

DEATH OF REV. FATHER DAUBER, O. M. I. OF PRINCE ALBERT, SASK

Rev. Joseph Dauber is dead. His death was expected for some time. The last moments of his earthly career came at 10.10 p. m. of July 12th 1905. Calmly he gave back his young soul to his Creator, his dying hands, as a good religious, clasping in fond embrace all that he prized in this world: Crucifix, Beads, Book of Rules, these were his companions in life and to the grave he took them as sweet memorials of a short life, sweet pledges of a happy eternity. Thus came to an end the life of a bright young priest, a good religious.

Father Dauber was born on May 20th 1879, at Weilbach, Bavaria. His parents, Florian Dauber and Barbara School, were of the good old type, and well did they train their little son Joseph from childhood in the path of virtue. His first Communion was made on January 1st 1890, and on the 22nd of the same month he was admitted as a junior at St. Charles, Fonquement, Holland. Here he passed six years. He entered as an Oblate novice on August 14th, 1896; one year later he pronounced his temporary vows. In the Scholasticate at Hunfeld he passed one year and on August 15th 1898, he pronounced his perpetual vows as an Oblate of Mary Immaculate, giving himself to God for time and eternity, proud to write after his name O. M. I. His progress was rapid. He received minor orders on July 9th, 1899, sub-deaconship May 24th 1900, deaconship April 28th, 1901, priesthood on May 8th, 1902. Of him it may truly be said that he bore the yoke of the Lord from childhood, and happy is the person that does so!

During his life he longed for foreign missions, he thought of them, he prayed for them, he asked for them, he prepared for them, he got them. Yet flesh and blood created trouble in that young and tender heart. How leave father and mother, and especially mother, God's best gift on earth, a good mother! how leave her! How leave relations. Ah! relations, the occasion of many a spiritual shipwreck for what was once a happy religious life! He too heard those voices, but he heard likewise a more melodious voice: "he who hates not father, mother, brothers and sisters, yea and his own soul, cannot be my disciple." He had made his offering of self on the morning of his vows, and intended it to be perfect. His was to be an onward upward march, no looking backward. Again the words of his only Master came to his memory. "No man putting his hand to the plow and looking back is fit for the kingdom of God." His Oblation, his preparation for the Master's work is to take the place of relations, however dear. Well did he understand that to be a religious, worthy of the glorious past history of religious men and women, all is not done when the body quits the world. -This is merely the first step; the heart must likewise quit the world and break off all affection for the world. Joseph was ever anxious to purify this affection in the fire of divine love by removing all that is contrary to the love of the Supreme Good, and to love parents and relations not because it is natural but because God commands it.

The poor ones of Christ had an especial claim on his devotion; hence it is that he sought, and, on July 24th 1903, with the greatest joy, received his instructions to come to America to labor among the Indians in the diocese of Prince Albert, where he arrived on September 22nd, 1903. His destination was Isle a la Crosse. Man proposes, God disposes. God was satisfied with his good will—"for his soul pleased God and therefore He hastened to bring him out of the midst of iniquities." Father Dauber never saw Isle a la Crosse. The great harvester, consumption, carried him off in his youth. He fought against the dread disease for twelve months, a model of patience and resignation to the holy Will of God. Confined to his room for two days only, a splendid energy keeping him up to the last, he still looked fondly forward to the Mission of Isle a la Crosse.

Solemn Mass of Requiem was said by Rev. H. Gaste, O. M. I. assisted by Rev. Father Egenolf, O. M. I., and Rev. Father Schwens, O. M. I. (companions of childhood) as deacon and subdeacon.

The funeral was attended by a great number of the citizens of Prince Albert. Besides the Priests of the Cathedral were present Rev. Fathers Charlebois, Rossignol, Turquetel, Ansel Boissin, Jullion, Brothers Welsch, Bal-

wey, Pioget. Miss Frankie Lacroix presided at the organ, the choir was under the direction of Mr. Albert Phillion.

R. I. P.

LETELLIER ADDRESS

TO HIS GRACE
THE MOST REVEREND
A. LANGEVIN

Archbishop of St. Boniface.

May it please Your Grace—
Permit the English Catholics of this Parish of Letellier to assemble in turn, to present to you their most respectful homage, and joyfully welcome you in their midst.

From the depths of grateful hearts, we unite with our French Canadian brethren, to express the sentiments of veneration and filial devotedness that they have manifested to your Grace.

With them we desire to form but one family and one heart, under the direction of our good and beloved Pastor, to live faithfully according to the teachings of our Holy Church, and to remain inviolably attached to the faith of the Gospel.

Offering to your Grace our renewed homage, and the assurance of our prayers.

We humbly ask your paternal benediction.

The English Catholics of Letellier.

Letellier, 10th of July, 1905.

Obituary

CHARLES MAILHOT

On Tuesday evening Charles Mailhot, son of Mr. Emile Mailhot, an officer of the Selkirk Asylum, was fatally crushed while attempting to cross between two freight cars at the C. N. R. crossing near Water Street. As, after waiting some moments, he noticed the freight cars slowing down almost to a stop, he thought he could risk a dash between two. But just then the two cars came together, terribly crushing his chest, and stomach, and separating again allowed his body to drop to the rails. Jacques Mondor, who was with him, showed great presence of mind by grabbing and pulling the unfortunate boy from under the oncoming wheels. Thomson's ambulance was called and the bruised lad was taken to St. Boniface hospital, where he lingered till midnight, remaining conscious to the last. Mr. and Mrs. Mailhot were notified by wire and arrived from Selkirk in time to see their son and witness the Christian resignation with which he died.

Charles, who was going on seventeen and had spent several years in St. Boniface College, was a singularly good, gentle and pious boy, with a marked devotion to the Blessed Sacrament. For the past year he had been employed as a junior at the Imperial Bank. There, as well as at College, he was a general favorite with his companions, to whom the news of his sudden death came as a great shock.

Rev. Dr. Trudel, Charles's uncle, was with him in his last hours and gave him the last Sacraments.

The remains lay at Coult & Sons undertaking establishment till they were transferred to Selkirk, where the funeral takes place on Friday.

The Review tenders its deepest sympathy to the bereaved parents and relatives.

R. I. P.

THE ELOQUENCE OF CLOTHES

Referring to a remarkable incident of the recent church legislation in the French Chambers, the "Catholic Times" says:

Perhaps the most striking, certainly the most amusing, concession of the Government is that which graciously grants the clergy permission to wear their cassocks in public. One furious anti-clerical deputy, a M. Chabert, moved a resolution that priests should be forbidden to wear the cassock except during divine service. He called the cassock "a living sermon," "a permanent act of proselytism," "conscience in the street." He besought the Government to free the priest from his cassock, and let him mingle among men habited like a man. His amendment was rejected with laughter. But one of his friends, M. Dejeante, took it very seriously, and threatened

that all young Republicans, of either sex, would adopt the costume of priests and nuns, and make it ridiculous. "You will get drunk in ecclesiastical garments?" queried a deputy from the Right. Certainly! rejoined M. Dejeante, "we will do anything to make the clerical dress ludicrous." But repartee is not dead in France, and one of the deputies quietly remarked: "Very well, M. Dejeante, just dress yourself like a cure and come to the next sitting of the Chambers!" This incident shows to what depths of hatred the anti-clericals can descend.

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CATHOLICITY IN SWEDEN

In the course of an article on "The Catholic Church in Sweden," contributed to "The Tablet," of London, by Dom Maternus Spitz, O.S.B., that learned writer says:

"That the Swedish nation as such was strongly attached to the Catholic Church—not merely in theory, but also in practice the of her teaching—may be concluded from the fact that the early Swedish Church numbers not less than twenty-three canonized saints, one of whom was a king and ten were Bishops, etc."

But what a change the centuries have brought. After giving a history of the wars and persecutions, during which Catholicity ceased in the country, Dom Spitz continues:

"The progress of the Catholic Church in Sweden during the last century has been slow, but yet, in spite of all the circumstances, legislation, education, prejudices and especially the low standard of mortality (in a moral point of view, Sweden is the most thoroughly degraded and debased Christian country of Europe), some progress has been made. In 1800 there were about 100 Catholics in Sweden and Norway together. . . . In 1880 the number of the 'dissenters' in Sweden amounted to 21,234, i.e., 14,627 Baptists, 2,993 Jews, 1,591 Methodists, 810 Catholics. In 1890 there were 49,763 adherents of creeds other than the Lutheran, among them 1,390 Catholics.

"According to the census taken in 1910, the population of Sweden amounts to 5,175,228 inhabitants. The number of 2,200 Catholics is insignificant, but always in progress. This little flock is governed by Mgr. Albert Bitter, Vicar Apostolic since 1895, by sixteen priests (four of Swedish origin), with six stations at Stockholm, Gothenburg, Malmo, Gefte, Novkoping and Oscarstrom and three out-stations (Vadstena, Aammeberg, Soilertelge), with four churches, five chapels, nine schools, attended by 175 children. The two sister congregations of St. Joseph of Chambéry and St. Elizabeth's number thirty-three and sixty-two members respectively, and take care of the girl's school and three hospitals.

"True, Sweden is still 'une bastille fermee de la Confession d'Augsburg,' prejudices are still numerous, obstacles almost insurmountable, and the prospects of a bright future are so far not yet visible. It is only by the spread of good literature and by an heroic, self-sacrificing body of priests that the obstacles will be overcome, and that the Church will celebrate its usual triumphs of grace in the dominions of St. Eric."

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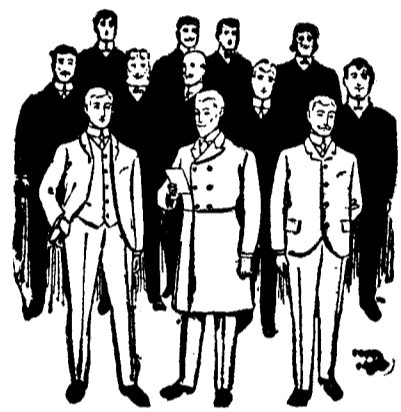
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A LAUGHING PLANT

The laughing plant, so named from its effects upon man, grows in Arabia. It is of moderate size and bears brilliant yellow flowers and soft, velvety seed pods, each of which contains two or three seeds, which look like little, black beans. The natives of the district where the plant grows gather the seeds and after drying them reduce them to powder. A small dose of the powder has the effect of causing the most level headed and sober person to dance, shout and laugh in the unrestrained fashion of a lunatic and to rush about and cut the wildest capers for almost an hour. By that time he is thoroughly exhausted and falls asleep, to wake after several hours without the least recollection of his previous excitement and antics.

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N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney. Dr. J. K. BARRETT, Winnipeg, Man.

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