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As rises Tenerife above
The restless ocean's moan,
So looms above earth's chance and change
The ancient Church of Rome.

Majestic 'gainst the sunset sky
The Titan mountain stands,
Frowning while ocean-giants die
Upon its foaming sands.

So bold against the lurid past,
Yet stands the Church of Rome,
Unchanged when all is changing fast—
The storm-tossed pilgrim's home.

O'erwhelmed by the barbarian hosts
The Eternal City fell,
But laid on her rude conquerors
The magic of her spell.

Thus facing countless future years,
And ages yet unborn,
Rome rises o'er all haunting fears,
And dreads no coming storm.

—Charles Edward Stowe, in the Hartford Times.

*The author is a congregational clergyman, son of Harriet Beecher Stowe and nephew of Henry Ward Beecher.

EXTRACTS FROM THE MOST REV. ARCHBISHOP'S LATEST CIRCULAR TO THE CLEGY

Pew Rent

The revenue from the pew rents must first be applied to the payment of the church debt and interest thereon, and then to repairs or duly approved extensions of existing church edifices. It is strictly forbidden to use any of the pew rent for any other purpose without express permission of the Ordinary.

Attention is directed to the regulation which obliges pastors to ask permission for any construction or repairs of some importance. The ten per cent. on the pew rents should be faithfully paid; it is a grave obligation of justice. The exception made for Winnipeg and Brandon in favor of free schools is a pure gift which we do not promise to continue indefinitely, for the diocesan burdens are becoming more and more heavy. Where the pews are not rented as in certain German colonies, for in-

stance, at Balgonie, St. Peter, St. Paul, etc., the Sunday collections and other clerical fees should be applied to church expenses, paying off the church debt, etc.

Subscription Notes

Henceforth the Archbishopal Corporation will not lend money to parishes or missions unless the faithful sign notes according to the formula furnished by the Archbishopric. A too great generosity in lending money to new colonies has entailed pecuniary losses which we do not wish to incur in future. These notes, having a legal value, will serve as collateral security in the banks.

Permission to Celebrate

It is strictly forbidden to allow an unknown priest to say Mass unless he can produce the requisite authorization therefor from his Ordinary. In the case of Orientals a letter from the Prefect of the Propaganda is absolutely necessary. As the number of foreign priests passing through the diocese is increasing, these rules must be rigidly adhered to.

(To be continued)

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FORMER ST. MARY'S PASTOR IS HONORED

The following corrected account, appearing in the Duluth News-Tribune, will be of interest to local Catholics.

"Rev. Father Didace Guillet, pastor of the parish of St. John the Baptist French Catholic Church, on Sunday celebrated the twenty-fifth anniversary of his ordination, the occasion being marked by special services at High Mass. Rt. Rev. James McGolrick, bishop of the diocese occupied the throne, Rev. Father Cahill, of Winnipeg, and Rev. Father Fournier assisting. Rev. Father Guillet was celebrant, and Rev. Father Forget, of Montreal, and

Rev. Father O'Dwyer, assisted as deacon and sub-deacon, respectively. The sermon was delivered by Rev. Father Portelance, pastor of the Sacred Heart church of Winnipeg.

In addition to this there was special music by a choir, while for the evening a banquet in Columbia Hall, under the direction of the ladies' societies and the women of the parish, was given. Three hundred guests joined in the feast. There were several toasts in honor of the celebrant.

At the conclusion of the Holy Sacrifice, congratulatory addresses were read by Mr. Porlier, on behalf of the French parish, and by Mr. T. D. Deegan, on behalf of Father Guillet's old friends and former parishioners at Winnipeg. The latter address was accompanied by the presentation of a handsome chalice, the donation of Winnipeggers. The esteemed celebrant was the recipient of many other beautiful gifts from Duluth, Montreal and other parts.

Father Guillet is a native of Canada, having been born at Iberville, near Montreal. After completing his course at L'Assomption college, he entered the Order of the Oblate Fathers in 1875 and two years later he was sent to Ottawa college, where he was called to the directorate, serving nine years in the capital. Returning to Montreal, he was five years priest at St. Peter's church, and after five years' work in that city he was sent to Winnipeg, where he succeeded the present Archbishop Langevin in St. Mary's parish. He came to Duluth about three years ago, during which time he has succeeded in remarkably building up his congregation and ministering to the wants of his people.

IAN McLAREN'S TRIBUTE

Speaking the other day at a Catholic bazaar in Liverpool, the Rev. Dr. Watson, more widely known by his pen name, Ian McLaren, paid a notable tribute to Catholicism. He took that opportunity, he said, of expressing, with some knowledge of the facts, his profound respect for the high character and the national patriotism of the Catholic Church of Scotland. The Scotch priest had been distinguished for his devotion and his urbanity, for culture and loyalty, and he did not know that the eighteenth century in Scotland, rich although it was in scholars and ecclesiastics, produced any finer figure than Bishop Hay, who, more than any other man in that century, established and commended the Catholic Church in Scotland.

While he might be pardoned for paying this tribute to the Catholics of his own race, he was not forgetful of, and yielded to none in respect for, the virtues of the Catholic Church in other lands, and not the least in Ireland and in England. It seemed to him that no minister of religion had been more true and faithful to a poor and suffering people, or done more to sustain a high standard of social morality, than the Irish priest, and no body of men in England made greater sacrifices for their principles during the last three centuries, or in proportion to their numbers, made a larger contribution to sacred and other learning, than the English Catholics.

His most earnest prayer was that, year by year, prejudices which were the heritage from an unfortunate past, and which had been too warmly treasured, might gradually die down into gray dust and be forgotten, and that those who loved the same Lord might come more and more to live together in charity, contending only who should do most to rescue the fallen, and to shield the young, and to bring in the day when the city of their habitation should be filled with peace and prosperity, with holiness and sweet content.

A Religious Atmosphere

Addressing the students of Notre Dame recently, Rev. President Cavanaugh thus illustrated the meaning of a "religious atmosphere."

"Wherever artists are wont to live together you have an artistic atmosphere, and children who grow up in such surroundings naturally take to a career of art, or at least have a keen appreciation of art without conscious effort. Wherever literary people form a circle apart, there is a subtle influence in the direction of bookishness that touches all who come within that circle. So, too, wherever profoundly religious men live together, there is created a religious atmosphere, and by merely breathing this atmosphere a young man is unconsciously formed to religious thought and conduct. He is led to accept the religious point of view about life, about philosophy and literature and history, about his career on earth and his eternal destiny hereafter."

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FAITHFUL MISSIONARIES

Recently the Honolulu Commercial Advertiser, owned by L. A. Thurston (the son of one of the original New England missionaries), published a remarkable and unexpected tribute to the Catholic clergy of those islands. After severely criticising the pastor of the most aristocratic of Honolulu's Protestant churches for asking a vacation of seven months in two years, notwithstanding the fact that he receives the salary "of a bank president," the writer proceeded as follows:

"Never, though, with Catholic priests. Here in Hawaii the Catholic clergy die leaving nothing but the fragrant memory of good deeds. They have no bank accounts or sugar stocks; they have spent none of God's time in pleasuring; they leave father, mother, brother, sisters and home to take the Gospel even into the dreadful haunts of the leper. Stretch your imagination to its limit, and you can't conceive the late Bishop Ropert (God rest his soul) pocketing a cheque from the rich parishioner, shutting up shop while a salary accumulated in his private bank account, and going to Paris for a holiday of months."

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