

ing up an Antipope, that was so much a matter of course whenever the Empire was at strife with the Church, that it may go for nothing. Yet it made the Emperor a schismatic, as Alexander's title was incontestably good, and was acknowledged by the Church at large.

Finally, at Legnano, in 1176, Barbarossa was hopelessly defeated. He was magnanimous enough to recognize that it would be madness to continue the struggle, and after his reconciliation with the Pope, and his truce, passing then into a peace, with the Lombards, he showed himself thenceforward a dutiful son of the Church, and a loyal friend of Italy. He might be transported by rage into cruelty, but there was not in him the baseness of the Bonaparte.

Ruskin remarks on the singular moderation of the Pope and the Italians in their terms of peace. After so many years of spoliation and outrage, they raised no demand for indemnity. They were content to bear their own losses. There was no talk either of repayment or revenge. They asked only that Frederick would acknowledge the independence of the Papacy, and the domestic independence of the cities. All other public affairs were left, as before, to the imperial supremacy. The history of the whole affair is one which reflects the highest honor both on the Papacy and on the Italians. May the time of mutual reconciliation soon dawn again!

There is one good thing in the later contests. All attempts to set up Antipopes have ceased. Napoleon himself never seems to have dreamed of such a thing.

Charles Oman's students' "History of England" is a valuable little work, well proportioned, and for the most part very sound. It seems a pity, though, that he should have kept so much of the old-fashioned English Protestant temper as hardly ever to speak of the Papacy except with impatient contempt. Now the Papacy, ancient, and widely ruling, and important, as it is, may be denounced but it hardly seems obnoxious to contempt.

Mr. Oman declares that the Popes cared nothing for England, and that their decisions in English public affairs were not prompted by a regard to justice, but to their own interests, or those of some favorite. Now as two such great scholars as Bishop Westcott and Bishop Stubbs, the latter the greatest English historian of our day, and Mr. Oman's own diocesan both remark on the equitableness of the papal decisions in national affairs in the earlier days, we must be allowed to prefer these high authorities to Mr. Oman's judgment. Westcott, indeed, as I see him literally quoted, thinks that the Roman Catholics may draw an argument from the divine institution of the Papacy from the remarkable fairness and wisdom of the Papal arbitrations, even in matters not directly religious, and even as rendered by Popes who sometimes were personally far from estimable.

Oman is particularly sarcastic at the expense of Innocent III., and his decision against Magna Charta. What did he care for the good of England? he asks. He cared only to gratify his now obsequious vassal John.

I do not doubt that Innocent was here in the wrong. The great Cardinal Langton, the father of Magna Charta, thought so, and, being an Englishman, he knew the matter more interiorly than was possible for the Pope. The Papacy claims no infallibility in political judgments, and there may be a point beyond which the wisest Italian does not well understand the workings of English affairs. Yet, as so high a Protestant authority as Herzog-Plitt praises Innocent III. for the conscientiousness of his administration, why should we, because we differ from his opinion in this matter, call in question his sincerity?

What renders such an attitude towards Innocent peculiarly hard to defend is, that his sentence was almost identical with that of St. Lewis, "noblest and holiest of monarchs," the absolute purity of whose motives the whole world has always acknowledged. Why should that, though erroneous, be pronounced virtuous in Lewis

which is thrown up as a reproach against Innocent?

The truth is, that neither King nor Pope could see in Magna Charta the embryo out of which would spring the great tree of parliamentary freedom. Their decisions were necessarily given in the terms of the feudal law, and, within this inevitable limitation, they seem to have decided justly. Langton saw that here was something which went beyond Feudalism, but Lewis and Innocent, Latins both, could not reasonably be required, in English affairs, to have the penetrating vision of the great English archbishop.

CHARLES C. STARBUCK.
Andover, Mass.

BLESSING OF THE NEW TRAPPIST MINSTER AT ST. NORBERT.

On Wednesday, July 6, at 8 a.m. a special train of five cars, crowded with Winnipeg and St. Boniface people, drew out of the Winnipeg C.N.R. station and reached St. Norbert in about half an hour. The train stopped at a place, some three hundred yards west of the St. Norbert station, just opposite a path that led through a beautiful wood across a foot-passenger bridge on the LaSalle river to the monastery of Notre Dame des Prairies. As the weather was perfect, that walk through the grass, bordered with wild flowers and ripe strawberries, in the sun-bathed morning air, was delightful. For half an hour the gay crowd sauntered in front of the new church, waiting for the service to begin at 9 o'clock. Greetings were exchanged, acquaintances renewed, and the Trappist courtyard was filled with a babble of unwonted talk in this home of silence.

Promptly at the hour, on the stroke of the deep-toned church bell a procession was formed by the white robed choir monks, the brown robed lay brothers and the visiting clergy both secular and regular, there being amongst the latter several representatives of all the other religious orders in the diocese. The procession, headed by the Administrator Very Rev. F. A. Dugas, and Rev. Father Louis, prior of the Trappist monastery entered the church. Meanwhile the announcement was made from the church steps that the laity would have to wait outside till the blessing of the church was completed. They had leisure to view the imposing but severely simple brick exterior of this Romanesque church, 140 feet long. Very Rev. F. A. Dugas, followed by the clergy singing the psalms appointed for the blessing of a church, went round the sacred edifice and sprinkled the walls with holy water. The beautiful interior, far more impressive than the outside, reveals the cruciform ground plan, which is not perceptible from without, owing to the cloister on one side and a mortuary chapel on the other filling in the space between the arms of the cross and the facade. The nave is 25 feet wide and fairly lofty, the transept covers a width of sixty feet. This, together with the rounded apse, is the most striking feature of the new minster. Floods of light pour from all sides on the white walls. The windows, of glass as yet unstained, are set in rounded arches, while the vault is grained with plain white ribs which are quite in keeping with the solemn beauty of the edifice. The main pillars of the central vault are of Bedford stone, monoliths with mere unadorned mouldings for capitals. The main altar, a temporary wooden structure, which will soon make way for a stone altar, is a gem of joinery done by one of the monks, who, by the way, worked with their own hands in preparing the stone and brick for the skilled workmen under Mr. Cusson's able direction.

After the short ceremony of the blessing proper the front door was thrown open and the lay visitors poured in. Benches were placed in the nave between the monks' stalls and were soon filled. Some ladies even found their way to some of the stalls that were not occupied by the monks. Others thronged the gallery that stretches from the entrance over a considerable part of the nave. The Grey Nuns and the Sisters of Misericorde knelt around and behind the chancel



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Then the Holy Sacrifice was offered for the first time in this temple of henceforth almost unceasing prayer. The Very Rev. Administrator was celebrant, with Rev. Father Dufresne as deacon and Rev. Father Bourret as sub-deacon. The singing by the monks was strictly Gregorian, of the Solesmes type, brisk and sharply accentuated with an utter absence of drawl. After the gospel Rev. Father Chossegras, S.J., clad only in his Jesuit cloak, preached a beautiful French sermon on the perfection of religious life. The academic grace of his language was attuned to the loftiness of his theme.

Mass was over by 11 o'clock and the pleased and edified audience, with the glamour of that Benedictine melody still around them wandered in the court yard of the minster and monastery till they were invited, shortly after, to the generous meal prepared for them by the ladies of St. Norbert. Tables, groaning with delicacies, were laid in the roomy cellars of the church, all gay with hunting and greenery, just dark enough to be a relief from the outside glare and deliciously cool. Between five and six hundred people did justice to this fraternal banquet, so deftly served by St. Norbert ladies and gentlemen, that no one had to wait. At the end of the meal the Very Rev. Father Prior, Louis de Bourmont, grandson of Marshall Count Victor de Bourmont, the conqueror of Algiers in 1830, rose to express his thanks to the Venerable Monsignor Ritchot, present at his right, who had received the Trappists when they first came to this country and who had bestowed upon them the most fertile land he owned. Father Louis also referred gratefully to the illustrious and ever lamented Archbishop Tache, to his generous successor, Archbishop Langevin and to the Administrator who so worthily filled his place. Then Mgr. Ritchot spoke, insisting upon the admirable effect of the good example of agricultural skill afforded by the Trappist Monks, who, by their devotion to a farmer's life, preached the value of that life better by deeds than by words. The Very Rev. Administrator said that His Grace the Archbishop must be with them in spirit, since he must by this time have learned the date of today's ceremony.

Between dinner and vespers at three and after vespers till the train arrived at six, the visitors strolled through the neighborhood, many of them examining the church, especially the huge choir books in the monks' stalls. These books, printed in the largest possible type, with true Gregorian musical notes, and bound with strong iron clasps, are produced by the Cistercian monks of Westmalle in Belgium. Other visitors were

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