalo and receiving a great part of his education there. Shortly after he was sent to Ottawa College, where he pursued his studies in classics, and in 1885 was ordained a priest. After some years at the college, he was transferred to British Columbia.

"As Catholics," said Professor James C. Monaghan in the course of a recent address, "we never ask about a man's religion when he runs for an office. Dublin, one of the most Catholic cities in Ireland, has had as many Protestant Lord Mayors in a hundred years as it has had Catholics. Belfast, as Protestant as Dublin is Catholic, has never elected a single Catholic in all those one hundred years. Who then are the bigots?" —Casket.