



"AD MAJOREM DEI GLORIAM."

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THE MAHDI'S VICTIMS.

PERILS OF SOME MODERN MISSIONARIES.

STORY OF THE VICARIATE OF THE SOUDAN—UNPROFITABLE LABORS—CONDITION IN 1882—FATHER OHRWALDER'S NARRATIVE.

Continued.

[Written for the Providence Visitor.]

When the Mahdi rose in 1882 nobody dreamt that Egypt had not the power as she had the will to put down this fakir of the desert. The recent establishment of England's predominance in Egypt and the belief that England's interest in Uganda and even in South Africa demanded that the Soudan should be kept open gave security to the opinion that in the event of Egypt's failure to defend her territory England would then, as she does now, spare neither money nor men to hold in check the fanatics of the desert. Her supine policy, which culminated in the disasters that befel Hicks and Gordon and Baker, is one of the hard things to explain in recent British diplomacy.

One day the Mahdi fled from the hand of the Egyptian government. The next he declared himself Mahdi, God's prophet, and the patron of the slaves whom England was putting down with a strong hand. The next he had ten thousand men and the whole Soudan was rising. Before they had time to escape several of the priests in the distant Nuba hills and in El Obeid were caught in the flood of fanaticism and savagery which for thirteen years and more have retarded the progress of Central Africa.

Several of the priests at El Obeid died of starvation and scurvy during the dreadful siege of that abandoned desert town. One, Father Ohrwalder, for ten years a captive in the Mahdi's camp, has given us a thrilling and terribly realistic account of Mahdism as he saw it, often in the chains of a prisoner, always in the condition of a slave.

When first taken prisoner in the Nuba hills various attempts were made to convert the priests and nuns to the Koran. Needless to say the efforts of the proselytizers were unavailing, for the missionaries were not scared by death, but welcomed it. Again and again they had assurances that their desire for martyrdom would be complied with. The war drums rattled, spears clashed, and brawny blacks brandishing swords led them out to execution. They were bidden bend their necks for the swords, and at the last moment, to the terrible disappointment of the victims, the execution was delayed. Stripped of their clothes, fed with the camels, hicked and cuffed and whipped and starved, they spent the early days of their captivity in hourly expectation of death. As one or another, lay brother or sister, yielded to disease and died, their surviving

companions envied them the blessed relief of death. Nothing but the Providence of God kept the poor Sisters from being allotted to the harems of the Mahdi or his three Khalifas—a fate they constantly dreaded and feared worse than death.

Certainly they were subjected to no gentle treatment. Father Ohrwalder thus describes one journey these poor Sisters, now apportioned as slaves to Emirs, were forced to make.

"On the journey," he says, "they suffered greatly; they were obliged to walk the whole distance barefooted, over thorns and burning sands; they underwent the agonies of hunger and thirst and some had to carry loads; one of them for a whole day had not a drop of water to drink. These brutal savages were constantly beating, insulting and abusing them, and when tired and weary they sat down for a moment they were driven forward under the lash of the cruel whip. On their arrival at Rahad they scarcely looked like human beings with their faces scorched and peeled by the burning sun, and here new tortures awaited them. One of them was suspended from a tree and beaten on the soles of the feet until they became swollen and black, and soon afterwards the nails dropped off. In spite of all this suffering and notwithstanding the continued threats of even worse treatment these Sisters clung firmly to their faith.

After the fall of Khartum in 1885, and the firm establishment of Mahdism up to Korosko on the north and as far south as Uganda, the lot of the captives was somewhat better. They were never free from alarms, and as the years drew on with never a word from friends and never a release in view, they all but fainted under the sickness of hope deferred. Father Bonomi, one of the two priests, escaped and then Father Ohrwalder and the two surviving Sisters were removed to Omdurman, the town over against Khartum, which after the Mahdi's death became the capital of his successor. Father Ohrwalder, practically free from a slave master, supported himself by weaving ribbon.

During all the period of his captivity his bishop, Archbishop Sogaro, had never ceased planning and plotting for his escape. Direct treatment with the Derivishes was out of question and he wasted a great deal of money bribing the faithless Arabs. The peril of the journey can be appreciated when it is remembered that Omdurman was five hundred miles from the nearest outpost of Egypt, and that the journey even in times of peace is full of danger.

At last, after ten years, the opportune moment came. Father Ohrwalder would not think of escaping without the two Sisters,

and it was no easy matter for so large a party to evade the suspicious blacks.

An Arab, Ahmed Hassan, having received an offer of a thousand dollars if he should succeed in the attempt, furnished the means of escape. The Khalifa's camels were on a war expedition. There was mutiny against Abdullah in 1891, and on Sunday, the 29th of November, four camels mounting the guides and refugees, stole out of Omdurman in the darkness of night. The camels had been overfed, and swifter than any horse could run they sped away on their race for life. In three days they slept but four hours, and sleep was the worst enemy of them all. They fell off their beasts from sleep; they met with a hundred accidents and alarms, and on the very last day of their perilous ride they were nearly discovered. They knew well that a horrible death awaited them should ever Abdullah get them within his power; and, weak as they were, they were prepared to fight for their lives. Happily they were not called upon to do so, and on the 8th of December, after encountering untold hardships and perils, they gladly entered Korosko and heard the Khedive's band play as to their delighted imagination only the angels might play.

In the account of Kitchener's victory a Sister named Grigolini is mentioned as one of the white captives released. Ohrwalder makes no mention of her and, unless she apostatized or had practically abandoned her Sisters, he surely would not have left her behind. Whatever one thinks of England's aggressions; there will be few to criticise her conduct in recovering the Soudan. It was her duty to do so and better than any other Power she could do so and has done. None will rejoice more than the Catholic missionaries over this victory, for it will doubtless be followed up shortly by the extirpation of Mahdism and the opening up of Equatorial Africa from the North. Uganda, in the throes of a Soudanese revolt, will gladly hear the news and the Mill Hill Fathers who have been soldiers already for some months, will doubtless draw a breath of relief.

LETTER FROM ALASKA.

Extracts of a letter from Rev. Fr. Jette, S.J.

St. Michael, Alaska.
 Sept. 4th, 1898.

Autumn has fairly set in and we already begin to see the cold coming, I therefore take advantage of the last opportunities to have a little chat with you before the ice finally isolates us from the civilized world for eight or nine months. I think I am almost at the end of the first stage of my Alaskan travels. It has really been very easy.

I am so accustomed to life at St. Michaels that I scarcely meet with any hardship. The loneliness which I dreaded is greatly mitigated by my intercourse with a lot of honest folk to whom one can do much good.

About ten days ago Father Barnum spent a day with me, and this gave both of us a chance to go to confession. He is returning to his province (New York) and will certainly make a noise in the world before long, for he is cast in no ordinary mould. He was very kind to me, leaving me all his stock of furs, etc., so that I am already set up for the winter. I am awaiting the return of Rev. Father René to have definite news of my destination; however, I have every reason to believe, from a letter lately received, that his plans have not changed and that I shall spend the winter at Nulato. I will try to write to you, before the last boats, in order that you may always help me with your prayers. If things happen as I have just said, it will not be long before I start for my destination. Rev. Father René will be here, I think, in the course of the week; and if I am not to be frozen in here, I shall have to embark before the end of September.

My health is very good; since I left Montreal I have gained from 12 to 15 pounds, and I hope to persevere in this chosen Alaska Mission.

The steamboat I am getting put together will not be ready this year. There have been too many people here this summer; the companies were not prepared for so great a crowd, and the consequence is that things are somewhat out of joint. This may entail my spending the winter here, although I can already lay my hand on an engineer who would undertake to keep an eye on the safety of the steamboat while rigging up the machinery. But I cannot say if Rev. Father René will accept this man's services, as his wages will have to be higher than those of an unskilled workman.

I am getting used to the country and to the habits of the people. They are worthy folk who have hitherto lived on terms of intimacy with each other, the priest included. Much of this good feeling seems due to my predecessor, Father Barnum, who is a man of infinite resource and extremely amiable with everybody, without distinction of race or religion. I am beginning to catch the ways of the place and hope before long to get on swimmingly all round.

As to the Indians, as soon as I can pick up their language I shall be on the best of terms with them also. They are good-natured fellows, easily won by the slightest mark of kindness or affection. I may truly say that I have made friends with all those I have had

anything to do with so far. But cleanliness is not their dominant virtue; however, some of them are as careful on this score as many whites. I think they are more sweet-tempered and much easier to get on with than our Indians in Canada. Not one do I come across but bids me good day, saying "Ha! ha!" with a smile beaming all over his broadface. I answer back, to the best of my ability, in the same way; and if sometimes I forget the expected reply, my Eskimo friend keeps singing out his greeting until I have turned round and given him a hearty "Ha! ha!" I am very anxious to be able to work among them and I am full of hope that I shall find means of doing them good.

My life is pretty monotonous and yet it does not bore me. Besides the business I have to transact at the Alaska Commercial Company's office my house-keeping takes up considerable time, then I have some calls to make and quite a number to receive, many a good turn to do (and I try never to miss an opportunity of lending a helping hand), some friendly discussions with Protestants, some lessons to give here and there, etc.

I once took a long walk, a rare performance in this country, and painful enough not to tempt one to renew it often. I walked to the top of Mount St. Michael, a hill that bears some resemblance to the Montreal mountain, only smaller. It ends in an extinct crater, as do, so people say, all the numerous mountains in the neighborhood. On the way up, it was a three hours' trudge through the tundra, a swampy, peaty track and the return journey along a path, which, like all paths here, was a ditch full of water, took two more hours. Of course I had rubber boots. But, for my ordinary foot-gear, I have adopted MAKLAKS, which are the ordinary boots here, where they were first introduced from Siberia. These are sealskin boots, made pretty much like the 'souliers de bœuf' of our Canadian 'habitants' and greased with seal oil, which makes them waterproof. This seal oil has a peculiar odor, which one must smell to realize it exactly; cod liver oil, somewhat stale, is a close enough imitation. Only the uppers are greased; the soles are so fashioned that they do not leak water has no effect upon them. It is, more accurately, the waterproof leather that is called 'maklak'.

Since my arrival here I have received but one letter from Canada, from my mother, and one from a lay brother in San Francisco. As you see, there is not much news. But that doesn't matter. Divine Providence watches over everything and everybody, and I know that not one hair of your heads falls without His permission; hence I need not worry about those

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Northwest Review.

TUESDAY, OCTOBER 11, 1898.

CURRENT COMMENT

Rev. Father Jetté, from one of
whose letters a friend has al-
lowed us to translate some inter-
esting extracts, is the only son of
the present Lieutenant-Governor
of Quebec.

Father Jetté's extraordinary
ability and merit, coupled with
his father's wide reputation and
exalted position, have contribu-
ted to make his choice of the
Alaska mission one of the great-
est sensations among French
Canadians since young Taché's
choice of the Red River mission
in 1845. Speaking at the Jubilee
banquet of St. Mary's College in
Montreal last June, Archbishop
Bruchesi alluded to Father
Jetté's self-sacrificing departure
as a proof that the age of heroism
was not yet closed.

Father Jetté left Montreal on
the 26th of May and arrived at
St. Michaels, an island near the
mouth of the Yukon, on the
25th of June. He accompanied
Very Rev. Father René, S. J., the
Prefect Apostolic of Alaska, and
two young Jesuit priests going
out to join the Alaskan Mission.
Three other Jesuit Fathers came
down from their missionary posts
and met the new arrivals at St.
Michaels, where, for the first
time in the history of the Alaskan
Mission, seven priests were
thus assembled in one little
house. Fr. Jetté, who can turn
his hand, head and heart to any-
thing, constituted himself their
cook during the few days of
their happy sojourn together.

Early in July Father René
started for Dawson City in order
to make arrangements for hand-
ing over the Jesuit estab-
lishment there to the Oblate
Fathers. Father Jetté remained
at St. Michaels to superintend
the putting together of a steam-
boat, the pieces of which had
been lately purchased in San
Francisco and brought up for
missionary journeys on the
—Yukon.

The majority for Prohibition
becomes beautifully less as the
count becomes more accurate.
And yet the fanatics still talk
of coercing Quebec which has
shown itself the bulwark of

sanity in the Dominion. Of
course, as the Tablet predicted,
"nothing will happen," Quebec
will not be coerced, the entire
Canadian vote being ridicu-
lously small; but it may not be out
of place to recall here a favorite
argument of the late D'Alton
McCarthy. When fighting the
Jesuits Estates Bill he stoutly
maintained that it was not becom-
ing for one province to pass any
law that antagonized the public
opinion of a neighboring provin-
ce. Questionable though this prin-
ciple may be and subject as it is
to considerable limitation as to
the reasonableness of some opin-
ions, it was nevertheless allowed
to pass unchallenged by the en-
tire Canadian House of Com-
mons. Now apply this principle
to the case of Quebec overwel-
mingly opposed to Prohibition.
Here we have not only neigh-
boring but all other provinces
uniting to interfere with the
liberty and the financial interests
of a sister province. This is ten
times worse, even from D'Alton
McCarthy's viewpoint, than the
case of Quebec paying a just
debt to the Jesuits. This pay-
ment entailed no expenditure at
all on the other provinces, it in-
terfered in no way with their
liberty; and yet Ontario howled.

Now some fanatics in Ontario
and other provinces are clamor-
ing for the coercion of Quebec,
when this coercion, if it were
possible, would mean financial
disaster to a number of honest
citizens in Quebec and would
interfere with the rational
liberty of a province which
has proved that it can use that
liberty much more wisely
than any other province in
Canada. In other words, Mistress
Canada is to be asked to punish
the only one of her children
that has behaved himself
because the six others cannot
be trusted.

**LIEUTENANT-GOVERNOR
FORGET.**

No appointment made by the
present Federal Government has
won such universal approbation
as that of Mr. A. E. Forget to be
Lieutenant-Governor of the
Northwest Territories. The
worthy recipient of gubernatorial
honors has been deluged
with telegrams of congratulation
from all parties and all points
of the compass. His Excellency
Lord Aberdeen wired that Mr.
Forget "must" come to Rideau
Hall to be sworn in there; but of
course this "must" is affectionate
and laudatory rather than impe-
rative, and Mr. Forget, whose
appointment has been made with
the least possible delay after the
demise of his predecessor, is too
faithful a servant of the crown
and people not to hasten to Re-
gina for the disposal of accumu-
lated arrears in government busi-
ness.

Says the Manitoba Free Press:—
"The government have paid
the people of the Northwest a
graceful compliment in selecting
for Lieutenant-Governor one of
themselves. The appointment of
Mr. A. E. Forget will be well
received in the Territories, as
it is in Winnipeg. Experience in
administration, practical know-
ledge of the condition of affairs
in the Territories, and personal
acquaintance with almost every
official—all go towards equipping
Mr. Forget for the duties of his
important office. As the agent

of the Dominion government,
practically the agent of the De-
partment of the Interior, the au-
thorities will be able to rely on
Mr. Forget for intelligence of all
kinds, and advice upon which
they can, in any emergency,
safely act."

This is good, as far as it goes,
but for those who know Mr. For-
get's incorruptible integrity,
judicial temper, lucidity of mind
and expression, perfect urbanity
and devotion to duty, it looks like
rather faint praise. He is a man
whom all that have worked
under or with, esteem, love and
trust implicitly.

For the Catholic Church in
the Northwest Territories it is a
comfort to know that the re-
presentative of the Crown will
need no surgical operation to make
him understand Catholic affairs.
For the Catholics of Regina in
particular the presence of His
Honor and Mrs. Forget at Mass
will be a stimulus and an ex-
ample.

Both the Lieutenant-Governor
and his amiable wife will do
the honors of Government
House with a fitness that has
probably never been equalled
and with a gracious ease that
has certainly never been sur-
passed.

DRUMONT AND THE JESUITS.

The following appeared in a
cablegram dated London, Oct. 1,
and published in the Winnipeg
"Free Press" of Oct. 3:

"The interesting announce-
ment is made that the Pope has
ordered the papal nuncio at Paris
to request the clergy and clerical
organs to discontinue their op-
position to a revision of the
Dreyfus case. This is a blow for
the Jesuits, who have been in-
stigating the military authorities
and who control the most viru-
lent and most unscrupulous an-
ti-revisionist newspaper, the
Libre Parole."

That the Jesuits "have been
instigating the military authori-
ties", is an absurdly false asser-
tion to any well informed Cath-
olic who knows how preca-
rious is their position in France
just now. The other assertion,
that they control the "Libre
Parole," is still more ridiculous.
On this point we fortunately
have the explicit testimony of
no less a person than the famous
Edouard Drumont, editor of
"La Libre Parole."

At the beginning of this year
Mr. W. T. Stead, of the "Review
of Reviews", commissioned M.
Gribayédoff, the brilliant Ameri-
can journalist and artist, to wait
upon M. Drumont and obtain
from him a direct and authentic
statement of his views. From
this interview, which took place
at M. Drumont's house in Paris
on January 23rd, 1898, we take
this passage (English "Review of
Reviews", Feb. 15, 1898, page
137):

"I asked M. Drumont the con-
cluding question on my list,
which was whether he had any
reply to make to the charge that
his opposition to the Jews was
based on religious grounds, and
that his campaign was backed by
the Ultramontanes, the Jesuits,
and certain dignitaries of the
Roman Catholic Church."

"Take this down word for
word," he exclaimed, drawing
himself up at full height. "These
statements are pure inventions
on the part of the Jews. I am a
Christian and a Catholic, it is
true. It is in my blood to be so, for

I was born a Catholic and am
descended from Catholic stock.
But what can this have to do
with my anti-Semitic senti-
ments, I ask you? Anti Semi-
tism is an economic, not a reli-
gious war. In our ranks you
will find men of every religious
belief, also Atheists and Agnos-
tics. As to the Church dignita-
ries or the Jesuits being interest-
ed in our movement, I know
absolutely nothing about that. I
have no personal acquaintanceship,
no relations with any card-
inal, bishop or Jesuit. I never
see any, and, in fact, the higher
clergy are rather inimical to-
wards the movement.....No,
we are not clericals; and for my
own part I would even hail the
separation of Church and State
as a salutary reform."

Here we have a solemn asse-
veration from the editor himself
of the paper which the Jesuits
are accused of controlling, to the
effect that not only he has no in-
tercourse with the Jesuits but
that they are positively opposed
to his views. And he attaches so
much importance to this dis-
claimer that he makes Mr. Gri-
bayédoff take it down word for
word.

Moreover, it has long been a
matter of public knowledge that
Leo XIII. is strongly opposed to
the violent and virulent views
of "La Libre Parole," the editor
of which, in this very interview,
hails that Separation of Church
and State which the Holy Fa-
ther has expressly condemned.
Thus Drumont fails even in
soundness of Catholic principles
and in loyalty to the Pope.
How, then, could the Jesuits,
who, whatever their supposed
shortcomings, have never been
accused, even by their bitterest
enemies, provided those enemies
were intelligent, of disloyalty to
the Sovereign Pontiff, have aid-
ed and abetted the errors of "La
Libre Parole"?

PLEBISCITE NOTES.

The Reverend Mr. Mc Beth
says he is perfectly satisfied with
Manitoba's vote on the prohibi-
tion question, in fact he was
never before so proud of his na-
tive province. This is either ar-
rant humbug and, therefore, on
a par with a great deal that has
been said and done lately by
those who have posed as the
conscience-keepers of the coun-
try, or else it simply proves that
Manitoba has the honor of poss-
essing the one true and original
rival of Mark Tapley immortal-
ised by Charles Dickens on ac-
count of his singular capacity for
being happy and contented only
under the most depressing cir-
cumstances. We incline to the
former opinion, for we cannot
conceive that any prohibition
fanatic can really find consol-
ation in the returns which have
been received from the polls.
Take for instance Winnipeg.
Surely an election was not need-
ed in this city to prove that the
"temperance" societies are able
to muster fifteen hundred good
men and true, and yet if the vote
proves anything that is all it
shows, with the additional in-
ference which may be drawn
from the small poll that there
are about six thousand other
voters in this city who are quite
satisfied with things as they are
and desire no change. And
as with Winnipeg so with
the rest of the country,

the appeal of the preachers
has, so far as the masses of
the people are concerned, been
treated with undisguised con-
tempt, and the honest electorate
have deliberately turned their
backs on the fanatics. We repeat,
therefore, that in expressing sat-
isfaction at the result Mr. Mc-
Beth must surely have been sim-
ply attempting to make the
best of a bad job, and we would
advise him and his friends, if
they really wish to serve the
temperance cause, to drop their
extreme methods and take up
something which may reason-
ably be expected to have practical
results.

Speaking at a "mass" meeting
held in the interests of Prohibi-
tion last week, Mr. J. W. Sifton
informed his hearers that he had
brought back with him tidings
which should encourage every
worker in the west. It was the
general impression in Manitoba,
he said, that a vote adverse to
Prohibition might be looked for
in Quebec, but much to his sur-
prise he had learned that Que-
bec was the moderate drinking
province of the Dominion, the
consumption of liquor being far
less there per capita than in any
other province, and especially
nothing like so great as that in
Ontario. From this he argued
that it might well be expected
that Quebec would vote in
favor of Prohibition. One of
his hearers took exception to
this argument and pointed out
to some others in the crowd that
the fact that Quebec is the mo-
derate drinking Province of the
Dominion was the very surest
indication that the vote there
would be against Prohibition,
inasmuch as the people there
might naturally be expected to
say: "Why should we, the mo-
derate drinking province of the
Dominion, be deprived of that
which we know how to use and
not to abuse, for the sake of
other provinces which make far
greater pretensions but which it
now appears, from what their
friends say, need an act of
Parliament to make them sober".
Events have proved that Mr.
Sifton was wrong and his critic
was right. Let the preachers of
the other provinces take some
lessons from Quebec in this mat-
ter and they will find that there
are ways which they now know
nothing about in which much
more good may be accomplished
in this world than will ever be
effected by that favorite method
of Protestantism acts of Parlia-
ment.

The Prohibition plebiscite was
of course one of those choice oc-
casions which the Rev. Mr.
Pedley could not pass unnoticed,
so he preached his usual series
of sermons which were regularly
presented to the public on Mon-
day morning in the columns of
the daily press. We cannot im-
agine why the papers give so
much space as they do to this
divine. If we were to ask them
it would probably be answered
that they report him because he
deals more than others with
public topics of the day, but
whilst admitting that the
preaching of the gospel appears
to occupy but a short portion of
the time which the pastor of the
Congregational Church spends
in his pulpit, still we would ven-
ture the assertion that even if a
man does talk on everyday sub-
jects what he says is only inter-

esting to the world at large when it is of public importance either on account of the man himself or the nature of his utterances. Now, judged by this criterion we think there is very little that Mr. Pedley says should ever attain the dignity of public print. Take for instance the sermons he annually preaches on the graves of the preceding year. Hundreds of people have read beforehand in the obituary columns of the Graphic, the Illustrated London News and similar publications all he has to say, and yet the newspapers devote columns to his rehash. Again, more than a column was given last week to his straddle-the-fence oration on prohibition which, boiled down, simply amounted to an infamous slander of Great Britain and Spain, with the announcement that he intended to vote for Prohibition with some mental reservations which were set forth at tiresome length.

In this sermon Mr. Pedley, after stating that he hates lying, said, "I would rather have honest Britain with the drink curse round her neck than temperate Spain with falsehood rooted in her very vitals." Passing over the slanderous insinuation regarding Britain we characterize the last inuendo in this paragraph regarding Spain as one of the most contemptible and maliciously unfair statements—we might easily use a stronger expression—which could well be imagined. It is a case of deliberately maligning an honest and honorable people who for purity of purpose and honorable dealing both in speech and in action stand out in striking contrast to those amongst whom Mr. Pedley has had his limited experience. We can well understand why Mr. Pedley thought it necessary before venturing this statement to make such a strong protestation of his hatred of lying, but whilst it may have imposed, at least for the moment, on some of his hearers there are many of those that read his language in cold print who find it difficult to believe his solemn declaration on this point in face of the brutally unjust and unfounded insinuation (and again we are using a mild expression) with which he immediately followed it up.

LECTURE ON SCRIPTURE INTERPRETATION.
By Rev. L. Drummond, S. J.
A Summary.

The Immaculate Conception Church was crowded on Sunday evening, Sept. 25th, when the Rev. Father Drummond S. J., resumed his series of monthly lectures on the Bible. He said that by way of introduction he intended that evening to speak about certain rules which ought to guide them in the interpretation of the Bible, and in the first place they must see how many meanings the sacred text might take upon itself. There was the literal meaning, subdivided into the non-figurative and the figurative of which the non-figurative was the more common but there were many cases in which the figurative was the sole meaning as when St. John the Baptist said "Behold the Lamb of God" the literal but figurative meaning being that Christ was the Lamb slain from the beginning of the world.

Then there was the mystical or typical meaning in which a person or event was made the type of a future person or event which was called the anti-type. The type was the resemblance of which the anti-type was the reality, and God alone could so create a type that it would represent an anti-type which was to come hundreds or thousands of years later.

The church's teaching was that every passage in scripture has a literal meaning; there is no passage which has only a typical or mystical meaning. As to the rules of interpretation, the first rule was to take the obvious, plain, non-figurative meaning unless there was some strong reason to depart from it. This was illustrated by the words, "This is my body," everything in the context shewed that it must be really the body of Christ, and moreover the greater part of the sixth chapter of St. John announced the promise of this gift. The Jews were shocked at the obvious interpretation, but Christ, instead of explaining away the cause of their astonishment, strengthened it by saying "unless ye eat the flesh of the son of man ye shall not have everlasting life." This was remarkable because when Christ found people in error he generally corrected that error immediately, as in the case of Nathanael who misunderstood His words "Unless a man be born again he cannot see the Kingdom of God." Then Nathanael asked "how could a man be born again when he was old," and Christ then explained that it was not a carnal birth but a spiritual. On the contrary in the case of His flesh and blood Christ retracted nothing, but simply asked whether the apostles themselves were also going to leave him, as much as to say "you may leave me but I will not change my doctrine." Therefore there was every reason to receive the literal, non-figurative meaning of this passage. A great point was made about 1836 when Cardinal Wiseman was lecturing in London and preparing by his lectures the Catholic revival of the present time, by a certain Dr. Clarke, who pretended that Christ had to say "This is my body" there being no word in the Syriac language expressing the idea of representing. Thereupon Dr. Wiseman, who was one of the greatest living authorities on the Syriac language, showed that there were five times as many words or expressions in the Syriac language to express a figure or a symbol as there are in the English language, and therefore all Dr. Clarke's fabric fell to the ground.

Sometimes, however, we must take the figurative sense as the only literal one and this figurative sense might extend throughout a whole book like the "Cantic of canticles" or "Song of songs" about which the common opinion of Catholic interpreters was that its literal meaning was a metaphorical one, that it was one continued allegory.

The second rule was to examine the context before and after the text, not to wrench texts from their contexts. Most of the objections against the Catholic Church were based on solitary texts torn from their contexts and when the converts were examined the difficulty disappeared.

The third rule was to examine parallel passages, which throw light on the original passage; this was especially true of the New Testament where three of evangelists and sometimes four related the same event in different words and the very varieties in the form of their narrative tended to strengthen the certainty of its substance.

The fourth rule was never to interpret a text against the dogmatic definitions of the Church. These dogmatic definitions sometimes told them what a text, did not mean, sometimes what it meant. For instance, the Council of Trent affirmed that the text "whose sins you shall forgive" etc. should not be understood as referring merely to the power of preaching the gospel; and an example of the positive definitions of the Church were the words before referred to "This is my body", of which the same council said these words signify that the body of Jesus Christ is really and substantially present under the appearances of bread and wine.

The fifth rule of interpretation was not to go against the common consent of the Fathers. This consent was the moral unanimity which occurred for a few classical texts.

The sixth rule of interpretation was not to interpret any text in a sense that would be contrary to the obvious teaching of the Church. For instance, the text "Whom He will be hardeneth," could not be understood as indicating that God hardened directly the hearts of sinners but merely that God allowed the sinner's heart to grow hardened by not given him that super-abundance of graces which would have softened his heart, in other words God permitted the hardness of heart but did not cause it. These rules constituted as it were lighthouses on the sea of life to light them into port of salvation. Vast tracts were not charted, but the more plainly the entrance to the port was indicated as to depth, and hidden reefs, the safer would be the navigation and the easier would be their entrance into the heavenly haven.

LETTER FROM ALASKA

Continued from page 1

whom I have left behind. This does not hinder me from often praying for them.

My little chapel is not in a fit state for the reservation of the Sacred Host; and, even if it were, I should hesitate to keep the Blessed Sacrament there, as I am obliged to leave my house untenanted and unguarded for many hours at a time. True, we never hear of thefts nor of any attempt thereat in this country; the honesty of the people is quite primeval. Yet there are some risks one can hardly run, and this is one of them.

Good-bye, if I can, I shall write once more before the ice hems us in.

Jules Jetté, S. J.

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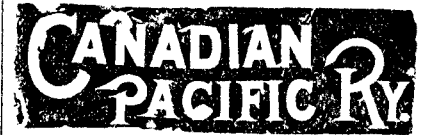
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CALENDAR FOR NEXT WEEK
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- 16, Twentieth Sunday after Pentecost. The Purity of Our Blessed Lady. Monday—Blessed Margaret Mary, Virgin.
- 18, Tuesday—St. Luke, Evangelist.
- 19, Wednesday—St. Peter of Alcantara, Confessor.
- 20, Thursday—St. John of Kenty, Confessor.
- 21, Friday—St. Hedwidge, Widow.
- 22, Saturday—Votive Office of the Immaculate Conception.

BRIEFLETS.

His Grace the Archbishop is expected home to-day.

Rev. Father Fillion, pastor of St. Jean, returned from the east last Friday with Father Perquis.

Rev. Father Thibaudeau, O.M.I., came to town last week to take a few days' rest at St. Mary's Prebytery.

The Rosary service takes place in St. Mary's Church every evening at 7.30 during this month of October.

The bazaar in aid of the Immaculate Conception Church will open on Oct. 17th in Maw's fine hall, Market Square, opposite the Leland.

"United Ireland," the once famous organ of Mr. William O'Brien and Mr. T.M. Healy, has ceased to exist. Since its dramatic capture by Parnell it has steadily declined.

Rev. Father Guillet, O.M.I., preached, last Sunday in St. Mary's Church, Winnipeg, an excellent sermon on the Indissolubility of the marriage tie. We shall print an abstract of this instructive discourse next week.

Mr. A. E. Forget will be sworn in as Lieut.-Gov. of the Northwest Territories at 3.30 this afternoon at the Manitoba Hotel, after which he will hold a reception with Madame Forget in one of the parlors of the hotel.

A retreat for the school children of St. Mary's parish will be preached this week by the pastor, Rev. Father Guillet, O.M.I. The first sermon will be to-morrow evening; on Thursday, Friday and Saturday there will be four sermons each day, and the spiritual exercises will close on Sunday morning.

FACTS ABOUT THE NEW
LIEUTENANT GOVERNOR.

Amédée Emmanuel Forget is the son of the late Jérémie Forget, by his wife, Marie Guenette, and was born at Marieville, Que., Nov. 12, 1847. Educated at the College of Marieville, he was called to the bar, 1871, and served for some years as secretary to the council of the bar of Quebec. On the organization of a separate government for the N.W.T., Oct., 1876, he was appointed clerk of the council and private secretary to the lieutenant-governor, and accompanied Mr. Laird to the seat of government at Battledford. Later, he became clerk of the assembly, at Regina, and

was appointed assistant commissioner of Indian affairs for Manitoba and the N.W.T., Aug. 3, 1888. Mr. Forget was appointed a member of the council of public instruction for the N.W.T., 1893, and succeeded Hayter Reed as Indian commissioner, Sept., 1895. He is a member of the Catholic Church and married Miss Henriette Drolet, sister of Lt.-Col Gustave Drolet, formerly a Pontifical zouave. He is president of the Canada Mutual Loan and Investment company. For the past eighteen months Mr. Forget has been a resident of Winnipeg, the head offices of the Indian department having been removed to Winnipeg.

AN AFFLICTED MOTHER.

Nursing Her Dying Child Her Health Gave Way.

Anæmia, Followed by Neuralgic Pains Racked Her System—Her Friends Feared That She Could Not Recover.

From the Enterprise, Bridgewater, N. S.

Mr. and Mrs. James A. Diehl, who live about one and a half miles from Bridgewater, are highly esteemed by a large circle of friends. Mrs. Diehl has passed through a trying illness, the particulars of which she recently gave a reporter of the Enterprise, as follows:—"In the spring of 1896 my health gave way. In addition to my ordinary household duties I had the constant care day and night of a sick child. In the hope of saving my little one, it did not occur to me that overwork, loss of sleep and anxiety were exhausting my strength. Finally my child passed away, and then I realized my physical condition. Shortly after I was attacked with neuralgic pains in the shoulder which shifted to my right side after three weeks and settled there. The pain in my side grew worse and after a few days I became unable to leave my bed. In addition to my bodily trouble I became melancholy and was very much reduced in flesh. My friends regarded my condition as dangerous. I remained in bed several weeks; to me it seemed ages. It is impossible to describe the agonies I suffered during that time. A skilful physician was in constant attendance upon me. He said mine was the worst case of anæmia and general neuralgia he had ever seen. After some weeks he succeeded in getting me out of bed and after a few more weeks I was able to do some light household work. But I was only a shadow of my former self; my appetite was very poor and that maddening pain still clung to my side and also spread to the region of the heart and lungs, darting through and about them like lances cutting the flesh. Every few days I had to apply croton oil and fly blisters to my chest, and had a bad cough. My friends gave up, thinking I had consumption. I, too, really thought my end was near, fearing mostly that the pains about my heart might take me off any day. During all my illness I had never thought of any medicine other than what my doctor prescribed. It happened, however, that in glancing over the Enterprise one day my eye fell upon the statement of a cure made by Dr. Williams' Pink Pills. The case resembled mine in some respects. I read and re-read the article. It haunted me for several days notwithstanding I tried to dismiss it from my mind. At last I asked the doctor whether he thought these pills would help me. He looked at me a moment and then remarked "well, perhaps you had better try them. I believe they do work wonders in some cases and if they do not cure you they

will certainly do no harm." That remark opened to me the door of life, for had he said "no" I should not have used the pills. When I had used two boxes I began to feel better, my appetite improved and there were less of those pains about the heart and chest. The cough too was less severe. I kept on till six boxes more were taken and to make a long story short, I was myself again, appetite good, spirits buoyant, pains gone and I could do my own work with comfort. I have been well ever since and have no doubt that Dr. Williams' Pink Pills saved my life, and restored me to my family. I am ever ready to speak their praises and in my heart an ever invoking God's blessing upon their discoverer.

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build and renew the entire system. Sold by all dealers or sent post paid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

RAIN THAT PAID.

Mr. Comeau, of St. Jean Baptiste, has reason to bless the recent rainy weather. He reaped four thousand bushels of wheat from a quarter-section (160 acres), a yield of twenty-five bushels per acre. When he hauled his fine crop to the elevator the price offered him was 48 cents a bushel, but on account of the rain he did not call for his cheque that day. The rain kept coming down, off and on, for 36 hours. During that day and a half the price of wheat went up six cents. Now six cents a bushel was precisely the price he had paid for getting his wheat threshed. So, when, after the 36 hours' rain, he came to the elevator to receive his cheque, he was delighted to find that the delay caused by the rain had just recouped him for his threshing outlay. He was paid 54 cents a bushel.



Now-a-days nearly every woman rides a bicycle. The majority of these who do not, have failed to compass their difficulties because of nervousness. Many women after taking innumerable lessons, and trying vainly to conquer the wheel for weeks, have finally given it up as a hopeless task for this one reason:—nearly every instance severe nervousness in women may be traced to weakness and disease of the delicate and important organs distinctly feminine. No other class of disorders so torture a woman's nerves or break them down so quickly and effectually. Dr. Pierce's Favorite Prescription is a sure, speedy and permanent cure for all troubles of this description. It acts directly on the sensitive organs concerned, making them strong, healthy, vigorous and elastic. It allays inflammation, heals ulceration, soothes pain and tones and builds up the nerves. It stops exhausting drains. It banishes the indispositions that precede maternity and makes baby's advent easy and almost painless. It insures the little new-comer's health and an ample supply of nourishment. It transforms weak, nervous invalids into strong, healthy, nerve-steady women. Thousands have testified to its marvelous merits. An honest dealer will not offer a substitute.

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