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CURRENT COMMENT

Mr. J. J. Hill, President of the Great Northern Railway, and his Catholic wife, have contributed a million and a half to the new St. Paul Cathedral, which, as we announced lately, is to cost three million dollars. It is expected that the other million and a half will be subscribed by wealthy Catholics in St. Paul and Minneapolis. No doubt the inspiration of this princely gift is due to Mrs. Hill, who persuaded her husband, some years ago, to contribute half a million to Archbishop Ireland's seminary. The construction of the new Cathedral will begin this summer. It will stand on the summit of St. Anthony's Hill, in the most fashionable quarter of the city. When will our Canadian millionaires' Catholic wives turn their husbands' munificence into so noble and glorious a channel.

The well written article on William Chapman, which we reproduce elsewhere from the True Witness, comes as a striking confirmation of our own editorial of last week on "Canadian Poets." The article of our very interesting Montreal contemporary is credited therein to "an occasional contributor," and the graceful flow of its language as well as the unusual familiarity it reveals with French literature suggests the hand of a brother poet, Mr. J. K. Foran, formerly editor of the True Witness. The only fault (if fault that is when there is question of poetry) we might be inclined to note in this otherwise admirable essay is its dithyrambic tone. Chapman, though fully the peer of any poet now living in America, is not a genius. He is not a poet of the very first order. But he is original; unlike another better known French Canadian poet, he is no plagiarist; his thoughts and words are his own, and they are high and deep, and true. He does not aim at meretricious effects. Doubtless it is this wholesome character of his poetry, its sincerity, its saneness, that has won the plaudits of literary France, which, in spite of popular fads, is at bottom essentially and preeminently sane.

Monsieur Charles Bordes, leader of the "Schola Cantorum," or reformed Church Singing School in Paris, contributes to the "Figaro" of that city a most interesting account of his interview with the Pope after the solemn Gregorian Mass celebrated in St. Peter's on April 11. The Holy Father began by praising the Parisian "Schola Cantorum" for its adherence to the true principles of Church music. He went on to say that he was fully aware of all the difficulties that faced the much needed reform. "You," he said, "are young and ardent, and would wish to see this great undertaking accomplished tomorrow. Work, but without haste and without anger against men; and above all, trust the wisdom and vigilance of the Holy See. I have spoken and given publicity to my ideas. Rest assured, that in order to secure obedience, I will know how to take all the general and even the particular steps that will be necessary. I will act 'suaviter' (gently)." Then the Holy Father added, "but also 'fortiter' (energetically).

His Holiness asked Mr. Bordes if he had been present at the Gregorian Mass in St. Peter's and what impression it had produced on him. Mr. Bordes expressed his enthusiastic admiration of the magnificent choral effects produced by that great Gregorian choir. "I have heard," interjected Pius X., "that not everybody was of your opinion."

Encouraged by these words, Mr. Bordes related how a Roman lady before whom he had given vent to his enthusiasm had twitted him with being a Lutheran. (In Italy all Protestants are supposed to be Lutherans and all Lutheran music doleful). "Pius X. smiled and wished to have," writes Mr. Bordes, "my opinion of the whole ceremony. Remembering the deplorable tunes played by the Pope's silver trumpets at the moment of the elevation, I ventured to say: "It seemed to me, Holy Father, that there was only one blemish." Interrupting me, the Pope exclaimed:

"The trumpets! Ah! yes, the trumpets! That very evening I attended to that, henceforth they will play different tunes."

The Pope referred again to the detestable style of music that obtains in the Cathedral or collegiate singing schools of Italy and other countries.

"I love all the great musical styles," continued the Pope, "I love Bach, the great symphonists, and even the masterpieces of the opera, but I want the opera to remain on the stage. Those compositions are admirable, but the church is not their place. By little and little they have invaded it; we shall find means to turn them out. I remember one day, while I was saying Mass, at the moment of the consecration, I heard a voice singing, 'Mira O Norma!'"

And now comes an incident that reveals the Holy Father's close attention to remote happenings, an incident that will send away many a Montreal choirmaster with a flea in his ear.

"Just then the Pope rose, and rummaging among the papers heaped upon his desk, drew therefrom a newspaper clipping, which he showed me, remarking that it was taken from a Canadian journal. It was a list of the musical numbers rendered in the different Churches of Montreal on Easter Sunday. There were orchestral pieces, Masses of every kind, with tenor solos.

Underlining with his finger each of these programmes, Pius X. smiled ironically and said:

"Do they perform such music as that in Paris?"

All I could answer was:

"Alas! Holy Father, alas!"

A writer in the True Witness, speaking of the fifty years clause in the Grand Trunk Pacific project, the clause that gives the Company fifty years' control of the line, remarks that "amongst those who spoke the strongest and with the most determination upon what was to be done fifty years hence was the late Mr. McCreary, member for Selkirk. It was very late on Tuesday night when Mr. McCreary's loud voice raised the echoes of the Ottawa Parliament." A few hours later on Wednesday morning he was dead in his rooms. What interest does he now feel in that fifty years clause? What does it really matter to each individual speaker in that debate? No doubt they are wise and it is their duty to plan for the future, as custodians of the interests of posterity; but how many of these close thinking and hard working debaters on this fifty years clause gave a thought to the situation of their own immortal souls fifty years hence? Yet that is the only question that is of supreme importance. Aply, indeed does our contemporary conclude with these lines by Teresa Beatrice O'Hare in the Boston Pilot:

"What will it matter in fifty years, Care or laughter, joy or tears? Who will wonder, who will care Whether our days were dark or fair, Whether we smiled or whether we frowned,

What we sought, or what we found? Wisdom, folly, hopes or fears— What will matter in fifty years?"

"What will matter? Oh Christ above, What will matter, save thy dear love?"

"Earthly friends who share our gain Fly when comes our woe or pain. Pure of heart and strong of will. Falling, struggling, climbing still, Eyes raised heavenward, penance, tears—

These will matter in fifty years."

The United States Catholic Historical Society has published the autobiography of the late Rev. Augustus J. Thebaud, S.J., born at Nantes in 1807. At the age of 28, being already a priest, he was admitted into the Society of Jesus in Rome. About 1838 he was sent as a professor to St. Mary's College, Kentucky. In 1846 he was appointed Rector of St. John's College, Fordham, and, barring one year, 1859-70, spent at St. Mary's College, Montreal, the rest of his life was spent in New York State. He died at Fordham, Dec. 17, 1885. Father Thebaud was a man of immense, and what is rarer, of well digested erudition. He filled himself up with stores of information till he was sixty-four years of age and then published his first book, "The Irish Race in the Past and Present," of which Parnell said it was the best book on the subject. "Gentilism, or the history of Heathenism from the beginning," was his next work, which demolishes with an astonishing array of facts, the current agnostic view that the human race advanced from savagery to civilization, from polytheism to monotheism; Father Thebaud proves the contrary, that savagery and polytheism were both corruptions of primeval culture and religion. Later on, he wrote "The Church and the Gentle World," showing the early propagation of Christianity throughout the world, so that by the end of the first century of our era there were Christians everywhere. Then came "The Church and the Moral World," showing how Christianity reformed the morals of our planet, and thus refuting Gibbon in the most complete and satisfactory manner. Father Thebaud wrote other works in a lighter vein, for instance, "Louisa Kirkbride," a novel of Irish immigrant life in New York; but the earlier books mentioned above constitute his great claim to respectful admiration. In the sphere of philosophy of history nothing quite equal to them was ever published in America. His autobiography, which is said to be replete with valuable detailed information as to the United States between 1835 and 1885, will no doubt revive the interest of students in his great works, which, albeit highly appreciated by the Catholic body when they appeared some twenty or thirty years ago, have since fallen into unmerited oblivion.

Persons and Facts

Captain Algernon Sartoris, grandson of the late General Grant, was married to Mlle. Germaine Cecile Noufflard, in the Church of St. Honore D'Elyau at Paris on Wednesday, April 27. The bride comes of a noted Catholic family, and Mr. Sartoris was recently received into the Church at St. Louis.

An effort is being made by the State Department at Washington, at the request of Senator Kean, to locate the "Harp that Once Through Tara's Halls the soul of Music Shed," in order to secure it for exhibit at St. Louis exposition. The Jersey City Branch of the Uni-

ted Irish League of America adopted resolutions requesting President Roosevelt to get the harp for the Exposition.

One of the curiosities of the Vatican of which we hear little is the journal, published there daily. This journal consists of brief abstracts of everything of interest of which the papers published in Germany, the United States, England, France and other lands have recorded. A large staff of linguists prepares this newspaper. The resulting publication in Italian, is intended not only for his Holiness the Pope, but for the hundreds of attaches. Of course, such news as would not be of interest to Vatican circles is omitted in the resume.

Preparations are already under way for the fourth annual convention of the American Federation of Catholic Societies, to be held in Detroit, August 2 to 5. More than a million American Catholics will be represented, and in addition there will be delegates from Porto Rico and the Philippines. The Sioux, Chippewas, and Mandans, will be represented by Chief Tall Mandan, of South Dakota, who will be accompanied by other Catholic Indian chiefs.

Mgr. Legal, O.M.I., Bishop of St. Albert, lately made an episcopal visitation at Pincher Creek. While His Lordship was there the parishioners decided to build a \$9,000 convent, to be directed by nuns recently expelled from France. Three years ago the Pincher Creek Catholics built a \$12,000 Church. The settlement is very prosperous. Land is now offered at ten dollars an acre.

The assessor of Moose Jaw puts the population of that flourishing town at 2,436; the assessment is \$1,662,000.

Settlers from the United States are pouring in to the Saskatchewan country. About two thousand immigrants for points on the north half of the Prince Albert branch were transferred in one week, from May 4 to May 11.

Russia will supply Catholic chaplains for her Catholic troops in the present war, and has notified the Vatican to that effect.

The Catholic Columbian of the 14th inst., gives a finely executed photographic group of the "Prince of Cathay and the Archbishops" comprising Prince Pu Lun, the Chinese Minister, and Commissioner Wong (all three in Chinese costume), Archbishop Glennon of St. Louis, Archbishop Ryan, of Philadelphia, Mr. D. R. Francis, president of the St. Louis World's Fair, Mrs. D. R. Francis, and her daughter-in-law, Mrs. Perry Francis, Bishops Hennessy, Burke and Cunningham. This interesting group was taken in front of the Chinese building at the World's Fair.

Father Ehrle, S.J., who will be in charge of the Vatican exhibit at the St. Louis Exposition, has shipped most of his cases from Naples and is now crossing the Atlantic. One of the most precious articles which Father Ehrle is carrying himself to the United States is the famous Bible which belonged to the Emperor Constantine, whose initials are still to be seen on the cover. Collections of ancient church vestments and of Papal coins and medals will be among the most important exhibits.

During his stay in St. Louis, Father Ehrle will be the guest of the Jesuit Fathers at the St. Louis University. At the close of the fair he will take the exhibits back to Rome.

On Sunday last in St. Augustine's Church, Brandon, Rev. Father Girard, C. SS. R., announced that, thanks to the generosity of an aunt of the late Father Godts, who gave \$25,000, the church was now quite free from debt. This beautiful church cost \$35,000, of which only \$3,000 were contributed by the parishioners, the rest being furnished by the Redemptorist Fathers themselves and their friends. As Father Girard said lately, "while other churches pay high salaries to their ministers, the Redemptorist church in Brandon not only pays no salary to its priests but is built and supported chiefly by them."

We tender our most sincere sympathy to Mr. J. J. McGee, Clerk of the Privy Council, Ottawa, in the great loss he has sustained by the recent death of his son, Mr. Jas. McGee, Captain of the Rough Riders, and a player on the Champion Ottawa team, who died on Saturday last from concussion of the brain, the result of a fall from his horse on the previous Monday. James was the first graduate of Ottawa college to play with the city team. He was one of the finest athletes in Canada. A host of friends are greatly grieved at his untimely demise.

On Tuesday evening last an influential gathering of former students of St. Boniface College, assembled there and held a preliminary meeting for the formation of an Alumni Association. A committee was appointed to draw up constitutions and report to a future general meeting.

Clerical News.

Rev. Brother Cordel, O.M.I., late of the Oblate residence at Duluth, arrived here last week on his way to Fort Pelly, where he is going to assist Father de Corby, O.M.I.

A successor to the late Father Deshon, Superior of the Paulist Fathers, will be elected about the middle of June, at a meeting to take place in New York. Nearly all the members of the order will be present at the meeting.

Rev. Father Frigon, O.M.I., who has been preaching missions in Minnesota and Wisconsin, returned on Saturday last. On Wednesday he left for the diocese of St. Albert, Alberta, where he will be similarly employed, proceeding thence for further mission work to British Columbia. He will be absent all summer.

Rev. Father Ruten, S.M., arrived from Vancouver's Island last Monday and went on to the Ottawa diocese on Wednesday. Father Ruten, who is a Hollander, was recently engaged in the Indian Missions on Vancouver's Island.

The Provincials of the Dominican Order in this country sailed last week for Rome, to attend the election of a Dominican Master-General. The election takes place every twelve years.

Bishop Phelan, of Pittsburg, celebrated on May 4 the golden jubilee of his ordination to the priesthood. The ceremonies began with solemn Pontifical High Mass, Archbishop Ryan of Philadelphia officiating, and were followed by a banquet, at which addresses were made by Archbishop Ryan and Monsignor O'Connell, rector of the Catholic University in Washington. In the evening a reception was held at which an address was delivered by Cardinal Gibbons.

We are glad to hear that the Rev. Benjamin F. De Costa, formerly rector of the Protestant Episcopal church of St. John the

Evangelist in New York, and recently ordained priest in Italy, has sufficiently recovered from his severe illness to return to New York. Father De Costa is considerably over seventy years of age.

Right Rev. William Stang was consecrated Bishop of the new diocese of Fall River, Mass., on Sunday, May 1, in SS. Peter and Paul's Cathedral, Providence, R. I. Bishop Harkins, of Providence, officiated. Archbishop Williams of Boston was present, together with a number of Bishops, Monsignori and a great gathering of priests.

The Right Rev. Abbot, in charge of the Trappist Monastery, near Algiers, is a near relative of President Loubet of France, though the latter failed to visit the Monastery when he was in Algiers recently.

Rev. Father Girard, C. SS. R., who has been pastor of St. Augustine's Church, Brandon, since the death of Father Godts, has been appointed Superior at Yorkton. His successor at Brandon is Rev. Father Borgonie, C. SS. R., who has hitherto been in charge of the Slav part of the congregation. Besides the two assistant priests, Fathers Lietart and Decoene, already there, another Belgian priest, Father Billian, is expected shortly.

Rev. Father Brosseau, O.P., accompanies Rev. Father Frigon, O. M.I., on his western missions.

Rev. Father Laganier, O.M.I., returned from the west last Tuesday and went east on Friday.

Rev. Father St. Germain, O.M.I., was here on Thursday.

Last Wednesday Father Drummond addressed the graduating nurses of the Winnipeg General Hospital before a large audience in Association Hall.

Regina Notes.

Sunday May 8, Rev. Father Suffa, O. M. I., celebrated both Masses in the city. Rev. Father Kim, O.M.I., has not been well for some time past, and though feeling better, still experiences the effect of long drives on his mission through the country, during the past severe winter. We sincerely hope he may soon be restored to his accustomed good health. Rev. Father Kasper, O.M.I., passed May 8 at Moose Jaw, and visited Milestone and other missions, returning to the city on Wednesday evening.

We are pleased to see Mr. John Murphy who has been quite ill for the past few weeks, again able to be around.

Mr. Brady is now on the teaching staff of Gratton school. Mr. Brady comes from Campbellford, Ont., and has just finished a very creditable course in the Regina Normal School.

Mr. Windeatt went east early in May to take a much needed and well earned rest. His many friends will be pleased to welcome him after his vacation, and hope he returns fully restored to health.

Spring surely is here, but for a few days last week one was inclined to doubt the fact. Trains run now more regularly to Prince Albert and it is reported that the water in Lumsden is going down, and that ere long steam launches and boats may be laid aside.

Orange blossoms unmistakably scent the air, but to satisfactorily locate them seems the difficult problem.

GENA MACFARLANE.
Regina, May 15, 1904.

St. Pie Letellier Notes.

We generally reason that when the Red begins to rise it continues doing so for twenty-one days, remains a day or two stationary, and then recedes in about the same way, but this year a new order of things prevailed. After the first few days it rose a foot or so by twenty-four hours and during the latter part an inch or two, but it rose and rose, and passed twenty-one and thirty-one days, until we got accustomed to it, and took but little notice of the gradual rise. Still every one was glad to see it

cease rising, for it was uncomfortably near to many farm houses and buildings and even in a few. The water was also spreading over the ploughed land in places and thus retarding seeding.

The Marais bridge near Letellier, has been under water for the last three weeks, causing great inconvenience to the Ste. Pie people and others also. To reach Letellier now it is necessary to walk about three quarters of a mile on the track, thus crossing the river on the railway bridge.

Seeding is being rushed, but is frequently interrupted by the weather, but as it is the great Master, who sends the spring, He will know how (if it be His good pleasure) to hasten the grain or retard the frost of Autumn.

Father Jutras commenced catechism to the first Communicants last Monday. There should be a goodly number this year, as there was no First Communion last year.

The ladies of Ste. Anne presented a red altar cover worked in silk (by the Sisters) and a handsome piece of lace in gold work, to the Church at Easter.

Three nice statues are now placed in the Convent Chapel, Our Lady of Mercy, due to the zeal of Mme. Guilbert, St. Anthony, for whom Mme. Deschambault is an indefatigable worker, and St. Joseph.

Mme. Guilbert returned to Letellier last week, after an extended absence, we hope that she is now quite restored to health.

We know that it is the aim of the Northwest Review to be as instructive and pleasant a visitor of Catholic homes as possible. We have wondered sometimes whether it would not be feasible to the editor to insert each week, some interesting little story or extract from a saint's life, such as would be eagerly looked forward to by the children, and at the same time edify the grown-ups. Nothing more delights the average intelligent child than a tale, and what better means of instilling piety than truly Catholic examples.

We admire and appreciate the high and cultured tone of the articles of the Northwest Review, but should there not be more to interest those (and they are the majority) who have not had the educational advantages necessary to appreciate many such.

There is only one Catholic English paper, should it not be for all. At the same time I must say that I am very fond of it, and pleased at its progress, and think it a pity that the publications printed in French could not imitate it, and give more than half an hour's reading from cover to cover in a number. I think there must be many glad to have the serial Father de Lisle."

I do not know whether others would think this amusing or not.

After telling my little girl about the Ascension, I added "Our Lord will come again at the last day to judge us all. Then the angels will sound their trumpets, we shall arise from the dead, and they will separate the good from the wicked."

She interrupted me: "But how will they separate them? with boards?"

Obituary

THE LATE MRS. N. D. BECK.

Mr. N. D. Beck, K.C., of Edmonton, has most kindly furnished us with the following particulars of his dear wife's death and funeral.

"I had a copy of the 'Journal' sent to the Review. You will recognize of course, several mistakes in their well intended remarks. 'The richly draped hearse' conveys a wrong impression, for the funeral was not an extravagant one. It was, indeed a grand Catholic funeral. The plain chant Mass sung absolutely according to rubric; the tokens of esteem from our Catholic friends, not flowers, but bouquets of Masses, 92 in all, besides those of all the priests in the neighborhood; a crowd of assistants at Mass, who were sincere mourners. My wife had been in more or less ill health for years. I had to go to Calgary on the 8th January for about ten days, and the children being all away she decided to go into the hospital for treatment, both of us expecting she would be

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ready to come home on my return. She underwent two or three not serious operations for internal abscess, and a week before her death was sitting on the hospital verandah. We all expected that in ten days' time she would be home. Suddenly she took a bad turn, and it was found that her only chance was a very serious operation (laparotomy). Four doctors did it, and did it well, but, by reason of her long illness, she had become too weak to withstand the shock, and died early the following morning. She had received the last sacraments on the morning of the operation. She was fully conscious for some hours after it and Father Jan (with the Sisters, one of the doctors and myself) was with her when she died and said the prayers for the dying and the dead.

As Father Jan, who knew us both intimately, said: "If there was a happy home in Edmonton, it was yours." She was a dear, good wife to me, and the children loved her intensely and thought there was no one so good and kind and beautiful. The two girls, Beatrice (16 last March) and Marjorie (13 last April), are at Loretto Convent, Niagara Falls, Ont., since last September. They will come back, about the middle of June, and Bee will stay with me. The two boys, Cyril (11 last January) and Austin (10 last April) are both at the college at St. Albert. They both saw their mother before she died and were at the funeral."

The following expression of sympathy is one out of many addresses and resolutions of condolence which Mr. Beck has received.

N. D. Beck, Esq., K.C.,

We your fellow practitioners of the Edmonton district, beg unitedly to express our sincere and heartfelt sympathy with you in the irreparable loss you have suffered.

Your late wife was quite as highly and quite as deservedly esteemed in her Church and in society as you yourself are by the profession and the public at large; and we feel that we voice the sentiment of all classes in the community when we express the hope that you may find consolation for your sorrow and long be spared as the head of the Edmonton bar.

Signed on behalf of the Edmonton Bar.

Wm. SHORT,
Secretary.
Edmonton, May 2, 1904.

Burbs.—So your new play was performed last night? Was there a call for the author?

Plotter.—There was no general demand for his appearance, but I heard one or two men say they would like to see the man who wrote it. I didn't like the way they said it, and got out of the house as soon as I could.—Boston Transcript.

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THE END JUSTIFYING THE MEANS.

Editor of the Northwest Review,

Reverend Sir:—
Will you kindly answer the questions submitted below, and thus relieve the mind of a perplexed reader?

(1) Is Professor Osborne, of Wesley College an orthodox member of the Methodist Church, or is he, as his words before the University Council the other day would lead one to believe, a lay Jesuit in disguise? Certainly in his pathetic defence of Balzac he unwittingly committed himself to the maxim that the end justifies the means. The end, viz., good literature, is to be secured at all costs; the means to the end is only of secondary importance.

(2) Is it true that Father Drummond, a member of the Society of Jesus, an order of all others popularly supposed to cherish the maxim quoted above, actually attacked the morality of the maxim in question? What with the Pope protecting the Bible against the attacks of Protestant divines, and a member of the Society of Jesus attacking the doctrine that we may sin as we list provided we decently veil it with a pious intention—we may well exclaim "'tis a mad world, my masters!"

(3) On the hypothesis that Mr. Osborne (or shall I say Frere Osborne?) is different from what he seems—that in fact under his fashionable attire he wears the medal of Ignatius—how do you account for his splenetic outburst against Catholicism as revealed in his lecture "Romanism vs. Protestantism," delivered in St. Andrew's Church, this city recently?

(4) Is Mr. Osborne correctly reported in the press to the effect that the placing of Balzac on the course of studies stands as a precedent for introducing the immoral writings of Voltaire and Rousseau? If so, I have a suggestion to make, viz., that if Voltaire's "La Pucelle" be accepted, it may have as a companion volume Boccaccio's "Decameron," a series of tales clothed in elegant language and therefore conducive to Mr. Osborne's paramount purpose, "literature." 'Tis true, both works stink in the nostrils of all decent people, so far as morality is concerned, but what of that? We must have "liberty" and "literature."

(5) Is it not a fact that most of Europe's leading universities, including Cambridge and Oxford, were founded during the period misnamed the "dark ages?" If so, what does Professor Osborne mean by his sneer at mediævalism?

(6) What is your opinion of an educated gentleman who in a fit of pique, and suffering from wounded vanity, should, in the presence of other gentlemen, grossly insult an educational institution presided over by a religious order famous for the educational culture it imparts, an order which was for a time the arbiter of education in Europe?

I. McE.

Winnipeg, May 14.

We reply to our correspondent's questions in the order in which he puts them.

1. We do not know what Mr. William F. Osborne's religious opinions may be, but the fact that he is a Professor in the Methodist College (Wesley) and a representative of that College on the University Council would seem to indicate that he is an orthodox member of the Methodist Church. Of course our correspondent is joking when he suggests that Mr. Osborne is a Jesuit in disguise. But in his defence of Balzac he certainly did imply that the end justifies the means. The end he insisted on attaining was a knowledge of Balzac, because this author is supposed to represent the realistic school. Whether the means leading to that end were good or bad he did not care, since he maintained, as a parallel instance which he deemed altogether convincing, that Goethe's Faust, although it all turns on immoral seduction, must be read by all students of German. Moreover, after Father Drummond had, by reading aloud copious extracts from Balzac's "La Peau de Chagrin," so convinced the University Council of the fundamental immorality of the book that Mr.

Osborne himself immediately offered to withdraw that work, he still maintained that the general effect of that novel was good because it showed how immorality shortens a man's life. And yet even this miserable excuse is not borne out by a perusal of the novel, whose hero boasts of his excellent health after three years of debauchery, who was consumptive before he began his orgies, and who dies from a superstitious fear of a ridiculous talisman long after he had given up debauchery.

2. It is quite true that Father Drummond, a priest of the Society of Jesus, did indirectly attack that infamous maxim, which his order has always repudiated. The Jesuits' enemies, who generally practise that maxim, very naturally attribute to their opponents the sin with which they are most familiar.

3. We beg to differ from our correspondent as to the character of Mr. Osborne's recent lecture on "Romanism vs. Protestantism." When reviewing that lecture in our issue of March 19, we distinctly said that it was "no fanatical attack on Catholicism," thereby implying that it was not a "splenetic outburst." On that occasion Mr. Osborne did not lose his temper, as he certainly did at the University Council meeting of the 12th inst. However there is one feature common to both effusions, the illogical repetition of popular but untenable shibboleths.

4. Professor Osborne did utter a sort of veiled threat that he might some day move the introduction of Voltaire and Rousseau into the curriculum. Being angry at Father Drummond for, as he called it, "blocking" the proposals of the committee on French, he feared that freedom might be shackled if at some future time the committee saw fit to propose Voltaire or Rousseau. And he was not far wrong. As Mr. Daniel McIntyre, Superintendent of Winnipeg Public Schools, said, no committee can be free from the control of the Council, and it is not likely that the Council would approve the materialistic and sceptical doctrines of those two celebrated revolutionists, for the 20th section of the University Act provides that "it shall not be lawful for any member of the council to do, or cause, or suffer to be done anything that would render it necessary or advisable, with a view to academical success or distinction, that any person should pursue the study of any materialistic or sceptical system of logic, or mental and moral philosophy." Rousseau's ethics are thoroughly materialistic and Voltaire's anti-Christian philosophy permeates most of his works.

5. Our correspondent is quite right as to the mediæval origin of Europe's leading universities. What Professor Osborne meant by the word "mediæval" was simply a sneer that might be effective with members of the council less learned than himself. Professor Osborne is too well informed not to know that all these mediæval universities were founded by fervent Catholics. He probably alluded to this fact when, in his lecture on "Romanism vs. Protestantism," he was reported by the Telegram as paying "a tribute to the great service that Catholicism had rendered to the world from a historical standpoint." But the Professor is also aware that to the average non-Catholic mind "mediæval" is synonymous with "backward," and so he played to the gallery.

6. Our opinion is that the gentlemanliness of such a person can be but a thin veneer, since wounded feelings can shatter it into fragments. No such instance of personal abuse has ever been witnessed in previous meetings of the Council. There have been discussions and disputes long and lively on matters of vital import to the existence of the University, but we

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venture to assert that no such example of personal vilification of a calm and collected but irrefutable adversary has ever been witnessed before in the meetings of a council which has for 27 years been an assembly of gentlemen.

University Notes

The conferring of degrees took place on Friday, May 13. The Legislative Chamber was uncomfortably crowded. Chief Justice Dubuc, Vice-Chancellor of the University presided, reviewed the events of the year in an able address and conferred the degrees and medals.

Louis Philippe Beaubien, of St. Jean, presented by Rev. Father Dugas, S.J., Rector of St. Boniface College, received the degree of B. A., and a silver medal. He was the first student of the University to complete the new four year course.

Besides this one graduate from St. Boniface there were three from St. John's, twenty from Manitoba and eleven from Wesley. There were also six LL. B's., fifteen M. D's., six C. M's., and eight M.A's.

In the special course of Latin Philosophy the first scholarship, \$100 went to Albert Laurendeau of St. Boniface, and the second, \$75, to Norbert Bellavance, of St. Joseph. In the second year of the University course Jacques Mondor of St. Boniface, won the \$60 scholarship for French, Philosophy, and Latin, (which he resigned to the second, Alexander Beupre) and divided the Greek scholarship of \$40 with Herbert Gilpin Sparling. Joseph Oswald Plante, of Beaulieu, N.D., won the \$40 English scholarship for French students. In the first year Lambert Breidenbach, of Fort Rouge, was awarded half of the \$40 Greek scholarship, in which he was bracketed with W. A. Hunter. Joseph Chabot, of St. Boniface, won the \$40 scholarship for French students. Thus St. Boniface College students are entitled to receive \$355 in scholarships. Of these the most valuable are the two Greek scholarships, because they are competed for by students from all the other colleges, and as St. Boniface College had a share in both of them, this success alone, without taking into account the other five scholarships awarded for special courses, would place this college in the front rank. For Wesley College, which won the largest number of scholarships this year, namely, thirteen, presented 72 candidates, whereas St. Boniface presented only ten candidates and yet won two scholarships, which is a slightly larger proportion.

Continued on Page Six.

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SATURDAY, MAY 21, 1904.

Calendar for Next Week.

MAY.

- 22—Pentecost or Whitsunday.
- 23—Whitsun Monday.
- 24—Whitsun Tuesday.
- 25—Wednesday in the Octave of Pentecost. Commemoration of St. Gregory VII., Pope, Ember Day Fast.
- 26—Thursday in the Octave. Commemoration of St. Philip Neri, Founder of the Oratory.
- 27—Friday in the Octave. Ember Day Fast.
- 28—Saturday in the Octave. Commemoration of St. Augustine of Canterbury, Bishop.

BALZAC BEFORE THE UNIVERSITY COUNCIL.

Our readers will remember what we wrote in our issue of April 23 about a discussion in the University Council on the novels of Balzac. We then reported that, owing to the protests of Fathers Drummond and Cherrier, the question was referred back to the committee on French Literature. That committee's report was submitted to the Council on the 12th inst. and led to a very important disagreement. The report of this incident in the Free Press was ludicrously inadequate. The Telegram's report, though far more detailed, was such as to produce the impression that Father Drummond had the worst of the argument. The Tribune report (May 13) gave a much fairer account of the controversy, although it, too, needs careful editing. This is what we purpose doing.

The committee on French literature, to whom the choice of Balzac's works and Swinburne's essay on Victor Hugo was referred back, reported that they were willing to substitute for Swinburne the "Memoirs of Victor Hugo," with preface by Maurice, but that, having given the subject full consideration they held that no substitute of another author for Balzac could be made with advantage to the University. Balzac was the greatest French realist, and they denied the charge against him of fundamental immorality. The committee pointed out that if Lear could be read there could be no objection to Balzac. They asked the council to support them in their stand for freedom as against oversensitiveness. Father Lebel, S. J., dissented from this report, and reaffirmed Balzac's immorality.

Father Drummond begged to be allowed to prove on which side was the scholarship and on which the oversensitiveness. He did not object to anything Balzac had written. Some of his works, such as Le Colonel Chabert, La Bourse, Ursule Mirouet, Le Medecin de Campagne, La Maison du Chat qui pelote, and La Grenadiere, were irreproachable. Le Pere Goriot might be allowed to pass, so might Seraphita and Le Chef d'OEuvre inconnu; but La Peau de Chagrin, to which Father Drummond would now limit his objections, was decidedly immoral. The committee say that they chose Balzac for his realism, and yet George Saintsbury, the great English critic, who writes prefaces to the English translation of which Father Drummond held one volume in his hand, writes in the preface to Pere Gor-

iot: "There is hardly a touch of the one fault which can be urged against Balzac very often with some, and sometimes with very great, justice—the fault of exaggeration and phantasmagoric excess." And further on in the same page Saintsbury says of one apparently unreal feature of the work: "Here comes in what has been said in the general introduction as to the somewhat fantastic and imaginary, the conventional and artificial character of Balzac's world." In a sketch of Honore de Balzac, which is placed just after Saintsbury's preface, the writer says: "In part, no doubt, and in great part, the work of Balzac is dream-stuff rather than life-stuff." Surely this could not be said of a realistic author. As to the comparison with Lear, there was no parity, the opening words of that tragedy were indecent and coarse, and so were a few other passages of the play, but the whole tendency of this tragedy was not immoral. Shakespeare never made vice attractive as Balzac did. For instance several passages in La Peau de Chagrin had that manifest tendency, and the warp and woof of the work was immoral. This Father Drummond went on to prove, not by reliance on the testimony of Saintsbury, who, like Professor Osborne, condones frequent lapses from morality on the plea of doing good in the long run, but by quoting from Balzac himself and leaving the Council to pass judgment on those quotations. Holding in his hand a valuable translation, in which the title of the book is given as "The Wild Ass's Skin," he epitomized the whole story and then read copious extracts that described at great length and with all sorts of attractive touches drunken orgies and many distinctly immoral situations; in fact he had to apologize for inflicting such passages on the Council. He showed that the whole tendency of the book was indecent, and left it to the Council to say whether the reading of such a novel should be made obligatory on all candidates.

Professor Osborne said he admitted that Father Drummond had made out a damaging case against this particular book, but he had failed to disturb the committee's main proposition that Balzac represented a particular school in French literature as no man represented it. However he was ready and willing to substitute Le Medecin de Campagne for La Peau de Chagrin. He then went into the history of the opposition made by St. Boniface representatives to this question. This history had nothing to do with the question at issue, and when Professor Osborne hinted that Father Drummond had neglected his duty in not being present at the meeting of the Board of Studies in which this book had first been proposed, Father Drummond replied that he was not accountable to Professor Osborne but that, for the information of the Council, he would state that on that occasion he was out of town.

Canon Murray agreed with Father Drummond that Peau de Chagrin was objectionable, but dissented from his main contention that Balzac was not a realist.

Rev. Dr. Hart, then moved, seconded by Canon Murray, that Le Medecin de Campagne be substituted for La Peau de Chagrin. This motion was carried unanimously.

As this was all that Father Drummond wanted, he rose, and in the kindest and most conciliatory way, asked Professor Osborne what was the point of view from which he chose Balzac. The Professor had once said in the Council that the committee wanted an English, not a French estimate of French literature; but surely very few English critics were capable of seizing the fine points of French style. Now Balzac was, as Professor Osborne himself admitted, not a master of French style; he very frequently used expressions that did not correctly represent his ideas. In this respect he was inferior to Zola, who, abominable though he was, always used the most expressive word. Was it then the thoughts of Balzac which the committee considered admirable? But, in spite of a great display of erudition, there was really nothing very deep in Balzac's attempts at philosophy.



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Instead of replying to this very fair question, Professor Osborne rose, and with an air of sincerity that showed how completely unconscious he was of his ungentlemanly irrelevance and impertinence he affirmed that the representatives of St. Boniface College were altogether incapable of passing judgment on such a question. Their methods of teaching literature were mediaeval. Were their principles applied everywhere, we should be debarred from reading Goethe's Faust, the warp and woof of which is a story of seduction. What would the St. Boniface people say if on some future occasion the committee on French literature were to choose Voltaire or Rousseau? Then Professor Osborne attempted to cast ridicule on the text books of Rhetoric used in St. Boniface College, one of which he reminded Dr. Hart had been adopted for the Modern Languages Course, and had been found so unsatisfactory. (Professor Osborne was probably not aware that Dr. Hart himself chose that text book). The only proof Professor Osborne adduced to show that the St. Boniface rhetoric was absurd was one question put in one examination paper, viz.: "What is eloquence?" a question which—these are Professor Osborne's own words—he thought few members of the Council could answer correctly, and yet the St. Boniface students could always give answers that ensured over ninety marks.

Here Father Drummond interjected: "Yes, and when they have to write a speech, they know how to do it."

Mr. D. McIntyre asked what was the freedom that the committee wished to secure. Did they pretend that they could choose authors without submitting that choice to the free discussion of the council? He emphasized the principle that moral tone should be a paramount consideration in the selection of University texts.

Rev. Dr. Duval spoke with warmth and impressiveness on the importance of absolute purity in text books. He would be disposed to jump with both feet on the book condemned by Father Drummond. However he was glad to see that the University could boast of two gentlemen able to thrash out satisfactorily so recondite a subject.

Thus ended a memorable discussion, in which the St. Boniface representative got so completely the best of the argument that his opponent, being unable to answer, had to resort to personal abuse. A member of the Council, who is a leading educationalist and an ultra Protestant, was heard to remark that he agreed entirely with Father Drummond and that if his condemnation of La Peau de Chagrin had been put to the vote, there would not have been one dissentient voice.

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Our reigning Pontiff Pius X., in order to prepare the world for the coming jubilee, calls its attention in an encyclical to this great truth and establishes the claim of Mary Immaculate to our confidence and devotion. In view of the Intention for the Month of May, we can assuredly do nothing better or more pleasing for our associates than to give them a summary of the thoughts of this beautiful letter.

Referring to the chief reason why the fiftieth year after the proclamation of the Immaculate Conception should excite a singular fervor in the souls of Christians, the Pontiff asks: "Can any one fail to see that there is no surer or more direct road, than by Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God?" For she is that blessed one among all women through whom the Son of God, invisible in Himself, by a new birth became visible in our flesh and as the Son of God made man as the author and finisher of our faith, it follows that His Mother Most Holy must have shared in the Divine mysteries as their guardian, and after Christ as the noblest foundation of the faith of all centuries. Since Divine Providence has been pleased that the Man-God should be born of Mary, it only remains for us to receive Christ from the hands of Mary.

Hence Holy Scripture almost invariably presents to us the Redeemer in figure and prophecy as united with His mother. The lamb was to be sent to rule—from the rock of the desert; the flower was to blossom—from the root of Jesse. Adam saw the woman crushing the serpent's head, and he dried the tears that the malediction had brought into his eyes. Noah was saved from the deluge—but in the ark. Abraham was prevented from slaying his son, in whom all nations were to be blessed,—by an angel. Moses was overcome with wonder at the sight of God in a burning bush that was not consumed. Thus after Christ we find Mary the fulfilment of the figures and oracles of the old testament.

As to the new dispensation, when shepherds and Wise Men led by signs and apparitions, sought the new born king, did they not find Him with Mary His Mother; and can it be doubted that with her alone of all others Jesus was united for thirteen years in closest ties of intimacy and domestic life? She had a clear knowledge of the mystery of the Incarnation which is the beginning and foundation of faith. She kept in her heart and pondered the events of Bethlehem, on what took place in the Temple of the Lord in Jerusalem, and sharing the thoughts and inmost wishes of her Son, she may be said to have lived His very life. Who ever knew Christ as she did, and who, therefore can be a more competent teacher of the knowledge of Christ?

As we obtain through Mary the knowledge of Christ, to know whom is eternal life, we also gain through her more easily that life of grace of which Christ is the fount and principle. Because she is the Mother of Christ, she is our Mother also, for Scripture tells us she brought Him forth, not only as the Man-God, but also as Saviour. "For this day is born to you a Savior who is Christ the

Lord," born namely, as Head of the mystical and spiritual body of the redeemed. "We are many in one body in Christ," all we believe in Him. All who are united in Christ by the Grace of his Headship are, says the Apostle, "members of His body, of His flesh and of His bones." The Mother of the Head is the mother of the members. We are therefore by grace the children of Mary, and she is "the Mother spiritually and truly of the members of Christ which we are." (St. Augustin). Who then, can doubt that she uses all means to obtain from the "Head of the body of the Church," that He transfuse His gifts through His members, above all the gift of knowing Him and living by Him.

Mary has still another claim to the title of Mother of the Redeemed, because of the intimate part she took in the work of the Redemption. Having given the substance of His flesh to the only-begotten Son of God, who was to be born with human members, a substance from which the victim was to be prepared for the salvation of men, she was entrusted with the charge of guarding and nourishing the victim and of presenting Him for the sacrifice at the appointed time. After a never-broken communion of life and labor between the Son and the Mother, when the last hour came, there stood by the cross of Jesus His Mother offering her only begotten for the human race, participating in His passion, and willingly suffering all the torments which her Son suffered. Now by this communion of pain and will Mary "merited to become most worthily the restorer of the lost world and, therefore, the dispenser of all the gifts which Jesus purchased for us by His death and His blood."

True, the distribution of these gifts belongs strictly to Christ in His own right, who is by nature the Mediator between God and man, yet, by that participation of pain and sorrow, "it was granted to the august Virgin to be with her only begotten Son, the most potent mediatrix and advocate in all the earth." (Pius IX, Ineffabilis). Christ is therefore the fount, "and of His fulness we have all received." Mary is the channel, or, as St. Bernardine says, "the neck of our Head through which every spiritual gift is communicated to his mystical body." She is the first of ministers in the distribution of grace; and as Christ sitteth on high, so Mary stands at His right hand, Queen, "the surest refuge and the most faithful helper of all in peril, so that we have naught to fear or despair of so long as she is our guide and protector and intercessor and defender." Hapless, then, is their lot who neglect Mary under pretext of the honor to be paid to Jesus Christ. As if the Child could be found without Mary, His Mother. So true is it that Mary knew as none else knew the secrets of the heart of Jesus; she distributes as by a mother's right the treasures of His merits and is the surest help to knowledge and love of Christ.

This is the end which the devout exercises and solemnities ought to have in view at the approaching celebration of the Immaculate Conception of Mary, to know and really love Jesus Christ, also to follow His example. Unless we add to outward manifestations the homage of the heart and will, they will be empty forms, mere appearances of piety. "He that keepeth my commandments, he it is that loveth me," and as the Virgin said to the servants at the marriage-feast: "Whatsoever He shall say to you, do ye," so if we turn to her with true devotion of the heart and will, we shall keep the commandments.

Hate of sin. Let all therefore, take this as certain, that if their piety towards the Blessed Virgin does not keep them from sinning, or inspire the desire to mend their evil ways, it is false and deceptive piety. That true devotion to Mary should show itself in hate of sin, the very dogma of the Immaculate Conception teaches. We shrink with horror from the thought that as Denis the Carthusian so well expresses, "this woman who was to crush the head of the serpent

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should have been crushed by him, and that the Mother of God was ever, even for a moment, the child of the demon." Why this, but that God and sin are divided from each other by an infinite chasm. Such is this hate that from all eternity He decreed that the future Mother of His Son should be free from every sin, and by a singular gift He accorded her from the first moment of her conception the privilege of exemption from that original stain which the children of Adam bring with them into the world as a fatal legacy.

If, however we wish, as all should wish, our devotion to be full and worthy of her, we should strive might and main to imitate the example of all her virtues. True, we can hope for heaven only so far as we bear the image of the patience and sanctity of Christ, "the first born among many brethren." But our weakness is such that the splendor of the Divine Exemplar overcomes and dazes, and the Providence of God has proposed another Exemplar, who, being the nearest possible to Christ, accords more closely with our littleness. This second pattern is the Mother of God, in whose life, as in a mirror, says St. Ambrose is reflected the brightness of chastity and the form of virtue." We desire the faithful to copy with particular earnestness, the chief virtues which are the nerves and joints of Christian life.

Faith, Hope and Charity ever shone forth from Mary's life, yet they reached their highest brightness when, at the foot of the Cross, amid blasphemies and mockery because "He made Himself the Son of God," she recognized and adored with unshaken constancy His Divinity. She placed Him dead in the sepulchre, but never for a moment doubted that He would rise again.

The love of God, with which she was consumed, makes her a partaker in the sufferings of Christ, and at the same time, as if forgetful of her own sorrow, she prays for the pardon of the executioners though they cry out in their hate His blood be upon us and upon our children.

The error of our times, which aims at these virtues a deadly blow, and strikes at the very root of Christianity itself, is Naturalism. It denies the original fall, consequently the need of a Redeemer, grace and Church. But let the people believe and confess the Immaculate Conception of Mary, and all these dogmas are safe. Rationalism, materialism, anarchism are torn up by the roots and to Christianity will belong the glory of protecting truth and order.

Well, then, may we pray during Mary's month that the preparation for and approaching celebration of the jubilee of her Immaculate Conception may beget all over the world a renewal of that true devotion explained in the Encyclical of Pius X.—J. J. C., in Messenger of the Sacred Heart.

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In the matter of "total standing" or general average the result is still more gratifying. Two of the St. Boniface men have an average of 1 A.; one of these is Mondor, who is the only one in two years, the First and Second, in the whole University (over 130 students wrote in these two years) to reach the total standing of 1 A., or 80 per cent. Four other St. Boniface men have an average of 1 B., and the rest, five, are in second class. Not one is as low as third class. Not one has failed in any subject whatever. Nothing like this record can be shown by any other college.

The list of scholarships was not read by the Registrar on the plea that it was very long and that everybody could read it in the Class and Honor Lists and in the daily papers. We trust this will not establish a precedent. The good old way of reading out the names of the winners, inviting them to come forward and to be seen by the large and distinguished gathering of friends, and to receive the congratulations of the Chancellor, should not be changed.

The Rev. Dr. Bland, in his address, revealed himself a finished speaker with a charming voice and manner. His principles, however, were less admirable. There was a manifest catering to popular watchwords, with a very inadequate realization of their value, as when he spoke feelingly about the most unrestricted liberty of speech and then qualified it by adding, "providing truth and righteousness be respected," a very big limitation indeed.

The Hon. Mr. Roblin ably stated the case for the Agricultural College and highly approved of Rev. Dr. Patrick and Mr. J. A. M. Aikins, the University representatives on the board of this proposed college.

CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCC. The "Presbyterian Witness" of Halifax, N. S., under date of March 19, page 4, column 3, comments an article of mine, appearing in this Review, but which it inadvertently credits to the "Ave Maria," in which I give my reasons for thinking that as Protestant persecution of Catholics seems pretty much at an end, so Catholic persecution of Protestants does not appear likely to revive. There may be local and temporary recrudescence on either side, but probably nothing more. I remark it will be remembered that persecution of Christians in the future is more likely to be anti-Christian than Christian, instancing the policy of Combes, which I am glad to perceive that the "Witness" much to its credit, frankly describes as "odious."

The "Witness" says: "Mr. Starbuck's argument is good and it will do good." So I hope, though not for just the reason which it assigns. I am not arguing with Catholics as to the wrongfulness of persecuting Protestants but with Protestants as to the apparent futility of such fears for the future. However, the "Witness" thinks that I have ignored a vital consideration, namely, "that the Pope insists on his church being always and everywhere the same."

Now if the editors had read more of my numerous papers, amounting to three hundred of these series, they would have discovered that I have ignored very few points indeed which are in the minds of Protestants touching the Church of Rome. However, as repetition is not only the mother of learning, but still more of conviction, and as I have been reminded that I must take account of new readers as well as of old, I will, I hope, once for all, repeat somewhat in detail my grounds for believing that we may reasonably look forward to a future of kindlier feeling among Christians generally than in the past.

Before doing so, let me remark that I am much gratified at being praised by Presbyterians, for although now an Episcopalian in membership, I doubt whether I do not love Presbyterianism better than any other form of Christian-

ty, above all when, as in Nova Scotia, it is still substantially good Scottish.

The plea that Protestants must always be looking for explosions of persecution by Catholics, wherever they recover the power to persecute, because otherwise they would disobey the Pope's exhortation to be always one and the same, is of perpetual repetition, and is utterly futile.

It is utterly futile because it is utterly untrue. The Pope does, indeed, require the Catholic Church to be one and the same in doctrine. But he does not require uniformity in rite, in discipline, or in administrative policy. He allows that in different regions, in different ages, among different races, under varying conditions, the Church may vary indefinitely in all these particulars. The old saying, "dissidium jejunii non impedit consonantiam fidei," "A difference of outward observance does no wrong to unity in the faith," is still in full force throughout the Church, and receives the widest possible application. Are the South Americans, who are exempt from the fasts of the Church, any less perfectly Catholic on that account?

First: Look at the profound difference in everything but doctrine, between Latinism and Orientalism. About nine-tenths of the Church is of Latin rite, and does not differ very much internally in observance or discipline, although even within this the Ambrosian rite, the Old Sarum use, the Mozarabic liturgy, vary widely from the Roman, and from each other, besides particular pontificals and breviaries of certain orders.

But when we come to the difference between East and West, there is hardly anything left in common except doctrine and the substance of the sacraments. The liturgies, their languages, secondary ceremonies, vestments, the number and furniture of the altars, all these things are completely unlike. And how deep the cleavage of discipline, between the West, with its unmarried, and the East, with its married priesthood, the separated and the Uniate churches being in all these particulars almost exactly alike. In administration also, as the Catholic Dictionary remarks, the Pope governs the Latin Church, which is his own immediate Patriarchate, more directly than he does the various Eastern rites, which are mostly left under the control of their own patriarchs. Of course the United Easterns must acknowledge his immediate and ordinary jurisdiction, but, as various Popes have taken pains to assure the Orientals, he does not thereby hold himself morally excused from handling their ancient usages and historical traditions, and their peculiar genius with a very special reserve and reverence. In the West there has been from the beginning a much greater measure of uniformity, so that local usage, although nowhere viewed as unimportant, is not so specifically momentous as in the East.

Now the treatment of heretics is not a matter of doctrine, but of discipline. It is, I suppose a doctrine, that the Church, abstractly speaking, has authority to exercise a coercive jurisdiction, through her own officers, over all the baptized, and to inflict upon the refractory any punishment not capital. So also this is a part of the creed of the Presbyterian Church of Scotland, except that she puts coercion, capital, and non-capital alike, over heretics and schismatics, in the hands of the magistrate, who, however, is bound to carry it out. The last Scottish execution of a heretic about 1690 or 1695, though inflicted by the state, was distinctly carried out under the bidding of the church. See Lord Macaulay.

Now as Scottish Presbyterianism, without a change of creed, has consented to a profound change of practice, in the treatment of heresy and schism, even so has the Church of Rome, and with inward consent, as Froude himself reminds us. So far as the growing freedom of erroneous teaching is the fruit of growing indifference to religious truth, so far, of course Rome laments it. But then, so do all true Christians. So far, on the other hand, as Christians are more and more inclined to meet spiritual errors by spiritual remedies, there is absolutely no doctrine of Rome which forbids her to welcome this

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growing refinement of religious zeal. The harsh methods of the Middle Ages were allowed even then as a lamentable necessity, although so profound a Protestant as Paul Sabatier maintains that they were sometimes, as against the Albigenses, an overwhelming necessity. Yet even then, when such Catholic nations as England, Scotland, Ireland, Scandinavia refused to receive the severe continental legislation against heresy, they found themselves thereby neither "in spiritual nor in temporal difficulties" with their Head, so that the misgivings of the "Witness" as to our time seem curiously chimerical.

As I have shown already, some elder bishops and Popes, as Ximenes, St. Pius V., Bonner, perhaps even Bossuet, persecuted some, as Talavera, Tunstall, Fenelon, refused to persecute, and Innocent XI. energetically remonstrated against the Dragonnades. Neither class found themselves on this account in "spiritual or temporal difficulties" with the Church, except that when Talavera fell into the hands of the Inquisition, Rome rescued him from them.

Come now to the nineteenth century. In 1830 overwhelmingly Catholic Belgium enacted that Catholics, and the few Protestants and Jews, should be civilly and religiously equal. The Bishops asked the Pope whether they could support this constitution. He told them they could, which they have most loyally done to this day. Lately the Catholics there have had a strong temptation to give non-Catholics the choice between having their children taught Catholic doctrine or taught nothing, but they have disdained to avail themselves of this trick. They have been advised by the bishops, and these by the Pope.

In, or near 1838, Charles Albert, of Sardinia, was petitioned by 600 leading citizens of Turin, 80 of them priests, to enfranchise the Waldenses. He consented. I have read a detailed Protestant account of this, but it makes no mention of any adverse suggestion of Rome.

From 1855 to 1870 the Catholic hierarchy in Austria seems to have had greater authority than ever before since the Reformation. Yet, says Dr. Schulte, it found no fault when the Government raised the Protestants to full civil equality. As Patrick Henry says, we can only judge of the future by the past.

CHARLES C. STARBUCK.
Andover, Mass.

* (Persecution is defined:—"Harsh or malignant oppression; the infliction of pain, punishment, or death, upon others unjustly particularly for adhering to a religious creed or mode of worship." St. Pius V. never persecuted in this sense. Our friend the Rev. Mr. Starbuck, has in mind, no doubt, the exploded charge that the holy Pope, "hired assassins to murder Queen Elizabeth of England." Hergenrother

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and other modern historians show that "there is not the smallest proof that the Pope in any way favored, far less instigated, such a plan."—Ed.)

FROM OUR EXCHANGES.

"Education unmix'd with religion is a snare and a delusion," declares the New York Observer (Presbyterian). "It is like sharpening a knife to a keener edge, and thereupon placing it in the hands of a madman." Yet when Catholics say exactly the same thing, and are not content with saying it, but advance a definite proposition to remedy the evil, the New York Observer and almost every other Protestant paper throw up their hands in holy horror lest the present public school system suffer.—Sacred Heart Review.

As we intimated as imminent last week, the treaty between France and England has been signed, and can operate to remove all causes of dissension between the two nations. The French, however, appear to think that they have got a salve to their self-love, without real advantage, which falls to Britain. If so, their deplomacy must have degenerated, since they played at Republics and Empires, for in the centuries prior to 1800 they always made up in treaties what they lost in battles.

But in what way soever the French may take their new covenant, the same is, no doubt of it, a great triumph for Lord Lansdowne, whose French extraction and literary and linguistic attainments have stood him in better stead at the Foreign Office than all his old War Office work. In the latter he stood very near losing a great war; in the former he has brought to effect a great peace.—The Universe (London).

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Minitota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Grtna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

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Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
	EAST	
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Keshabowic, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
	WEST	
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humberton, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minitonas, Swan River.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
	SOUTH	
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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

CHAPTER XII.—Continued.

"'Tis a shame to treat thee so," muttered the man; "thou hast done no crime, save refusing to chop and change thy religion at the Queen's will. I like thy courage, for my part. Well, good father, it is soon over for both of us now, and then we go—thou to Heaven, I to hell."

Walter, who had been looking earnestly at him said:

"What is thy name, friend?"

"Ralph Woodbine," answered the man roughly.

"Art thou a Catholic?"

"I have served no God, save the devil, all my life. My mother was a Catholic, and my father too, for that matter, in Queen Mary's time, but he changed when Queen Bess came to the crown, and my mother broke her heart and died, because he would bring me up in his fashion."

"And what did he teach thee?"

"Why nothing. Marry, then, what had he to teach? The God he served was to keep his place as steward in the royal buttry, and get rich, and leave his riches to me; and he has lived to see me 'ere'" and Ralph laughed hoarsely.

"Ralph," answered Walter, "we are going together to death, let us go together to heaven."

"Alas! good master, art thou distraught; did I not tell thee I have served the devil well, and am to be hung for my crimes, as I deserve?"

"You have served Satan in life," said Walter, "and it suffices, serve him not in death. Thou hast not forgotten thy mother, and thy childhood, when thou knelt by her side, and heard the Holy Mass. She is dead long since, you say, and is with God; I too had a mother who died praying for me; perchance from that sky above us, they with God's chosen ones are leaning to see us die! Oh, how mightily they pray for us!" and as he spoke he raised his eyes with a look of such rapt faith and devotion, that one might almost dream, like St. Stephen, he saw heaven open. "And another mother prays for you, Ralph," he continued; "Sancta Maria Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae."

The words struck on Ralph's ear with a strange appealing sound. The tears were falling down his rough hard face. "Alas! father, I am too great a sinner, there is no repentance for me, a wretch, a villain! No, no, hell gapes for me! I saw it last night in my sleep, and for the first time in my life I knew what fear was; but there is no hope for me."

"Thou art not a greater sinner," the priest replied, "than he who hung on the Cross by the side of Jesus, or she that washed his feet; thou canst recollect the time when at thy mother's knees, thou hearest the tale of mercy? He has said if thy sins be as scarlet, they shall be white as snow. Ralph thou believest in God, in Christ thy Saviour, and that in His Church he hath left pardon for sins?"

"I believe," sobbed Ralph. The hard heart was broken in the anguish of that hour, and on that rude death-bed the work of reconciliation went on. The mob pelt them still, and jeer them as they pass. The hurdle shakes and jolts along Holborn Hill; but they heed not the one, feel not the other—that sinner who sobs out his sins and his repentance; that priest who for the last time on earth absolves his Master's sheep. Soon, very soon, he must stand before that Master to render his account, and he is winning one more soul to lay before Those Feet.

And now they have reached the top of the hill, and the houses, which have been getting gradually few and straggling, have ceased altogether, and they have reached the Hospital of St. Giles in the fields, and there, according to an old custom, a cup of wine or ale was offered to the prisoners, "their

last refreshment in this life!" Then, for the first time, did Walter betray some emotion. He gazed on the full cup of good red wine, and tears came into his eyes, and he refused to drink. Ralph, parched with thirst, drank eagerly, and then urged Walter to do the same, but he would not, and Arthur Leslie knew that his thoughts were of the "gall and vinegar" of his Lord's last cup on earth. A crowd having collected at this place of stoppage, Walter began to speak to them. "Good people, ye know for what cause I am about to die;" but he was rudely checked by the guards and the hurdle again put on motion.

There will not be any more houses till they reach the little village of Tyborne. On each side of the road now spread the wide green fields, and the tall trees made a pleasant shade. It was a lovely day, one of those cloudless days in summer, when hardly a fleecy cloud can be seen in the clear intensely blue sky. The birds carolled gaily past, unmindful and unknowing of cruelty and wrong on earth, and in the fields, the little flowers, England's own meadow flowers rejoiced in their beauty, and sent up their worship to their Creator. And so the long procession reached Tyborne.

It was a sight, in very truth; the place of execution were filled with people; it was one dense mass of heads. Nearer the gallows and scaffold, which were on the edge of the road, were numerous coaches and horsemen. It was roughly computed, afterwards, that of these there were from six to seven hundred, and the crowd of people on foot about twenty thousand. However many people had gone to see the queen, step into her royal barge, there were enough left to be a more numerous body of witnesses than Elizabeth would have desired. Among the horsemen there was one mounted on a dark grey horse, who was determined in his efforts to place himself in good sight of the gallows, and by great perseverance, and many winning words, he succeeded in his purpose. Arthur Leslie, on foot, was close beside the scaffold, he had struggled through the crowd with the strength love ever gives to be near the loved and suffering. The tall gallows rose grim and dark before the spectator's eyes, but before the hands had endeavored to rob it of some of its horrors, for it was twined with wreaths of green and summer flowers; and the ground directly around was strewn with green leaves and sweet-smelling herbs. The affectionate hearts who had prepared these tokens were rewarded when they heard of the smile of pleasure which lit up the martyr's face as he perceived them. Close to the gallows stood the scaffold, raised some feet from the ground, and formed of rough planks. The two hangman's assistants were there, holding in their hands the cords for binding the victims, and the long knives for the inhuman butchery which was to ensue. The hangman himself was busy at the gallows. On one side of the scaffold was the sheriff of the county and some of his officers, together with three or four Protestant ministers, who had come thither with the hope of winning a recantation from Walter, or of preventing any dying words of his having weight with the people. The hurdle stopped; the prisoners were released and led to the scaffold. There was a great hum among the crowd when Walter made his appearance. Despite all he had gone through, there was a majesty and a patrician grace about his tall and noble figure, and though torture and suffering had done their work, there lingered much of that manly beauty which had gladdened his mother's eye long years before.

"Let the highwayman be put to death first," said the sheriff; "and

perchance, sir, thou by this grievous sight may be led to crave the Queen's grace even now."

"Farewell, then, my son," said Walter, turning to Ralph; and he would have embraced him, had not the latter fallen at his feet and kissed them with many tears.

And now Walter was compelled to witness the horrible spectacle of Ralph's death.

"Make him look at it all," whispered one of the ministers to the sheriff.

No need for such counsel. The priest knew his duty too well, and faltered not; he held up the crucifix before Ralph's eyes, and bade him call on his Lord for patience. The agony was fearful, and shrieks and cries burst from the dying sufferer. Walter prayed earnestly for Ralph, and for himself: Lord give us grace to endure unto the end."

At length one frightful cry, and then it ended. Upon the poor panting, bleeding corpse earth could do more.

"Now, Master de Lisle," said the sheriff, "'tis thy turn, unless, indeed, thou wilt repent and go to church."

"Nay," said Walter, "better a thousand deaths than deny Christ. I desire of your favor but a short space to speak to the people."

"No," cried the ministers with one voice; "let him not, Master Sheriff, let him not pervert the people."

The Sheriff was quite willing to forbid it; but the people were determined to hear the speech—and the will of a great mob is generally omnipotent—and so Walter stepped forward and began his address:

(To be Continued).

PIUS X. AND THE NEW DIPLOMACY.

Those who are misled by press dispatches to speak of Pius X. as less diplomatic than his predecessor, should remember that some of our own statesmen have made the so-called new diplomacy of outspokenness very fashionable and effective the past few years. What other course was open to him but to protest against men who, even before they had succeeded in carrying their bill against the Congregations through the Chamber and Senate, had announced that they would exercise their intention to do away with Christianity by removing the crucifixes from their courts of justice? Now that the whole world is recognizing the fact that the conflict in France is not merely political, but religious, and that it is only the first move in a war against Christianity, how could the head of Christendom refrain from declaring it to his Senate, and through that body to the world.—Editorial in the Messenger for May.

If there be the slightest evidence to prove that "the system of education permitted or nurtured by the Concordat has been found to produce public servants who are not free agents to act in accordance with their oaths made to the republic," how can the French government tolerate this treason for an hour? Why is it actually extending the time from five to ten years for closing the novitiates in which the traitorous professors are formed? Why will it permit such teachings in the colonies, where alien people must be won over to loyalty? Better no schools at all, then schools of treason! Why did M. Combes hesitate to adopt, and why did the Chamber defeat the amendment offered by M. Girard to the Chaumie Educational Bill, excluding priests as well as religious, from maintaining, as they are actually doing, the schools and colleges which the religious have turned over to the bishops, and which are now, owing to the preference of the majority of French parents, far more flourishing than ever?—Editorial in the Messenger for May.

"What is the end of man?" asked the Sunday school teacher, impressively.

"His feet!" replied the new scholar.

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One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

GREAT MISSION IN ST. MARY'S.

The following report which appeared in last Monday's Tribune, gives a good idea of the excellent impression produced by the Passionate missionaries.

Among the most impressive and forceful sermons ever addressed to a Winnipeg congregation, was that preached at St. Mary's last evening in connection with the mission opened yesterday by the Passionist Fathers.

"What doth it profit a man if he gain the whole world but lose his own soul?" was selected by the missionary, Father Cunningham, C.P., as his text; one rather trite from usage, but the theme more specifically, narrowed down to the thought, "What is the value of a soul?" The speaker in opening deplored the engrossment of the typical modern business man, concentrating all his energies to the utter exclusion of solicitude for his soul. Valuating the soul on a worldly basis, that is according to its beauty, and its lastingness, the preacher proceeded to develop these considerations.

Even physically considered, the soul is so superior to anything that may be here below, he went on to show. Unlike the poor body, which always inclines to fall of its own weight, "the soul ever soars higher and higher, even as the lark rises and whirls aloft and aloft until it finally disappears from the range of vision." And proceeding, with gradually increasing gesture of dramatic beauty and strength and impassioned oratory, the preacher continued: "So the soul soars higher and higher until it stands not only at the threshold of heaven; no! but before the very presence of God! Here to expand in the infinite joy of the beatific vision for eternity!" The climax, to the minds of the audience swept along in the discourse was thrilling and beautiful.

Beauty of the Soul.

The other climax of the sermon especially impressive dealt with the inherent beauty of the soul. The Father drew a picture of the babe in the cradle, the scene that always provokes love and delight in the heart of anyone; and on the other hand, the body in the grave; detailing the repellent gruesomeness of it all. Why the difference? Only because the soul in all its beauty had left the poor clay body. Death now domineered. And yet how lasting is the soul! "Generation after generation shall pass, and still the soul lives; age succeeds age, and still the soul lives; nation shall supplant nation; the great mountains shall be cut away by the breezes of the wind, until not an atom remains, everything material in the universal creation shall cease to be—and still the soul lives, lives in bliss with God, of heaven forbid, in hell with eternal damnation." In conclusion, the preacher showed the value of the soul, a value created by the sanguineous passion and death of the Saviour, one drop of whose blood is of infinite value—and how many drops were shed during the last week of His life?

Auspicious Opening.

The mission opened very auspiciously at the High Mass in the morning, attended by a congregation so large that chairs were necessary to augment the capacity of the Church. The missionary Fathers, Revs. Father Albert Phelan, of Chicago, and Hubert Cunningham, of Kansas, were met at the main door by the priests and altar boys of the parish and proceeded in procession to the main altar, where a high crucifix, with a figure of the Saviour was erected near the pulpit, to remain there during the fortnight of the mission services. Rev. Father Phelan delivered the opening sermon, using a powerful voice with telling effect. He showed "how good God is" in His acts of mercy towards sinners, and concluded with the thought: "The mission time is the acceptable time for all." Twice during the discourse the big congregation was visibly moved by the eloquence of the preacher.

Because of the size of the parish this week will be devoted to the evenings to the women exclusively, beginning at 7.30 o'clock, but the mission masses, also daily, at 5.30

and 9 o'clock are open to men also. Instructions will be given at both masses. Services for the children will be held this and tomorrow afternoons at 4 o'clock. Confessions for the women will begin tomorrow evening. Non-Catholics are welcome to the services, morning and evening. The invitation is extended by the missionaries. Nothing offending anyone will be preached, but an opportunity is at hand to hear a clear exposition of Catholic doctrine, free from polemical acerbity.

FATHER DUGAS HONORED.

One of the best of the many good entertainments given by the students of St. Boniface, was that of Monday evening, 16th inst., when the students gave a high class musical and scientific entertainment. The occasion was the Feast day of the College Rector, which was taken advantage of by the boys to present him with two well worded addresses, one being in French and the other in English. At 8.15 when the Rector entered the hall accompanied by Governor Sir Daniel McMillan, Rev. Dr. Patrick, of Manitoba College; Rev. Canon Murray, and Rev. E. M. Phair, of St. John's College, Chief Justice Dubuc, Rev. Dr. Beliveau, and other priests, and many of the leading citizens of Winnipeg and St. Boniface, there was not a vacant seat in the hall, and standing room was at a premium.

After the overture "Grande Marche de St. Boniface" by the College orchestra, came the French address by A. Laurendeau. This was followed by one in English read by J. O. Plante, admirably written and as admirably read.

Mr. J. Mondor next proceeded to give an historical introduction to the different themes to be considered under the heading "Aerial Navigation," which he did fluently and succinctly. "First Attempts and Successes," was the subject of Mr. Beaupre's essay. The essay in itself was particularly pleasing, whilst it was delivered in a manner which reflects great credit on the young speaker.

Mr. J. B. Tremblay, St. Boniface's well known tenor, then sang, with much effect the charming solo "Dreaming" by Wellings.

Part II. of the Scientific part of the programme was then proceeded with, Mr. J. Walsh giving an essay on "Aeronautics and Science." This essay was instructive as well as entertaining. Indeed the same may be said of all the essays—they were extremely practical in their nature. Mr. Walsh, before retiring introduced Mr. J. H. McDougall, B.L., who talked entertainingly on the airship in its relation to war.

Perhaps the most interesting part of all was the discussion on the "Direction of Balloons" between L. P. Beaubien, B.A., and N. Bellevance. They were heartily applauded at the conclusion.

Rev. Father Dugas, in his reply emphasised the importance of the students cultivating the virtues of docility and obedience. He showed how he as their rector had to fill the dual role of father and rector. He counselled them against the false, unhealthy spirit of independence now unfortunately so common in the world—a spirit which tends not onward and upward, but rather toward retrogression. The Rev. Father was very happy in his remarks, and closed by expressing heartfelt thanks to the distinguished audience who thus honored him by attending in such large numbers.

Much credit is due Fathers Blain, S.J., and de Mangelere, S.J., for the practical help they extended to the boys in making the entertainment the success it undoubtedly was.

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