

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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THE PAROCHIAL CLERGY.

GENERAL INTENTION FOR FEBRUARY.

Named by the Cardinal Protector and Blessed by the Pope for all Associates.

(The Canadian Messenger of the Sacred Heart.)

In the order of God's Providence the parochial clergy constitute the ordinary channel through which the Faithful receive the infallible teaching and the life-sustaining sacraments of Holy Church. Even where, as in many parts of America, canonically erected parishes are unknown, there is always one priest to whom the care of souls in each town, village or mission is more particularly confided, and that priest is the representative of Jesus the Good Shepherd. All Catholics are aware of this, and yet are there not comparatively few among us who pray regularly for our parish priest?

Now this ought not to be so, if we had the interests of Jesus at heart. For, surely, among all the souls redeemed by His Precious Blood none can be dearer to Him than those whom He himself has appointed to represent Him before the Faithful. Those, then, who really wish to love Jesus—and do we not all at least entertain that wish?—should bestow especial tenderness on the men He loves best. Father Faber puts this thought in his own inimitable words: "Every creature has a worth of its own, with which its Creator has mercifully enriched it. Yet it is more to us to know what his Creator thinks of him than to know what he is worth himself; and it is not so much his own worth, as God's love, which is the measure of the divine appreciation of him. Nevertheless, God's esteem of creatures becomes the creature's real worth, because it raises him to his own height." * And can anything higher be conceived than God's appreciation of the priests He has chosen to stand in His stead?

That they who thus stand have, without any metaphor but most literally, been chosen by Him is a point that needs little or no development for a Catholic. The Sovereign Pontiff, who is Christ's Vicar on earth, appoints the Bishop of each diocese on the surface of the globe, and the Bishop appoints the parochial clergy. There are but two steps between the parish or mission priest and Our Lord Himself, and those two steps are guaranteed by His permanent governance of His Church. It matters not if the Bishop be the most worthy of his high office or the priest the ablest and best that could be found; the only question is: Is the priest approved and appointed by his Bishop, and is the Bishop recognized by the Successor of St. Peter? All other considerations are of no weight in comparison to this one. To be the duly accredited representative of Christ is the essential point. Apart from the paramount fact that this is Christ's way of salvation as taught in the New Testament, this method of establishing connection with Him is the only reasonable one, the only one that can be verified by a rational animal, that is, a being whose knowledge begins in the senses. All other methods, such as are in vogue outside the Church, are based on purely subjective tests and therefore liable to the grossest delusion.

A non-Catholic clergyman may be a paragon of virtue, a furnace of zeal, a mine of information, a golden-mouthed orator; what are his credentials? Faith comes from hearing; hearing from preaching; but what right has he to preach, if he is not sent by Christ? † He will tell you that he feels he has a mission, he may even point to converted sinners as a proof that his labors have the stamp of divine approval; but what sort of proof are his feelings to one who has never experienced them, who knows how easily religious enthusiasts delude themselves, take their imaginings for realities and serenely propagate the fraud? ‡ And how does he know that these sinners who are supposed to have been converted are not merely men that have changed their lives through motives of health or because they hoped for a purely natural peace of mind? No; for matter-of-fact, sensible men or women who really want to find out the royal road to heaven, there can be no other way than that of visible sign-posts and tangible, duly accredited guides. Other paths may be more welcome to childish vanity, but they end in the wilderness.

Vain, empty impostors, from Wycliffe down, playing on the infantile prejudices of the unthinking mob, have recommended, as a great discovery, the plan of direct communication with the Fount of Grace, as if that was not always open; they have spurned the channels chosen by the Fount; and they and their followers die of thirst close to the rivers of life.

It all amounts, in final analysis, to a hearty and humble acceptance of God's dealings with reasonable men in a world where miraculous intercourse, precisely because it is miraculous, cannot be the ordinary method of continuous revelation. Insist on miraculous intercourse as the beaten path and you soon get lost in a maze of absurdities. That divinely illumined and most sensible of women, St. Teresa, used to say that, out of a hundred so-called private revelations to Catholics whose sanctity non-Catholics have not a dream of, hardly one was ever genuine, the rest were all illusions.

This subordination of God's official representatives is one of those fundamental tenets which Our Blessed Lord inculcated first by His own example and then by teaching. Thirty years out of the thirty-three He spent on earth were devoted to this great example. He, the Eternal Word, was subject to His creatures, Mary and Joseph, and between these two, His real mother and His merely legal father, He chose the latter as the representative of His Eternal Father. From the modern or natural point of view Jesus, being admittedly the worthiest of the three, should have been the ruler of the household, or, if not Jesus, then at least His Mother, who was vastly higher in dignity than Joseph. But Jesus reverses all these earthly views. He elects to be subject to Joseph, although Joseph was far inferior in grace to Mary, who herself was infinitely beneath her Divine Son. "He stood to Jesus visibly in the place of the Eternal Father. He was loved, therefore, in a most peculiar way by the Divine Person whom he thus awfully represented, and also in a most peculiar way by the Second and Third Persons of the Most Holy Trinity, because of that mysterious representation. The human soul of Jesus must have regarded him not only with the tenderest love, but also with deep reverence and an inexplicable submission. Meek and gentle, blameless and loving, as St. Joseph was, it is not possible to think of him without extreme awe, because of that shadow of identity with the Eternal Father which belongs to him and hides him from our sight even while it presents him to our faith." *

A great example this of respect for authority established by God. After having hidden away ten-elevenths of His short life in the practice of this all important virtue, Jesus could teach it to others with all the persuasiveness of long experience. And so he does over and over again. Though he branded the Pharisees as a race of vipers and held up their hypocrisy to public scorn, yet he preached respect to them as the successors of Moses and therefore the representatives of divine authority. "Upon the chair of Moses have sitted the Scribes and Pharisees; all, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not." † This injunction of absolute obedience is all the more remarkable as the divine authority of the Scribes and Pharisees was soon to be transferred to the Infant Church. With respect to that Church, Christ's precept is still more explicit. This time it is not a bare command, it is clothed with the penalty of excommunication. "He that heareth you heareth me." ‡ "If he will not hear the Church, let him be to you as the heathen and publican." *** It requires either the purliness of heresy or the shortsightedness of so-called "higher criticism" not to see that this respect for Church authority is one of the plainest teachings of the New Testament.

Now the parochial clergy, who have received from Jesus Christ, through their Bishops and the Pope, the mission to lead heavenward a portion of the flock confided to Peter, have every right to the respect of their people. The ministry of the priest is as far above all earthly power as the divine is above the human, the eternal above the temporal. Emperors, kings, or their still more influential prototypes in these democratic and plutocratic countries, the multi-millionaires of the day, wield an authority that is as nothing compared to that of the parochial clergy. Doubtless all the powers that be are ordained of God; but the priestly sway is different in kind, not merely in degree; it belongs to the supernatural order, to the category of things eternal. Hence, he that respects his priest thereby respects God. Conversely, he that attacks and insults or even despises and slights him, insults and slights God Himself.

Understood in this way the traditional respect of Catholics for their clergy is eminently reasonable. Our enemies call the power that evokes it priestcraft, but there is really no craft about it at all, it is a plain case of claiming and getting one's due. All illegitimate pseudo-priesthoods have to rely on craft, in other words, human skill and cunning, to hold their usurped power. Hence it happens that there is more priestcraft in a week in the most obscure and erratic of the sects than there has ever been in the Catholic Church from St. Peter's time to the pontificate of Leo XIII. gloriously reigning.

And how easily the typical parish priest wins the respect of his flock! It seems to pursue him in proportion as he, in his humility, shuns it. The immediate representative of Christ before his people and therefore clothed, in the administration of some of the sacraments, with exclusive authority, he nevertheless opens wide, whenever he can, to other approved priests, that most necessary and yet most delicate ministry of the confessional. Knowing how sensitive many of his flock are as to the strict incognito they would like to keep up in the tribunal of penance, he affords them every opportunity to confess to any priest they may prefer. He calls in eloquent preachers even at the risk of being eclipsed by them, because he preaches not himself but Christ crucified and seeks the salvation of souls. His own instructions are practical and singularly well adapted to the different classes of his congregation. His weekly or monthly talks to fathers and mothers of families, to young men and young women, to girls and boys, each class being taken separately, are marvels of experience such as he alone can bring to bear on each set of difficulties, and they are also models of tactful zeal. Sodalties for both sexes, for youth and mature age, he recognizes as his best coadjutors in the Lord's vineyard, as the surest and most enduring reminders of the higher Christian life to which the best members of his parish should aspire. He warmly encourages the safest Catholic benefit associations, temperance organization, charitable societies, such as the St. Vincent de Paul conferences, which visit and wait on the poor as they would on Christ himself, altar societies for enhancing the splendor of divine worship. Avoiding neither rich nor poor, he makes himself all things to all men, visiting those especially who keep away from the Church and edifying all by his evident selflessness and devotion to their eternal interests. Though he may find it harder to deal with his wealthier parishioners, he nerves

WHY LATIN IS USED BY PHYSICIANS.

"I don't see," said the man leaning on the drug-store counter, "why a doctor don't write his prescriptions in English, instead of in Latin."

The druggist said: "You think, I suppose, that the doctor writes his prescription in Latin, so it can't be read so easily—so the layman can't steal his trade and learn what he is giving him. But that's all wrong. In the first place, Latin is a more exact and concise language than English, and being a dead language does not change, as all living languages do.

"Then again, since a very large part of all the drugs in use are botanical, they have in the pharmacopeia the same names that they have in botany—the scientific names. Two thirds of such drugs haven't any English names, and so couldn't be written in English.

"But suppose a doctor did write a prescription for an uneducated patient. The patient reads it, and then tries to get it filled from memory the second time. Suppose, for instance it calls for iodide of potassium and he gets confused with cyanide of potassium. He could safely take ten grains of the first, but one grain of the second would kill him as dead as a mackerel. That's an exaggerated case, but it will serve as an illustration. Don't you see how the Latin is a protection and a safeguard to the patient? Prescriptions in Latin he can't read and consequently doesn't try to remember.

"Now for a final reason. Latin is a language that is used by scientific men the world over, and no other language is. You can get Latin prescriptions filled all over the world in any country where there is a drug-store. We had a prescription come in here the other day which we had originally, and which had since been stamped by druggists in London, Paris, Berlin, Constantinople, Cairo and Calcutta. What good would an English prescription be in St. Petersburg?"

TOADY CHOATE.

Philadelphia Cath. Stand. and Times.

A good many of our contemporaries are commenting bitterly on the appointment of Mr. Joseph H. Choate as Ambassador to Great Britain. There is nothing in the matter to be angry about. It is a compliment of a very dubious kind to be conferred on any self-respecting man. After the position to which the servility of such men as Adams, Bayard and Hay had reduced that ambassadorship, no genuine American gentleman could think of accepting it on the condition that he was to uphold his predecessors' traditions. Ambassadors are generally selected for office because of their presumed fitness. The toady is the part which the British Ambassador has now got to play, and Mr. Choate requires no tuition or stage "make-up" in that particular role.

* Bethlehem, p. 281, (first Baltimore edition.) † Rom. X, 15.

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TUESDAY, FEBRUARY 7 1899

CURRENT COMMENT

The resignation of Sir T. Ward-
law Taylor leaves the chief-justi-
ceship of Manitoba open to its
rightful inheritor, the Hon.
Joseph Dubuc. Having been more
than nineteen years on the bench,
although he is but 58 years of
age, he easily enjoys all rights of
seniority. Even if he were not
the most competent claimant,
his right to the succession would
be none the less indisputable,
since no higher qualifications
are needed for the chief justice
than for a puisne judge. But, in
the opinion of the best lawyers,
no other claimant combines in a
higher degree the three para-
mount qualities of legal lore,
ability and conscientiousness. The
only possible pretext for not
giving the chief-justiceship to
Judge Dubuc would be the fact
that he is a French Canadian
Catholic.

In reprinting the True Wit-
ness's article on Chiniquy, we
suppress the last paragraph,
because it contains two views
that we do not share. The first
is that death removes Chiniquy
from all criticism of his life, a
sentiment which we have al-
ready shown to be unreasonable.
The second is that the Church
prays for the soul of Chiniquy.
This is incorrect; the Church
never prays for apostates who
die in their apostasy. She prays
once a year, on Good Friday, for
heretics and schismatics, that
they may be converted; but nev-
er does she pray for outwardly
impenitent sinners. To be sure,
individual Catholics may and do
pray for such people. Many fer-
vent Catholics prayed long and
earnestly for the conversion of
Chiniquy, and perhaps their
prayers may have been heard at
the last moment, though none
of the bystanders knew it. But
the Church, in her official capa-
city never can say of him: "Eter-
nal rest grant unto him, O Lord!"

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THE TWO CHINIQUYS

Nothing was more noteworthy
in the late Chiniquy's career
than the intellectual deteriora-
tion that grew upon him as he
sank more and more deeply into
the outward profession of Protes-
tant errors. This mental decay
reached its climax in the "Decla-
ration of Faith," witnessed to
before Rev. R. Lightall six days
before his death. The well meaning
bigots who sang his praises in
such ghastly tunes at his funeral
ought, if they valued his reputa-
tion, never to have allowed that
Declaration to be published. It
is so incoherent that some of the
more important sentences it
contains are not even finished.
The reasons Chiniquy gives for
remaining a Protestant are
either in direct opposition to the
manifest teaching of Holy Scrip-
ture or so ridiculously weak as
to raise a smile of pity. One sam-
ple will suffice. He writes: "I
cannot be any more a Roman
Catholic, for I have shown by
my book, 'The Priest, the
Woman and the Confessional',
what auricular confession is." Now
it is a well-known fact that no
self-respecting and intelli-
gent Protestant attaches any
importance to this book, which
is a network of lies and lust,
without the shred of a plausible
argument to bolster up its lewd-
ness.

How different was the intel-
lectual brilliancy of this same
degenerate man before he fell
away completely from grace.
Many persons now living distinct-
ly remember his eloquent
appeals in the cause of temperance.
The effects of his fierce denun-
ciations of the drink evil still
endure in the Province of Que-
bec. No doubt this popular style
of oratory did not imply any
very great grasp of mind,
though it certainly revealed re-
markable magnetic power and a
vivid imagination. But there
was more than the mere play of
fancy in his controversial efforts
as a Catholic priest, there was
dialectical skill and a wealth of
timely argument which suppo-
sed a thorough knowledge both
both of his subject and of the
temper of his audience.

A curious and instructive spec-
imen of Father Chiniquy's
Catholic controversial methods is
before us now. It is the report
of a public discussion between
the then famous Catholic priest
and a Methodist minister. The date
was January 7th, 1851, eight
months before Chiniquy's final
suspension from priestly facul-
ties in Canada. He was then in
his forty-second year and there-
fore in his prime. Though he had
been several times silenced by
different bishops for im morality,
he was so profuse in signs of
sorrow and resolutions of a
penitence that the Bishop of
Montreal was giving him an-
other chance of repairing the
past, and, like a newly elected
prime minister who has spent
years in the cold shades of the
opposition, Chiniquy was evi-
dently very proud of his recover-
ed standing.

The first thing he did, in this
public discussion, which took
place at Ste. Marie Monnoir,
was to ask Mr. Roussy, his op-
ponent, a French Methodist
minister, for his credentials. This
was a clever move. Mr. Roussy
had been going from house to

house trying to undermine the
faith of the Catholics, and in some
cases he had unfortunately suc-
ceeded. Father Chiniquy asks
him who he is, where he comes
from—he is a foreigner, he may
be an adventurer "who, decked
out with a title, taken I don't
know where" (these are Father
Chiniquy's words), "comes
posing as an apostle of a new
religion." Roussy takes this as
an insult, a carefully prepared
trap. Chiniquy puts it to the
Chairman of the meeting, who
decides that it is only reasonable
to wish to know where Mr. Rou-
ssy comes from and from whom he
holds the mission to preach the
Gospel. This gives Father Chini-
quy the dearly valued opportu-
nity of telling the people "who
I am", and then he reads a letter
from Ignatius Bourget, Bishop
of Ville Marie" (Montreal).
Apart from the publicly recogni-
sed title of 'Apostle of Temperance',
which Monseigneur Bourget
kindly inserts, the rest of the
letter is the stereotyped formula
by which every priest of good
standing is certified as such.
Father Chiniquy flourishes this
letter as if it were some
very special praise of himself,
and will continue to flourish it
during the forty years of his ap-
ostasy. But it serves its purpose
admirably on this occasion.
Roussy seizes his overcoat and is
about to leave, protesting that
if he were not a minister of the
Gospel, the Governor would not
have authorized him "to bury
the dead, to marry and keep a
register of such events."

Before a Catholic audience
nothing could be more unfortu-
nate than attributing the source
of spiritual authority to a civil
governor. In Lower Canada espe-
cially, where the Church had
fought so royal a battle against
the encroachments of a civil power
alien in race and creed, Chini-
quy might well win the enthusi-
astic plaudits of his audience by
saying: "To speak to us of a diplo-
ma from the Governor, in order
to prove that one is a minister of
the Gospel, is the most ridicu-
lous and absurd thing, Mr.
Chairman, that you and this res-
pectable assembly have ever
heard of."

Chiniquy plays with Roussy
as a cat plays with a mouse. For
a long time," he says. "I have
desired to show this good parish
the ignorance of these makers of
new religions, and this opportu-
nity is too fine a one to let slip.
I wish therefore to do all in my
power to force Mr. Roussy to ar-
gue before you. But, as I think
Mr. Roussy will never consent,
for good reasons of his own, to
show us what titles he has to
our respect as a minister of the
Gospel, I withdraw my motion,
and, without knowing what
kind of man I have to deal with,
I consent to discuss with him."

At this well merited rebuke,
Mr. Roussy attempted once more
to leave the hall, but the ten
judges named according to his
express wish decided that he
ought to accept Mr. Chiniquy's
generous terms.

We have space only for a few
of the good points made by Fa-
ther Chiniquy. He attacked
Roussy for preaching that the
Bible alone, interpreted by each
individual, ought to be the sole
rule of our faith. Roussy defend-
ed his error by means of a string
of texts that did not prove what
he wanted. Thereupon Father

Chiniquy replied: "Mr. Roussy
has so many times heard his old
grandmother tell the story that
we Catholics are the enemies of
the word of God, and that we
abhor the Holy Bible, that he
firmly believes it. But in reality
this is one of those ancient tales
for which educated Protestants
blush." What a terrible arraig-
ment this is of the Chiniquy of
the future, who was to stuff his
vile works "with ancient tales
for which educated Protestants
blush!"

Here is another passage of Fa-
ther Chiniquy's plea which
could not easily be bettered.
"During the short space of time
which had elapsed between the
wonderful invention of printing
and the day that Luther publish-
ed his first Bible, from 75 to 80
editions of the Bible, translated
into the different languages of
Europe, had been circulated a-
mongst the people, with the au-
thorization, and often at the ex-
pense, of the Catholic ecclesiasti-
cal authorities. If the Church,
during a few years, was obliged
to put certain restrictions on the
diffusion of and reading of the
Bible in modern languages, Pro-
testants alone were the cause of
it. These sectaries had so chang-
ed the text in their false trans-
lations; they had by their igno-
rance, or rather by the corruption
of their minds and hearts, so

poisoned THIS SOURCE OF LIFE,
that those coming to drink of it
found in it rather the death than
the life of their souls. Europe
was for a time inundated with
bibles in which the true text,
as acknowledged by well educa-
ted Protestants, had disappeared
to give place to the senseless and
impious dreams of sectaries.
Then, but then alone, the Church,
rightly fearing, or rather, seeing
that those falsified bibles were
being taken for the true word of
God, put some restrictions for a
time on the reading of the Bible
in modern languages. She did
then what wise and able physi-
cians do in times of epidemics; they
forbid us certain foods which are
excellent at other times, but
which become dangerous on ac-
count of the impure disposition
of the air or of our temperaments.
But never has the Church shack-
led the diffusion of the Holy
Bible in the Greek or Latin text.
Now, at that time, nearly every-
body who knew how to read at
all understood Greek or Latin;
for these two languages were
then taught far more universally
than they are to-day in all the
principal schools of Europe. But
the unhappy epoch when a de-
plorable epidemic forced the
Church of Jesus Christ to take
this extreme measure in order to
prevent the contagion of evil at-
tacking the very heart of the na-
tions, was not of long duration.
The devouring fever which Satan
had, by the hands of Luther and
Calvin, infused into the veins of
Europe, had scarcely lost its in-
tensity and contagion, when the
Church once more invited her
children to nourish their souls
by the reading of the Holy Bible,
and put it within the reach of
all by the numerous authorized
translations, which She recom-
mended everywhere by the voice
of Her chief pastor."

Not content with this histori-
cal sketch, Father Chiniquy brings
his answer right down to the
very time at which he was speak-
ing. "Certain Protestants," he
adds, "still repeat that the

Church forbids the reading of
the Holy Bible by the people;
this is a cowardly and absurd lie,
and it is only the ignorant or the
silly among Protestants, who at
the present day believe this an-
cient fabrication of heresy; some
unscrupulous ministers, however,
are constantly bringing it up
before the eyes of their dupes to
impose upon them and to keep
them in a holy horror of what
they call Popery. Let Protestants
make the tour of Europe and A-
merica; let them go into the nu-
merous Catholic book-stores they
will come across at every step;
let them for instance, go to
Montreal, to Mr. Fabre's or to
Mr. Sadlier's; and every where
they will find on their shelves
Bibles in all modern languages
printed with the permission of
the ecclesiastical authorities. I
hold in my hand a New Testa-
ment printed less than five years
ago, at Quebec. On the first page
I read the approbation of the
Archbishop of Quebec. Every one
of those Catholic Bibles, to be
found on sale at every booksel-
ler's in Europe or America, in
like manner bears irrefutable
witness to the fact that Protes-
tantism is fed on lies, when day
by day it listens with compla-
cency to its ministers and its
newspapers, telling it in various
strains that we, Catholics, are
the enemies of the Bible."

Can the author of this passage
be the same man who, in the
very first chapter of his "Fifty
Years in the Church of Rome,"
invents an impossible story
about the parish priest of his na-
tive Murray Bay coming to get
the Bible used in the Chiniquy
family in order to burn it? Yes;
he is the same man outwardly,
as Dr. Jekyll and Mr. Hyde were
the same person; but, when Chini-
quy routed Mr. Roussy and reason-
ed logically on facts, he was
as worthy as Dr. Jekyll was of
being honored by those who did
not know of his escapades as Mr.
Hyde; whereas, when he wrote
the "Fifty Years," in which there
is an utter absence of reason and
facts, Mr. Hyde had completely
supplanted Dr. Jekyll.

The pamphlet from which we
take the foregoing extracts bears
the same title as this article, "The
Two Chiniquys," and is
published at the Office of the
True Witness, Montreal, 1893, for
10 cents. We shall have occasion
to quote from it again. Suffice it
to say just here that Mr. Roussy,
who had been instrumental in
perverting several families
whose descendants still uphold
in this country the most unreaso-
nable heretical doctrines, was
so completely disheartened by
Father Chiniquy's controversy
that he made his escape, unmo-
lested, through the crowd.

Since Chiniquy became a Pro-
testant he never undertook any
controversy with learned Catho-
lics, he seemed to have lost all
power of consecutive reasoning.
Abuse, cock-and-bull stories, ap-
peals to Protestant ignorance
and lies out of whole cloth
were henceforth his only weap-
ons. That mental deterioration
which was so remarkable in
Père Hyacinthe and Dollinger
after their apostasy, was still
more striking in Chiniquy.
Hyacinthe and Dollinger regret-
fully bore with the loss of their
prestige; Chiniquy, with insat-
iate vanity, transferred his to
the riffraff and offscourings of
the religious world.

BRIEFLETS

Rev. Father Kulawy, O. M. I., went to Minnedosa last Friday and returned yesterday.

Rev. Father Lavigne, of Neche, N. D., was a guest of the Jesuit Fathers at the College last week.

Rev. Sister Quinn, Superior of the Industrial School, was suddenly called to Montreal last week.

Rev. Father Guillet, O. M. I., pastor of St. Mary's, Winnipeg, returned home from the east last Sunday.

Rev. Father Audemard, O. M. I., continues to act as curate to Rev. Father Messier, parish priest of the Cathedral.

Dr. Dame has kindly consented to take up his residence in St. Boniface Hospital and to be the house surgeon there.

His Grace the Archbishop of St. Boniface went to St. Léon last Friday, accompanied by his secretary, Rev. Father Béliveau.

Rev. Father Giraud, the Armenian priest, has returned from Edmonton and Brandon, and is now a guest at the Archbishop's palace.

Rev. Father Turcotte and Rev. Father Jubinville have changed places; the former takes charge of the parish of St. Adolphe, and the latter of St. Felix.

We regret to hear that Rev. Sister Dugas, Superior of St. Boniface Hospital, is once more quite unwell. Rev. Sister Parent is also on the sick list.

Rev. Sister Ste. Mathilde lost one of her brothers, and Rev. Sister Owens two of hers at St. Anne's lately, where they both went to visit their dying relatives.

The Fathers of St. Boniface College acknowledge with thanks the receipt of two electric battery cells, charged for a year, from Mr. Jenkins of the C. P. R. Telegraph department, for the use of the Commercial Course attached to the College.

Of the 31 embassies and legations now at Washington 19 are Catholics, the representatives of Catholic rulers and Catholic countries. This includes three of the embassies, Italy, France, and Mexico, all the representatives of the South and Central American republics, also of Austria, Portugal, Belgium and Hayti.—Donahoe's Magazine.

A Frenchman, being asked what was his religion, said, "I was brought up a Catholic, but I have lost the faith." His Protestant questioner then added "What Protestant church have you joined?" "Oh!" hotly replied the Frenchman, "if I have lost my faith, I have at least not lost my intellect."

Branch No. 52 of the C. M. B. A. held a very successful meeting in their new hall, at the corner of Main and Lombard streets, on Wednesday evening. It was the first gathering in the new quarters, and the members were delighted with the change. President H. A. Russell was in the chair and the attendance was the largest for some time past. Sev-

eral applications for membership were voted on and at the close of the routine business congratulatory speeches were made by Messrs. E. Cass, N. Bawlf, R. Driscoll, Fournier, F. W. Russell and others. The branch starts the new year with a determination to add a large number to its roll of membership and to extend as far as possible the benefit of the organisation amongst those eligible.

LETTERS FROM MGR. CLUT.

We have been allowed by His Grace and Mr. Arthur Bleau to translate the following extracts from letters lately written to them by the venerable Bishop of Arindèle, Mgr. Clut, O. M. I. Both letters were despatched from St. Bernard's Mission, Little Slave Lake, where His Lordship has been living for some years in comparative retirement, though, as appears from the letters, that retirement is a very hard-working life.

December 14, 1898.

My dear Lord Archbishop, I have not written to you for a long time. During the whole summer I was absorbed in manual labor, and oftener had the spade and the axe in hand than the pen, so that my correspondents may have a right to complain. It is true also that we have few occasions to send letters to civilized regions, and we have just spent more than three months without receiving any mail.

I am happy to inform Your Grace that all is well in my district. Fathers, Brothers, Sisters, all vie with one another in zeal and devotion. I went to open the convent of the Sisters of Providence at St. Augustine's Mission on the Peace River, and I also visited St. Charles' Mission at Dunvegan.

In the autumn we received a visit from little Father Henri Giroux, and we loaded him with gifts to help him start his important mission of St. Martin at Lake Waboska.

On the 19th of this month I will go with Father Falher to visit and confirm our Catholics all around our "little" Lake, 70 or 80 miles long. On the 20th I shall celebrate the 41st anniversary of my priesthood in a poor hut on the lake shore, where I am to spend the night.

You will be glad to learn that in spite of a very severe frost on June 13th, which levelled to the ground all our vegetables and cereals, thanks to timely rain followed by great heat, we have fine and abundant harvests. Our brothers have also been very successful in their autumn fisheries, taking 16,500 fine white fish. We have killed seven horned cattle, two calves and five pigs. Thus you see we have enough to feed our eighty free boarders (school children) and all the inmates of our two establishments, the Mission and the Convent, 93 persons in all, and all have good appetites, especially the children, who dispose of 102 fishes a day when they have fish at three meals.

(Extract of letter to Mr. A. Bleau)

Jan. 4th, 1899.

My health keeps up very well, although I still work hard and travel. Last winter I went to Sturgeon Lake, 100 miles west of St. Bernard's Mission, and this winter, from the 19th to the 28th of December, I went as far as the eastern extremity of our Lake, 80 miles from here. My object was to administer confirmation. No Bishop had as yet confirmed in these two places. During last summer I cleared two acres of the forest, in order to enlarge the Sisters' field, and when the hard frosts stopped my work of clearing, I took up my axe and chopped sixty ox-loads of firewood. Though these two jobs were not exactly episcopal, they proved very useful to the Mission.

Pray for me that I may labor till death for the salvation of the souls of our immense Vicariate Apostolic.

† ISIDORE CLUT, O. M. I.
Bp. of Arindèle.

A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificent equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

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Branch 52, Winnipeg.

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