

Obituary.

LOUIS GABRIEL MONET.

On Sunday evening, March 15, Louis Gabriel Monet, aged eighteen years, a student of St. Boniface College, was called to his eternal reward after a sickness of but a few days at St. Boniface hospital. When the sad news of his approaching end was announced, every one who knew him hoped that he would still be spared. On Sunday morning he received Holy Communion, and in the afternoon the last Sacraments of the Church were administered. Rev. F. Bourret, his parish priest, who had come in from Ste. Agathe during the day, remained with him to the end in company with his grief-stricken parents and his brother Joseph. The severe pains that during his illness he had borne with an edifying spirit of atonement and true Christian resignation, were overcome in his last hours by a quiet feeling of calmness and profound spiritual joy. He expired about 8.15 while those who had gathered around the bedside scarcely perceived that the soul of their loved one had gone to meet its Maker. The news of his death was immediately telephoned to the college and prayers were offered up for the repose of his soul. The next morning at early Mass all the classmates of the deceased received Holy Communion, and at 8 o'clock a requiem High Mass was celebrated by Rev. Father Hudon, Rector of the college, at which the parents and brother of the deceased and all the students assisted. Before Mass Father Rector in a few touching and forceful words dwelt on the striking lesson, so suddenly brought home to them, of the uncertainty of life and the necessity of being always prepared to answer the final summons. Referring to the college life of the deceased he extolled the rare qualities and exemplary virtues of their late genial companion. The Rev. Father finished by earnestly exhorting all the students to pray for the soul of their beloved friend. The remains were taken to Ste. Agathe, the home of the deceased, for interment.

Louis Gabriel Monet entered St. Boniface College in the fall of 1899 to take up the studies of the classical course. He was always a model student in every respect. A member of the Sodality of the Immaculate Conception, he edified all by his piety and earnest faith; a cheerful and kind-hearted friend, he was always ready to lend a helping hand to those in trouble; a zealous and untiring worker, he was a constant source of emulation and noble endeavor to his classmates and others. The vision of that kind face which so recently beamed upon all, will long remain in the memory of those who knew him but to love him. At a meeting of the members of the Sodality of the Immaculate Conception connected with the college it was resolved to send a letter of condolence to the sorrowing family of the deceased.

"Weep not for those whom the veil of the tomb,
In life's happy morning, hath hid from our eyes,
Ere sin threw a blight o'er the spirit's young bloom,
Or earth had profaned what was born for the skies.
Death chill'd the fair fountain ere sorrow had stain'd it;
'Twas frozen in all the pure light of its course,
And but sleeps till the sunshine of Heaven has unchain'd it,
To water the Eden where first was its source."
—Moore.

H.I.C.

THE POINT OF ATTACK.

The enthronement of an Archbishop of Canterbury presents matter for consideration to people outside of his own communion. Nowadays, the Primate of Anglicanism stands for much more than did his predecessors a century ago. Though technically only the head of the Established Church at home, he has, by the natural tendency of sympathies and interests, grown to be the chief personage in the eyes of all Anglicans in the colonies and elsewhere abroad. The spread of

the English-speaking race has resulted in the exaltation of the principal ecclesiastic in the religion to which the vast majority of them belong. This nation has been the fertile mother of young and vigorous colonies. Those colonies have their own Churches, which, as is but natural, turn with filial affection towards the Mother-Church at home. There has been no conversion, of course, but merely a transplantation and diffusion. Still, the effect is, all the same, of interest and importance. To use the testimony of the "Times" in this regard: "The English Churches outside England have their ideas of what is due to them in the way of independence and self-administration. But when they are assured of their rights they can give rein to their sentiment, and their sentiment converges on Canterbury as surely as the sentiment of the Roman on St. Peter's." That testimony is undoubtedly true, and we may pardon one word in it for the sake of the whole sentence. It is a testimony which cannot be too carefully considered by all who are working for the extension of Catholicism in this country. It brings before us the fact that the daughter Churches of Anglicanism have, by a momentum which must of necessity continue to grow, verged nearer and nearer towards a union with Canterbury, which will tend to strengthen and increase the powers and prospects of both mother and daughters. Nor should it escape notice that, as is peculiar to Englishmen, the daughter Churches are primarily concerned with "independence and self-administration," and only thenceforth with the "sentiment" which attracts them towards Canterbury. In other words, the Colonial Churches, like the Colonial States, carry their democratic love of justice, liberty, equality along with them, and value nothing else at the expense of these first principles.

Naturally enough, this point did not fail to arrest the attention of the newly-enthroned Archbishop. At the luncheon in the Cathedral library, immediately after the installation ceremony in the Chapter-house, Dr. Davidson, addressing the company present, remarked at the end of his speech, with an obvious allusion to the difficulties of his own position and to the principles on which his future action in it is to be conducted: "We are living in a democratic age, and neither in State nor Church will arbitrary government or rule be other than an anachronism." Here again we have a testimony to the way in which Canterbury stands related to the growing Anglican communities abroad. The Archbishop is to be the president, if we may so term it, of isolated groups of Anglican communities, exercising over them such power as their own request or the exigencies of events may permit. He will rule, or direct, or advise in ecclesiastical, as statesmen do in political, contingencies. That is, he will be content to exercise such power as may be conferred upon him, usurping none, nor arbitrarily employing any. His action will be strictly constitutional. He will respect every man's rights, and demand that every man shall respect his. He will consider himself as the head of an Anglican Confederation of Churches, each of which, including his own, is frankly democratic, as frankly democratic as the State after whose mould they are largely fashioned. His will be a Primacy of honor, not of indefeasible jurisdiction. He will be the Pope of Pan-Anglicanism, without Papal power.

That is the real significance today of the enthronement of an Archbishop of Canterbury, and brings us face to face with the problem which confronts every thinker who ponders over the hopes or chances of converting the English-speaking world back to allegiance to the Holy See. No one can doubt the incalculable advantages to the Church of a return of Anglo-Saxondom to the allegiance which it threw off well-nigh four hundred years ago. But, unfortunately, no one can doubt also that the signs are few and insignificant of such a blessed event. Certainly, we may admit that our lot has improved; that old controversies are largely dead; that many of our doctrines

and practices are better known and sometimes widely adopted; that we and our religious beliefs are no longer penalised or persecuted. But how much of all this is due to religious indifference, which has seized upon the minds of men like a creeping paralysis? How much is due, let us say, to any conviction that the English people are inclined to come to terms with the Holy See itself? Very little, we believe. Indeed, it is peculiarly there, on this point of the necessity of allegiance to the Chair of St. Peter, that we make no impression. Those who accept some of our doctrines shrink from that. Those who accept none scout it with contempt. As to the vast masses of the population, such religious doctrine as they still retain may be summed up in the words: No Popery! On this point then, it seems to us, all the forces of our attack should converge. Progress at other parts of the line will not assist the main battle. We are not decrying the good which is done elsewhere; but the success, if it is to be achieved, must be achieved here. We must open our eyes to the prejudices of our fellow-countrymen against the Holy See and its methods. We must prove to them that the Holy Father and his Curial Administration are as much a fount of justice and liberty as any government in this world. The old and oft exploded tales of tyranny must be shown to be fictions. Such evils as unquestionably did exist in the bad past must be frankly admitted and deplored. Englishmen must be brought to see that under the sovereignty of the Holy Father in religious matters their civil and political government would run no risk of interference from outside. Bogies must be laid, and interested lies must be put to the proof and disproved. For all this, we need men of light and leading, who know whereof they speak, who can go for their facts to the documents, and who are able to show beyond chance of refutation, in a clear and scholarly way which alone rivets attention, the rights of the Papacy, the grandeur of its action, the beneficence of its rule, and the advantage to Christendom of a recognition of its place in the religious world. Such an exposition of the Papal Power would infinitely outweigh in usefulness a hundred small contributions to controversy; it would direct the forces of Catholicism to the real point of attack, and by converging, strengthen them.

A REMARKABLE MISSION.

The Jesuit Fathers have just completed a most remarkable mission in Chicago at St. Columbkille's parish. The number of confessions heard was 6,000. The number of communions distributed was 5,000. The number of children who attended the children's mission was 1,800. The special feature of this mission was the large number of grown people who applied to be instructed in the private class for the first reception of the sacraments. One hundred and sixty-nine were instructed for first communion, and of these 175 received the sacrament at the end of the mission, and the remaining 64 were retained by the pastor for further instructions. Sixty-seven grown people were instructed for confirmation only and received certificates of sufficient knowledge. Thirty-seven Protestants were instructed for baptism, and of these twenty for conditional and seventeen for absolute baptism. Five thousand memorial pictures of the Sacred Heart were given out during the mission. The closing of the men's mission was most impressive. Beautiful aluminum medals were given to some 1,600 men. The condition imposed was that each man to receive a medal should make to God at least one of the following four promises:—

1. Never to lose Mass through his own fault.
 2. To receive communion monthly for one year.
 3. To abstain entirely from all intoxicating liquor.
 4. Never to treat or be treated in a saloon.
- The mission was preached by the Reverend Jesuit Fathers, Marshal I. Boorman and Thomas C. McKeogh.

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