

# Northwest Review

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## CURRENT COMMENT

This is Holy Week, the commemoration of the tragedy that transformed the world. Have you entered into the spirit of that tragedy? Have you fulfilled your Easter duty?

Duty! That is the watchword of the perfect man or woman. The highest and best result of true education is the acquired habit of doing one's duty. And most opportunely has "Love of Duty" been chosen as the General Intention of the Apostleship of Prayer for the month of April. As the Canadian Messenger of the Sacred Heart says very truly, We hear a great deal nowadays about rights, the rights of labor, of capital, of woman, of nations, but precious little about duties. Yet if everyone did his duty, every other one would have his rights. The best and quickest way to ensure both our own rights and the rights of others is to be faithful to our own duties, first to God and then to our fellow creatures.

"The Messenger" of New York has done well in publishing separately, as a five-cent pamphlet, "Dr. Harris and the Agnostic School House," by Father (Timothy) Brotnahan, S. J. Among the papers read at the annual convention in Boston last July, of the National Educational Association was one by Dr. William T. Harris, the U. S. Commissioner of Education, entitled, "The Separation of the Church from Schools Supported by Public Taxes." The scope of this paper was much wider than its title warrants. It was, in fact, writes Father Brotnahan, "a plea for the exclusion of religion from all schools in which instruction in secular knowledge is given, whether supported by public taxes, by church revenues, by private contributions, or by any other means whatsoever." Dr. Harris's "fundamental proposition is, that instruction in secular knowledge is of its very nature so antagonistic to religious instruction as to render the communication of both in the same school an impossibility." To this fundamental proposition and the attempts at proof in support thereof Father Brotnahan makes a most satisfactory and complete reply. A perusal of these thirty pages leaves a deep sense of their power. There are passages of singular beauty and eloquence in which the broad sweep of great thoughts reminds us of Newman. Unfortunately space forbids us to quote these passages, but we earnestly commend this pamphlet to our readers as a masterly defence of Catholic education. Write to "The Messenger," 27-29 West 16th Street, New York.

While admitting that, in the hands of certain teachers, secular knowledge may antagonize religion, Father Brotnahan shows that this is due not to the secular knowledge itself, but to the narrow methods of those who impart it. "The real subject matter of human knowledge is not an assemblage of distinct and unconnected facts, which may be assorted and pigeon-holed under religion, mathematics, political economy, biology, or physics; but one vast complex fact with multitudinous facets. The man who asserts that one part of this immeasurable and infinitely complex world of truth is contradictory of another, simply claims for himself more knowledge than any human intellect will ever possess. Hostility to or scepticism regarding any body of truths is therefore a species of intellectual intemperance which any specializing and emotional bigot may indulge in. Intellectual sobriety preserving the means of culture does not attitudinize in poses of scepticism."

To Dr. Harris's contention that the principle of authority, which religion makes so much of, does not enter into secular education as an element of training, Father Brotnahan replies by proving that this assertion is not only untenable, but ludicrous in fact. Authority may mean either the moral right of exacting obedience or the intellectual right of a trustworthy witness to produce, in his hearers that mental assent which is called belief. In both these senses authority is a necessary element of all true education; the right to command, in order

that proper discipline may be used in this formation of character, and the right to be listened to and believed when communicating instruction on many subjects which, from this nature of the case, the pupil cannot learn by investigation or personal experience. Father Brotnahan instances history and geography. Dr. Harris had said that the pupils of the public schools are "taught in history to verify the sources and to submit all tradition to probabilities of common experience." Father Brotnahan replies: "It is incredible, first, that any one should expect us to believe this. Fancy the boys and girls of some elementary school, or even high school, sedately verifying the sources of history, surrounded by ancient tomes, original records and the documents of official archives, delving into the public and private correspondence of historical personages, collating passages from one source with those from another, reading with ease the various languages in which diplomatic and State papers are written. . . . Fancy, again these same children, after their historical investigation has been completed, sitting upright in an attitude of severe thought, while they gravely test the truth of their researches by the probabilities of their common experience. . . . It is, secondly, incredible that a man of logical acumen should think he had banished authority in the teaching of history when he has shifted it from the teacher back to the original sources. How can these original sources be proved authentic except by tradition and authority? If the authority of the teacher, who by years of prior study and by searching examination has been proved competent to teach history, is out of place, why is the authority of those who testify to the authenticity of some musty and lifeless document, to be accepted? Still more ridiculous is the notion of testing the facts of remote and unfamiliar ages by the probabilities of a modern child's common experience. What can the common experience of an American school boy avail as a means of estimating the conduct of a medieval Englishman, when we know how few learned Americans of mature years understand their English contemporaries unless they have lived in England? And at best personal experience only shows that the past event is probable or improbable, not that it actually took place. "Yet history does not profess to teach us what might, could, would or should have taken place, but what, in fact," really occurred. And some of the most certain facts in history are antecedently very improbable.

Perhaps the extreme absurdity of Dr. Harris's principle is best shown in the teaching of geography. To be logical, he would have to require personal visits of verification on the part of the pupils, to the spot where Nansen, who is the sole witness and not a very trustworthy one, says he reached what was then the farthest northern point. It is obvious, as Father Brotnahan remarks, "that most of us, grown men and women and children alike, learned and ignorant, teachers and pupils, must accept the facts of geography on the authority of some expert, or go without the information." And even those who are privileged to visit foreign countries cannot get a comprehensive knowledge of their physical aspect unless they consult the authority of the maps.

Our German friends of the "St. Peters-Bote" have such confidence in the support their people will give them that they confidently announce the use to which the profits of that paper will be put. It is intended therewith to build a monastery and ecclesiastical seminary in the new St. Peter's colony near Rosthern, Sask. We have yet to hear of any Catholic paper in the English language able to make such an announcement in its first number. Most of us find it hard enough to make both ends meet. In this respect the German Catholics, with their daily Catholic papers, are an example to their brethren of English speech in America.

We have, however, a small crow to pick with our Rosthern contemporary. In its number of March 1 it reproduced a couple of editorial comments of November 14 last without acknowledgment. One was an inference we drew from the statistics of the religions of the world as to the vast preponderance

of the Christians who believed in the Real Presence. The other was a paragraph about the principals of the New York city public schools petitioning the board of education to remove the restriction on corporal punishment. The humor of our phrase anent teachers who "were told to spare the rod and spoil the child" escaped the German translator, who simply wrote that for many years past such punishment was deemed barbarous. But the rest of the paragraph was evidently copied from us. The same may be said of a news item we were the first to publish about the then (Nov. 14) approaching arrival from Europe of two Basilian Fathers of the Ruthenian rite. This item looks queer in a paper issued at the beginning of March, when these good Ruthenian Fathers had been here three months. To quote ourselves as translated by our German friends, we may truly say, "It takes a long time—es nimmt geraume Zeit" for some things to reach Rosthern.

The storm of the 25th of March is responsible for our four instead of eight pages last week. The snow was so deep that several of the printers could not get to their work. As the unprecedented blizzard showed no signs of relenting when the hour came for going to press it was thought best to omit all clippings and confine that issue to original matter, much of which was found so interesting that many of our readers did not notice the absent pages. This week again, owing to Good Friday being a holiday, we print four pages only.

In the Holy Father's encyclical on the Jubilee of the Immaculate Conception a phrase occurs which has given rise to many faulty translations. Several French versions, appearing in clerical publications which are generally trustworthy, excepted from the jubilee fast "the days included in the Lenten indulgent." According to these versions the jubilee fast could not be performed on Lenten days where meat is allowed by indulgent. True, our translation, based on the translation of "The Tablet and the 'N. Y. Freeman's Journal,'" read: "Except the days NOT included in the Lenten indulgent"; but so long as we had not the original Latin text we refrained from insisting on the correctness of our version. Now, however, that the Latin text comes to us in the American Ecclesiastical Review, everybody admits that we were right, and thus the true state of the case is exactly reversed. The only days of Lent that could have been chosen for the jubilee fast are those which are now gone forever, namely, the days included in the Lenten indulgent. For those good people who have already suffered the privations of a black fast in vain so far as the indulgence is concerned, it will be a great consolation to reflect that the self-denial they then practised is infinitely more valuable than any plenary indulgence could be; for a plenary indulgence—even when gained to the full, which is probably a rare event owing to the perfect interior dispositions required—is after all, only a temporal blessing, the cancelling of the transient pains of purgatory, whereas an act of self-denial performed by a soul in the state of grace is, prospectively, an everlasting blessing. Forever and forever, so long as God is God, the immortal soul, if ultimately saved, will enjoy a higher of that one act of self-denial. And it is precisely with a view of stimulating the faithful to the performance of proclaimed with such solemnity.

## Persons and Facts

While the nuns in the convent of the Sisters of St. Anne, at Aversa, near Naples, Italy, were engaged in reciting prayers for the dead over the confined body of aged Sister Josephine recently, who was supposed to have died the day before, Sister Josephine sat up in her coffin, which was encircled with lights and flowers. The Sister was finally carried to her cell put to bed and died during the night.

On March 14 an almost unique tribute was paid to an English Catholic in the opening at Covent Garden opera house, London, of a three days' Elgar festival. In the brilliant audience were King Edward and Queen Alexandra,

Princess Victoria and Prince and Princess Charles of Denmark. Herr Richter conducted a fine performance of Elgar "Dream of Gerontius," a marvellous setting to music of Cardinal Newman's dramatic poem describing a Catholic dying and passing into purgatory. The succeeding evenings were devoted to performances of Elgar's "Apostles," his latest oratorio, and to some of his orchestral and vocal works.

Munsey's Magazine and the Cosmopolitan, two great rivals in the popular illustrated monthly line, are at loggerheads about air ships. The February Munsey gave a rather disheartening sketch of the prospects of aerial navigation. Thereupon in March John Brisben Walker comes out in his Cosmopolitan as a prophet in favor of the proximate conquest of the air. Both are extremists, Munsey because he depreciates unduly the achievements of Professor Langley, and J. B. Walker because he makes too much of them and too little of the difficulties and dangers of aeroplanes.

Says the Casket: "The British expedition into Tibet is being referred to in certain quarters as another proof of John Bull's greediness and disregard for the rights of weaker peoples. The fact is that some step had to be taken to counteract Russian designs in that country. Tibet is nominally a vassal state of the Chinese Empire, but seeing how powerless the latter is growing, it has largely entered into communications with Russia. . . . As Tibet is several thousand miles distant from the nearest point in Asiatic Russia, and only three hundred miles distant from the frontier of British India, it is quite clear that Russia intended to use the dominions of Lama for the purpose of encroaching on Britain's possessions. The mission of Colonel Younghusband is therefore fully justified."

Notre Dame university will not entertain the interstate oratorical contest this year, as had been arranged. The faculty's reason for the change is because the oration of Luther M. Feege, Indiana's representative, reflects on the Catholic faith, and Notre Dame could not with propriety permit it to be delivered at that institution. Feege's oration deals with Gustavus Adolphus.

The splendid library of Leo XIII., which contained more than 5,000 volumes, most of them magnificently bound presents, has been dispersed by order of Pius X. A close examination of each volume was made and those which were of the greatest importance were placed in the Vatican library. All the others have been distributed among the ecclesiastical colleges of Rome.

Archbishop Ryan, of Philadelphia and Bishop Shanahan, of Harrisburg, have recommended to Catholic families three hundred Catholic children of the Carlisle Indian school who are prepared to go to work in homes. Responsible families may select a boy or girl for service, to be taught habits of industry and morality. After two week's trial terms of longer service can be arranged.

A few months ago the well-known English convert, Lord Bray, offered a scholarship worth \$500 a year with a view of promoting the study of Scripture in Catholic universities. The subject chosen by the Rev. David Fleming for this year's paper is: "To expound and discuss the principal differences between the Greek text and the old Latin versions of St. Mark's gospel."

The men's mission at the cathedral this week is well attended, the preaching and spiritual direction of the two distinguished Oblate missionaries, Fathers Prod'homme and Legault, be most effective and encouraging.

## Clerical News.

The Right Rev. Louis Maria Fink, D. D., O. S. B., Bishop of Leavenworth, Kansas, died at his episcopal residence, Kansas City, on St. Patrick's Day. Bishop Fink was Bavarian by birth, but came to this country when yet in his teens, and joined the Benedictines in Pennsylvania, making his profession

in 1854. Hew was ordained a priest in 1857. He was consecrated titular Bishop of Eucarpia in 1871, and was vicar-apostolic of Kansas till the erection of the see of Leavenworth, when he was transferred to that bishopric.

Rev. Father Proulx, S. J., writes from St. Joseph's church, Ishpenning, Mich., where he is taking the place of the parish priest, that the weather has been very cold there necessitating the use of furs, and that he has a great deal of work.

Rev. Josaphat Magnan, B.A., who returned last Sunday from the Grand Seminary in Montreal in order to recruit his health, reports that in the second year of theology, which comprises seventy-five students from many dioceses of Canada and the United States, the first in order of merit is Rev. Adonias Sabourin, B.A., who graduated in 1902 from Manitoba University through St. Boniface college, while the second is Rev. Mr. Joubert, of St. Pierre Joly's. Thus the two best students in that year are Manitobans.

Rev. Father Drummond, S.J., left last Tuesday for Port Arthur, Ont., to assist Rev. Father Neault, S.J., in the holy week and Easter services. He will return next Tuesday.

Rev. Father Hugonard, O. M. I., is staying at St. Mary's presbytery, where Rev. Father Chaumont, O.M.I., of St. Laurent, was also at the beginning of the week.

Rev. Father Lacombe, O.M.I., arrived here from the west on Monday and will proceed eastward on Monday next.

Rev. Father Vales, O.M.I., who has been laid up at St. Boniface hospital with an attack of fever, is now able to be about and will probably return soon to Port Alexander.

Rev. Father Chaput, S.J., went on Thursday, March 31, to St. Jean Baptiste to preach on that evening, Good Friday and Easter morning, returning on the afternoon of Easter Sunday.

Rev. Father Jette, S.J., goes to Selkirk on Good Friday to help Rev. Father Thibaudeau, S.J., for the Holy Saturday and Easter services.

## Regina Notes.

We have had some very severe weather this winter and the week ending March 26 was certainly no exception. On Thursday of that week a blizzard raged all day, few people were able to travel about. To give an idea of the state of the roads, a farmer who drove twenty-four miles on Friday said he was twelve hours on the road, and had to unhitch his horses nine times. As the roads are almost impassable the Reverend Oblate Fathers were all in Regina on Sunday, March 27. Rev. M. J. Kasper, O.M.I., celebrated the High Mass at eleven o'clock. There was a communion service early on Sunday morning when a great concourse of people received Holy Communion, and again there was a great number of communicants at the Mass at half-past nine.

Rev. Hamilton Wigle, the Methodist minister of Regina, who is at present on a trip to Palestine, writes from New York, to the Daily Standard, Regina, of March 18. He speaks of the observance of Sunday in that great city. He says: "The churches are fairly well attended," and adds: "The Catholic churches are the best attended. The people attend church by conscience. They have no ushers and no fictitious attractions but religious impulse and church discipline combine to hold them bowed to it."

"The Protestants pose as self-interpreters of Scriptural teachings, and self-arbiters of ethics, and need to resort to all kinds of modern inventions and artifices to get the people to venture inside the church doors. Here is food for thought. Who is right? What do you think about it?"

To-day (Monday, March 28) is a beautiful spring-like day and the snow is disappearing; but, oh, there are mountains of it to go!

GENA MACFARLANE.

Ste. Rose du Lac Notes

The phonograph, after being raffled and making \$185 towards paying for the new organ, came back to its old home, for Mr. Ashdown, of Winnipeg, who won it, kindly returned it to Fr. Lecoq, who is very grateful to all who gave so liberally.

We learn that there is going to be a retreat in all the parishes, and we hope the English speaking here will not be overlooked in the choice of a preacher; we have a dozen or more English speaking families who hardly ever hear a good English sermon. All the prayers and instructions being in French, it is very hard for those who do not understand that language.

We have lately had the honor of a visit from the venerable mitred Abbot of Bellefontaine Abbey in France, head of all the Trappists in that country and Canada. One seemed to feel in his grand and saintly presence the glamour and poetry of the middle ages, and looking back to the sun-kissed hills of the past forgot, for awhile, the shadows that lie in the valleys between them. We had the privilege of receiving him in our home, kissing his ring and obtaining his blessing for our little ones. Our old friend, formerly Vt. d'Aubigny, now Father Anthony, accompanied him, looking so bright and happy all robed in spotless white. He has sold his ranch and lands to a French nobleman, Vt. de la Chevannerie, a cousin of M. de la Rue du Can, whose house in the village is nearing completion, and who is expected out in May.

M. Y. Sourette, of St. Pie Letellier, who came here looking for land in the fall, has also bought some at St. Rose.

We are looking like a lumber yard on account of the building going on, including an ice-house.

Some of us felt hurt in reading the account of the death of the Venerable Archbishop Machray, that any comparison should be drawn between him and his old time friend, Archbishop Tache, nothing invited this, no honor was added to our own illustrious dead, and yet the remark seemed designed to dim the wreath of fair renown of the late deceased and lamented prelate. Come, let us be generous towards our separated brethren; see how good they are to us, they are always giving of their best and brightest into the lap of Holy Mother church, we cannot but be grateful. I am afraid Catholics do not always remember that faith is a pure gift of God, unmerited by us, we should do our very best to ornament her holy mantle with the lovely violets of humility. In the garden of the Lord whiffs of their delicious perfume mingle with the aromatic odor of charity. It is related of Aaron how honey dropped down from his beard, but it was never said of him that he kept the sting of the bee between his lips.

EASTER.

How gladly dawns the Easter Sun!  
The wide world thrills with prayer  
and praise—

Gone by are all Lent's mournful days  
And hope and joy seem now begun.

—L. C. M.

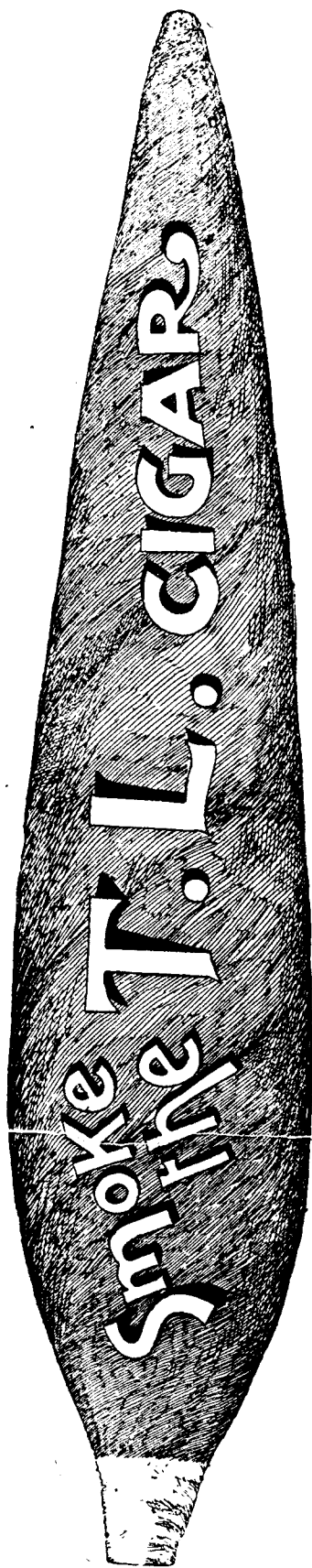
In our dear Mother Nature we have, after all, the most faithful and satisfying of earthly friends and comforters. Who can resist the influence of the brilliant sunshine or the delicious freshness of the soft air? It is the season of growth and repair; of fresh efforts and hopeful experiments. Easter is here! Spring is coming. The time, too, when Nature puts forth new buds and leaves, to sing new songs, to re-create our world which was cold and dead, in the light and warmth of the glorious Resurrection. This opportunity is offered to every human being as well as to the trees and flowers. Shall any of us let it pass? "We should fill the hours with the sweetest things,

If we had but a day;  
We should drink alone at the purest springs

On our upward way;  
We should love with a life-time's love  
in an hour,

If the hours were few;  
We should rest, not for dreams, but  
for fresher power,  
To be and to do."

If we had but a day! Standing on the threshold of eternity, with what piercing insight, we should see through the shams and delusions which surround us in ordinary life, and of which, in the expectation of a long term of existence, we are only too willing to become the dupes. With ears alert for the fast approaching summons how eagerly we would seek to fill our last moments on earth with deeds of mercy! How tenderly we would look upon those near and dear to us, how gently we would speak to them, gladly overlooking such slight offences as they might have committed. It would not be difficult at all. Yet, consider. There is no day that, but for the providence of God, would not be the last for each one of us. The thought is not,



or should not be, one to terrify or sadden us.

It need not shut out the sunshine from our hearts. Rather should it urge us to diffuse what light and warmth is in us while we may.

"To fill our hearts with the sweetest things"

And

"To love with a lifetime's love in an hour."

Thus making every passing moment an occasion for laying up the treasure in that home to which we are so rapidly journeying. We are all so constituted, however, that the majority of us would prove unequal to the strain involved by constant fidelity to such a high ideal. It is a humiliating confession this, of the average human being, that he or she cannot maintain the maximum of virtuous living for any considerable period of time. The occasional lapses into selfishness, indolence, materialism, appear to be inevitable. But our Divine Father knowing this has, through His church, given us this glorious feast of Easter to awaken us from the spiritual apathy which seems to be largely our normal condition. Let us, then, resolve to take advantage of the present time of grace and to exert ourselves for the future to live the hours between one sunrise and sunset as if, indeed, it was the only day remaining to us on earth. "If you wish for kindness, be kind. If you wish for the truth, be true. All that you give of yourself, you find, Your world is a reflex of you."

The season of Easter is upon us with its hopes of a glorious resurrection. Poets and musicians, age after age, have been linked together in placing upon the shrine of praise and adoration a lasting tribute to its radiant charms. Yet as each succeeding Easter-tide approaches a deeper, calmer peace than the last fills the soul and a new hymn of praise wells up within the heart.

Of all seasons Easter is the most joyful, not only mankind but nature, one of God's grandest creations feels and shows a new, delightful life. The tiny Prairie bud opens modestly while the lovely Easter Lily unfolds and blooms upon the Altar; sending forth a message of sweetest purity to glorify the "Risen Christ." Trees also begin to don their tinted robes and Earth's Verdant Carpet assumes a brighter shade, while the firmament like a

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It is the time of resurrection. The time when man feels within him a deeper, more soul-stirring love and gratitude to an Almighty God and loving Saviour.

The dark shadow of Holy week with its flood of sad, heart rending memories is dispersed by all this effulgent light. The true joy of Easter is felt only by those who have followed Christ step by step in his awful agony and up the steep sorrowful way of Calvary, meditating upon the most sublime sacrifice ever made thereby beginning that glorious renewal which is consummated "Easter Morn."

Deep down in the recesses of the heart are those sweet communings of the soul with its Creator by one who is truly risen. Then to the world at large would we impart this joy and like another Hagdalen bear tidings of the resurrection.

"There was a task of glory all thine own,

All thine own.  
Nobler than e'er the still small voice assigned,

To lips, in awful music, making known  
The stormy splendors of some prophet's mind.  
Christ is arisen!"

A FAMOUS CATHOLIC

This present confidence with regard to the successful treatment of pulmonary consumption is due to the fact that it can now be so early recognized. The glory of this early recognition depends entirely on two men—Auenbrugger, of

Vienna, and Laennec, of Paris. To Auenbrugger, whose work was done nearly half a century before that of Laennec, must be given the credit of having first approached the problem of differentiating diseases of the lungs from one another by methods that were so objectively practical that every practitioner of medicine could, after having become expert in their employment, use them with absolute confidence in his diagnosis.—Auenbrugger, in the April Messenger.

HOW THEY HAVE SETTLED

THE SCHOOL QUESTION IN SAVANNAH.

A. V. D. Waterson, writing to the Pittsburg Observer from South Carolina, mentions the interesting fact that Savannah has, to some extent, solved the school question. Savannah is the only city in the United States which, he says, has done justice to Catholics by a distribution of the school fund. Two large schools, one of twelve rooms and one of eight rooms, are maintained, in every respect, out of the public school funds. There are twenty-two lay teachers, all Catholics, who teach in these schools, giving Catholic instruction from 8.30 to 9 in the morning, and secular instruction during the remainder of the day. This system has been in vogue for thirty-four years, and has proved quite satisfactory. There is an unwritten law that no Catholic teacher shall apply for per-

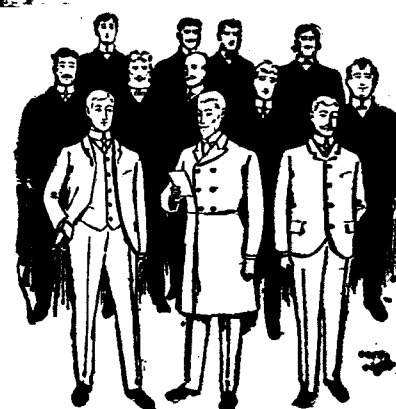


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# Northwest Review

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SATURDAY, APRIL 2, 1904.

## Calendar for Next Week.

### APRIL.

- 3.—Easter Sunday. The resurrection of our Lord Jesus Christ.
- 4.—Monday. Easter Monday. First class feast.
- 5.—Tuesday. Easter Tuesday. First class feast.
- 6.—Wednesday in Easter week.
- 7.—Thursday in Easter week.
- 8.—Friday in Easter week.
- 9.—Saturday in Easter week.

## ARCHBISHOP LANGEVIN'S RE- PLIES TO THE ADDRESSES AT ST. BONIFACE COLLEGE

On March 21, at the close of the entertainment tendered to him in St. Boniface College, His Grace replied to the French address as follows. We translate from the French:

"You will allow me to sum up my appreciation of this entertainment in the saying of a celebrated Jesuit to his brother whenever they, as young men of the world, went into society—'Soyons distingués—Let us be gentlemanly.' Indeed, these boys are very distinguished, not only by their graceful demeanor and their correct speech in English and French, but especially by the high sentiments and beautiful thoughts which they have so well expressed under the direction of their learned masters.

"I cannot adequately express how touched I am, how charmed, how proud I am to see your teachers bringing out all the resources of the pupils' minds and hearts. In saying this much I feel that I am voicing the sentiments of the audience, for the way in which every happy hit was underlined by applause shows that an electric current was set up between the boys and the hearers. I sincerely thank the masters and pupils for all they have done. This entertainment shows what serious and high thoughts as well as practical thoughts these masters and boys feed upon, especially these masters in teaching, the Fathers of the Society of Jesus.

"Two years ago, accompanied by Father Beliveau, Judge Prud'homme, and one of the Fathers of the College, a real savant, Father Blain, besides a venerable Oblate missionary who represents quite a special order of things, Father Beaudin, founder of the Winnipeg, Brandon, Rat Portage and Selkirk congregations, and Father Gendreau, so well known in the Yukon, I went on what Judge Prud'homme called a pilgrimage to the tomb of a saintly pioneer missionary, an historic source of the missionary spirit. We discovered the spot and the tomb itself was found the following year. We also found the ruins of a famous old French fort. In spite of my numerous occupations as archbishop I did not think I was wrong in devoting several days to this trip, because in discovering the remains or monuments of our discoverers, in praying over the vestiges of the heroic death of a Jesuit missionary, I considered that I was accomplishing a mission, that I was linking the present with the past. The names of these missionaries will ever be glorious throughout the whole of Canada. This evening I could not help connecting this past with the present, as I heard the boys speaking of Father Auneault and his martyrdom. This is the way to inspire children with noble ideas, to make them the finest kind of Christians, and perhaps Apostles. This is the mission of our race. When children are under such guides one has reason to trust in the future.

"Young men, you understand the lessons imparted to you in this house. May you never forget them. Not long ago I received an interesting leaflet on the organization of youth in Canada and after reading it I said to myself that the next time I had reason to address any young men in an educational institution I would speak to them on this subject, on the necessity of understanding how valuable are the noble thoughts of our forefathers. Our young men should be bulwarks of the true Church. They are here trained to defend truth in the social order so that the Church may count upon them in times of conflict. They should gather round the flag of Carillon, which embodies an idea, nay which is a world of ideas, grasping within its folds 300 years of glory, the flag of Carillon, watered with the blood of our fathers and now enhanced by the image of the Sacred Heart of Jesus. What finer emblem could there be than this of Carillon? What better sign of the great mission of our race? Group yourselves around the flag, it belongs to us, especially here in the west where we are freed from unnecessary trammels. It is our duty to say openly what we think. Be not only Christians convinced in your own hearts, but show your convictions in society in order that the Church may be able to count upon you in an emergency. Whether you become honest merchants (and we need such), or conscientious doctors, lawyers who shall be an honor to their race, or priests, remember always this fine college of St. Boniface, and when your heart is bruised by sorrow in later life, when you grow old under trials, you will repeat with joy the refrain of the song we have heard to-night, 'My dear College, Sweet is Your Memory, and I Think of You Whene'er I Wish to Feel Young Again.'"

Passing from the French to the English language his grace continued: "I have listened with pleasure to your beautiful address, and as I listened to my friend Jim reading, with his noble, eloquent voice, I said to myself these young men understand that it is something to read an address, that it is not a mere ceremony; it is a programme. The resume of this address is the word progress, it reports great, nay, wonderful progress. Progress is essential in the Church and to the work of the Church. The Church is passionately fond of progress, she does not understand what it is to stand still. She is passionately fond of learning. Dear young men, having as your guides those men whose name is synonymous with learning and knowledge, you should be glad to see the number of English-speaking students increase for the classical as well as for the commercial course. There is no better country in the world than this. We have a wonderful country. Those who come here from Europe think a great deal of their fatherland, they are right; but they have reached the zenith of their progress. We have not yet achieved so much, but the way is open for us. Everyone has numberless opportunities open to him. And when we have an organization like the Catholic Church, when we have such great truths to feed our souls upon, it seems to me every young Catholic's bosom should swell with honest joy at living in a country where there is no obstacle to shackle his genius. It is not enough to know that this country is the granary of the world, a Catholic should remember that people of his own faith built up this country.

"When I saw these lads—'kids' let me call them—acting so naturally and expressing such noble thoughts, I felt that this promised well for their future as grown men. Young men, you are destined to play an important part in this country. You must consider it your duty to prepare yourselves to be loving children of the Church. The more loyal you will be to the church the more will you love this country. I cannot understand how a man can fail to realize his duty in this country. I speak not from ambition but because it is the will of God that we Catholics should take a prominent part, no back stairs influence, no secondary part in the affairs of this country. We are essentially the sons of a progressive Church.

"Quite lately across the river it was publicly said by a man who ought to have studied history that the Church encourages ignorance. Over against this ridiculous assertion let me set the fact that there is not in Germany or the British Isles one ancient seat of learning that has not been established by the Holy Catholic Church. We remember that when the most famous university in 'Bonnie Scotland' celebrated a few years ago its 400th anniversary its governing body wrote to Leo XIII. reminding him that the University of Aberdeen was founded by a pope of Rome. Oxford and Cambridge are the results of the Church's passion for knowledge. Is there any branch of learning where you cannot find as one of the leading exponents the name of a Catholic, a priest, and very often a Jesuit Father? Therefore we say to our slanderers, Go back to



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proud to be a member of the Catholic Church, for this means the highest kind of manhood and citizenship. Sing always that "song of freedom." Yes, you are free, and in this free land if we do not enjoy all our rights it is our own fault. It is because we are not united. Were we united no one could resist us. And indeed, we Catholics are lovers of freedom. Whenever I meet in one of our Catholic schools a Protestant child I feel an especial fondness for that child, who need never fear unfair treatment from us for we are essentially lovers of freedom. This we proved in the great Province of Quebec, where there is so much learning. Let us then, be united, and never fear to say what we think. Our enemies have no respect for those who cringe to them; what they respect is bravery. I am convinced that the last word spoken and the last bullet shot in defence of British rule in Canada will come from a Catholic.

**GERMANY'S THEOLOGICAL STUDENTS.**

There exist at present in Germany nine Catholic Faculties of Theology. The Universities of Breslau, Bonn, Tubingen, Strassburg, possess both a Catholic and a Protestant Faculty of Theology. Munich, Freiburg in Baden, Munster, Wurzburg and the Hosianum, in Braunsberg, a Catholic Faculty only. The number of students is 1,674, of professors and lecturers, 92. Moreover, the Theological students of the six Lyceums in Bavaria count 526, making in all 2,200. To these must be added the students in the diocesan seminaries of Metz, Fulda, Mainz, Trier, Paderborn, Pelplin and Posen, carrying the number of Catholic students of Theology to more than 3,200. The sixteen Protestant Faculties, existing in as many universities, count, altogether, 1,982 students, 189 professors and lecturers. It will thus be seen that though the Catholic population is not much more than a third of the population of the empire, the Catholic students of Theology far outnumber the Protestant. Protestant youths nowadays show little inclination to study for the ministry.—Theological Faculties in Germany, in the April Messenger.

**WHAT RADIUM HAS FAILED TO DO.**

Radium has not accomplished all it promised to medicine. A committee, appointed by the Vienna Academy of Sciences to investigate the results of the treatment of cancer with Radium, reported that in nine cases in which the treatment was used, abatement in the cancerous swelling resulted, and in two of these the swelling had not re-appeared after five months' time. But the use of Radium is not recommended when an operation is practicable. Dr. Snow, of the Brompton Cancer Hospital, England, states that at Brompton "they have studied cancer as it has been studied nowhere else in the world. They have sought to investigate it from every conceivable point of view. They have labored, by every means in their power, to substitute for the mass of chaotic confusion and the traditional fallacy which had hitherto prevailed, a genuine cancer cure, as a sure foundation for all future research; but in this attempt they have utterly and miserably failed." He concludes with the statement that the Radium treatment has proved exceedingly disappointing, and, in fact, it may now be dismissed from the sphere of potential cancer cures.—Science Note, in the April Messenger.

**DEPICTING THE TRUE LUTHER.**

Two Protestant Professors of Theology, Harnack and Seeberg, belonging to opposite wings of Protestantism, the rationalist and the orthodox, have published violent criticisms of Father Denifle's first volume on Luther. Harnack goes to the length of calling upon his Catholic colleagues to disavow Denifle's book. The doctry Dominican has promptly replied, in a brochure just published by Kirchheim, Mainz. The first edition of Father Denifle's huge volume is already out of print and a second improved edition is in the press. The second and concluding volume of the great work is announced to appear in 1905. The distinguished historian and convert Onno Klopp, had been engaged for half a century in collecting materials for a history of the so-called Reformation but he was overtaken by death before he could carry out his design. The enormous mass of manuscripts has now been placed in the hands of Father Denifle, who will make use of them in the prosecution of his great work on Luther.—Father Denifle and his Critics, in the April Messenger.

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One deed may mar a life,  
And one can make it;  
Holdfirm thy will for strife,  
Lest a quick blow break it!  
Even now from far on viewless wing  
Hither speeds the nameless thing  
Shall put thy spirit to the test.  
Haply or e'er yon sinking sun  
Shall drop behind the purple West  
All shall be lost—or won!  
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Teacher—It isn't? Why?  
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