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CURRENT COMMENT

We publish this week, together with one of the Rev. Charles C. Starbuck's learned articles, a prefatory corrective by the editor of the Sacred Heart Review. The latter warns his readers that the Protestant theologian's "estimate of the facts of history, especially those of the great rebellion called the Reformation of the sixteenth century, must be colored more or less by his religious leanings and convictions," and then he proceeds to prove this unconscious bias by several examples. The fact is that, however fair Mr. Starbuck intends to be, he cannot get over the unfortunate position in which he still remains: he does not belong to the great family of Catholic Christians and therefore can never really and thoroughly grasp the history of that family. When we reprint his articles, as we often do, it is because they contain excellent answers to current Protestant misunderstandings or misrepresentations, not because we consider them entirely satisfactory.

One of the Rev. Mr. Starbuck's hobbies is to institute approximate equations between Protestantism and Catholicism. As he has no practical experience of the latter but only hearsay and book knowledge, his calculations are sometimes very far astray. Some four months ago he wrote an article on the lack of accuracy in stating the position and numbers of other than our own (see Northwest Review, April 8, p. 6.) He gave as an instance the statement of a Catholic paper that fifty out of the eighty million Americans never enter a church, whereas the accurate statement would have been that those fifty millions are non-communicants. But, in most Protestant bodies, very many non-communicants attend church pretty regularly, and adhere more or less, outwardly at least, to some sect or other. Had we been in quest of a comparison similar to that which Mr. Starbuck makes, we should probably have said that in Protestant bodies, church membership bears somewhat the same relation to non-communicant attendance as practical Catholics bear to nominal Catholics, understanding by the former those who attend Mass regularly and communicate at least once a year and by the latter, those who, while calling themselves Catholics, seldom or never go to church and never comply with their Easter duty. Now, excepting France and Portugal, there is no country in the world where nominal Catholics are more than two or three times as numerous as practical Catholics. Yet the Rev. Mr. Starbuck ventures to say: "It must be remembered that in Protestant bodies which are specifically termed 'evangelical', church membership bears very much the same relation to non-communicant attendance that among Catholics the monastic bears to the secular life. As we know, the technical term for both is the same, 'a profession of religion'." Technically, as far as mere words go, Mr. Starbuck may be right. The word 'relation' need not necessarily mean numerical proportion, although that is the meaning which the context gives it. Evangelical communicants 'profess religion', so do all members of Catholic religious orders. But what a bridgeless gulf yawns between the two categories of human beings when we examine into their numerical proportion and the practical results of their profession of religion! As to numerical proportion, about one in five hundred Catholics the world over embraces the monastic or religious life. In this diocese of St. Boniface about one in one hundred and fifty Catholics is a member of a religious order; in many other dioceses about one in two thousand. How does this compare with Protestant communicants, who, according to the Rev. C. C. Starbuck himself, are never less than one in four of nominal Protestants? Then, as to the practical results of 'a profession of religion,' what a difference be-

tween the total and permanent renunciation of all private ownership, all home life, all self-will, which the religious life implies, and the mere outward service which a Protestant profession of religion requires? In the one case there is a lifelong renunciation the completeness of which those only who have made it can understand; in the other there is no severing of family ties, no bidding an eternal farewell to the most legitimate and natural ambitions and pleasures, nothing but a more pronounced lip-service and a devotional manifestation of self-will. And yet Mr. Starbuck discovers an analogy between two conditions in which the divergences both as to numbers and as to deeds are vastly greater than the resemblances. This example proves once more how inadequate is the presentation of Catholic facts when made with the best intentions by a singularly fair-minded Protestant. What, then, are we to think of the wisdom of Catholics who buy any and every Protestant historical work that is offered to them by importunate book agents? Very few Protestant historians are as fair as the Rev. C. C. Starbuck; most of them cater to Protestant prejudice and systematically misrepresent all the facts of history in which Catholics are concerned.

All Winnipeggers have heard of Mrs. Sanford, the Government agent who annually imports servant girls from the British Isles. When she was in Glasgow this spring several prominent Scotch Catholics complained that she did not select any Catholic girls. She replied that, since it is to the Protestant provinces of Canada, particularly Manitoba, she is at present promoting immigration, it would not suit Catholic girls to be sent to such districts, where they would be remote from Catholic churches or Catholic clergy. From this answer of Mrs. Sanford's people in the old country naturally conclude that there are hardly any Catholic churches or priests in Manitoba. It is therefore our duty to inform them that there are no less than five Catholic churches in Winnipeg and that there will soon be seven, besides the cathedral of St. Boniface (which is only a mile and a half from the centre of Winnipeg) and half a dozen chapels where Mass can be heard. There is no large town in Manitoba without its Catholic church. This province contains forty Catholic churches with resident priests. The Catholics of Manitoba are at least one fifth of the entire population. The archdiocese of St. Boniface, which extends from the 91st to the 109th degree of west longitude and comprises, besides the Province of Manitoba, the most westerly portion of Ontario and a great part of Assiniboia (soon to be called the province of Saskatchewan), now numbers 175 priests and nearly 70 churches with resident priests. Consequently, Catholic servant girls can very easily select places that are visited by a priest or have one or more resident priests; for instance, in Manitoba, they could choose Winnipeg, Brandon, Portage la Prairie, Selkirk, Gretna, Morden, Oak Lake, Manitou, Killarney and Deloraine. There are a great many other places with resident priests; but we mention these few because they are the places, most likely to desire servant girls from Great Britain and Ireland. There are, no doubt, some country districts in Manitoba where the Catholics are so few and far between that they are seldom visited by a priest; but such remote places are not likely to contract with Mrs. Sanford beforehand, and at any rate the places we have mentioned, especially the first four, offer an excellent opening for Catholic domestics, in as much as these four towns contain about one-third of the entire population of Manitoba and fully three quarters of all the people who are in a position to employ first-class servants. Now in and around these four towns there are at least thirty resident priests who can speak English. What, then, becomes of Mrs. Sanford's excuse for not hiring Catholic girls? Winnipeg alone would welcome one hundred Catholic servant girls every year.

The violence of the wind which wrought such havoc in James street, Winnipeg, at midnight between the 14th and 15th inst., has been greatly exaggerated, probably on account of the four persons killed by the falling wall of a burnt out building. The daily papers spoke of a "hurricane", "a storm of almost cyclonic force"; but the wind-gauge tells a much less lurid story. Up till nearly midnight the velocity of the wind was only 22 miles an hour; at midnight it suddenly sprang up to 58 miles an hour, keeping up this velocity for one hour; the wind then abated, the register showing 32 miles an hour between one and two o'clock; finally from two to eight o'clock the wind dropped to 22 miles an hour. The greatest velocity registered by an anemometer was 58 miles an hour. According to the scale used by the U. S. weather bureau, this velocity falls short of what is technically called a storm: wind blowing from 40 to 59 miles an hour is called a gale; it begins to be called a storm only when it blows from 60 to 79 miles an hour; from 80 onward it becomes a hurricane; The Beaufort scale, which is the one usually employed at sea, gives the following names with corresponding miles per hour: moderate gale, 40; fresh gale, 48; strong gale, 56; whole gale, 65; storm, 75; hurricane, 90. Thus, even by the less exacting weather bureau scale, the wind of last Saturday was only a gale, not a storm, still less a cyclone or a hurricane. In endeavoring to excuse the civic authorities for having left the Hoover Block walls standing for months after fire had destroyed their supports some papers have exaggerated the violence of that gale and have thereby slandered our Manitoba climate. We agree with the Tribune that last Saturday's so-called storm was one of the worst that has visited Winnipeg; but, after all, it was only a "strong gale", not even a "whole gale," and that is what every country may expect occasionally. What is distinctly false is the plea that the violence of the gale was sufficient to exonerate the civic authorities from blame for leaving those burnt walls unsupported. The Tribune is right when it says: "It is certain that when fire burns all the strength out of a building the civic authorities should at once compel the owner to build up the ruin or pull it down." It is a wonder the Scott walls did not go likewise; they are a standing menace to the neighborhood and to passers by.

Although experienced meteorologists place little faith in weather forecasts several days or weeks ahead, still they are accustomed to rely with well merited confidence on the weather probabilities for the coming twenty-four hours. But even this short forecast utterly failed to warn us of the gale of last Saturday. The "probabilities" of Friday did not even announce "local thunderstorms". So the fatal blast of wind burst with its avalanche of falling walls on the doomed inmates of the house next to the Hoover Block—like a bolt from the blue. How very little the wise weather prophets know after all these years of observation and tentative hypotheses!

We direct particular attention to our careful and extended report of Father Considine's Silver Jubilee at Minto, N. D. Several of the speeches made at the banquet have a keen historical interest for all the Catholic dwellers in the Red River valley, and it will be seen that our pioneer Canadian missionaries are not forgotten by their successors south of the line. Moreover, our verbatim report of Bishop Shanley's admirable sermon may well serve as a model of that clear exposition of Catholic doctrine which the Holy Father so earnestly recommends.

Clerical News

His Grace the Archbishop of St. Boniface conferred the Holy Order of priesthood, last Sunday morning in the chapel of the Grey Nun Mother House, on Fathers Geritsma and Janssen, who had lately received the subdiaconate and the diaconate. Father Perisset, a par-

ticular friend of these two Dutch priests, preached at vespers in the Cathedral.

Last week Father St. Amant was suddenly called to Port Neuf, Que., to the bedside of his dying father, eighty years of age. Father Perisset has come from Wauchope, Assa., to supply during his absence.

Rev. Father Graire returned from France last Monday in charge of some forty French settlers chiefly from the neighborhood of Lyons.

Next Sunday morning, the 23rd inst., at 8 o'clock, in the chapel of St. Mary's Academy, Rev. Joseph Poitras will be ordained priest by His Grace the Archbishop of St. Boniface. As a boy of seven years, the little Joseph used to serve Mass at the Academy and later on the kind Sisters helped him greatly in securing a thorough classical education at St. Boniface College, where his progress and success were remarkable. It was, therefore, only right that the Sisters of the Holy Name should witness, in their own chapel, the ordination of their protegee. Mr. Charles Poitras, father of the young clergyman, has been for many years carpenter and caretaker of the Academy. Two of Mrs. Poitras' sisters, aunts of Father Joseph, have come from the Province of Quebec to be present at their nephew's ordination.

Father Considine, of Minto, N. D., whose silver jubilee is reported in this issue, has since received a most beautiful ostensorium imported from France, which must have cost at least \$120. The good Father does not know who sent it, but he suspects an exalted personage in the diocese of Fargo. He hardly knows what to do with all the presents he has received.

Early this week most of the Professors of St. Boniface College, returned from a two or three weeks most enjoyable outing on their Aulneau Island in the Lake of the Woods. Three of them rowed, in three days, over a hundred miles to and from Massacre Island, the scene of the massacre by the Sioux Indians in 1736, of Father Aulneau, S. J., young La Verendrye, and their companions. The fathers of St. Boniface College begin their annual retreat on Saturday, the 22nd inst., to end on the morning of the 31st, the feast of St. Ignatius Loyola.

The annual retreat of the secular clergy of the archdiocese of St. Boniface will begin in the College on the evening of the 31st to end on the following Saturday.

† Father Libert, O. M. I., completed last week the annual retreat to the Grey Nuns in their chapel. Father Billiau, C. S. S. R., is now preaching the annual retreat to the Sisters of the Holy Names at St. Mary's Academy, ending next Sunday morning.

His Grace Archbishop Melizan, O. M. I., of Colombo, Ceylon, died at Toulouse on June 27 shortly after his arrival from the east. Mgr. Melizan was born at Marseilles in 1844. He entered the Order of the Oblates of Mary Immaculate at eighteen years of age. On the occasion of his consecration as Bishop titular of Adriana in 1879 a touching episode took place. His mother, who was invalided, lived opposite the church—that of Notre Dame du Mont—at Marseilles. Having been consecrated, he appeared at the door when going through the church, according to the ritual, and gave her his first episcopal benediction, as she sat at the window of her house. The remains of Mgr. Melizan were interred in his native city. Dr. Melizan had been a missionary in the island of Ceylon

since 1868, and he kept last year his silver jubilee as a bishop.

Dom Germain Morin, O. S. B., of the Abbey of Maredsous, well known as a patristic scholar, has received the degree of Doctor of Letters from Oxford University.

Father Garaix, S. J., is now preaching the retreat for the Sisters of Our Lady of Missions at Letellier.

Father O'Dwyer, O. M. I., spent a few days with Father Gendreau, O. M. I., at Kenora, and visited the Jesuit Fathers on Aulneau Island.

The recent death of Monsignor Nugent, the Liverpool Apostle of the Poor, has called forth deserved praise from all the Protestants that witnessed his heroic labors during nearly sixty years, for he had been in Liverpool since 1849 and there celebrated his golden jubilee as a priest in 1896, receiving a real ovation from the citizens assembled in the Town Hall under the presidency of the Earl of Derby. The "Liverpool Daily Post," which devoted five columns to his memory says with fine analysis:

"A great characteristic of his philanthropy was its serenity. As a compound of knowledge of misery and hopefulness of exchanging misery for happiness he may have had equals in the roll of healers of humanity—equals possibly, but no superiors. The scenes he saw, the incorrigibles he knew, never bred pessimism in him. The steady, gentle, saintly, manly, quiet gaze of his patient sanguine eyes was optimism translated into solemn faith." Father Nugent established ragged schools, night refuges, a boys' refuge, a refuge for fallen women, a night shelter and home for mother and child. His experience as prison chaplain during twenty years convinced him that drink was the chief cause of crime and degradation, and made him a lifelong advocate of temperance. He sent to Canada many of the boys trained in his refuge, and they are now making excellent positions for themselves. He visited the Dominion as early as thirty years ago in order to see for himself how promising was the field. He transferred from Ireland to Minnesota and what was then the Territory of Dakota 300 families and confided them to the watchful care of the then Bishop, now Archbishop, of St. Paul. Last year he accompanied Abbot Gasquet in a lecturing tour through the States, and was taken ill in the autumn at St. Paul. This beginning of final decay after 82 years of so strenuous a life was hastened to its fatal termination by a violent fall on the deck of the steamer on the return voyage, and pneumonia finally released his noble spirit after many months of steady decline. Fortified with the sacraments of the church, Mgr. Nugent peacefully breathed his last on June 27, at the age of 83 years, three months and 24 days.

The faculty of St. Mary's school, Winnipeg, is now the following: Brother Edward, principal; Brother Andrew, succeeding Brother Thomas, who has been transferred to Belleville, Ill.; Brother Charles; Brother Joseph succeeding Brother August, who goes to Hermosillo, Mexico; Brother Matthias. The staff of Academie Provencher will remain unchanged except for the transfer of Brother Joseph, who has been appointed principal of the Brothers of Mary's school at Hermosillo, Mex. The teachers will be the following: Brother George, first class; Brother Simon, second class; Brother Berger, third class; Brother Bernard, fourth class; Brother Eugene, fifth class.

A younger brother of Rev. Joseph Poitras, Thomas, who belongs to the Brothers of Mary, arrived here from Dayton, Ohio, on Thursday to be present at the ordination of Father Poitras.

A SENSIBLE RIDDLE

Can any one give the answer to this? I'm a comfort to infants when nursed on the knee,
When added to land I'm a cold icy clime,
A dog I become when a dog follows me,
And when I take wing a small bird I am.

FATHER CONSIDINE'S SILVER JUBILEE

The first priest ordained for the old Vicariate Apostolic of Dakota is Father John W. Considine, now pastor of Minto, N.D. The twenty-fifth anniversary of his ordination occurred on the 21st of last February, and the twenty-fifth anniversary of his arrival in Dakota, at Pembina, was the 17th of last April. The Right Rev. John Shanley, Bishop of Fargo, one of the three bishops who now administer what used to be, as late as 17 years ago, Bishop Marty's vicariate, wished to celebrate this double silver jubilee in a fashion becoming the admirably amicable relations between himself and his clergy. Wishing to get together as many of them as possible, he chose the summer and a day in the middle of the week, so that the Sunday-laboring missionaries might be free to foregather, which would have been more difficult in the cold days of February and the busy Lenten days of April. The 12th of July, falling on Wednesday, seemed all the more fitting in that this Catholic festival would rub off some of the brimstone that Orange celebrations yearly deposit on that date. Under the Bishop's directions—for good, humble Father Considine had nothing to do with the preparations, and would have shunned all publicity if he could—a committee of Minto laymen was organized and they sent out printed invitations, requesting a reply.

Besides the Right Reverend Bishop, who was the soul of the festival, and the jubilant himself, Father Considine, the following priests reported in person (names are given alphabetically): Fathers S. J. Arsensault, St. Thomas; D. V. Collins, Mandan; E. J. Conaty, Grand Forks; J. Dignan, Dickinson; M. Dougherty, Langdon; Lewis Drummond, S. J., St. Boniface, Man.; J. Fortin, Chicago; E. J. Geraghty, Reynolds; M. J. Hiltner, Mount Carmel; F. J. Just, Pisek; E. J. Kenny, Cando; S. Landolt; J. A. Leniex, Fargo; J. Quillinan, Casselton; J. F. Simpson, Larimore; Jos. F. Studnicka, Hankinson; A. Wagner, Kenmare; B. Waldowski, Warsaw. Three of these guests arrived at Minto on the eve of the great day and three remained till the 13th; all the rest came in the morning of the 12th and returned home in the evening. Several came from great distances, one from over four hundred miles.

Bishop Shanley arrived from Fargo by the delayed morning train just in time for High Mass at half past ten. As he entered the crowded sacristy where all the clergy were sweltering in the blistering heat, the Right Reverend Father in God, cheerful, and fresh as a daisy, produced a beautifully enamelled gold chalice, and in the name of all the clergy of the diocese, whose combined contributions had taken this form, he presented it to Father Considine as "a small token of the affection in which his brother priests held him." With a brief and bashful acknowledgement of this appropriate and unexpected gift, Father Considine vested as celebrant of the Jubilee Mass, Father Dougherty acting as deacon, Father Studnicka as sub-deacon, Father Quillinan as Master of Ceremonies, and the altar boys, in those pretty cassocks for which Minto is famous, serving with attentive eye on the able Master of Ceremonies. The Right Reverend Bishop officiated on the episcopal throne. The church was so crowded that almost thirty chairs had to be placed in every available corner. The organ was skillfully handled by Father Arsensault, while the well-trained choir received valuable assistance from Father Fortin, of Notre Dame de Chicago.

THE BISHOP'S SERMON

After the gospel Right Reverend Bishop Shanley spoke as follows:

Rev. Fathers, Brethren, "The Lord hath sworn and He will not repent: Thou art a priest forever according to the order of Melchisedech." (Ps. 109, 4).

Dear Brethren, those are words which are written of Jesus Christ our Lord by the psalmist and prophet David. Jesus Christ was the priest, the great, the high priest. When He came upon this earth He came not only as man but as God, for He was the Son of God, God Himself; and in fulfillment of His great mission, which was the teaching of men, the salvation of men's souls, He established a church. In that church He established a priesthood to offer sacrifice, to mediate for the remission of sins and to distribute the grace of God to those who sought out the priests with a contrite heart. This priesthood which He thus established was a combination of His own priesthood, so that those whom He selected as His apostles became sharers in that exalted dignity of the priesthood of Jesus Christ; and when the apostles whom he selected passed away in the ordinary course of nature and gave place to legitimate successors, they too became sharers in the priesthood of

Jesus Christ. And as the world went on and time went on, numerous successors to these first successors of the apostles were appointed and others succeeded to them until we reach our own day. Successors of the apostles are honored in our time because the Church was established for all time. "Wherever we find a priest honored today, we find one who shares in the priesthood of Christ, and we find one to whom those words may be applied: 'Thou art a priest forever according to the order of Melchisedech.'"

From this simple consideration it is apparent how exalted the dignity of the Catholic priesthood is. There is no station in life that can compare with it in dignity. As Christ, our great High Priest was the most exalted among the children of men by reason of this dignity which he occupied, so everyone who shares in the priesthood of Jesus Christ can truthfully say that he occupies the highest station on this earth. It was said of man in general by the same Psalmist that God had placed him a little below the angels; but of one class of men it can be said that God has placed them infinitely above the angels, and that class is the Catholic priesthood.

Consider for a moment what the priest is, the office that he has to perform. "We," says the Apostle, "are ambassadors for Christ" (2 Cor. 5, 20). An ambassador is one appointed by a nation to go abroad and represent before foreign peoples the nation to which he belongs. In his own person the ambassador holds all the dignity and power of his nation before the eyes of foreign nations. To those abroad he is the nation. Now the inspired writer declares that every priest is God's ambassador, representing God Himself to the people; and hence it is that the Holy Fathers have not hesitated to say, defining the priest, that the priest is another Christ. He is Christ Himself, living, teaching, acting among the people confided to his care. These are words of divine inspiration, they are divine truth. "We are the ambassadors of Christ," says the apostle of the priest. Elsewhere (1 Cor. 4, 1) he says, we are "dispensers of the mysteries of God," that is to say, we are the savers of souls by applying to souls God's saving graces. Thus, in general, the office of the Catholic priest is to be the ambassador of Christ, the dispenser of the mysteries of God.

Consider, next, the priest in the fulfillment of his priestly duties. The new-born babe, stained with the mark of original sin, is brought to him. Acting in the person of Jesus Christ, the Saviour of mankind, the priest pours water upon the head of that infant, pronouncing upon him a few words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." These words of the priest are ratified in high heaven by God's omnipotence. God says, "I, too, cleanse thee from sin, from original sin, and any other sin that may be in thy soul, in the name of the allpowerful, Almighty Trinity." A man steeped in iniquity, who has drunk in sin as he would drink water comes to the priest of God, kneels beside him, and with sorrow in his heart—real sorrow which prompts him never to sin again, reveals to that priest crimes that he would fain hide from himself, and asks that priest, as the minister of God, to pronounce over him the words of forgiveness. The priest weighs well the condition of that man's heart, finds him truly contrite, and acting as God's representative raises his hand in pardon, saying, "I absolve thee in the name of the Father and of the Son and of the Holy Ghost," and though that man's soul was as red as scarlet, it becomes white as the driven snow. He goes away sanctified, with the sentence of pardon pronounced by a sinful man (for the priest is capable of falling), and that sentence is sanctioned in high heaven, re-echoed in heaven. God at the same time blesses and forgives the sinner.

The priest clothes him self in the real vestments of the priesthood, goes to the altar of God, and there offers sacrifice. The night before He died Our Blessed Saviour, surrounded by His apostles, celebrated with them the Passover. Taking bread into his divine hands, he blessed it, broke it into parts and gave it to those present, saying, "Take ye and eat, for this is my body." Then taking the cup or chalice of wine, He blessed it in like manner, saying, "Drink ye all of this, for this is my blood of the new testament which shall be shed for you unto the remission of sins. Do ye this for the commemoration of me." The Catholic priest comes to the altar of God, bringing with him some bread and wine. Standing there at the altar, after a few preliminary prayers he ventures to place himself deliberately in the place of God, and uses the very words that the Son of God used at the Last Supper. Of that which has the

outward appearance of bread he says. This is my body; of that which has the appearance of wine he says. This is my blood. The splendid miracle which took place at the Last Supper takes place on the altar at which that priest changed or transubstantiated into the body and blood of Jesus Christ. What more sublime offices on this earth can there be than those offices of the Catholic priest? To forgive the sins of men as God's accredited representative, to offer the sacrifice of the Cross anew for the salvation of souls and for the obtaining of God's grace, those are some of the offices of the Catholic priest.

It is because of this sublime dignity of the priest that bishops are cautioned to impose hands on men with great care, to exercise every precaution that those who present themselves shall be fitted to receive this dignity and to acquit themselves creditably of this sublime vocation. It is because of this that the Apostle says no man "doth take this honor to himself but he that is called by God, as Aaron was" (Heb. 5, 4). It is because of this sublime dignity of the priesthood that every true Catholic looks upon the priest of God with respect, veneration, nay, I may say, with awe. It is because of this sublime dignity that Catholics—true Catholics. I mean—listen respectfully to their priests and obey them, knowing that they are the ministers of God and the dispensers of the mysteries of God.

The priesthood is a sublime dignity, but it is a tremendous office, it is one at which the angel of God themselves might tremble. To teach men the truth of God, to lead men to a higher and more perfect life, this is the responsibility that rests upon the priest. The true priest realizes this responsibility, and not trusting to his own strength, seeks aid from Him who alone can aid, from his great High Priest, Our Lord and Saviour Jesus Christ; and it is to the credit of the Catholic priests in general that nearly all the members of that body strive to prove themselves worthy of the sublime vocation they have received. I know of no one who is more deserving of honor than the priest of God who has kept his priesthood unspotted through all the years of his life, who has been a model to his flock of the true priest, and of whom it can be truly said that he has fulfilled his duty in every particular. Of priests of this character there is an almost infinite number. The exception to the rule is so rare that it scarcely merits attention. And it is because of the devotion of priests to their high calling that the world has become Christian, that the world has remained Christian. Take away the Catholic priesthood from the world to-day and from another generation, and the world would relapse into a state of paganism far worse than that which existed when Our Saviour appeared in Palestine. The Catholic priesthood has been the salvation of the world through the merits of Jesus Christ.

To-day, dear Brethren, we are called upon to testify our appreciation of a priest of God's Church. He is present in this sanctuary, and in his presence I feel it somewhat improper to speak words of great praise. He has been a pastor for over 25 years in this neighbourhood. He has borne the heat of the day, he has labored well during a quarter of a century, and God, be praised! he is still strong and vigorous and gives promise to labor for another quarter of a century. The first priest for the Territory of Dakota, which now comprises the dioceses of Fargo, Sioux Falls, and Lead, the first priest ordained as a priest properly belonging to that territory is the one who jubilant of to-day. Some twenty-five years ago, immediately after his ordination, he left, as Abraham of old did, his fathers house and all the ties that could bind him to a comfortable life elsewhere he sundered He came into this part unoccupied and poorly civilized Red River valley, made his home in a little log shanty at Pembina, and later on moved his headquarters down to Acton, and there he labored uncomplainingly and zealously that he might build up in this neighborhood a thriving Catholicity. I see before me with pleasure in this congregation some who were his props and supports in the trying days of Acton when comforts were things unheard of in this portion of the Red River valley. Who can tell the trials that good priest underwent in those days of pioneer life—the long journeys through all kinds of weather, that he might celebrate Mass for a few Catholics in some out-of-the-way corner of this valley, that he might bring the consolations of religion to the dying,

that he might baptize the little children in their homes because their parents could not bring them to the little shack called the church. Who can tell the sufferings he had to endure from some ungrateful scoundrels he was trying to benefit, for it unfortunately happens sometimes that those whom the priest tries most to benefit will turn against him most readily. On the other hand, with what consolation has he seen his little congregation, scattered from Grand Forks to the international boundary line, developing into new settlements, so that now he sees some thirty or forty priests laboring where he once labored alone and largely unappreciated a quarter of a century ago. It must be a consolation to your pastor to feel that his work has been a success here, and he must return thanks this blessed day to God that he has been spared to celebrate the 25th anniversary of his ordination and of his successful work in the Red River valley. The high appreciation in which he is held is evidenced by the large number of clergymen who have come from the most distant parts of the State with great expense and fatigue to themselves in order to show Father Considine the love they bear him. And the high appreciation of him by his parishioners is shown by the magnificent audience assembled in this church in the middle of the week.

When I began to speak I did not mean to allude to Father Considine at all; but the occasion has led me on. As bishop, I desire to say that there is none that stands higher in the esteem of his bishop, there is none to whom the bishop goes with more confidence for counsel than the venerable pastor of Minto. It is my earnest prayer that Father Considine may live to celebrate, as pastor of Minto, the fiftieth anniversary of his ordination to the holy Catholic priesthood.

The Banquet

After Mass the clergy repaired to Father Considine's residence to chat and compare notes on the memories evoked by this great day. Between twelve and one all the priests, with the Bishop at their head, accompanied by several prominent laymen, adjourned to a spacious hall where the ladies of the parish had prepared and now served an appetizing dinner. Towards the end of the repast Father Conaty was called upon by Bishop Shanley to act as toast master, a duty which he performed in the happiest manner. He began with a few words of brotherly greeting to Father Considine, whom he cited as a model of fidelity to his spiritual exercises. Then he called upon the Very Rev. Dean Collins, of Mandan, who gave a learned and interesting historical sketch of the evangelization of the Red River valley from the first arrival of Father, afterwards Bishop, Provencher in 1818, down to the present pastor of Minto, whom he considered the last of the great trio of pioneers in the United States portion of the valley, the two others being Fathers Dumoulin and Belcourt. Speaking next of the characteristic virtues of the model priest, he insisted particularly upon even-handed justice, charity and piety which he found all admirably exemplified in the venerable jubilarian, the virtue of piety being especially salient in his earnest advocacy of the Priests' Eucharistic League.

Father Drummond of St. Boniface, Manitoba, being next called upon, said he deemed it a great honor to represent the Canadian portion of the Red River valley in this memorable gathering. He had been pleased to hear Dean Collins recall the pioneer work of those heroic priests, Provencher, Dumoulin and Belcourt, whose memory was still fresh among the oldest Catholic inhabitants of Manitoba. Though he (Fr. Drummond) had not the advantage of a very long personal acquaintance with Father Considine, he had had unusual opportunities of seeing how highly he was esteemed and how warmly he was loved by his parishioners. The way in which the altar was tended by him showed how fully he realized that the Blessed Eucharist is the mainstay of a priestly life.

Father Lemieux, speaking as the rector of the cathedral and acting vicar-general, bore hearty testimony to the complete trust which the diocese of Fargo reposed in Father Considine.

In calling upon Father Kenny to speak next, Father Conaty said that Fathers Considine and Kenny reminded him of David and Jonathan or of Damon and Pythias; wherever you met one at any sacerdotal function, you were sure the other was not far off, they were inseparable. This Father Kenny laughingly corroborated,



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D. T. DEEGAN

So long as he (Fr. Kenny) was at Grafton, only a few miles off, their frequent meetings were easy enough, but even now that he had moved to far away Cando, he was bound to keep up, as far as possible, their brotherly intercourse. Father Considine was a great one for praising his own parish and parishioners, but he (Fr. K.) could tell him that there was no finer place than Cando. Of course he wished Fr. Considine 25 more years of life, but he looked forward to their unbroken union on the hundredth anniversary of the jubilarian's ordination.

Father Geraghty, who was the next to be called upon, excused himself from any set speech and would merely say how heartily he congratulated Fr. Considine on his silver jubilee.

Dr. O'Keefe was then asked by Fr. Conaty to voice the sentiments of the laity. He did so, he said, very willingly, because he wanted to let the assembled clergy know that he and the rest of the parishioners had been

anxious to present Fr. Considine with a well filled purse on this occasion, but that their revered pastor had expressly forbidden any such thing. However, the laity were determined to have their way some other time, when, for instance, Fr. Considine might be starting on a long journey for a rest. Many were the hard drives in rough roads and weather he and Fr. Considine had had together. "I went," said the genial doctor, "for the body, he went for the soul; but I noticed that he often got the dough, while I got none." (This, Fr. Considine afterwards said, was an extraordinary lapse of memory on the Doctor's part, the exact reverse being the truth.)

Father Considine himself was now called upon to acknowledge the congratulations of his brethren and he did so with evident trepidation, as it was the first public speech, not a sermon, he had ever made. He began by saying that he felt very much ashamed at all the undeserved praise he was getting. He had only done what any other priest would have done in his place. It was easy to work on cheerfully when one had so fatherly a bishop, such friendly fellow priests and so many exemplary parishioners. He thanked them all for their kind appreciation of his humble efforts and hoped they would continue to help him by their prayers. When he considered the wonderful development of this country in the last 25 years he felt how deep must be their gratitude to God who had so greatly extended his kingdom in this rapidly growing region.

Bishop Shanley fittingly brought the speeches to a close by a brilliant retrospective review. The Bishop of Fargo, who is well known as a most reliable authority on the early history of his diocese, referred feelingly to the heroic days of Fathers Provencher and Dumoulin. He reminded his hearers that they were nearing the hundredth anniversary of the first evangelization of the Red River, and if God spared him he would see that that anniversary be grandly celebrated 13 years from now, in 1918. On the feast of the Assumption in that year they would celebrate the centenary of Father Provencher's first Mass at Point Douglas opposite St. Boniface, and some time in September of the same year they would commemorate Father Dumoulin's first Mass at Pembina, in what is now North Dakota. Whenever his mind recurred to those pioneer days Bishop Provencher loomed large before him as a real hero. For years and years that heroic pioneer remained almost alone at his post of duty. Other priests came, labored for a time, and then grew discouraged and returned to the east. But he, steadfast and undaunted labored faithfully on in what was for so many decades a most unpromising field. Coming down to more recent times, the Right Reverend Bishop recalled the early struggles of the priestly pioneer who was this day their beloved jubilarian. He would not wound his well known modesty by recounting virtues with which all his hearers were familiar, but he would say how glad he was that so many of the clergy had come to do honor to the first priest ordained for the Territory of Dakota.

The time between dinner and supper was spent very pleasantly at Fr. Considine's house. At supper, which was an early one, owing to the departure of some of the guests by the northbound train, the following letters were read from the Right Rev. James McGrick, Bishop of Duluth, and Father Lhiver, the oldest priest in the diocese.

Duluth, Minn., June 30, 1905.
My Dear Father Considine—I wish you a very happy celebration of your 25th anniversary and I hope that during the next 25 years you may go on and on in health and strength to do still more for God's glory and the good of souls.
I am yours truly,
† James McGrick.

Dunseith, N. D., June 26, 1905.
Glory be to you, my dear young brother priest, and may you live 25 years more in the service of the church, in order to add to your crown the jewels that are yet wanted to it and which you will surely deserve.
My dear Father Constantine (as they used to call you lovingly in the beginning) when you and I only had charge of souls from Grand Forks to Pembina. Pretty odd, but sweet remembrances! After all, we roughed it, but pleasantly, and I hope, to the satisfaction of our Master. Names could be called here which surely would awake in you many souvenirs and emotions of different kinds. They, worthy servants, are called to an account, and I trust holily repose "in sinu Abrahae."

Silver jubilee you celebrate, may you celebrate another and will make it a gold jubilee, like your old brother, your friend and good wisher, 25 years in the eastern missions and 27 in the Dakotas.

I don't like to beat you, my friend, and may you gather all the crops of any description, "quorum pars magna fuimus," under the benign crozier so well carried by Bishop Marty of sweet memory and under the active and successful management of Bishop Shanley, the present and clairvoyant Ordinary. Go ahead, brother and co-laborer. Permit me to express myself by quoting Virgil and apply it to you thus: "Perge, quer, sic itur ad astra."

I, on account of circumstances private to me, cannot take part in your feast. I am very sorry but be sure I shall be there in mind, pray for mass for your welfare, be your "commensalis" and enjoy your good things in company of the noble phalanx of all your friends. "Ad multos annos, amice mi carissime."
FATHER L'HIVER,
The Old French Warrior.

Persons and Facts

On the 13th inst the northernmost of the two towers in the venerable church of St. Denis, on the Richelieu river, Que., was struck by lightning and seriously damaged. Fire broke out at the top of the tower but was soon extinguished. This church was built 111 years ago, in 1794, by the then parish priest, Father Cherrier.

The frequent showers we have had of late, while greatly accelerating the growth of grasses and vegetables, are a source of anxiety to farmers whose land is not above the general level of the valley.

A telegram to the Eclair from Turin states that when the Pope heard of the adoption of the final clauses of the Separation Bill by the French Chamber he remarked: "The evil is not so great as might be thought."

Mr. Patrick O'Brien, M.P., one of the whips of the Irish Nationalist Party, on July 3 received a letter from Mr. William Redmond, M.P., to the effect that although much recovered in health and able to attend meetings he has been medically advised to remain in Australia until after the close of the present parliamentary session.

The Cardinal Secretary of State has presented to the Pope a medal containing figures of the recently canonized saints. Around the figures are the names of A. Sauli and G. Majella.

Work is being vigorously resumed on the French church which was struck by lightning about two weeks ago.

The new St. Boniface College wing is now up to the second storey.

Though the French Chamber has finished the task it took in hand three months ago, and the law of separation has been voted, in the opinion of the Comte de Mun it is dead, and only requires decent burial. This result has, he says, been due to the tenacity of those who fought the measure step by step, and insisted upon modifications and concessions.

Mrs. Pierre Godereau, of Wauregan, Conn., and Mrs. Philibert Godereau, of Danielsonville, Conn., are guests of Mrs. Charles Poitras, Norwood. The first named guest is Mrs. Poitras' eldest sister, the second is the wife of her eldest brother.



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About August 1st the Office of the "Northwest Review" will remove to
cor. of Princess and Cumberland

The Vienna newspapers have published a decision of the Court Marshal's office by which the surveillance over the Princess Louise of Coburg on account of weakness of mind is abolished.

Fathers Charles and James O'Reilly, of the diocese of Alton and Sioux City, are guests of their sister, Mrs. Meagher, of 251 Spence Street, where reside also their parents, Mr. O'Reilly, 88 years of age and Mrs. O'Reilly 82.

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SATURDAY, JULY 22, 1905.

Calendar for Next Week.

- July
- 23—Sixth Sunday after Pentecost. Our Lady of Succor.
- 24—Monday—Our Lady of Mount Carmel (transferred from the 16th inst.). Vigil.
- 25—Tuesday—St. James, Apostle.
- 26—Wednesday—St. Anne, Mother of the Blessed Virgin.
- 27—Thursday—Votive office of the Blessed Sacrament.
- 28—Friday—St. Nazarius and his companions, Martyrs.
- 29—Saturday—St. Martha, Virgin.

MR. TENNANT CHALLENGES

DR. BRYCE'S MYTHICAL WITNESSES.

The following most interesting sequel to the Tennant-Bryce incident ament Father Lestanc appeared in the Winnipeg Tribune of July 13. As Dr. Bryce will not, because he cannot, produce his two or three mythical witnesses, the incident is probably closed with another big black smudge on the doctor's reputation.

To the Editor of the Tribune.

Sir—Would you kindly allow me space in your valuable columns to supplement my recent letter to you, giving certain correspondence between the reverend doctor and myself in regard to a statement made by him in his fictitious history of Winnipeg, viz:

"That the Rev. Father Lestanc and William O'Donohue fled to the United States on the arrival of the troops at Fort Garry, and spent the winter ('70 and '71) at Pembina planning mischief."

Before entering upon the subject matter to be dealt with in this letter would you please publish the following correspondence:

Dr. Bryce's Letter.

Winnipeg, July 4, 1905.

Mr. J. F. Tennant.

My Dear Sir—Your letter was awaiting me when I returned from the west last night.

Since I wrote you I have seen two men who were both stationed at Pembina in September, 1870, and who both say that Father Lestanc was then consorting with O'Donohue.

One moreover states that he saw Pere Lestanc in St. Albert, some years afterwards, and he says the father referred to having met him in Pembina at the time stated.

I expect to hear from two more eye-witnesses. Will you allow me, however, to ask how you have got into this controversy. I understand you are a Dominion official. I should think it would be better for you not to have anything to do with such a controversial matter.

If you are patient and I receive the further information I speak of I will let you know of it. I am yours truly,

(Signed) GEORGE BRYCE.

"A Veiled Meaning."

Gretna, Man., July 6, 1905.

Dr. George Bryce, L.L.D., Winnipeg. Rev. and Dear Sir—Your letter of the 4th inst., came to hand last night's mail. The morning mail of the same day, the correspondence was sent to Winnipeg papers for publication in vindication of the slandered name of the Rev. Father Lestanc.

I gave you fair and ample opportunity to make the reparation due to the name of the Rev. Father Lestanc, but you would not avail yourself of it.

Your letter contains a veiled meaning, and your question suggests another if I may be permitted to ask it. Why should it be better for me as a Dominion official to keep out of such a controversial matter?

I remain, Rev. and Dear Sir,

Yours truly,

J. F. Tennant.

The reverend doctor does not seem to appreciate my boldness in calling

in question his truthfulness. He says: "Will you allow me, however, to ask you how you got into this controversy. I understand you are a Dominion official. I should think it would be better for you not to have anything to do with such a controversial matter."

I have not the slightest objection to inform my rev. friend "how I got into this controversy." A certain learned and restless busy-body in Winnipeg undertook for a consideration to write a history of Winnipeg. When a man undertakes such a task it is generally supposed that he will avoid fiction, and deal only in facts. As soon as he made the statement, "that the Rev. Father Lestanc and William O'Donohue fled to the United States on the arrival of the troops at Fort Garry, and spent the winter ('70 and '71) at Pembina planning mischief," the Rev. Father McCarthy, a living witness, took him to task for it and later supplemented his denial of the fiction by a detailed statement from the Rev. Father Lestanc himself showing where he actually spent that particular winter. Notwithstanding this our self-created historian proved as unreasonably factious as he had been glaringly fictitious. He never withdrew the statement and it stands as history, false history, of course. I was simple enough to imagine that if I wrote the historian a polite letter, and pointed out to him the actual facts and gave him the names of living witnesses, all of whom were reputable gentlemen, he would be convinced and do simple justice to a brother clergyman whom he had unintentionally (I had supposed) injured in his character, both as a clergyman and a loyal citizen of the country.

That, Mr. Editor, is my reason for being in this controversy. I knew that the statement of Dr. Bryce regarding Father Lestanc was glaringly false. I thought that all I had to do was to call his attention to this and he in his character of historian and clergyman, would at once correct it. He has failed to do so. He has also failed to prove that his statement is worthy of belief. The learned doctor has been assured:

1. By Rev. Father McCarthy, a living witness, that his statement is false.

2. The same rev. gentleman further assured him that the Rev. Father Lestanc spent that winter hundreds of miles away from Pembina among his people in the Northwest Territories.

3. He gave furthermore the statement of Father Lestanc himself setting forth all his movements during that particular winter.

4. He has also my denial of the truth of his statement. I have furnished him with the names of other highly respectable witnesses as to the veracity of my denial.

In the face of all this, this historian and clergyman persists in reiterating his false statements. Let your readers read his letter of July 4. He says: "Since I wrote you I have seen two men who were stationed at Pembina in September 1870 and both say that Father Lestanc was then consorting with O'Donohue."

Now, sir, I have only one statement more to make. I have given the names of my witnesses. I can produce statutory sworn evidence if necessary as to the truth of what I say. Let Dr. Bryce do the same. Let him trot out his mythical "two men who were both stationed at Pembina, etc." Let us have the name of the man who met Pere Lestanc at St. Albert some years afterwards and who says that the father referred to having met him in Pembina at the time stated. Let him produce these men and I promise you that I will supply a sworn statement from the maligned priest that this man lies.

There is only one of two things for Dr. Bryce to do: either produce his witnesses or withdraw his charge against Father Lestanc. If he fails to do this he will stand before the people of Canada as a slanderer and a trifier with truth—two qualities unbecoming to an historian.

With regard to his implied threat about my being a Dominion official, I shall take no notice. It is the kind of weapon that the Doctor best understands how to wield. I have yet to learn (except from the doctor) that a man loses his rights, either civil or religious, because he is a Dominion official. That kind of "Bryonian flapdoodle" has no terror for me.

J. F. TENNANT.

Gretna, July 12, 1905.

Refused Publication.

Note—I sought to have the previous correspondence in the Free Press, the journal that published Dr. Bryce's history of Winnipeg, and copy was sent by the same mail, July 5, to the Tribune, Telegram, Free Press and Northwest Review. All opened their

columns to the correspondence in the interests of truth and justice, excepting the Free Press which gave the following reason for not doing so:

Winnipeg, July 8, 1905.

J. F. Tennant, Gretna.

Dear Sir—Failure to publish your correspondence does not imply any unwillingness on the part of the Free Press to give these letters publicity on account of their contents. They were in fact in the printers' hands when the Tribune came out on Thursday containing them. Their publication was then cancelled in accordance with a rule of the office.

Yours truly, J. W. DAFOE.

THE REV. MR. STARBUCK.

(Sacred Heart Review)

Our younger readers, not familiar with the history of the Christian Church, may get erroneous ideas from the Rev. Mr. Starbuck's learned efforts to do even handed-justice to "Catholic and Protestant Persecutions." We do not mean to imply that the Rev. Mr. Starbuck intends to give a wrong impression, for we know that he is incapable of harboring such a thought. It must be remembered, however, that the Rev. Mr. Starbuck is a Protestant and it is reasonable to suppose that his interpretation, his estimate of the facts of history, especially those of the great rebellion called the Reformation of the Sixteenth Century, must be colored more or less by his religious leanings and convictions. It could not well be otherwise, nor need we suppose even that the reverend gentleman is conscious of such a bias. This predilection has shown itself more than once in his historical papers, and it mildly crops out in his paper this week. In this paper he deals with "the three prevailing religions," and presents them as "equally intolerant." This comparison of the three—sometimes he gives us four and five—"prevailing religions" is somewhat confusing to a Catholic who knows only one. A Catholic does not understand how three or four or five religions, which have so little in common anyway, can fairly be compared. Only one of these religions, namely, the Catholic religion, at the time this comparison is instituted—say the pontificate of Pius IV.—had any age; only this one had performed any service to the human race; this alone had exercised any controlling influence on the thoughts, or helped to mould the ideas, of the Christian world; only this religion had concrete existence by the influence it exercised on the social, civil and political institutions of civilized Europe. In these relations, therefore, there seems to us to be no room for comparing the Catholic religion with any other. But the greatest offence is the comparison between what he calls Catholic and Protestant persecutions, forgetting that every country in Europe, at this time, had been Christianized and civilized by the Pope, that their laws and institutions were based on Catholic ideas, that these countries were all one family with the Pope at their head, and that the people of each country, believing religious unity to be an essential condition of the peace and prosperity of the nation, enacted repressive laws against any thing or person that might seek to break this religious unity. For ages these were the prevailing ideas; for ages these legal enactments were in force. Is it fair to describe the operation of these laws as persecution? It would be more just to so describe our own laws against the Mormons. At any rate we see how unfair it is to compare the wild, lawless, and fanatical outbursts of so-called religious zeal of this period with the operation of laws, ancient and universal,—laws which represented the sober, settled, and religious convictions of the great mass of the people regarding the need and advantage of religious unity. Another fact which distinguished Catholic from Protestant persecutions is that kings and princes from purely selfish motives espoused the cause of the so-called Reformers, that they might thus enrich themselves by confiscating Church and ecclesiastical property. The religious motive was conspicuous by its absence. Again, in persecuting Catholics, as more than one Protestant historian notes, Protestants were acting not only against the universal law of Europe, but also in violation of their own principles. Even the anti-Catholic Bryce upbraids them with this inconsistency. He says: "A church which does not claim to be infallible is bound to allow that some part of the truth may possibly be with its adversaries. A church which permits or encourages human reason to apply itself to revelation has no right first to argue with people and then

punish them if they are not convinced. The Protestants welcomed all the aid the temporal power could give. The actual consequence was that religion began to be involved with politics more closely than had ever been the case before. Persecution, which might at least be palliated in an infallible Catholic and Apostolic Church, was peculiarly odious when practised by those who were not Catholics, who were no more apostolic than their neighbours, and who had just revolted from the most ancient and venerable authority in the name of rights which they now denied to others. In the Protestant, persecution becomes at once a crime and a folly."

We shall call attention to one more fact just now alluded to by Bryce, which, more than aught else, distinguished the new religions from the Catholic, namely, the supreme power civil governments exercised over them Bryce says: "The Sovereign, as in England, or the majority as in Holland, the Scandinavian countries and Scotland, or each German prince, claimed the right of establishing within his territories the creed he adopted." This was the pagan principle; the citizen, body and soul, belonged to the State. In opposition to this principle; the Church waged a conflict for three hundred years against pagan Rome; during the Middle Ages against Christian kings and princes; during our own day against Catholic and Protestant governments. This principle, for which the Church thus contended, namely, the independence of religion and the supremacy of the spiritual order, is one of vital importance, and belongs to the essence of the Christian Church. No body of men, be they ever so good and worthy personally, who betray this principle should be compared to the Catholic Church.

For all these reasons, therefore, we submit that it is at least misleading, and not exactly true to the facts of history, to institute such comparisons as the Rev. Mr. Starbuck makes between the "three prevailing religions," and then to find as a result of this comparisons that all religions were "equally intolerant." We do not wish to be understood as standing sponsor for the wisdom of the laws enacted during those times. The people of every age and country have the right to enact their own laws, and the mildness of those laws will generally represent the progress which a people has made in Christian civilization.

As to the charge made this week against Pius IV. we are unable to find any historical foundation to support it. It should be remembered, also, that the Waldenses, to whom allusion is made, became, about thirty years prior to this, Protestant in principle and practice. The Rev. Mr. Starbuck himself has more than once shown—what Protestant scholars now generally admit—that the Protestantism of this era was, above all, militant and political, and that in whatever country it got foothold it sought by force to overturn the existing institutions, civil and religious. We presume that it is entirely true that Protestantism at this time was kept out of Italy, if not out of southern Europe, by the vigilance and firmness of the Popes. Was not this a service to humanity and one of the greatest the Popes ever rendered? As to Ireland, our reverend collaborer never tires of saying a good word for that country. "No, the Irish never persecuted, but when they had the power they had no one to persecute. When they did not have the power, they endured a persecution which by its diabolical ingenuity and ferocity was never surpassed, and which ought of itself to discredit the claim to superiority of the new Protestant gospel.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN

CCCLXI.

We have seen, in examining the "Republican" correspondent's assertion that thousands of admirable men and women have been tortured and murdered at the instigation of Rome for re-

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fusing to accept the papal supremacy, that where the papal primacy alone has been rejected, general Catholic doctrine being retained, together with undisputed orders and sacraments, as by the Eastern churches, Rome has never permitted capital inflictions. Protestantism has simply rejected the Pope as one particular of a universal revolt from the elder Church. Indeed, Luther was quite willing, as he said, to kiss the Pope's foot, "if only the Pope would accept his antinomian doctrine of Justification."

We have found that in Ireland intense Catholicity coexisted with an invincible unwillingness to persecute. We have found that in Scotland all the religious executions on both sides did not amount to twenty.

We have found that in the three Scandinavian kingdoms there appear to have been scarcely any religious executions on either side, the few actually occurring being of Calvinists beheaded by the Lutherans. The poisoning of the de-throned Eric XIV., by order of the king, the Archbishop, and the Council, rested mainly on the charge that he was trying to introduce Calvinism, though not on that alone.

We have seen that in Germany, Austria and Switzerland, religious hostility, on both sides, confined itself mainly to plunder, banishment, and suppression of worship, seldom extending, as between the three prevailing religions, to the judicial infliction of death, while Catholics, Calvinists and Lutherans did not quarrel with each other over the execution of Anabaptists.

We have seen that in England the 250 or 300 Protestants burnt were essentially victims of the Spanish hatred of heresy, the English and the Romans having very little to do with the matter, except as mere instruments of a virtually Spanish and imperious Queen.

We have seen that in the Low Countries the thousands of Protestants burned, drowned, beheaded, or buried alive, were so absolutely victims of Spanish anger that there is no occasion to bring in any other name than Madrid. The two most illustrious victims, Egmont and Horn, were undisputed Catholics. They were beheaded not for heresy, but for love of freedom.

The objection taken, I think in the "Independent", to Motley's brilliant works, that they are too intensely partisan, seems not ill-grounded. Motley is not like Froude, unscrupulous, and grotesquely ignorant and careless. He is rather like Macaulay, careful in research, but it should seem needing to be counter-checked by opposite authorities. Most historians need this but Motley and Macaulay perhaps more than most.

We have seen that in France the religious quarrels were essentially national, being equally intolerant on both sides, except that the Huguenots were more diabolically protracted in their butcheries, and, relatively to their smaller number, seem to have massacred a larger number of Catholics, the 14,000 victims of St. Bartholomew's being taken into account.

We have seen that the Catholic persecutors of the Huguenots were no great lovers of the Pope, and were sometimes on the verge of a virtual defection from him.

This leaves as yet unexamined only Italy, Hungary, and Poland. There seem to have been few executions of Protestants in Hungary and Poland. What persecutions there were there, of any sort, being largely under Jesuit influence, may be somewhat more reasonably ascribed to Rome, at least indirectly, than in Europe generally.

This leaves us only Italy. Here I make out that some 5,000 Waldenses were massacred. The responsibility of this unquestionably rests on the Papacy, or rather on one particular Pope, Pius IV., during whose reign I think that the whole of it occurred. I am not speaking of the Vaudois affairs in Milton's time, with which Rome was only negatively concerned.

The extreme reluctance of the Roman Inquisition to pass, and especially to execute, a sentence of death, is well known. Such stories as those of De Santis, about discoveries in the Inquisition building of hidden furnaces and pits, seem to be worth as much as such stories from former priests generally are, that is, nothing at all. Certainly such writers about the Inquisition as Dean Kitchin, and Dr. Robert J. Nevin of Rome, know nothing about them, and yet they cordially detest the Sant' Uffizio, and are no great lovers of the Papacy. It would need some more credible witness than a priest turned preacher to counter-balance the silence of a gentleman so well placed for gaining information

as Dr. Nevin. Such stories are too much like my good friend Professor John Moore's artless reproduction of the Polish impostor, Lehmanowski's fiction of his blowing up of the Santa Casa of Madrid in 1808, which remained tranquil and undisturbed.

"From turret to foundation stone" a good generation later and is probably standing to this day, although long since sent heavenward by the American Tract Society.

Speaking of this, let me say that, setting aside all malice, a judicious Protestant, or indeed a Catholic, might compile a delicious book of fairy stories out of things that have never happened in the Catholic Church, and never will happen.

We may then dismiss this declaration of the correspondent as far too vague and indiscriminating to be worth very much, although I would by no means say that it is worth nothing at all. The countersign of persecution in the Catholic Church is sometimes, no doubt, the name of Rome, but much more largely and emphatically the name of Spain.

The correspondent's description of the Protestant martyrs as "thousands of admirable men and women" seems to show that in spite of this gentleman's pretty evident detachment from Christian belief, he still lies under the spell of our old prepossession, that the Protestant victims of the sixteenth century were chiefly put to death by ungodly tyrants and hypocrites on account of their superior saintliness. We now know that this assumption is ludicrously untrue. Mr. Albert Shaw rightly reminds us that the Protestants of that time, speaking generally, were neither more devout nor more moral than the Catholics.

In Germany, as Luther is not weary of saying, his preaching ruined morality, benevolence, and devoutness, a ruin which was only partially repaired, after the Thirty Years' War, by the rise of Pietism.

In France the Huguenots, as a small minority, jealously watched by an unfriendly majority, unquestionably rose to a high level of general morality. We have Bourdaloue's cordial testimony to this effect. Yet those early followers of Coligni who attested their purity of doctrine by blowing up cathedrals, torturing Catholic priests to death, and outraging Catholic women, were much more like devils of hell than like saints of God. We might as well talk about the Mormon Danites as being saints, as no doubt this diabolical community esteems them.

In Scotland the lay leader of the Reformation was Mary Stuart's illegitimate brother. Yet he concurred in a plan openly providing, not only for the murder of Rizzio, but also, as an effect hoped from it, for the death of his sister and her unborn child. Have we here a saint of God? I know we have a saint of Froude, but then Henry the Eighth and Flogging Fitzgerald are saints of Froude, or at least beati.

We need no other witness than Froude himself to show us how dismal was the moral and religious ruin induced in England by Henry, Edward and Elizabeth. Puritanism and Anglo-Catholicism under the Stuarts, hostile as they were to each other, had no small measure of moral and spiritual strength. Yet we must own that this was heavily purchased by a long and dreary tract of moral and spiritual devastation. The time of the religious struggle in England is of course, by us as Protestants, regarded as having the balance of enlightenment on our side; but a few elect souls set apart, I think it might be not unreasonably contended that the balance of sanctity was decidedly with the Catholics. Moreover their time of martyrdom lasted all through the seventeenth century and of confessorship a good deal beyond she eighteenth. I would ask this gentleman whether the many admirable men and women who have been tortured and murdered, or imprisoned and banished, for refusing to give up Catholic faith and the papal primacy, may not also be worthy of a measure of admiring mention.

CHARLES C. STARBUCK.
Andover, Mass.

SEVENTY-FIFTH ANNIVERSARY OF BELGIAN INDEPENDENCE.

The following valuable communication reached us too late for our last issue; but, if the reader will kindly substitute the past tense for the future he will get a good idea of what really happened at Bruxelles on Thursday, the 20th inst.

Bruxelle, Man., July 11, 1905.
Editor Northwest Review.
Dear Editor—A Belgian committee

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is organizing at Bruxelles, (Man.) a patriotic festival on the occasion of the celebration of the 75th anniversary of the national independence of Belgium.

Our very devoted consul of Belgium at Winnipeg, Mr. A. H. Dubuc, has kindly accepted to be the honorary president of said committee and he will assist at the celebration on the 20th of July inst.

The chairman of our committee, Rev. Father Heynen, the well beloved pastor of our parish will at 10 o'clock in the morning celebrate a high mass for the Catholic interests of Belgium which is on the eve of entering in 1906 upon a most important struggle against the coalition of the Masonic Lodges and the socialistic forces. It will be a decisive struggle for life and freedom.

After the high mass—during which the band of Bruxelles, director G. Hutlet, will play several pieces of religious music—Rev. Father Heynen will, with all the parishioners sing the Te Deum in order to thank the Lord for his blessings to Belgium from 1850 to 1905.

The national Belgian flag, the national French-Canadian flag and the Union Jack will be the colors of the day. A patriotic "conference or lecture" by the secretary to the committee on the Belgian union of 1850 will be given after a picnic dinner; there will be also an instrumental and vocal concert, followed by popular songs, plays and entertainment, and a picnic supper. The Belgian and French-Canadian people of Bruxelles will fraternally take part in these festivities organized by the band and by the committee.

L. HACAULT, Secretary.
P.S.—The committee of Bruxelles have proposed to the consul of Belgium at Winnipeg to give his highly esteemed help to the organization at Winnipeg or at St. Boniface of a similar religious and patriotic festival by the Belgian settlers and citizens of both cities at a convenient date. It is to be hoped that the Belgian consuls of Ottawa, Montreal, Quebec, etc. will also promote analogous Belgian festivals in their respective cities.

L. H.

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DEATH OF REV. FATHER DAUBER, O. M. I. OF PRINCE ALBERT, SASK

Rev. Joseph Dauber is dead. His death was expected for some time. The last moments of his earthly career came at 10.10 p. m. of July 12th 1905. Calmly he gave back his young soul to his Creator, his dying hands, as a good religious, clasping in fond embrace all that he prized in this world: Crucifix, Beads, Book of Rules, these were his companions in life and to the grave he took them as sweet memorials of a short life, sweet pledges of a happy eternity. Thus came to an end the life of a bright young priest, a good religious.

Father Dauber was born on May 20th 1879, at Weilbach, Bavaria. His parents, Florian Dauber and Barbara School, were of the good old type, and well did they train their little son Joseph from childhood in the path of virtue. His first Communion was made on January 1st 1890, and on the 22nd of the same month he was admitted as a junior at St. Charles, Fonquement, Holland. Here he passed six years. He entered as an Oblate novice on August 14th, 1896; one year later he pronounced his temporary vows. In the Scholasticate at Hunfeld he passed one year and on August 15th 1898, he pronounced his perpetual vows as an Oblate of Mary Immaculate, giving himself to God for time and eternity, proud to write after his name O. M. I. His progress was rapid. He received minor orders on July 9th, 1899, sub-deaconship May 24th 1900, deaconship April 28th, 1901, priesthood on May 8th, 1902. Of him it may truly be said that he bore the yoke of the Lord from childhood, and happy is the person that does so!

During his life he longed for foreign missions, he thought of them, he prayed for them, he asked for them, he prepared for them, he got them. Yet flesh and blood created trouble in that young and tender heart. How leave father and mother, and especially mother, God's best gift on earth, a good mother! how leave her! How leave relations. Ah! relations, the occasion of many a spiritual shipwreck for what was once a happy religious life! He too heard those voices, but he heard likewise a more melodious voice: "he who hates not father, mother, brothers and sisters, yea and his own soul, cannot be my disciple." He had made his offering of self on the morning of his vows, and intended it to be perfect. His was to be an onward upward march, no looking backward. Again the words of his only Master came to his memory. "No man putting his hand to the plow and looking back is fit for the kingdom of God." His Oblation, his preparation for the Master's work is to take the place of relations, however dear. Well did he understand that to be a religious, worthy of the glorious past history of religious men and women, all is not done when the body quits the world. -This is merely the first step; the heart must likewise quit the world and break off all affection for the world. Joseph was ever anxious to purify this affection in the fire of divine love by removing all that is contrary to the love of the Supreme Good, and to love parents and relations not because it is natural but because God commands it.

The poor ones of Christ had an especial claim on his devotion; hence it is that he sought, and, on July 24th 1903, with the greatest joy, received his instructions to come to America to labor among the Indians in the diocese of Prince Albert, where he arrived on September 22nd, 1903. His destination was Isle a la Crosse. Man proposes, God disposes. God was satisfied with his good will—"for his soul pleased God and therefore He hastened to bring him out of the midst of iniquities." Father Dauber never saw Isle a la Crosse. The great harvester, consumption, carried him off in his youth. He fought against the dread disease for twelve months, a model of patience and resignation to the holy Will of God. Confined to his room for two days only, a splendid energy keeping him up to the last, he still looked fondly forward to the Mission of Isle a la Crosse.

Solemn Mass of Requiem was said by Rev. H. Gaste, O. M. I. assisted by Rev. Father Egenolf, O. M. I., and Rev. Father Schwens, O. M. I. (companions of childhood) as deacon and subdeacon.

The funeral was attended by a great number of the citizens of Prince Albert. Besides the Priests of the Cathedral were present Rev. Fathers Charlebois, Rossignol, Turquetel, Ansel Boissin, Jullion, Brothers Welsch, Bal-

wy, Pioget. Miss Frankie Lacroix presided at the organ, the choir was under the direction of Mr. Albert Phillon.

R. I. P.

LETELLIER ADDRESS

TO HIS GRACE
THE MOST REVEREND
A. LANGEVIN

Archbishop of St. Boniface.

May it please Your Grace—
Permit the English Catholics of this Parish of Letellier to assemble in turn, to present to you their most respectful homage, and joyfully welcome you in their midst.

From the depths of grateful hearts, we unite with our French Canadian brethren, to express the sentiments of veneration and filial devotedness that they have manifested to your Grace.

With them we desire to form but one family and one heart, under the direction of our good and beloved Pastor, to live faithfully according to the teachings of our Holy Church, and to remain inviolably attached to the faith of the Gospel.

Offering to your Grace our renewed homage, and the assurance of our prayers.

We humbly ask your paternal benediction.

The English Catholics of Letellier.

Letellier, 10th of July, 1905.

Obituary

CHARLES MAILHOT

On Tuesday evening Charles Mailhot, son of Mr. Emile Mailhot, an officer of the Selkirk Asylum, was fatally crushed while attempting to cross between two freight cars at the C. N. R. crossing near Water Street. As, after waiting some moments, he noticed the freight cars slowing down almost to a stop, he thought he could risk a dash between two. But just then the two cars came together, terribly crushing his chest, and stomach, and separating again allowed his body to drop to the rails. Jacques Mondor, who was with him, showed great presence of mind by grabbing and pulling the unfortunate boy from under the oncoming wheels. Thomson's ambulance was called and the bruised lad was taken to St. Boniface hospital, where he lingered till midnight, remaining conscious to the last. Mr. and Mrs. Mailhot were notified by wire and arrived from Selkirk in time to see their son and witness the Christian resignation with which he died.

Charles, who was going on seventeen and had spent several years in St. Boniface College, was a singularly good, gentle and pious boy, with a marked devotion to the Blessed Sacrament. For the past year he had been employed as a junior at the Imperial Bank. There, as well as at College, he was a general favorite with his companions, to whom the news of his sudden death came as a great shock.

Rev. Dr. Trudel, Charles's uncle, was with him in his last hours and gave him the last Sacraments.

The remains lay at Coult & Sons undertaking establishment till they were transferred to Selkirk, where the funeral takes place on Friday.

The Review tenders its deepest sympathy to the bereaved parents and relatives.

R. I. P.

THE ELOQUENCE OF CLOTHES

Referring to a remarkable incident of the recent church legislation in the French Chambers, the "Catholic Times" says:

Perhaps the most striking, certainly the most amusing, concession of the Government is that which graciously grants the clergy permission to wear their cassocks in public. One furious anti-clerical deputy, a M. Chabert, moved a resolution that priests should be forbidden to wear the cassock except during divine service. He called the cassock "a living sermon," "a permanent act of proselytism," "conscience in the street." He besought the Government to free the priest from his cassock, and let him mingle among men habited like a man. His amendment was rejected with laughter. But one of his friends, M. Dejeante, took it very seriously, and threatened

that all young Republicans, of either sex, would adopt the costume of priests and nuns, and make it ridiculous. "You will get drunk in ecclesiastical garments?" queried a deputy from the Right. Certainly! rejoined M. Dejeante, "we will do anything to make the clerical dress ludicrous." But repartee is not dead in France, and one of the deputies quietly remarked: "Very well, M. Dejeante, just dress yourself like a cure and come to the next sitting of the Chambers!" This incident shows to what depths of hatred the anti-clericals can descend.

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CATHOLICITY IN SWEDEN

In the course of an article on "The Catholic Church in Sweden," contributed to "The Tablet," of London, by Dom Maternus Spitz, O.S.B., that learned writer says:

"That the Swedish nation as such was strongly attached to the Catholic Church—not merely in theory, but also in practice the of her teaching—may be concluded from the fact that the early Swedish Church numbers not less than twenty-three canonized saints, one of whom was a king and ten were Bishops, etc."

But what a change the centuries have brought. After giving a history of the wars and persecutions, during which Catholicity ceased in the country, Dom Spitz continues:

"The progress of the Catholic Church in Sweden during the last century has been slow, but yet, in spite of all the circumstances, legislation, education, prejudices and especially the low standard of mortality (in a moral point of view, Sweden is the most thoroughly degraded and debased Christian country of Europe), some progress has been made. In 1800 there were about 100 Catholics in Sweden and Norway together. . . . In 1880 the number of the 'dissenters' in Sweden amounted to 21,234, i.e., 14,627 Baptists, 2,993 Jews, 1,591 Methodists, 810 Catholics. In 1890 there were 49,763 adherents of creeds other than the Lutheran, among them 1,390 Catholics.

"According to the census taken in 1910, the population of Sweden amounts to 5,175,228 inhabitants. The number of 2,200 Catholics is insignificant, but always in progress. This little flock is governed by Mgr. Albert Bitter, Vicar Apostolic since 1895, by sixteen priests (four of Swedish origin), with six stations at Stockholm, Gothenburg, Malmo, Gefte, Novkoping and Oscarstrom and three out-stations (Vadstena, Aammeberg, Soilertelge), with four churches, five chapels, nine schools, attended by 175 children. The two sister congregations of St. Joseph of Chambéry and St. Elizabeth's number thirty-three and sixty-two members respectively, and take care of the girl's school and three hospitals.

"True, Sweden is still 'une bastille fermee de la Confession d'Augsburg,' prejudices are still numerous, obstacles almost insurmountable, and the prospects of a bright future are so far not yet visible. It is only by the spread of good literature and by an heroic, self-sacrificing body of priests that the obstacles will be overcome, and that the Church will celebrate its usual triumphs of grace in the dominions of St. Eric."

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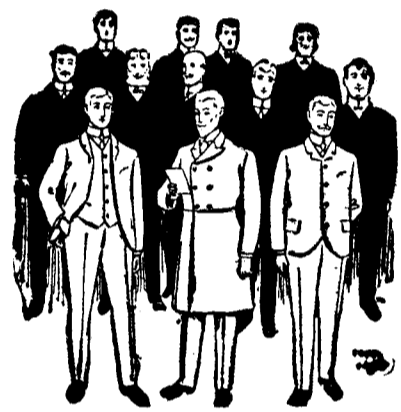
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C. M. B. A.

Grand Deputy for Manitoba

Rev. A. A. CHERRIER, Winnipeg, Man.

Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney. Dr. J. K. BARRETT, Winnipeg, Man.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Then, said the Sibyl, "either of those herbs would be fatal, if no medicines—"

"Precisely," interrupted the veiled lady, in her natural voice; and therefore I want them, in order to make sure that it is neither of these the nurse shall give him in her ignorance. There are comforting simples which resemble them and having the real poisons, I shall be able to compare.

The Sibyl fixed a long and steady glance upon the stranger, whose face was so closely covered, and said:

"Something tells me that, whether you succeed in your present design or not, it is probable you will have a short and wretched life ended by a dreadful beginning."

"Ended by a beginning!" answered the veiled lady in a scoffing tone. "That is truly sibylline. I thought it was the end which ended things, and a beginning which began them."

"Go and see, woman of the darkened face," exclaimed the Sibyl in a tone so indescribably solemn, sincere and mournful, that the stranger drew her recinium with a shudder around her, uttered an exclamation resembling a scream, and fled across the moonlit fields to the lonely highway.

CHAPTER XIV.

Everything had happened as Charicles had predicted. About dawn, Paulus awoke free from delirium, recognized with wonder and joy his mother, pressed the hand of Thellus, and with a smile which threw a quick and new light upon the alterations made by illness in his face, declared that he was violently hungry. It is needless to say with what a cheerful strictness of obedience Aglais and Dionysius adhered amid the fulfilled predictions of Charicles, to all the directions of that famous physician.

First, with a certain solemnity, Aglais administered the proportion of medicine contained in that phial to which the Greek doctor had attached such importance; then they gave Paulus a light breakfast and the prescribed quantity of generous wine. Already he looked quite different. A tint like that of the inside of a seashell was stealing into the haggard countenance; and presently he threw himself back upon the cushions and slept like a child.

The sun was high when Paulus was once more awakened, eloquently pleading his hunger. But the stern mother and firm friend were inexorable. They called him tribune at every turn, and extorted slavish obedience to their sovereign authority. Aglais pouring out his dose of medicine with the air of an Eastern queen, and Dionysius handing it to him with the concentrated firmness of an executioner.

"But I am miserably hungry!" expostulated the young soldier.

"Be hungry, then, my son!" said Aglais smiling ferociously.

"You are to be hungry," added Dionysius, with cruel glee; and hungry you must be!"

It was the fourth day of these peaceful scenes and this happy convalescence the sun of winter was diffusing an unusual degree of brief warmth over the landscape; Aglais and Dionysius were seated in the large porch, on each side of Paulus's couch, which had been wheeled thither for him; Thellus and the freedman, Philip, were pacing the gravel esplanade in front; and in the distance a group of soldiers (some of whom limped) who had just taken leave of the young tribune, believing his recovery to be at last secure, were seen marching south-west to strike the continuation of the Via Nomentana, and so return to Rome.

Dionysius, as the reader will remember, had communicated to Aglais at Circaei the favorable decision of Augustus, and now they had been conversing about the immense wealth with the memory of his ancestors, the rank of a military tribune, and the just fame which he had acquired so quickly by talent and courage, when the stewardess came from the house into the porch and said:

"Do not let this young lord stay too long in the air my lady; it begins to be cold and damp early of an evening now. His room is ready."

"How ready?" said Aglais. "You were to turn it upside down, you said, sweep it, and rearrange it; you have not had time."

"The new woman had been helping," replied the stewardess; "I ought to

have presented her for your approval, my lady. My master, the poet Lucius Varius, wrote to me to command that I should regard you and your family as masters of this place and of all his household. Marcia, come hither!"

The new servant came, with broom in hand, in working dress as she was and made her obeisance. She was a plain woman, in middle life, with red hair and a nut-brown complexion; put seemed on the whole to have the air of one belonging to a rather better class than that which performed menial labor.

The Greek lady made a slight inclination of the head, and the new woman retired.

"It is still warm here," said Aglais, addressing the stewardess; "we will go in presently. I see by the water-clock that the time for the potion has arrived"—and she held up the phial, which she had carried from the room and kept in her hand—"bring me a cyathus?"

As Paulus took the potion, his mother, looking at the phial, remarked that it contained three more doses.

The day passed; the family had gone indoors, and Paulus had been listening to his mother as she played ancient Greek airs upon the six-stringed lyre, when a gentle knock was heard at the door. Melina, opening it, admitted the new servant, who entered bowing, closed the door herself, and, approaching Aglais, said:

"I am the destitute widow, my lady, of a decurion called Pertinax, well known to your brave son."

Here Paulus, who was not asleep, opened his eyes: "Is poor Pertinax, then," he asked, "among the slain?"

"Alas! tribune, yes," answered the red-haired woman; "it was with him, I understand that Germanicus Caesar quartered you before the late battles. Hearing of your dangerous wounds, and learning you were so near, I felt glad in seeking employment, which my destitution now makes unhappily necessary, I should have found it where I could wait upon and serve one whom my poor husband so much esteemed."

"I am sorry for Pertinax," said Paulus.

"I have not been able to give him the rites of sepulture," said the woman. "He fell, wounded, into the Adige, and his body has not been recovered. Ah! it is dreadful, lady," continued she.

"You have had no sleep now for several nights; your son is no longer in danger; take, and let your waiting-woman take, the repose you both greatly require, and I will watch instead of you to-night."

Aglais refused this offer with many thanks. The red-haired, brown-faced woman bit her under-lip, and looked down. "Well," she said, "I will no longer disturb you, or keep the young tribune from his rest. I will merely refill and trim the water-clock and retire."

She trimmed the clepsydra as she said, she folded up and placed tidily aside some cloaks and wrappers, she arranged a more symmetrical order a few vases and the lamps; and finally, standing with her back to the glass between her and the table on which the medicine was placed, secreted the phial in her robe, and left in its stead another phial resembling it in shape, in size, and in the quantity and color of liquid which it contained. She then withdrew.

Before daylight next morning the good old stewardess crept into the room as she had regularly done ever since Aglais and her waiting-woman had come to the house, and inquired in a whisper how the night had passed. She then told Lady Aglais that just as the servant, the red-haired woman, was going to bed overnight, a man had come to the house to say that some peasants had found the body of Pertinax the decurion; and the widow thereupon seemed to be much excited, and commissioned the stewardess to excuse her to the Greek lady, for she herself must

go at once and see that her brave husband's remains were honorably buried. She added that, the young tribune being out of danger, she could be of no further service, and would not return. She had then departed with the man, who seemed to be a shepherd. All this the stewardess mentioned in a whisper; and, her tale told, she retired.

Shortly afterwards, Paulus awoke. It was now the time prescribed for the potion, which had hitherto been administered to him with such palpable benefits. Melina brought the phial to Aglais, who carefully measured out the proper quantity. Then looking at her son with a loving smile, the mother, who was so justly fond and so reasonably proud of him, bade him take his last dose.

A beam of the morning sun was shining through the chamber, and Paulus, before swallowing the liquid, held it in the ruddy light, and gazed awhile at the ruby color brought upon the surface, as if his eye in some languid whim was ensnared and held captive.

At that moment the liquid was darkened by a shadow flung from the doorway. There, as if framed against the sun's rays, stood the majestic figure of an aged, tall, and beautiful woman, wearing a long, dark mantle, but with a staff, her head uncovered save by her snow-white locks. The Athenian lady uttered a slight cry. But Paulus, laying his hand upon her arm, whispered reverently:

"Mother, yonder stands the Sibyl! It is she who bent over me in the early morning of that formidable day, near the old Latin town, and told me that fire would subdue the ferocious beast."

As he spoke, the noble and majestic figure had advanced up the chamber, saying in Latin, with a slow bend of the beautiful head, "Ave!"


"Ave hospes!" returned Aglais. "I greet you once more said Paulus," in a low voice, and with a look of profound respect.

She took from him the goblet which he had still held in his hand, gazed into it earnestly, breathed over it for a moment, set it upon the table, and then muttered, "I again saw her only three hours ago—the woman of the two voices—and I knew her even in the starlight, although the swift carriage was bearing her to her door along the smooth road. I am sent to you in time my son. You need no more medicine; but this cup has death in it. You, lady, and your son are called for in Rome. Hasten to Rome Lose not an hour. The lioness has lost her whelp, and Caesar himself could not hold the prey. On the road you will learn more. And now, vale et salve."

"But why do you use the words of a perpetual farewell?" asked Paulus.

As he spoke, Dionysius, who had slept in a neighbouring apartment, entered noiselessly.

(To be Continued.)



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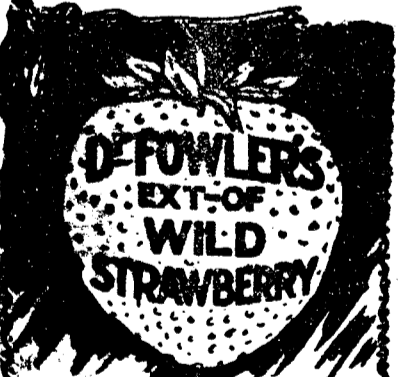
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A PLEA FOR OUR CATHOLIC YOUNG MEN.

For the sake of a noble cause, and not because it is an echo of previous appeals made by the "Catholic Fortnightly Review," we gladly note Rev. J. A. Duffy's letter "Be Up and Doing" in the Milwaukee "Catholic Citizen" of May 13th.

The vital question for us today, he says, is "to keep the grown boys and young men close enough to church and priest and sacraments not to lose this mighty saving influence. And what priest in America does not know that the 'piece de resistance' in parish work is to hold the boys and young men. Show me the congregation of 200 or 400 families, which counts at its altar rail, regularly, once a month, from fifty to one hundred boys, even, or once a quarter, regularly, from thirty to sixty young men. I have put the figures exceedingly low, relatively to conditions as they should be in parishes of such size. But if such a congregation is pointed out to me, ten to one, it will be a German or Bohemian congregation, which for the sake of its societies, has a hall, gymnasium and club rooms as comfortable as the church. And in the face of conditions, as we know them, why should there ever be built a church at a cost to exceed, say \$20,000, unless with it or before it are provided an assembly hall, gymnasium and reading room for the boys and young men of the parish? Do we want material for future churches? Do we want imposing cathedrals for future generations? Here is our surety to pay the debts and fill the pews. If we build up faithful, devoted, intelligent Catholic young men, the brick, stone, and mortar will be forthcoming.

"Ask the priests in charge of parishes of from 5,000 to 10,000 souls: 'Where are your good, clean, intelligent loyal young men?' It will bother most of them to name more than twenty-five or thirty, whom they can vouch for. How should they know them? When and where do they meet them personally? Do Catholic young men in large cities, as a rule, know one another?"

"O, for a Catholic Carnegie, to endow Catholic Y.M.C.A.'s! Or, better, would that Catholics, as a body, bishops, priests and people, would take up the work in a way commensurate with its importance! The Y.M.C.A. has proved to the non-Catholic Christian public its usefulness and its claim to generous support, as convincingly as the Catholic parish school has made good its claim amongst us. Can we go no further? Can we not wait a few years yet for costly church buildings, whilst we, one and all, pitch in and build up solidly a Catholic Y.M.C.A.? 'We can afford to forego the luxuries of painted glass or peals of bells, or ornamental towers, when the sacrifice means the saving of our'—young men. It is a work that should proceed 'pari passu' with the preaching of the Gospel to those outside the fold."

On the same important subject we have this practical suggestion from one of our young readers:

"The German Catholics have their young men's diocesan unions in St. Louis and in the neighboring Diocese of Belleville, and no doubt also in other States. These unions have branches in almost every parish, and once or twice a year they meet to discuss themes of special import to young men. Why can't we have something of the kind among English speaking Catholics? So much money and energy is spent for fine churches and to keep up and spread societies like the 'Knights of Columbus,' which have really no particular reason for existing, because the field they attempt to cultivate is for the most part already tilled by other organizations. Meanwhile we hear little or nothing of the Young Man's National Catholic Union started a number of years ago. For all I know it has

died a-bornin'. If the zeal that has spread the K. of C. had been exercised in favor of this Young Men's Union, we might have our Catholic Y.M.C.A. to-day, and it would be doing an immense amount of good. For the sake of the faith in America, Mr. Editor, keep agitating this precious subject, 'important, opportune'; the day must come when your endeavors will bear fruit."

It is a cause we have close at heart and our columns are always open for timely suggestions with regard to it.

There is crying need of less brick-and-mortar Catholicism and more real 'cura animarum'!—Catholic Fortnightly Review. July 1.

ARE THE CATHOLIC MARRIAGE IMPEDIMENTS EQUIVALENT TO RECOGNITION OF DIVORCE

The Episcopal Bishop of Albany, in the April number of the "North American Review" set up the claim that "Rome justifies and practically sanctions what amounts to divorce, although it is not called so, in the freest possible way. . . . The multiplied possibilities of remarriage by innumerable grounds of dispensation and countless definitions of pre-nuptial impediments," he says, "are equivalent to the non-Roman or Protestant recognition of divorce from the bond."

Rev. Timothy Barrett, S.J., disproves this specious plea in the "American Catholic Quarterly Review," (No. 118), and Rev. Dr. P. J. Hayes, Chancellor of the Archdiocese of New York, in the May "North American Review."

Dr. Hayes lays emphasis on the fact that the Catholic Church has given to matrimony a sacramental character, and to preserve its sacredness has placed around it certain safeguards in the nature of prohibitions and impediments. These impediments are of two kinds, forbidding and diriment or invalidating. The former make a marriage unlawful but not invalid; the latter make a marriage null and void. The writer sets forth what the diriment impediments are, expounds the nature of dispensation" and wherein it differs absolutely from divorce, and appeals to statistics in disproof of Bishop Doane's assertion that the Catholic Church is ever taking advantage of impediments to dissolve marriage.

Father Barrett, whose article is decidedly the abler of the two, proves: first that the Church does not claim the power to annul every marriage; she has no power to annul a Christian marriage that has been consummated, or the marriage of infidels as long as both parties remain in infidelity. Secondly, to annul a marriage is entirely different from declaring it void "ab initio". In the one case the marriage existed, in the other it did not exist.

He goes on to prove that Bishop Doane is ignorant of the practice of Rome in conceding dispensations; that he does not know that a canonical cause which would be sufficient for one would be wholly inadequate for another; that Rome has guarded her right in this matter with the most stringent methods of procedure; that she is ever alive to the slightest danger of laxity; that, briefly, in practice as well as in theory, she carefully guards the sacredness of the marriage tie, even against the assaults of the most exalted rulers.

"There never was a time when Rome did not cry aloud at the least sign of danger, no matter whence it came. And the present writer believes that there are few educated Protestants to-day in this country who do not in their hearts admit that Rome is the staunchest defender of the marriage tie. Rome and divorce! They are deadly foes. Rome and the marriage tie! The voice of the one has ever safeguarded the sanctity of the other."

After explaining the impediments and dispensations, and justifying them from the standpoint of natural reason, Fr.

Barrett refers in conclusion to the extreme instances where a preceding union is declared null by the ecclesiastical authorities and subsequent marriage is allowed. "But first this is neither divorce nor the equivalent of divorce. Where two lawfully married persons are divorced and then after separation enter another marriage, their life is not conjugal at all; it is simple concubinage. When two invalidly married persons enter, after a declaration of nullity, another marriage, their second union alone is lawful wedlock. Again, such declarations of nullity are not and cannot be called divorce. Thirdly, such declarations are very rare in comparison with the vast number of lawful unions, and of those unlawful ones that have been revalidated. Fourthly, such declarations are not made until it has been proved to evidence that the previous marriages were null and void, and that too, against a specially appointed canonist whose business it is to defend the vinculum. No loophole is left in this matter for fraud, many petitions are rejected and the ones that are granted are comparatively few indeed and, as the Bishop might have seen had he looked into the 'Acta Sanctae Sedis'. . . . Rome, then, in her practice and theory, not only does not multiply the possibilities of remarriage, but actually minimizes and reduces them to the smallest number."

The Catholic Truth Society ought to get out Fr. Barrett's timely paper in pamphlet form. We are sure it would do much good.—Catholic Fortnightly Review.

SIR ANTHONY MACDONNELL

It is well known that Sir Anthony MacDonnell, Liberal and Home-Ruler, refused the governorship of Bombay and accepted the position of under-secretary for Ireland in a Conservative, anti-Home Rule administration at the special request of King Edward, who desired to see the Land Act put through and believed Sir Anthony the man to do it. His presence in Dublin Castle has been deeply resented by the Ulster Orangemen, and that they lately made a desperate effort to oust him. The cabinet, always deferential to the Orangemen, declared Sir Anthony's conduct "indefensible" in holding negotiations with Lord Dunraven's Irish Reform Association with a view to working out a scheme for a larger measure of local government for Ireland. Nevertheless, it was Chief Secretary Wyndham and not Sir Anthony who had to resign. Lord Lansdowne stood by the man who had served so well under him in India and declared they would have to find a new Foreign Secretary if Sir Anthony was put out. The whole outcry is really directed against the King, but as under the constitution, he can never be attacked, Mr. Wyndham has been made the scapegoat, though the Ulster men would have preferred the Under-Secretary.

Apropos of this affair, T. P. O'Connor's sketch of Sir Anthony, in M.A.P., is interesting. Referring to their school days at Athlone, he says:

"Other people are able of course to see a great change in him in the forty-six years which have passed since that time; but to me he remains almost the same in appearance as he was when first I saw him. He is a little grey; there are deep lines in the face; the resolution, which is its most dominating expression, has been intensified by years of tremendous power and almost awful responsibilities; but I can see underneath all these things the same face as I beheld when, a shivering and shy school boy, I wandered into the playground of the school to which then both belonged. Already people had begun to forecast a future of distinction for him. He was easily the head of all his classes; he seemed to be equally good with his mathematics and classics; and if I mistake not, got the prize for general excellence, the prize which was the blue ribbon of the school."

Sir Anthony MacDonnell has another great disadvantage—he is lacking in that suavity and pleasantness of manner which is one of the charms and one of the causes of success of many of his countrymen. Even the late Lord Russell was not more outspoken, more careless of corns that he trod on, more less ready to suffer fools gladly. Sir Anthony MacDonnell, though socially he is quite agreeable, and, indeed, delightful, is an official strong, resolute, stern even a merciless man. His frankness of condemnation reached something like Bismarck in plainness of speech. And the result was that while no man has warmer or stouter friends, no man has more bitter enemies. Like the elephant, he has crushed his way onward; straight, strong, unyielding, crushing down everything weak or foolish, mean or dishonest that he met in his way."

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The "New World" of Chicago gives the following on the authority of a correspondent.

"Previously to his election last year President Roosevelt spoke at a city in the Diocese of Cheyenne. Naturally there was a great crowd to welcome him, but it appears that this meeting was got up by bigots who were so exclusive that they did not invite the resident Bishop, Right Rev. J. J. Keane.

"When the President reached the platform he looked about and noted the prelate's absence. 'Where is the Bishop?' he asked bluntly. Abashed the 'leading citizens' explained that they had forgotten to invite him. 'Well, he'd like to be here, I know; so I'll just wait until he arrives.' There was nothing to do except get him, and after a hurried search the Bishop was found getting shaved in a barber's shop. Soon as he appeared on the platform the President greeted him warmly, and said: 'I thought I would teach a few of your neighbors to respect dignity.' After this the meeting proceeded as scheduled. If correct as reported, it is safe to assert the Bishop will not be ignored the next time the President visits that Western city."

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