

vocations to commence. Canada also began to supply many members to the Order. Among these was Alexander Taché, nephew to the Canadian Prime Minister of that time, destined to become, as a novice, the companion of the first Oblate Missioner to the Red River, and eventually to work as a Bishop and an illustrious Christian pioneer in this great mission field. The story of his missionary vocation is a striking instance of divine grace. On the morning of his entrance into the novitiate at Longueuil, near Montreal, he received the news that nothing short of a miracle could save his mother's life. With loving confidence the novice approached God's altar and offered a prayer that, if God should restore his mother to health and strength, he would ask his superior to allow him to consecrate his life to the Indians of the Red River. His prayer was heard, the mother was suddenly restored to health, and in the same year the novice proceeded on his distant mission. Of this, however, and of his career as Archbishop of St. Boniface, we shall speak, when we follow the Order in its later missions. —*Illustrated Catholic Missions.*

\* The earlier title was "Oblates of St. Charles," or Missioners of Provenco.

### ORDINATION.

On Sunday morning last, at St. Michael's Cathedral, Rev. John M. J. Cruise, who had on the two Sundays preceding been raised to the sub-diaconate and diaconate respectively, was ordained priest by His Grace the Archbishop, assisted by Very Rev. J. M. Laurent, V. G., and Rev. Father Hand. There was a large congregation present, all of whom evinced the deepest interest in the progress of the ceremony, clothed, as all acts of the Church are clothed, with the most profound solemnity. In the front seats sat the members of Mr. Cruise's family, together with a few of his more intimate friends. At the end of the mass, when the new priest rose from his knees and approached the altar railing to bestow his blessing upon the assembled congregation, the old Cathedral presented an appearance such as never can be seen outside of the Catholic Church. Young and old, rich and poor, approached the altar, and each one in turn received the blessing of the young man who had just received the seal of the eternal priesthood—who had just become "a priest forever, according to the order of Melchisedec." To the members of his family present, and to those who have enjoyed the privilege of his friendship, it was a day of great consolation and happiness, and we trust he may long be spared, not only to them, but to the Church in this province.

As has already been stated in these columns, Father Cruise is a convert, and was the first of his family to embrace the True Faith. Since then, however, he has had the happiness to welcome one after the other into the Church, until now, we believe, only one remains behind, but we trust not for long.

Of his sisters, two have consecrated themselves to God as Sisters of St. Joseph. Father Cruise was educated in Toronto and at the Seminary of St. Hyacinthe, and studied theology for upwards of four years in the College of Brignoli Sall, Genoa, one of the colleges of the Propaganda conducted by the Lazarist Fathers. He is only recently returned from Italy and will devote his energies to the Church in this arch-diocese. For ourselves, we cannot close without expressing our deep gratitude to one who has been to us as an elder brother, and a kind counsellor and friend. May God spare him long to His Church on earth and when his labours are over receive him into His Eternal Kingdom. We congratulate His Grace, our venerated Archbishop, and the members of his flock, on the acquisition of this young priest, who is characterized by an enthusiastic devotion to the cause of God. And we extend to his family our congratulations on the elevation of one of their number to the most sublime dignity of the priesthood.

Father Cruise celebrated his first Mass at the Cathedral on Monday morning, and his second at St. Joseph's Convent on Tuesday.

The scholar and the world! The endless strife,  
The discord in the harmonies of life!  
The love of learning, the sequestered works,  
And all the sweet serenity of books;  
The market-place, the eager love of gain,  
Whose aim is vanity, and whose end is pain.

### THE PAPACY

The Western press, commenting on Mr. Onahan's speech at the dinner given at St. Paul to Cardinal Gibbons, agrees with the *Northwestern Chronicle*, which says:—

"Into no more fitting hands could the toast of 'The Pope' have been entrusted than into those of Mr. W. J. Onahan, of Chicago. His speech was one of the triumphs of the evening. His masterful historical review of the vast influence exerted in all ages and in every clime by the occupants of the Chair of Peter on the side of justice and freedom, was a literary treat which made many of his hearers wish that he may soon again visit St. Paul. A noteworthy portion of his address was that in which he alluded to the question of the temporal power and the rights of the Holy See. 'Rome,' he said, 'no more belongs to Italy than does Washington to the people of the District of Columbia. Modern Rome is the creation and the inheritance of the Catholic world. Every stone and column in its majestic basilica were placed there, it may be said, by the Catholics of the world. Its colleges and seminaries, its treasures of art and literary accumulations, are the results and consequences of the world's generosity, and like the Church itself, were intended for the service of the world.' In another brilliant passage, in the same connection, he denounced the "unjust and violent spoliation of the Papal Patrimony." These utterances, coming from the lips of a prominent public man like Mr. Onahan, and applauded by an assembly composed of such diverse elements, would, if their echoes could penetrate the walls of the Vatican, bring joy and consolation to the great heart of its august prisoner. The heartiness of the cheers with which the denunciation was met, may be taken as a fair indication of what justice loving Americans think of the present deplorable position of the Sovereign Pontiff in the Eternal City."

The following is an extract:—

"What, after all, is the secret and explanation of this never-ceasing activity, this universal influence, this irrepressible and long-enduring vitality which we see illustrated in the history of the Papacy? It is no mystery. Every Catholic child can answer. It is the power and efficacy of the divine promise made to the first Pope—'Thou art Peter.' It is due to the spirit of truth, which, it was assured, would abide with him and with his Church to the end of time.

"An English statesman (Lord Lansdowne) once declared in the British Parliament that 'every country which has Catholic subjects has an interest in the condition of the Roman States, and is bound to see that the Pope be not embarrassed in the exercise of his authority by any influences capable of affecting his spiritual authority and power.' Catholics claim that the Pope should be free, independent and sovereign at home, that he may be so abroad. This is indispensable for the security of the Church, for the propagation and perpetuity of its mission, and for the peace of the Catholic conscience. I do not need to vindicate the justice of the Pope's title as a sovereign to the Papal patrimony of which he was unjustly and violently despoiled. The historian Gibbon has declared that the temporal dominion of the Popes was founded upon a thousand years of veneration, and that their grandest title to sovereignty was the free choice of a people delivered by them from servitude. Sismondi, a by no means partial authority, says the power of the Pontiffs was founded on the most respectable of all titles—*virtus and benefits.*

"Every scholar is familiar with the celebrated tribute and acknowledgment by Macaulay in his review of the History of the Popes. Rome no more belongs to Italy than does Washington to the people of the District of Columbia. Modern Rome is the creation and the inheritance of the Catholic world. Every stone and column in its majestic basilicas were placed there, it may be said, by the Catholics of the world. Its colleges and seminaries, its treasures of art and literary accumulations, are the results and consequences of the world's generosity, and, like the Church itself, were intended for the service of the world. The world cannot ignore these facts, and the statesmen of Europe are very keenly alive to the importance of finding if possible a *modus vivendi* for the re-adjustment and settlement of the rights of the Holy See on a basis acceptable to the Pope, satisfactory to Italy and to the Catholic world."