

NOV. 28, 1903.

THE PARTIES. — The n is clipped from an ex-  
r writes to the London  
clarifying that both poli-  
in Canada are in the  
manufacturers."  
manufacturer and his  
are all powerful in every  
boys what is called to-  
tional government.

CORNER.—This is a new  
some of the big daily  
herein such subjects as  
have died of grief," are  
is a paragraph taken  
Note its style.  
ough Irish terror, that  
on his master's grave  
years' vigil of love and  
pled one more example  
of which the canine  
tible.

MONEY.—Our Cana-  
res having captured the  
citizens of Canada by  
at donations, are now  
to achieve the same  
land, if we are to judge  
ng item sent from Lon-

"The Spectator," sug-  
geration of an Imperial  
ondon, says: "Possibly  
ire of the empire, half  
of colonist, like Robert  
Strathcona or Lord  
might be tempted to  
ment to the empire by  
great historic house and  
to the empire to serve  
club house."

OF LIFE.—From Johns-  
mes the sad news that  
le over 100 Italian rail-  
were asleep in a shau-  
Pa., on the Pennsylv-  
the building caught fire  
y could escape 27 were  
th and a score or more  
injured.

HONORED.—It is  
nificant of the times  
sh Catholics each dis-  
their high offices in  
nt spheres—Sir Thomas  
and Mr. Justice C. J.  
been appointed as the  
leading French-Can-  
University of Mont-

## ish American

through the instrumen-  
ent non-Catholics, the  
ing known about what  
the Latin countries of  
a, and of the southern  
America. A couple of  
published a striking re-  
dicisms of the Chris-  
fers from the pen of a  
ican representative in  
now before us a none  
atic statement made by  
of Omaha, and associ-  
the Supreme Court of  
on the subject of Amer-  
ish or Mexican descent.  
occasion Judge Baker

at back to my old home  
e, some of my friends  
the people of New Mex-  
in my eyes by calling  
s. I returned prompt-  
ly sooner have any case  
y a jury of these same  
Mexican descent or  
than the sort of jury  
Omaha. That expresses  
them precisely. They  
husbands, and fathers;  
dren are brought up re-  
well. When they come  
jury service I find them  
nt, not in the least in-  
wealth or bewildered by  
attorneys, and with a  
ard for their oath that  
They live contentedly,  
all in their homes. They  
ad to hard labor with  
y are thrifty, and they  
for their children, al-  
them as good an educa-  
allow. I am not  
holic, but I find the  
at Church make good  
and the priests in New  
liberal and intellectual  
sh and uphold American  
Spanish-American popu-  
ason for taking the ter-  
the Union, not for keep-

ample, plain, unbiased  
facts; and such state-  
by men who cannot be  
any leanings towards  
ould go a long way in  
eays of the ultra-preju-  
ect that their calumnies  
cannot stand any seri-

## Restoration of the Pope's Temporal Power.

General intention for De-  
cember blessed by the Sov-  
ereign Pontiff.

It was estimated that 70,000 tele-  
grams were received at the Vatican  
on one day of the late Pope Leo's  
illness, and the press significantly re-  
ported that all of them before deliv-  
ery had to pass the scrutiny of the  
agents of the King of Italy. This  
fact gives us an idea, on the one  
hand, of the extent of the communi-  
cations carried on between the Holy  
See and the civilized world, kings  
and governments, civil and ecclesi-  
astical rulers, societies and individuals;  
and on the other, of the necessity to  
the Church of her own independent  
administration, which can be secured  
in the actual conditions of human so-  
ciety only by the Pope's temporal  
sovereignty.

Some of this complex correspond-  
ence regards the thousand questions  
daily arising from the relations of  
Church and State.

The two hundred and twenty mil-  
lions who accept the spiritual super-  
macy of the Roman Pontiff are dis-  
tributed among all the nations of  
earth, and there is no government  
worthy of the name but is concerned  
in keeping up relations with one  
whom its Catholic subjects revere as  
their spiritual head and the Vicar of  
Christ himself. As well might one  
expect the body to ignore the soul,  
contemn its action and its interests,  
as an earthly king, though not a  
Catholic, to refuse outward recogni-  
tion of the Pope.

It is mostly, however, in the exer-  
cise of his spiritual power over his  
own subjects that the Roman Pontiff  
is dependent on outward agencies and  
external channels of correspondence.  
Though the Kingdom of Christ is not  
of this world, yet, during the span  
of our earthly pilgrimage, it is in  
the world occupying a visible place—  
the "city built upon a hill" that  
must strike the eyes of all. It has a  
visible head and visible members—  
bishops, priests and people, who in  
the very exercise of their spiritual  
functions are dependent on organs of  
sense, and united by external bonds  
of communication with their head  
and one another. Each of the more  
than thousand dioceses, which make  
up the great Church of Peter, is a  
kingdom in itself, having at its head  
a bishop placed by the Holy Ghost  
to rule, with dependence, however,  
on the supreme head and shepherd of  
the universal flock of Christ, in appoint-  
ment, jurisdiction and administrative  
action. How vast and complex must  
not be that system of government  
covering so many sovereignties, each  
having its official tribunals and coun-  
cils with appointments, approvals,  
judgments, appeals, dispensations  
and graces, all centering in the city  
of the Popes, uniting the branches  
with the trunk, joining all to Rome  
"with which" according to the word  
of St. Irenaeus "on account of its  
higher principedom all other churches  
must correspond." The framers of  
the Constitution of the United States  
but imitated the wisdom of the  
Church in setting apart for their  
Capitol a small area of territory  
that should be comprised within nei-  
ther the limits nor jurisdiction of  
any State, but be an independent  
centre for all, under the immediate  
control of the President and his ex-  
ecutive. And what are forty States  
compared to two thousand sovereignties  
spread over the earth?

Not only dioceses and bishops, but  
societies and individuals, priests and  
people have the right of direct inter-  
course with the See of Peter, who  
was appointed to feed both lambs  
and sheep of the flock of Christ.  
There is not a priest in the ministry  
nor confessor, who may not be called  
upon any time to correspond di-  
rectly with Rome for graces, facul-  
ties and dispensations in such a man-  
ner or to preserve inviolate the se-  
crets of conscience. It may be well  
asked: Can an administration of  
such extent and importance be merely

tacked on, as a subordinate part, to  
that of a mere earthly city or king-  
dom? Can its security be thus as-  
sured against the vicissitudes of war  
and siege, upheavals from within and  
assaults from without, treaties and  
political revolutions? Even were it  
so, when Christ endowed His Vicar  
with supreme spiritual power over all  
peoples and nations, He must have  
made provision for its free and per-  
manent exercise without dependence  
on any earthly power or govern-  
ment.

Jesus Christ founded His Church  
not only as a visible, but also as an  
independent society, to be free from  
every other in the full and perfect ex-  
ercise of all its rights and jurisdic-  
tion. This independence supposes on  
the part of the head that he be sub-  
ject even in outward appearance to  
no earthly prince, but also that his  
power be exercised over kings them-  
selves. It must find its root and  
stability in itself without having to  
lean for support on the fickle will or  
shaky rule of a worldly potentate to  
whom was never committed the care  
of Christ's Church. It must be exer-  
cised as to beget in the minds of the  
faithful the assurance of full sponta-  
neity, remove every grounded sus-  
picion of outside influence, every rea-  
sonable conjecture of interference, and  
thus elevate the possessor above the  
plane of human strife and worldly  
contention. Finally the prerogative  
of spiritual and universal supremacy,  
than which nothing on earth is high-  
er, ought to be maintained with such  
honor and dignity, adorned with such  
splendor, as to strike the eyes of all  
and compel their esteem and respect.

Not that these characters singly or  
taken together, are necessary for its  
very existence, that the moment one  
for all vanished the Primacy should  
cease. For three centuries the  
Church in the Catacombs enjoyed  
none of them, and there has been  
since scarcely an epoch of her his-  
tory, least of all our own, but she  
has suffered some infringement of her  
liberty. They are, however, none the  
less necessary in their exercise for  
that full existence, that development  
of her powers, that natural expan-  
sion of her energies and the perfect  
accomplishment of her mission to  
mankind. Their absence might be  
supplemented by a miraculous or ex-  
traordinary intervention of Divine  
Providence, but could not be her nat-  
ural and normal condition; else the  
Church of God would be left incom-  
plete. His plan of mercy truncated,  
and His "work in the midst of the  
years," the greatest manifestation of  
His perfections, would remain unfin-  
ished.

True, there may be different ways  
by which God in His wisdom might  
secure to His Church upon earth the  
integrity of her independence, but  
history tells the plan his Providence  
has actually adopted, namely, the  
Temporal Sovereignty of the Popes.  
Gently but effectually, without am-  
bition or injustice or violence on  
their part, by the course of events  
they were lifted into temporal sway  
over the city and territories which  
their heroism had rescued from ruin  
when the old order broke up, and  
Rome, the Empire of the Caesars,  
fell to pieces. They were enthroned  
forevermore in the Eternal City by  
the gratitude of the peoples whom  
they had saved, and the generosity  
of the Kings and Emperors who con-  
firmed and enhanced their titles to  
possession. From the VIII century  
down to our time the Popes have  
held undisputed civil sovereignty  
over Rome and the Roman States.

When on that fateful Sept. 20th,  
1870, after dispersing the little army  
of Pius IX., the King of Italy, as-  
tride the Revolution, forced the Por-  
ta Pia and entered Rome, a triple  
crime was consummated: the Pope  
was despoiled of his lawful heritage;  
the Catholic world was robbed of its  
capital; and sacrilegious hands were  
laid on the Church of God, by an at-  
tack upon her independence. Some  
crimes await not a future life for ex-  
piation. Especially Christ hastens  
to avenge the insulted dignity of His  
Spouse, Victor Emmanuel, the first  
king of a sacrilegious line, before not  
many years, went down into a dis-  
honored grave; his son, the second,  
met an untimely end from the hand  
of an assassin of that revolution  
which his father had fostered and  
thought to use with impunity for  
his own nefarious ends. The abettors  
of the sacrilege too met their Neme-  
sis; a Louis Napoleon, whose pros-  
perous reign had before astonished  
the universe, lost crown and empire  
and liberty on the field of Sedan, the  
morrow of the Roman usurpation, his  
only son falling soon after him in  
the wilds of South Africa. The Ital-  
ian people, that allowed the sacrile-  
ge to be perpetrated in its name  
and afterwards hailed its accomplish-  
ment, has seen its fair plains desolat-  
ed, its towns and cities reduced to  
starvation, and millions of its chil-

dren fleeing for bread to foreign and  
inhospitable shores, the result of the  
moral depravation, reckless expendi-  
ture and crushing taxation introduc-  
ed by the army of so-called libera-  
tors from Papal tyranny.

The Kingdom of Italy has since oc-  
cupied a position false before the  
world and disastrous for its own in-  
terest. It must continue so till the  
great wrong is repaired and the Eter-  
nal City is given back to its only  
rightful owner. One city cannot be  
the centre of Catholicity and the cap-  
ital of an earthly kingdom. "It is  
clear to all," says Pius IX., "that  
the faithful people, nations and king-  
doms would never have full confi-  
dence and observance towards the  
Roman Pontiff if they saw him sub-  
ject to any prince or of government.  
The enemies of Catholicism point  
with an air of triumph to the glori-  
ous pontificate of Leo XIII., follow-  
ing the "accomplished fact" of the  
Roman occupation. Never did the  
spiritual power command such re-  
spect or wield more powerful influ-  
ence! Never were the Church and her  
head held in such veneration! One  
has only to recall the monster pil-  
grimages that wended their way to  
Rome, the pomp and circumstance of  
royal visits, the world-wide homage  
paid the great Pontiff, especially at  
the close of his days. Such prestige,  
they say, is a proof that the spiri-  
tual power is never better than when  
freed from the burdens and trammels  
of a temporal government.

Those who speak thus fail to dis-  
cern that Leo commanded such re-  
spect and devotion because of his  
strong assertion of the Temporal  
Power, his emphatic protest against  
the spoliation, his stern refusal to  
yield one iota of his princely dig-  
nity. For the twenty-five years of  
his pontificate he never once set foot  
on the usurped ground, remaining the  
prisoner of the Vatican on the only  
spot of territory left him. King or  
Emperor could not approach him un-  
less recognizing his sovereignty, and  
observing scrupulously all the forms  
due to an independent ruler. The re-  
stitution of the Temporal Power he  
made the great cause and interest of  
his pontificate to which all others  
were subordinate. On other points  
he yielded as far as principles al-  
lowed, for sake of peace, but here  
not a tittle. The glory of his ponti-  
ficate was precisely in the vindica-  
tion of the Temporal Power. Had he  
appeared for one day in the streets  
of Rome among the subjects of the  
usurper, or even accepted his proffered  
protection, kings and rulers, in-  
stead of paying him their homage,  
would have passed him by without  
recognition if not with contempt.  
The Italian Government has seem-  
ingly thus far respected its engagements  
and refrained from offering violence  
to the illustrious prisoner of the Va-  
tican, being on its good behaviour  
before the world and the European  
powers; its interests and the peace  
of Europe are at stake. How long  
the strain shall last no man can tell.  
Beneath the throne seethes the revo-  
lution, awaiting but the occasion to  
burst forth with unconquerable fury.  
We know that when it is let loose,  
Christ will protect His Church and  
His Pontiff, were it by a miracle.  
Even so, the temporal sovereignty of  
the Pope will be all the more appar-  
ent. As Leo XIII. said in answer to  
some who have pretended that it was  
a thing of the past, an institution  
that has had its day, and no longer  
designed by Providence: "An institu-  
tion brought into existence by ways  
so legitimate and spontaneous, which  
has held tranquil and indisputable  
possession for twelve centuries, which  
has powerfully aided the spread of  
faith and civilization, which has ac-  
quired so many titles to the grati-  
tude of nations, holds more than any  
other the right to be respected and  
maintained; and a series of wrongs  
and injustices that has oppressed it,  
is no reason for thinking that the de-  
signs of Providence have been alter-  
ed. On the contrary, when we con-  
sider that the war waged on the  
princedom of the Popes has been al-  
ways the work of the enemies of the  
Church and religion, and in our  
times, the chief work of the secret so-  
cieties, who, by striking down the  
Temporal Power, wished to open the  
way of attack on the spiritual pow-  
er of the Pontiffs, it is all the more  
clear that in these days the civil  
sovereignty of the Popes is intended  
by Divine Providence as the means  
for the regular exercise of their ap-  
ostolic power, and as the efficacious  
safeguard of its liberty and indepen-  
dence."

The question, therefore, is no long-  
er for Catholics an open one. Rome  
has spoken; and we, faithful children  
of God's Church, following the infal-  
lible teaching of her Supreme Pon-  
tiffs, will be ever champions of the  
Temporal Power, and during the  
month of December will offer, in  
union with the Divine Heart, our  
earnest prayers for its speedy restora-  
tion.—J. J. C., in the Canadian  
Messenger of the Sacred Heart.

## The Student's Work.

A STUDY BY "CRUX."

TWO passages came under my  
eye this week, and as both,  
each in its own sense, sug-  
gested a long train of  
thoughts I took the trouble  
to hunt up the articles from which  
they are taken; and I consider that  
my time was not lost. The first ex-  
tract is from an editorial in an Amer-  
ican Catholic weekly, the second is  
an extract from an editorial in a  
Canadian Catholic college review.  
The former was written by a person  
with some practical experience of life  
and the latter by one who is evident-  
ly a student, whose theories may be  
based on good principles, but whose  
practical knowledge of the require-  
ments of the day is not yet develop-  
ed.

The first extract reads thus:—  
"Deeds, not Creeds," this is the  
popular shibboleth of to-day. In the  
sense that it issues glibly from every-  
body's mouth, it is the cant theology  
of the hour. Why not 'Deeds and  
Creeds'? That is the principle to  
which we subscribe. 'Good works—  
not Faith,' is a theory destructive of  
its own merits. Faith, belief, princi-  
ple—these are the very life-blood of  
benevolence, honesty and charity.  
Subtract from the world its high as-  
pirations, its deep convictions, its  
earnest hopes, and where are our  
good deeds? I need not follow this  
quotation any further. It is self-evi-  
dent that the writer speaks truth and  
from experience. I would only add  
that it would be better to write  
"Creeds and Deeds," than "Deeds and  
Creeds"—for Faith comes first, and  
we are told of "Faith and good  
works." And again the word "creed"  
would be better in the singular, for  
it would then express more exactly  
the Catholic idea of the "Creed and  
the Deeds," that must be combined  
in the Christian life that aspires to  
perfection.

I have quoted this simply to point  
out that the writer thereof tells the  
truth when he says that "Deeds, not  
Creeds" is the world's cry to-day;  
and that in practice it becomes  
the false standard of life. Consequently,  
it is the reverse of the principle that  
should underlie the true Christian life  
and should form the foundation of all  
study for the young and aspiring.

Using this as a preface I now turn  
to the second passage, taken for the  
College Review.

The article is entitled "The Stu-  
dent's work," and is, I suppose, in-  
tended to give the student an idea of  
the practical side of life—a very good  
intention, were it not carried out as  
it would be by a visionary, or one  
living in the realm of Utopia. It runs  
thus:—

"This is the day of creeds, of  
schools, libraries, unions, newspapers;  
of a democracy supreme or aiming  
at absolute dominion. The old regard  
for aristocracies and castes of any  
kind exists pretty much as a relic.  
In theory every man is the equal of  
his fellow; if he aspires to be their  
superior or leader—it has become the  
fashion to say, servant of the sover-  
eign people,—he must prove that he  
is a giant intellectually and moral-  
ly." This seems to me to be intend-  
ed as a setting before the reader the  
subject to be considered, and it ap-  
pears to mean that a species of dem-  
ocratic spirit now replaces the olden  
time spirit of cast or aristocracy,  
that the people now constitute the  
sovereign, and that the leader must  
be the servant of the people. Finally  
if he aspires to leadership "he must  
prove that he is a giant intellectu-  
ally and morally." This is very nice  
in theory, but in practice we fear  
that it will prove to be baseless as  
a vision. Not one in fifty of those  
who "aspire" to be leaders ever at-  
tempt to prove themselves intellec-  
tually or morally giants; not one in  
seventy-five of those who becomes a po-  
litically representative are conspicu-  
ously above mediocrity, either intel-  
lectually or morally—and as far as  
political morality is concerned, the  
percentage of those who succeed is  
far smaller—note as an example the  
condition of affairs in leading centres  
to-day.

But to continue my quotation: the  
writer says:—"He must lay down his  
platform, publish his programme of  
action, and convince people, before  
they will place him in a position of  
trust, that he knows how to pro-  
mote their interests." This may be  
very well in the case of a politician  
who is about to seek the suffrages of  
the people; but I am not quite clear  
as to what connection there is be-  
tween this and the student's work.

ing and "The Student's Work." I  
presume, of course, that the article  
has been written for the benefit of  
students in view of their preparation  
for public life in the world later on;  
if so there is not much likelihood of  
tween this programme (sic) prepara-  
tion for whose special interest it  
was written. I need not follow on  
through the long page of theorizing  
that follows the above quotation. I  
hurry on to the most important pas-  
sage in the article. This, I repeat,  
must be read with the constant re-  
membrance that it is addressed to  
students, and that it is intended to  
give them more exact ideas and prin-  
ciples in regard to study as a pre-  
paration for life in the world. In  
reading this passage I would also re-  
call that which I quoted at the be-  
ginning in regard to Faith and  
Good Works, and the world's cry of  
"Deeds not Creeds."

"By all means let the student—in  
college and elsewhere—take up the  
classics. But the classics, whose  
claim to meet the needs of time has  
long been disputed, will be but part  
of his work. The same may be said  
of literary culture. Opinion no longer  
requires as much attention to be  
given as formerly to demands of a  
religious character." This I do not  
pretend to quite understand. I pre-  
suppose that the article was written  
in a Catholic educational spirit; if  
so, I fail to see the applicability of  
the foregoing. I am perfectly willing  
to admit that something more than  
the classics is now needed, both for  
the commercial and political careers  
that open out before young men. I  
am equally prepared to admit that  
the world has become too matter-of-  
fact to permit of success when liter-  
ary culture is the aspirant's only re-  
commendation. The "opinion" of the  
world, as we find it to-day, may be  
that the attention given formerly to  
"demands of a religious character" is  
not required. But, from the Catho-  
lic standpoint, the very existence of  
the new and materialistic conditions  
that obtain, demands more than ever  
a close and constant attention to  
matters of a religious character.  
Never before, perhaps, in the history  
of the world, was it so necessary  
that the student—the Catholic stu-  
dent—should be perfectly grounded in  
all that constitutes a religious edu-  
cation.

The writer thus continues: "Uto-  
pias and empty, if finely spun, the-  
ories find little sympathy because  
people now want practical results.  
Science must to-day receive more  
space than anything else in a curri-  
culum; less a fetish than it was how-  
ever, instead of solving, as was fondly  
hoped, it has only accentuated the  
enigmas which torment perpetually  
our existence." Do I properly under-  
stand this? Perhaps not; but if I do,  
I am forced to call it a contradiction.  
People want practical results  
we know; but the principles and  
teachings of religion—of the Catholic  
religion—are neither utopias, nor  
empty theories. Science must have  
its place in the curriculum, but not  
"more space than anything else"; for  
science has not solved, but has ac-  
centuated the enigmas that perplex  
us. Consequently religion, or to use  
the writer's own words, "demands of  
a religious character," which mean  
religious training, is far more im-  
portant than science. The latter is  
admitted to be a failure in solving  
the most important of life's problems  
the former has long since solved them—  
hence the former is the more im-  
portant.

Then we read: "It is, so we be-  
lieve, the epoch of commercial and  
industrial turmoil. In the face of it  
appears the sudden haste to be rid of  
tedious old problems so that the best  
minds in Church and state may be  
free to grapple suitably with the  
graver matters of the moment." What  
kind of Liberalism is this? What  
matters of the moment are  
graver than those that occupied the  
solvers of those old problems of life  
and death? Are they commercial and  
industrial matters that should ab-  
sorb the undivided attention of the  
"best minds in Church and state?"  
This is exactly the argument ad-  
vanced by Combes in justification of  
his most unjustifiable course. He  
wants to free the "best minds in  
Church and State" from all consid-  
eration of olden problems in order that  
they may have unchecked liberty to  
study and attend to the "graver mat-  
ters of the moment."

I will not transcribe any of the  
succeeding paragraph, as it simply  
amounts to telling the student that  
he must learn to know what he does  
not know, and to make use of what  
he knows for the purpose of acquir-  
ing what he does not know. No per-  
son is going to gainsay these axiomatic  
statements. The closing sentence  
of the article may, perhaps, serve to  
illucidate for some reader the main  
argument that preceded; in the hope  
that such may be the case I will  
quote it. "Thus an indefatigable pur-  
pose to discover and advocate ele-  
mentary principles, basic truths, will  
affect much towards the settlement  
and appreciation of simple things

which, destined in themselves to build  
up confidence and peace in society,  
are twisted to its disruption and ruin  
as long as they are disregarded, dis-  
puted and obscured in men's minds.  
Here is the student's work."

As far as I am personally concern-  
ed, I am not one whit better inform-  
ed now than I was before I began to  
read that article regarding the "Stu-  
dent's Work," of the future. We have  
been told that he must discover and  
advocate basic truths. Decidedly. And  
before attempting to discover them  
for himself, he must go to the infal-  
lible source of basic truths, and  
learn all that is taught concerning  
them. The world to-day calls for  
"deeds not creeds—that is for prac-  
tical results in the material sphere of  
action, and not theoretic principles,  
that affect the higher and broader  
life of man—the spiritual as well as  
the material. To meet this demand  
of the world, we are told that some-  
thing more than "the classics, his-  
tory, religion, science," is required.  
Admitted. We need the mastery of  
every-day facts, a knowledge of those  
small details that go to make up  
what I might style a full equipment  
in the industrial struggle. We require  
a sharpening of our wits; and a cor-  
responding blunting of our con-  
sciences. That is, if we are to keep  
pace and have grace with a world  
that wants deeds and not creeds—  
material results and not Faith.

But that is not the purpose of  
Catholic education; consequently, I  
cannot, for one, subscribe to it.

## MGR. SBARETTI AT VALLEYFIELD

On Saturday last the Apostolic  
Delegate, Mgr. Sbarretti, reached Val-  
leyfield, and the reception accorded  
him surpassed anything that has ever  
been seen, of a like character, in that  
town. The decorations along the en-  
tire route from the station to the  
Episcopal residence were of an elabo-  
rate character. At the station a  
vast concourse of citizens, of all  
creeds, headed by the Venerable Vi-  
car-General, the clergy, the Mayor,  
and the Council, received His Excel-  
lency. Addresses of welcome were  
read in both languages, and the De-  
legate replied in feeling terms. At the  
Church he was received by Mgr.  
Emard, the beloved Bishop of the  
diocese, after which ceremony the  
Benediction of the Blessed Sacrament  
was given, followed by the Apostolic  
Blessing. All day Sunday and Mon-  
day the rejoicings, welcomes, expres-  
sions of devotion to the Holy See  
and various functions in the Church  
and in the different institutions com-  
bined to render memorable the first  
visit of the direct representative of  
the Vicar of Christ to the young di-  
ocese of Valleyfield.

## Great National Festival

Organization is now commenced, on  
a large and elaborate scale, for an  
imposing celebration of the feast of  
St. Jean Baptiste on the 24th June  
next. It is early to commence such  
preparations, but as the 24th June,  
1904, will be the seventieth anniver-  
sary of the foundation of the St.  
Jean Baptiste Society of Montreal.  
So far the various committees have  
been selected, and will all go im-  
mediately to work. As far as can be  
learned the programme will be about  
as follows: On Thursday, 23rd June,  
the eve of the feast, the St. John's  
fire will be lit on Park Lafontaine.  
This is the revival and perpetuation  
of an olden custom that dates from  
pagan times and that has been for  
long centuries associated with the  
feast of St. John. In Ireland this  
was called the Bel-fire or Beal-fires  
—lit on midsummer eve.

On Friday, 24th June, a solemn  
and Pontifical Mass will be sung ei-  
ther at the Cathedral or in the  
Notre Dame Church. In the after-  
noon a grand picnic, with patriotic  
speeches of the occasion, and the in-  
auguration of the Jacques Cartier  
cross on the summit of the moun-  
tain. And in the evening a gala fes-  
tival in the Monument National. On  
Saturday, the 26th, a grand proces-  
sion will take place. In the evening  
there will be a torchlight procession  
of local and visiting guards, and an  
illumination of the Jacques Cartier  
cross and fireworks from the differ-  
ent public squares. On Sunday, 26th,  
Monday, 27th, and Tuesday, 28th,  
meetings of the Congress of French-  
Canadians will be held. It is quite  
certain that never before has there  
been a celebration to equal that  
which is now proposed, and it is  
needless that we should assure the  
organizers or our hearty and fully  
sympathetic in their patriotic effort to  
commemorate the foundation of their  
national society.