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CURRENT COMMENT

The beautiful art catalogue of High Class Ecclesiastical Statuary which comes to us from the Daprato Statuary Company, of 173 & 175 W. Adams Street, Chicago, and 31 Barclay Street, New York, is the sort of thing one is proud to show to one's friends. It is very large, 13 inches by 10½, and has 122 pages of splendidly executed illustrations, reflecting the greatest credit on Hollister Brothers, the engravers and printers who did this fine work. The colored plates are particularly good. The designs are often startlingly original. Many new statues figure in this collection, for instance Bernadette, the peasant girl of Lourdes, Blessed Gabriel Jean Perboire, Pius X. (a bust), St. Jerome, St. Agatha, St. Peter Fourier. There are no less than six totally different designs for the Last Supper in high relief.

The recently published biography of the Rev. Hugh Price Hughes, one of the leaders of English Methodism, by his daughter, contains a remarkable passage which shows that he appreciated certain aspects of Catholicism, although he is absurdly astray when he thinks that the Friars alone, among all Catholic preachers and priests, made a deep impression on the masses. There have been in every century multitudes of Catholic priests, secular and regular, who have known how to touch the heart of the people. But Protestants never hear of them till their work happens to cross the plane of literary history. Mr. Hughes once entered a Catholic church in Italy on Christmas Day and was much moved by the devotion of the congregation. When he got outside he said: "I understand this; they have it,—the root idea." Methodism is a form of Protestantism which appeals more to the popular idea of religion than does any other of the sects. It develops very strongly the emotional side. Mr. Hughes saw that the Catholic Church met the intellectual as well as the emotional wants of the people, and on that account he was an admirer, though not a believer. This passage we quote from a review of his biography.

"The Catholic Friars and the early Wesleyans had alone made an indelible impress on the masses of the people. 'The Reformation,' he would say, 'was essentially an upper and middle-class movement, and did not affect the people.' 'Till Wesley came they were left without any abiding religious influence.' He knew the early Quakers to be an exception to this, but as a religious system their influence was nil. It was difficult to conceive how a system which so dispensed with forms could ever have an adherence save that of the few. The Salvation Army again, whose separation from Methodism he always deplored, and the zeal of whose officers he greatly admired, was still less likely to form a permanent organization. Moreover, he was heard to say, 'They do not even make proper provision for the sacraments especially ordained by Our Lord, and that is fatal; and again, 'The devotion of their officers is wonderful, but they lack men of signal capacity.'"

Italy used to be considered the land of art, poetry and romance. Of late years the experience of labor employers is that there is no healthier, more temperate or stronger race of men in the world than the Italians. And now the North of Italy is beginning to realize its industrial importance and advantages. Nature has dowered it with a never-failing water supply which less favored nations might envy. The perennial flow from its snow-topped and sun-kissed mountains is being utilized by the electrical engineers in a way which promises to convert Northern Italy into a great industrial state. Nowhere in Europe is there a population better fitted to aid in an industrial development. The people are dexterous, quick to learn and industrious, and up to the present time the general wage scale compares favorably with that of any competitors which they have to

meet. The result of these favorable conditions has been, for instance, the development of the silk industry at a rate which sounds like statistics of American or Canadian industrial growth.

We have been greatly impressed by Father Thurston's articles in the "Tablet" on the practice of confession in England before the Norman Conquest. These articles are mainly a refutation of Dr. Lea's "History of Auricular Confession." One quotation from Father Thurston reveals the character of that work. "It would be hard, I imagine, to find a more remarkable example than Dr. Lea's book offers of the powerlessness of evidence to convince a prejudiced man against his will. Whenever this American author comes upon a passage in which the people are exhorted to make their confession, he interprets it as an acknowledgment of the failure of all previous efforts to persuade them; wherever, on the other hand, he meets with any sort of pastoral instruction which does not introduce the subject of penance, he finds therein conclusive proof that the practice of confession was as yet unknown. His pages are loaded with scores of references, but the student who may have the patience to look them up in their context will find that not one in ten is capable of bearing the construction put upon it." And, by way of proof, Father Thurston adds in a note (Tablet, vol. 105, p. 363): "It would require many articles to do justice to the misstatements of a single page. Merely as one example I take Dr. Lea's assertion about the famous Abbot Ælfric (c. 1000 A.D.), one of the most distinguished names in Anglo-Saxon literature. Dr. Lea says (I, p. 194): 'Ælfric's Pastoral Epistle, minute and detailed as it is, seems to know of no confession save on the death-bed as a preparation for Extreme Unction.' Now, in the first place, this same Pastoral Epistle explicitly enjoins that every priest should possess a Penitential or 'shrift book.' The only use of the Penitential was to help him in hearing confessions. But apart from this, Ælfric's sermons and other writings abound in references to confession and in exhortations to his hearers to make their sins known to God's priest, to whom power has been given to forgive sins. See for instance, Ælfric's 'Homilies,' ed. Thorpe vol. i., pp. 124, 164, 234, 390, 604, etc."

Our learned contemporary, "The Casket" thus sums up the controversy.

Rev. Herbert Thurston, S.J., has been publishing in the Tablet some extremely valuable papers on the practice of Confession in England before the Norman Conquest. Dr. Henry Charles Lea, of Philadelphia, who, by his deep study of mediaeval records—squint-eyed study, however,—has got himself recognized by many non-Catholics as an authority on the subject of Confession, Celibacy and such matters, denies vehemently that auricular confession was a practice of the Church before the Lateran Council of 1216. Dr. Jessop, the English historian, follows Lea, with the utmost confidence. Father Thurston demolished their positions pretty badly a year ago, and now returns to the attack with fresh ammunition. He quotes the eminent German Protestant, Professor Hauck, whose History of the Church in Germany is held to be a work of sober and solid learning, and without a rival in all that concerns the ecclesiastical institutions of the early middle Ages. Dr. Hauck believes that the practice of confession was already general in Ireland in the sixth century, and was thence introduced into Germany by St. Columban. The same view is taken in the new edition of that standard work, Herzog's Protestant Encyclopaedia. If Columban was an Irishman, Willibrord, Boniface and Alcuin were Englishmen, and they preached and taught in Germany, the practice of confession which they had learned at home. The English practice may be learned from Cynewulf, the Northumbrian poet, who wrote about the year 750; from the Dialogues of Egbert, Archbishop of York, in the middle of the eighth century; from the Penitential ascribed to St. Bede; from the homilies of Wulfstan, Bishop

of Worcester at the Conquest. "Public penance was entirely in the hands of the bishop," says Father Thurston, but it was laid down as a matter of ecclesiastical law that every parish priest ought to possess a "shrift-book," that is a "shrift-book" or confession-book containing a table of sins with the various penances to be assigned by the confessor for each sin. And that not merely overt acts but even the secret thoughts of the heart were considered matter of confession is sufficiently proven by the questions in the Penitential above referred to, which, whether it be the work of Bede or not, is certainly not of later date than the ninth century. Thus does the huge fabric of Dr. Lea's uprearing crumble to the ground.

An Alsatian Protestant minister, the Rev. Charles Wagner, author of "The Simple Life," was lionized in the States last autumn. Not only did Dr. Lyman Abbot take him under his protecting wing, but even President Roosevelt, who is as sane as any man can be that has not the discernment inherent to the true faith, was persuaded to introduce Charles Wagner to a Washington Audience, and praised the "Simple Life" as the best book for Americans. Some even went so far as to aver that Wagner's books, for he has written many, were as good as the "Imitation of Christ." However, we learn from Colonel James R. Randall, in his latest weekly letter to the Catholic Columbian, that the shrewd Alsatian is beginning to be properly "sized-up."

In the Reader magazine, writes Randall, Alvin F. Sanborn discusses Parson Wagner and his simple life, so-called, with delicious unctious. He demonstrates that, in France, Mr. Wagner is not taken seriously, but regarded as something of a humbug. The French intellectually exact artistic style, and bad as some, only too many, Frenchmen are, they have an acute logic. Mr. Sanborn, discussing the Wagner latitudinarians, incisively says that the French idea "comprehends absolute faith and no faith; a religion based on authority and rationalism as a revolt against authority, the orthodox churchman and the seceder from the church. But the religion that includes rationalism and the rationalism that includes religion are alike incomprehensible to it. It is constitutionally incapable of grasping the point of view of a system that makes alternate appeals to reason and to authority, that expresses rationalistic ideas in terms of religion and vice versa, that explains away beliefs while pretending to conserve them, that calls itself Christian while throwing overboard the historic doctrines of Christianity, and that puts forth colossal claims to faith in general, and can not be pinned down to faith in anything in particular."

That is a very absolute and neat statement that punctures the higher critics, the Lyman Abbots, the Wagners and that whole tribe of private interpreters who, however clear-eyed in detecting the ordinary forms of sophistry, are blind to their own monstrous inconsistencies, which must make the Devil laugh. Meanwhile Prof. Goldwin Smith, who has intellectually argued himself out of belief in the Scripture and supernatural religion, finds that he can get no substitute to pacify the cravings of heart and soul and mind. Perhaps, like the great but unfortunate Ste. Beuve, he regrets that he cannot return to the faith of his boyhood, Ste. Beuve never did return and has gone to his account. He did not pretend to be happy in unbelief, and as Goldwin Smith evidently is in the same wretched category, he should pray for heavenly light and escape the dread illumination that arrives too late in the world to come.

The Liverpool "Catholic Times," of April 20, insists as follows upon the constant urgency of Home Rule for Ireland:—

"Mr. Tuff's motion, which was intended to embarrass the Liberals, elicited from the Liberal leader, as speech on Home Rule which has done credit to

him, and which will certainly be of service to the Liberal party. It was a frank, straightforward declaration of faith in the cause of self-government, and in the capacity of the Irish people to manage their own affairs. Sir Henry Campbell-Bannerman deserved the tribute paid to him by Mr. John Redmond, when he said that Sir Henry had been courageous and consistent in support of Home Rule, and expressed the hope that after having borne the burden and heat of the day, he would receive the highest position in the next Government. The Irish Leader's own speech was firm and uncompromising. He effectively disposed of Lord Rosebery's assertion that the Irish claim has been minimized. There has been no change whatever in the language of the Irish party. Their demand at present is just what it was in 1886, when Mr. Gladstone arranged the terms of the Bill. Once and for all, Conservatives, Unionists, and weak-kneed Liberals may give up the idea that the Home Rule question can be conveniently thrust aside. So long as the Irish party are determined to press it—and that will be till Home Rule is granted—it will remain an urgent question of practical politics."

Disraeli once said that the conversion of John Henry Newman dealt to the Church of England a blow from which it still reels. A case in point, where the blow has had a disastrous effect upon the brain, is thus handled by the Casket.

Principal Hutton, of Toronto University recently referred to Newman's "Loss and Gain" as a "ribald" work. Imagine the uproar there would be, if Professor Kyle, the clever young Catholic Oxford graduate, who fills the Associate Chair of History in the same provincial university, were to use such a term in reference to Jeremy Taylor's "Holy Living and Dying," which is just about as "ribald" as "Loss and Gain." Yet our non-Catholic fellow-citizens cannot understand why we are unwilling to have our young men study under such teachers as Maurice Hutton whose resentment at the conversion of Newman makes them either ignore or slander the greatest master of English prose. And Catholics as well as Protestants are paying Principal Hutton's salary.

Clerical News

Msgr. Falchi, who was for many years at the head of the Vatican administration under the late Pope Leo XIII., and who was dismissed from the Vatican a few years ago because many millions of the Vatican funds were lost through investments, is to be restored to his position by Pius X. This is looked upon in Vatican circles as a complete vindication of the prelate, who has lived in the strictest seclusion since his apparent disgrace, but who always maintained that whatever investments he made with the Vatican funds he made because of direct orders received from his superiors.

Rev. Alexander P. Doyle, C.S.P., head of the Apostolic Mission House at Washington, will celebrate the silver jubilee of his ordination to the priesthood this month.

Mgr. Didolf, Bishop of Eodi, has been appointed Apostolic Delegate to Mexico.

Monsignor Bernard O'Reilly, the biographer of two Popes, is nearing his end. He was born in November, 1817, in the diocese of Tuam, Ireland, was the son of Patrick O'Reilly and Eleanor O'Malley, was ordained in the city of Quebec, September 12, 1842 and is therefore in the 63rd year of his priesthood. In 1846 he was missionary at Sherbrooke, Que. In 1849 he dethroned the Jesuit novitiate at Sault-an-Recollet, was at St. Mary's College, Montreal, in 1854, at St. Francis Xavier's College, New York City, in 1856; went to France for his tertianship in 1861, and shortly afterwards left the Society and engaged in literary labors. One of his great

works was his collaboration with George Ripley and Charles A. Dana in the editing of the American Cyclopaedia. Father O'Reilly was one out of 21 revisers, and he did his duty conscientiously and well. Later on, he was made Domestic Prelate by Pope Leo XIII., whose life he wrote under the Holy Father's supervision.

Says the Catholic Columbian:

A Milwaukee newspaper having reported that Archbishop Messmer is exceedingly generous in his alms to the poor, so many beggars applied for money that the aid of the police had to be asked to protect him against their importunities. Now who will say that advertising doesn't bring results?

Our Columbus contemporary also states that Archbishop Chapelle, who is still Apostolic Delegate to Cuba, has gone there again to attend to the duties of his office. There is no truth in the repeated rumours that the Vatican is displeased with his work in Havana and is about to ask for his resignation. Instead of this, ecclesiastical affairs in the new republic are in process of satisfactory adjustment.

Rev. Father Dorais, O.M.I., who was here this week, says that the new Indian boarding school at Sandy Bay is now built, only a few finishings to be added. The Indian Department has lately approved the construction of three boarding schools under the direction of the Oblate Fathers, one at Sandy Bay, another at Fort Alexander and the third at Cross Lake, north of Lake Winnipeg.

Rev. Father Poirier, of St. Maurice, Assa., was here this week.

Rev. Father Lemieux, of Willow Bunch, Assa., who was in town this week, says that a large body of English and French immigrants will reach Willow Bunch and settle there within the next few weeks.

Persons and Facts

Captain O'Shea, whose divorced wife married Parnell, is dead.

Thomas H. Carter, a Catholic and a prominent member of the Knights of Columbus, has been re-elected United States Senator for Montana. Born in Ohio, he is the son of an Irish emigrant. He began by selling books, then taught school for a while, also worked in the railway business, studied and practised law in Burlington, Ia., and moved, in 1882 to Helena, Mont., where his successful public career began.

Hon. Charles J. Bonaparte, of Baltimore, was appointed president of the National Municipal League at its annual convention held last week in New York City. It was the eleventh annual meeting of the League and the twelfth national conference for good city government.

The Catholic Columbian, underneath a bright and interesting photogravure of Mayor and Mrs. Dunne and their children, writes:

Judge Dunne, Chicago's new mayor, does not believe in race suicide. Since he and Mrs. Dunne were married in 1881 thirteen children have come to bless their union, and ten are still living. The Dunne children are healthy and happy youngsters, and during the recent campaign they were spoken of as "ten good reasons why Judge Dunne should be elected."

The members of St. Mary's choir, under the directorship of Mr. Perkins, are hard at work rehearsing a musical cantata which they will stage on 30th and 31st of this month. The production which is from the joint pens of Arthur Sullivan and W. S. Gilbert is entitled "Trial by Jury" and, as all arrangements are being carried out on a most thorough and elaborate scale, a musical treat of no mean order is assured.

LORD LLANDAFF ON THE PERSECUTION IN FRANCE

The thanks of the Catholic world are due to Lord Llandaff for his masterly paper in the current number of "The Northwest Review" upon the persecution of the Church in France. The main facts upon which Lord Llandaff relies in his reply to M. Combes' recent apologia are, of course, familiar to the readers of the "Tablet" but they are now arrayed with a lucidity which can hardly fail to make a lasting impression upon English public opinion. At the outset we were taken back to the passing of the Law of Associations in the summer of 1901 and shown how most solemn pledges given by the then Prime Minister, and author of the law, M. Waldeck-Rousseau, were violated by his successor. Under the terms of that law all unauthorized congregations were to be dissolved unless within three months they had made a formal request for authorization. The professed object of the measure was to regularize the position of the religious orders, and not suppress them. The request for authorization had to be accompanied by copies of the rules of the Congregation making it, as well as by a statement of the object for which it was formed and a complete inventory of all its property. Supplied with this information the Minister of the Interior was then in each case to consult the Municipal Council of the district, and to call upon the Prefect for a special report. After that it was to be the duty of the Minister to draft Bills granting or withholding authorization as the case might be. The law contemplated a judicial decision upon the merits of each case after a careful inquiry as to all the facts. During the discussion in the Chamber an amendment was moved calling for the summary suppression of all the congregations. It was successfully resisted by the Prime Minister on the ground that it would defeat the whole purpose of the Bill. When it was objected that even so the Bill, if passed, might be used to effect a wholesale proscription of the religious orders, M. Waldeck-Rousseau was properly indignant. "Do you believe," he said, "that French Chambers, having before them rules that are sincere and free from dissimulation, rules that proclaim objects philosophical, philanthropic or of social interest, will be animated by an absolute parti pris, and will say, it is a Congregation, we refuse to authorize it?" In the same debate reference was made to the Congregation of Piepus, of which Father Damien was a member. The Minister replied that an order of that sort had nothing to fear, and indeed, had no reason even to be interested in the discussion that was going on. The Senate ordered the affichage of this speech and so it was placarded in every commune throughout France. These Parliamentary pledges of the Prime Minister were thus communicated and repeated, to the electors, and as Lord Llandaff observes, may well have had considerable influence on the general election which took place soon after.

The law of 1901 had hardly been passed when M. Waldeck-Rousseau resigned, and was succeeded by M. Combes. The new Minister at once proceeded to falsify all the pledges of his predecessor. Many of the religious orders, reading aright the intentions of the Government, anticipated their fate by going through the form of asking for authorization. Others, relying upon the pledges of investigation given in the Chamber, and believing that each case would be decided upon its merits, hastened to comply with all the requirements of the law. They forwarded copies of their rules, inventories of their property and statements as to the objects for which they existed. In many cases these were, from any point of view, so obviously beneficial to the nation that authorization seemed almost a matter of necessity. This view of the case was strengthened by the fact that the reports of the Municipal Councils were overwhelmingly in favor of the Congregations. Even the Prefects, whom the breath of a Minister can make and unmake, declined to condemn. It is true that of those who replied to the Ministerial circular 751 were hostile, while only 72 were in favor of the Congregations, but no less than 539 returned to answer. "The silence of a Prefect when a Minister questions is significant. It is fair to conjecture that the desire to please would have prompted the answer that was expected, if the weight of opposing fact had not been too great to overcome." The reasons given by the Prefects who opposed the Congregations were very instructive. Some reported that the schools carried on by religious orders were too successful and attracted pupils away from the lay schools; others laid stress upon

on the fact that the political influence of the Congregations was hostile to the Government. It seems to have been felt on all hands that this was an offense for which banishment for life was a suitable penalty. And this view of the Prefects was fully endorsed by the member appointed to report to the Chamber on the question of granting authorization. M. Rabier said: "The action of the Congregations is prejudicial to the development of Republican ideas; the disappearance of these inveterate enemies of our regime constitutes the best propaganda we can use against the reaction * * * We are politicians. Our charge is to accomplish a political work and to preserve by all means in our power the patrimony of the Republic." Under these circumstances M. Combes saved the time of the Chamber by declining to consider the case of each congregation separately. In his view all of the religious orders were tarred with the same brush, and so it seemed better and simpler not to make any invidious distinctions between them. He classified the Congregations into three divisions. Even that must have seemed a superfluous formality. For three Bills were at once introduced denying authorization to each of the three classes. M. Rabier felt constrained to admit that certain services were rendered by some of the orders, but he added: "It must not be thought that these services of the Orders are a sufficient tribute for the dangers they represent." And the law prevailed. The arrangements for inquiry into the merits of each case provided for by the law were set aside, and the Congregation of Piepus, to which Father Damien belonged, and which, in the words of M. Waldeck-Rousseau, had no need even to concern itself about the law? It perished with the rest. Its offence was that its members, in the vague words of the official reporter were "hostile to the present form of society and government."

The fate of the female Congregations was much the same. In the words of Lord Llandaff, "some of them were contemplative Orders, whose members led cloistered lives, secluded from the world, and having no contact with life outside the convent walls save through their prayers for France. Others bestowed all their time on the arduous task of instructing the ignorant, of feeding the hungry, of nursing the sick, and of relieving the miseries of indigence and infirmity. All alike were doomed to destruction." Schools, orphanages, hospitals, alms-houses, establishments for the dumb and the blind have all been overtaken by the common ruin. And what is the offense thus ruthlessly punished—for mere membership of an unauthorized Congregation involves fine and imprisonment? The offense is an alleged antagonism to the spirit of Republicanism as it is understood by M. Combes. In the name of liberty this persecution of opinion is sanctioned. We are told that the teaching orders are "unfit trainers for free citizens;" that their "educational system is incompatible with our ideals;" and that they are "pernicious instruments of that monstrous theocratic doctrine which is fatal to our whole social and political conception of which the fundamental axiom is, the absolute independence of the State of all dogma, and its recognized supremacy over every religious communion." M. Combes tells us the Congregations "openly conspired with the monarchical factions to compass the ruin of our institutions." Lord Llandaff replies: "If this means a conspiracy which was a breach of the law, when was it committed? Why was it not prosecuted under one of the provisions of the Penal Code which deal with such offenses?" If it means that here and there Frenchmen have used their constitutional rights as the free citizens of what is nominally a free State to agitate for a change in the form of Government, what harm is there in that? Is there any justification for persecution or a reason why one set of Frenchmen should pass laws of proscription against another? If the elementary principles of civil and religious liberty had ever been understood by the rulers of contemporary France the present crisis could never have arisen. And that seems the main moral of Lord Llandaff's admirable article.—London Tablet.

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WHATELY AND THE DOMINICANS

(By Rev. I. C. P. Fox, O.M.I., in Donahoe's for May)

In connection with St. Kevin's Reformatory I must not omit the Earl of Granard—who was an active member of our committee, and a distinguished convert,—The Bishop of Canea, Dr. Donnelly, who spent a few days with us, and Sir John Lentaigne, Government Inspector of reformatories and industrial schools. The last named was of Huguenot descent, but was a fervent Catholic, and had both a brother and a son in the Society of Jesus. He was the owner of the ruined abbey and former church property of Tallaght, where Father Tom Burke, O.P., lived and died. He wished to sell what he owned there, and no one was more anxious to purchase it than the erudite but bigoted Dr. Whately, the Protestant Archbishop of Dublin, the prime supporter of the so-called Model and National Schools, which boasted of the openly-avowed object of counteracting the good that was being wrought by the Christian Brothers, and other Catholic teachers. But Sir John Lentaigne was equally resolved that what once belonged to the Catholic Church should not fall again into the hands of Protestants, so he sold it to the Dominicans, who eventually founded their novitiate there. On the day subsequent to this sale, when the Archbishop and some of his intimate friends were seated in the drawing-room of his palace in Merrion Square, a gentleman came into the room and exclaimed in a loud voice, "Your Grace, Tallaght is sold." "And who has bought it?" "The Dominicans." "Ah! those damned Inquisitors," retorted the Archbishop. "What a calamity!" The above anecdote which betrayed so vividly the animus of this Protestant dignitary was told to me by one who was present on the occasion, a young man named Pope, a nephew of the Archbishop, who soon afterwards became a Catholic, and in course of time a priest.

MARBLE ALTAR COMES IN FREE

In New York, last week, Board No. 3 of the United States General Appraisers announced a decision sustaining a protest in the matter of a marble altar imported for presentation to St. James' Pro-Cathedral, Brooklyn. The Collector of the Port assessed duty at 50 per cent. ad valorem under the provision for manufacturers of marble in paragraph 1115 of the tariff act. It was contended that it should come in free under the exemption in paragraph 703 for works of art imported expressly for presentation to various kinds of institutions, among which are included incorporated religious societies. The board is of the opinion that the altar should be classed as a work of art. The altar was ordered by Father Peter Donohoe, the rector of the Pro-Cathedral, while he was in Italy two years ago. Hugh McLaughlin donated \$15,000 for its purchase.

A SCIENTIFIC REASON

Rev. Silas Swallow tells that when he was a student at the Wyoming seminary, a farmer came to Kingston, to visit his nephew, a student there. The uncle had some decidedly rural customs, including the habit of pouring his tea into his saucer. This greatly annoyed the nephew, who at last said: "Uncle, why do you pour your tea into the saucer?" The old farmer looked up in surprise. Then he said, in a loud, hearty voice: "To cool it, to be sure. The more air surface you give it the quicker it cools. These here modern seminaries don't teach much science, do they?"

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(From the April number of the Annals of the propagation of the Faith.)

She was a dear, good old soul, whose life was filled to overflowing with faith, more precious to her than all the world beside. She knew her Butler's Catechism from cover to cover, and could quote like a theologian passages from it that would put to flight the strongest adversary. Her religion was part and parcel of her very being, and what she did not know of it and about it is not worth recording.

Some months ago there was issued by the Society for the propagation of the Faith a picture of a group of ecclesiastical students in Canton, China. A copy fell into her hands, and as one of our directors was minutely explaining its meaning and was about concluding his talk with the information "that all these Chinese students would be ordained within a year and a half," he was rather startled by the remark: "Glory be to God, Father, did I ever think I'd see a heathen a priest!"

There may be others who do not fully appreciate the meaning of the Catholicity of the Church, and to them we commend the following letter of Fr. Héraulle, S.J.

Vicariate Apostolic of S.E. Chili, China. Hsien-hsien, March 20, 1904.

For his first ordination of priests, Bishop Maquet, S.J., chose the feast of St. Joseph, the special patron of China. As at all the great feasts of the year, the Christians came from twenty-five to thirty-five miles to hear Mass, to receive Holy Communion and to assist at the ordination of five young priests. You can have no idea of the crowd that assembled in the church at 8 o'clock, when the ceremony commenced.

The feast was as imposing as any I have ever seen in Europe. The assemblage was less brilliant, to be sure, simple peasants for the most part, in their workaday clothes—all their wardrobe contained—but no one minded that. One thing alone riveted the attention, namely, the crowd of Christians, both men and women kneeling on their simple mats, or even on the earthen floor. In that posture, I may add, they remained more than three and a half hours, occasionally resting themselves by sitting on their heels.

The ordination itself brings before one a picture of the early ages of the Church, when the Bishops ordained those who were to fill up the ranks depleted by the bloody edicts of the emperors. When I saw these future priests prostrate in the sanctuary, I said to myself: "These are the relatives of martyrs, and even the youngest of them may one day celebrate the glorious feast of a father, a mother, a sister or a brother." The Bishop and the priests who assisted him are, at it were, in the catacombs, the survivors of the persecutions, for they had withstood the Boxer siege for more than three months, expecting each day to have their rampart battered down, as were those of Father Mangin S.J., and his two thousand Christians.

The little ones had climbed the steps of the sanctuary, some of them hanging to the altar railing, their wondering eyes following with attention all that was going on. To look at them one would believe that they understood what was taking place between the Bishop and the superior of the mission, who was acting as archdeacon.

"The holy Church asks you to raise these holy deacons to the rank of the priesthood,"

"Do you know them to be worthy?" asks the Bishop.

Father Superior answers unhesitatingly. He has every guarantee that human prudence can afford. He has been for years with those young men before him. They have been under his observation in college during their Chinese studies, and later in the seminary.

Before admitting them to the sacred orders which will bind them for life he has sent them out to a district to act as catechists or teachers in the schools. He therefore answers in a firm tone, dwelling on each word:

"As far as it is permitted for human weakness to know anything, I know and testify that they are worthy."

The whole assemblage, the little ones clinging to the altar railing, the fathers and mothers in the back of the church, are prepared to give the answer of the superior: "Yes, Right Reverend Bishop

they are worthy. The pagans of our villages have observed them while they were among us, studying their solitary lives, so contrary to our mode of living, and never have they seen in them any sign of weakness. We have received from them only good example. Do not be afraid, Right Reverend Bishop, they are worthy."

And Monsignor, his soul overflowing with joy, pronounces the words of the pontifical, "Thanks be to God."

There is nothing out of the ordinary about this ceremony of ordination; it is the same ceremony of the Catholic Church the wide world over, and everything is conducted with becoming gravity and admirable dignity.

Their First Masses

The first Masses were said on Passion Sunday. The new priests left the sacristy at 6 o'clock and grouped themselves around the steps of the main altar, each one having at his side the priest who was to assist him; a short distance away stood the sanctuary boys. After the 'Veni Creator' was intoned and sung, the Masses of the young priests began. In procession walked relatives and friends directly to the altar, where their loved one was to celebrate the Holy Sacrifice. One of them, Father Tchong, who was born in the town, gave fifty communions to the various members of his family. Another, Father Stanislaus Tchong, formerly an old student of Tai-ming-fou, had fewer assisting at his Mass; in fact only three men, one of them a pagan. They lived three hundred miles from here, and spent twelve days on the journey. How the heart of that other young priest must have throbbed with joy at the sight of the following incident. The day previous his parents had waited on the Bishop, whom they had known when he was in charge of their district, and the uncle said to him: "I and my family from this time forth are Christians." It was the fulfilment of a promise made some ten years previous when, having been exhorted by his nephew to become a Christian, he had then replied: "Very well, we shall all be Christians when you are a priest." He had come to assist at the ceremony, and in the course of his visit had received the light of faith. At the main altar the celebrant was Father Raymond Li, assisted by his brother, Father Simon Li, of the Society of Jesus.

One could clearly perceive that the devotion of the Christians was indeed genuine, and I could read on the faces of those around me the joy that I knew to be in their hearts. The following incident will illustrate this. The men of a family came to thank the spiritual father of the seminary before leaving, and begged of him to watch over a cousin of theirs who was in the little seminary, at the same time expressing their hope that he also would become a priest. "But, my friends, that is not for me to say. It is God who calls, and it is He who will watch over him." "Yes, yes," said the men, "we recommend the little one to the good God, but we hope that the father too, will watch over him."

CARNEGIE'S NIECE MARRIES A CATHOLIC

Miss Nancy Carnegie, daughter of Mrs. Thomas Carnegie, and niece of Andrew Carnegie, was married some time ago to James Hever, a young Irish coachman, who worked for her mother. The fact of the marriage has just been made known. Mrs. Carnegie is irreconcilable, but Andrew Carnegie, uncle of the girl, approves of it. He says that Mr. Hever is not rich, but he is a sober, well-doing man, and the family would much rather have such a husband for Nancy than a worthless Duke.

About five years ago Mr. Hever, a handsome, stalwart young Irishman and Catholic, was engaged to take charge of the horses in the Carnegie stables in Pittsburg, and at "Dungeness." He was a fine horseman and a man of superior education and breeding. The love affair quickly ensued and the marriage took place, unknown to the girl's mother.

After leaving Mrs. Carnegie's employ, Mr. Hever went to Newport as an expert riding master, and Miss Carnegie became one of his pupils. Their romance was brought to a climax by this association. They came to New York and were married by a Catholic priest, although Miss Carnegie belonged to the Protestant Episcopal Church.

Andrew Carnegie gave the couple \$20,000 for a start in life, which enabled them to go to Europe. Miss Carnegie is not wealthy in her own right, as her father left his fortune entirely to his widow.

Obituary

THE LATE COL. D'ORSONNENS

On Sunday last Father Ivan d'Orsonnens, S.J., of St. Boniface College, received a telegram announcing the death that morning at 2 o'clock, of his father, Lieut.-Colonel Louis Gustave d'Odét d'Orsonnens, at his residence near Lake Megantic, Que. Stricken by pneumonia on the previous Thursday, he expired perfectly resigned and fortified by the last rites of Holy Church at the age of sixty-three.

Colonel d'Orsonnens came of an old Swiss patrician family which can be traced back historically for nearly four hundred years by the officers, clergymen and statesmen it has given to Switzerland and Canada. The family were first known by the name "d'Odét" alone, but in 1730 Pierre Joseph d'Odét was raised to the rank of Seigneur d'Orsonnens. His great grandson, Prothais d'Odét d'Orsonnens, came to Canada in 1812 as Captain in the auxiliary Swiss regiment of Meurons enlisted in the service of the British Empire, and was soon appointed Colonel of the Lachenaye battalion. After the war he came with part of his regiment to the Red River settlement in order to pacify the country agitated by the rivalry between the Hudson's Bay and the Northwest Companies. When peace was restored Captain d'Orsonnens returned to Montreal and settled there, adopting Canada as his home. His son, Thomas Edmond, ultimately became Dean of the Medical Faculty of Victoria, Montreal, and the eldest son of the last named great physician is the subject of this obituary.

The Lieutenant Colonel was born April 17, 1842, at L'Assomption, Que. He was educated for the army, but studied law and was called to the bar in 1863. His connection with the Canadian Volunteer Militia began with his appointment as ensign in the first battalion, Prince of Wales Rifles, Nov. 17, 1859, and subsequently he commanded the second troop of cavalry. In 1865 he joined the Canadian Chasseurs, and in the following year he served on the Niagara frontier.

On Jan. 3, 1868, he was appointed brigade major and in 1871 he took temporary command of the sixth military district. He was sent to England in 1883 by the Canadian Government to study the organization of the regular army, and on his return, in December, he was appointed commandant of the Royal School of Infantry at St. Johns. He was appointed D.A.G. of the sixth military district on June 20, 1889, and retired in 1897, having been connected with the militia for nearly twenty years.

It was on retiring from the service that he went to reside at Lake Megantic. The title of Count was conferred upon him by Pope Pius IX., to whom it is claimed he was the first to suggest the sending of military aid, a hint which subsequently resulted in a company of Zouaves leaving Canada to fight for the temporal power of the Pope. It was a disappointment to the Colonel that he was unable to accompany them, but as his country needed his services he was unable to obtain leave of absence.

He was the author of a pamphlet, "Considerations sur l'Organisation Militaire de la Confederation Canadienne," and was at one time prominently connected with the Quebec Rifle association.

The late Colonel leaves a widow and five children to lament his loss and cherish the memory of one of the most brilliant military figures in Canada. Father Ivan d'Odét d'Orsonnens, the second son, who is one of the chief disciplinarians at St. Boniface College, has inherited his father's taste for things military. As a student at St. Mary's College, he was Colonel of Cadets, and now he is directing a similar organization here. Owing to a very serious, though temporary, illness, Father d'Orsonnens was unable to go to his lamented father's funeral.

JUST HOW IT HAPPENED

An English lawyer was cross-examining the plaintiff in a breach of promise case. "Was the defendant's air when he promised to marry you perfectly serious or one of jocularity?" he inquired.

"If you please, sir," was the reply, "it was all ruffled with 'im a-runnin' 'is 'ands through it."

"You misapprehend my meaning," said the lawyer. "Was the promise made in utter sincerity?"

"No, sir, an' no place like it. It was made in the wash'ouse an' me a-wringin' the clothes," replied the plaintiff.

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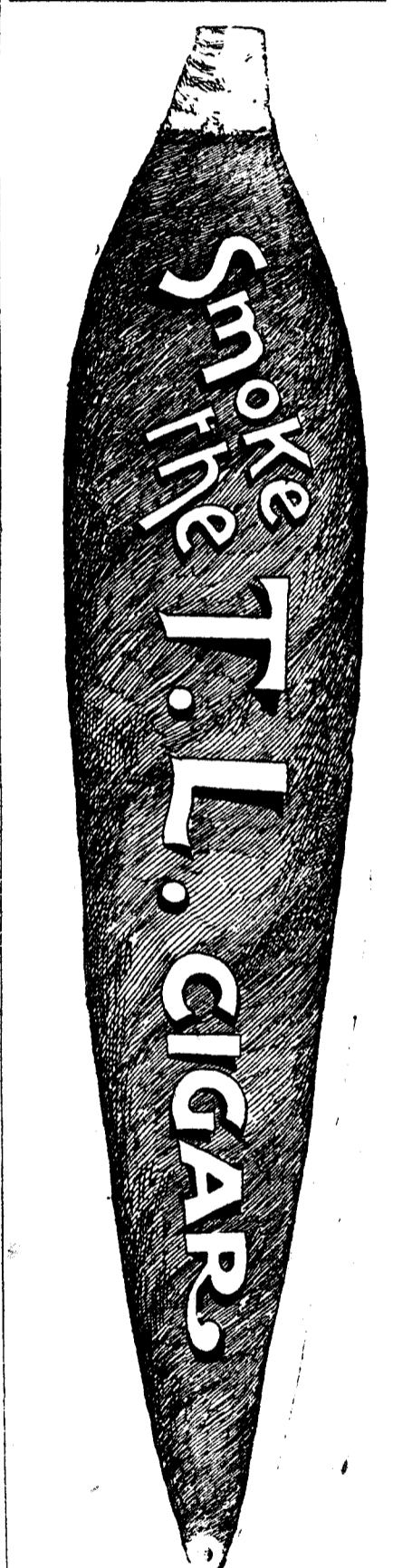
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SATURDAY, MAY, 13, 1905.

Calendar for Next Week.

- 14—Third Sunday after Easter. Patronage of St. Joseph.
15—Monday—St. Isidore, Husbandman.
16—Tuesday—St. John Nepomucen, Martyr.
17—Wednesday—St. Paschal Baylon, Confessor.
18—Thursday—St. Venantius, Martyr.
19—Friday—St. Peter Celestine, Pope.
20—Saturday—St. Bernardine of Sienna, Confessor.

ROCKS AHEAD

His Grace the Archbishop of St. Boniface, writing from Montreal, requests us to make known the following letter which Mr. Henri Bourassa published in "La Patrie" of April 27. We accordingly translate it.

To the Editor of "La Patrie."

Sir,—Allow me to remind you that, in the articles, otherwise very interesting, which you are writing on the question of the Northwest, you seem to forget some essential points. This forgetfulness, no doubt involuntary, has prevented you from grasping the true drift of my speech of April the 17th.

You wrote on April 12th:

"The amendments on which Parliament will soon be called upon to vote read as follows:

1. Nothing in these laws shall prejudicially affect any right or privilege concerning separate schools that may be enjoyed by any class of persons at the date of the passing of the present act, according to the terms of chapters 29 and 30 of the Ordinances of the Northwest Territories passed in the year 1901.

2. In the apportionment by the legislature, or the distribution by the government of all monies for the support of the schools organized and held conformably to said Chapter 29 or to any act which shall modify it or be substituted therefor, there shall not be any difference of treatment with regard to the schools of any class described in said Chapter 29.

3. Whenever the expression 'by law' is used in paragraph 3 of said article 93, it shall be considered to mean the law as enunciated in said Chapters 29 and 30; and whenever the expression 'at the time of the union' is used in said paragraph 3, it shall be considered to mean the date on which this act came into force.

"In future, therefore, Catholics will have, in virtue of FEDERAL LEGISLATION:

The right to establish separate schools according to the Ordinance of 1901.

The right to choose teachers of their own religious belief, provided these have proper certificates—which is reasonable.

The right to establish elementary courses of French.

The right not to pay taxes for schools to which they could not send their children;

The right to give, during one half-hour each day, to the pupils of the schools Catholic instruction.

These rights are incontestable.

The legislatures of the new provinces could not do away with them, even if they had the desire and the will to do so.

If these rights were not consecrated and guaranteed by the Constitution which Parliament is now bestowing on the West, our co-religionists would be completely and entirely at the mercy of a population coming to us from all parts of the globe.

We are not obtaining all that we should like to obtain. But we preserve and ENSURE all that which we possess

to-day, and which, without the guarantees contained in the Autonomy Act, might be taken away from us to-morrow."

You seem, Sir, to lose sight of the fact that the only 'rights or privileges' guaranteed to Catholics by the proposed amendment are not those which they possess to-day through tolerance, nor are they those given to them by the existing laws that regulate public schools, but only the 'rights or privileges' which they enjoy 'CONCERNING SEPARATE SCHOOLS' according to the terms of Chapters 29 and 30 of the Northwest Territories Ordinances.

Now, 'according to the terms of Chapter 29,' Catholics have 'the right to establish a district school' only where they form the minority of the population of a district (Art. 41). Where they are in the majority they can establish only a public school (Art. 12). I shall return presently to this point.

'The right to choose Catholic teachers' is guaranteed by no article of the Ordinances. It is merely a corollary of the right to the separate school, limited in the way I have just indicated.

'The right to institute elementary courses in French' is guaranteed not at all. It is granted, in virtue of article 136, to all schools without distinction. It is not a right nor a privilege 'concerning separate schools.' 'The legislatures of the new provinces may do away with it' whenever they choose, nor does the proposed amendment, no more than article 16, offer any remedy.

'The right not to pay taxes for schools to which they could not send their children' is also limited to the rare districts where the Catholics can organize a minority school. Wherever they are in the majority, not only this right is not guaranteed, but Catholics have no means of escaping the obligation to 'pay taxes for schools to which they could not send their children.'

'The right to give, during one half-hour each day, to the pupils of the schools, Catholic instruction' is likewise limited to the districts in which Catholics have the right to the separate school. Everywhere else, this right may be taken from them without possibility of redress, according to the text of the amendment favored by Messrs. Fielding and Sifton.

Have you read carefully the 'Regulations' of the Department of Education, approved by the Lieutenant Governor of the Territories? You are doubtless aware that these regulations, adopted in virtue of article 6 of Chapter 29, are a part of the law. What do we find therein?

Article 15 prescribes that the schools shall be open from 9 a.m. till noon, and from 1.30 p.m. till 4. Article 17 allows the school trustees to shorten the class hours in favor of the youngest pupils, letting them leave school at 11 in the morning and at three in the afternoon. But article 137 of Chapter 29 forbids religious instruction before half past three, and article 25 of the Regulations prescribes that French shall be taught from three to four o'clock. What think you of this ingenious dodge which obliges French Catholic parents to choose between the health of their children and the teaching of their religion and their mother tongue precisely at the age when this teaching is the most essential?

Articles 27, 28 and 29 of the Regulations impose on separate as well as other schools not only the text books but even those books that constitute the school libraries. If you take the trouble to consult the list of the few authorized French books you will find therein authors condemned by the Index and a selection that is decidedly strange both as to morals and as to literary training.

However, by far the most important point is the organization of school districts, to which I referred at the outset. This is also the point in which the Sifton amendment differs essentially from article 16 drawn up by the Minister of Justice.

The second paragraph of Article 16, which closely follows Article 14 of the Territories Act, guarantees to Catholics the right to have everywhere district schools, whether they constitute the majority or the minority of a district. The Ordinance of 1901 limits this right to districts where Catholics are in the minority.

Now, Catholics are so grouped in the Northwest that they form the majority of most of the districts wherein they have settled. The consequence is that, EXCEPT IN NINE DISTRICTS, they have been forced to establish public schools. They submitted, because at present the administration of the public schools is identical with that of the separate schools.

You, Sir, have repeatedly affirmed that the Catholics of the West ask only

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that this state of affairs may continue. It is important that we come to an understanding on this subject. Would it not be more correct to say that the Catholics of the West are content to accept, for want of something better, the guarantee that the present state of things shall not be modified to their detriment? That is to say, that they shall preserve not only the few schools still called separate, but especially the public schools where most of them place their children.

Now, all that the amendment guarantees to Catholics is the continuance of nine small separate schools in the whole extent of the two provinces of Alberta and Saskatchewan, and the right to organize other separate schools under similar conditions. But everywhere else—that is to say, in 35 school districts where they are to-day the majority, and wherever they may group themselves in future—THE AMENDMENT ENSURES THEM NOTHING, neither language, nor faith, nor separation, and they will be 'completely and entirely at the mercy of a population coming to us from all parts of the globe.'

In the course of one, five, or twenty years, let the legislature, or even only the Minister of Education, of one or other of the provinces, change the public school system and make it unacceptable to Catholics, and the latter will be deprived of their schools in all districts where they are the majority, nor will they be able to organize therein separate schools.

Allow me to add that I do not attach very great importance to the argument you draw from the attacks which Mr. Haultain and the Tory-Orange group continue to make on the Ministry. In the first place, in the eyes of the out-and-out partisans of provincial autonomy, the proposed amendment is as blameworthy as Article 16. In the next place, we must not forget that these gentlemen have begun an anti-Catholic and anti-French campaign, in order to reach a political end. They will continue that campaign in spite of all the concessions which the Liberal party may make. The true friends of Sir Wilfrid would commit a huge blunder if they suffered the government to yield to the storm. They would betray the cause of justice without any advantage to themselves.

At any rate, no speech, no attitude, no tactics can change the nature of the laws and the facts. The study of existing laws and accomplished facts has alone led me to the conclusions which I communicate to you to-day and which I developed at the Monument National last Monday.

I do not enter upon the question of government grants to Catholic schools, although you frequently recur to this point. Article 16 and the amendment being identical in this respect, I see no necessity to return to it, except to call your attention to the fact that, wherever Catholics may be deprived of the rights to organize Catholic schools, their rights to government grants would easily become a delusion; and this is the case for four-fifths, at least, of the Catholics of the West.

To sum up, I think I was not far wrong when I declared at the Monument National, that, by swerving from

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the basic principle of the 1875 law, the Sifton amendment reduces almost to nothing all the guarantees tendered to the minority.

Yours truly,
HENRI BOURASSA.
Papineauville, April 21, 1905.

A NEW NIAGARA

Last week there returned from South America to New Orleans a party of explorers which included scientists from different institutions. With a score of natives they visited the Rio Leon territory, near the equator, and penetrated a part never before seen by white men.

Among the discoveries was a wonderful cascade which rivals that of the Yosemite in height and Niagara in volume. It is crescent in form and has eight cataracts, divided from each other by islands smaller than those at Niagara. It is thought to be only a question of a few years when these islands will be swept away and leave one vast cataract. The leader of the expedition, Prof. Caracristi, of New Orleans, had visited the region twice before, but did not go in so far on his previous journeys. This time he was employed by a company to learn whether the coal lands which he had discovered were worth working. He reports the coal to be inferior and transportation too costly.

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A LONG DRINK

Dr. William Osler, whose old-age theory has created such a stir, said once in a lecture that all prescriptions and medical directions should be written very plainly, and in a way that admitted of no double interpretation. As an illustration, he related a story of a physician who told a patient that he must drink hot water an hour before breakfast and so that the directions would not be forgotten, gave the man a slip of paper with them written on it; "Drink hot water an hour before breakfast." The patient returned in a week, and reported that he was worse than before. "Did you follow my directions, and drink hot water an hour before breakfast?" asked the doctor. "I tried to," was the doleful reply, "but I couldn't keep it up for more than ten minutes at a stretch."

MGR. VAY DE VAYA'S LECTURE

Monsignor Count Peter Vay de Vaya, who lately visited several Hungarian settlements in the west, hearing confessions, preaching, listening to the impressions of his fellow countrymen, and giving them practical advice, returned to Winnipeg on Thursday morning, the 4th inst. As he could not remain more than one day here, Sir Daniel McMillan, our courteous Lieutenant Governor, had arranged a dinner at Government House for that very evening, "to meet Mgr. Vay de Vaya." The guests were: Rev. Dr. Beliveau, who in the absence of the Archbishop and the Vicar General, now in Montreal, represented the ecclesiastical authority, Rev. Fathers Cahill, Cherrier, Dugas, S.J., Drummond, S.J., Woodcutter (missionary to the Hungarians), Rev. C. W. Gordon, (Ralph Connor), Chief Justice Dubuc, Col. Evans, C.B., Surgeon-Major Devine, D.S.O., Mr. N. Bawlf, Mr. James Fisher, and Mr. C. C. Chipman. After dinner the party were driven to the hall of St. Mary's School, where the Catholic Club had made all the preparations for the lecture. In spite of the blustering, snowy weather the hall was comfortably filled by a very representative audience. Mr. F. W. Russell, president of the Catholic Club, acted as chairman and introduced the distinguished lecturer in a well turned speech, dwelling on the honor of welcoming, in the name of the Catholics of Winnipeg, one who was known throughout the whole world as a noble and zealous churchman. Monsignor Vay de Vaya, who had previously got the small table removed so that the platform was perfectly free from all obstructions, then came forward. In his bright violet cassock, with a silk cloak of the same color falling around him and just sweeping the boards, with his pectoral chain and cross, and several brilliant orders glittering on his breast, he was the embodiment of easy dignity and grace. His fine, ascetic face and slender but stately figure are enhanced by a frank, intellectual style of speech that makes him very fascinating. A few, a very few of his consonants have a slightly foreign burr, but his vowels, his intonations and his charming colloquialisms are thoroughly English and show his familiarity with the best society in England.

He began by saying that the Occidental nations have many false notions about the Far East in general and about the "yellow peril" in particular. His purpose was to correct some of these errors by relating his own personal observations in Siberia, Manchuria, China and Korea.

When he came to the frontier of the Russian possessions in the east, he was told that no Catholic priest would be allowed to cross it. He replied that he would enter Siberia as a Catholic priest or not at all. Having previously met the Tsar and Tsarina in Berlin, London, and elsewhere, he applied to the Emperor of all the Russias himself, who kindly invited him to his pretty summer residence at Peterhof. Mgr. Vay de Vaya's description of their Majesties' simple English country life in such a villa as a retired Birmingham merchant might have was a condensation of the graphic report of this interview which he published last April in Pearson's magazine.

The Tsar received him most graciously, gave him a passport for all his vast dominions and provided him with a special private car and cook for the whole journey across Siberia. In this car there was a bedroom, a library, a chapel and a kitchen. The Trans-Siberian railway he found to be the most complete and comfortable, though not a paying concern.

At this point of the lecture, the lights having been turned down, many very fine pictures were thrown upon the white wall by a stereopticon in the skilful hands of Mr. Wilkie. These views were photographs taken by the Count himself. While they remained visible the lecturer, sitting on one side, talked in a simple, conversational tone with a rare blending of humor and deep earnestness, occasionally rising to indicate with a pointer some particular object.

SIBERIA

was not, as is commonly supposed, a waste land covered with snow. The characteristics of the three divisions of Siberia, eastern, western and central, were noted; western Siberia was spoken of as very beautiful; central Siberia as having excellent soil, and a great future before it; and eastern as rich in gold, silver and other minerals. The Siberian people, he said, are not Slavs, but Mongolians and Tartars; they lead a nomadic life; are tall, well built and intelligent, and have always been free. His opinion of the Siberian towns was not so favorable, the people from all parts had come

to grab land and make money, the moral standards were not high. The leading characteristics were gold and dirt. To exemplify this, the Monsignor told how when in the gorgeously gilded room of a hotel, he asked for the water that was not there, they brought him an infinitesimal quantity of it in a cream jug.

The prisons in Siberia are not as bad as depicted, when one contrasts the ordinary mode of life among the Russian peasants. The prisoners, if they desire, may be released in Siberia where they are given lands to work whereon they may settle. The political agitators, university students, etc., are the class that feel their exile there most severely. From a commercial point of view Americans are the most successful in Siberia, Englishmen come next, and all the small cheap, nasty articles are "made in Germany."

MANCHURIA

is very rich in natural resources. While the northern part of the country is rather rough, central Manchuria is a beautiful land, very hilly, and is rich in mines. The Manchus inhabiting these districts are a tall and strong people. Southern Manchuria is inhabited by Chinese and is a veritable flower garden.

The lecturer's description of his adventures on his visit to Mukden, was one of the most entertaining parts of his talk. The Chinese at that time would not allow the railway to approach nearer to the city than 28 miles, considering the railroad the invention of evil spirits. So the Count had to sit cross-legged on a very uncomfortable sort of tray driven by two mules. Finding the position quite untenable on account of the roughness of the road, he changed places with the muleteer and bestrode one of the mules. As the rain fell in torrents, he was soon covered with mud and when a band of highway robbers appeared and asked the driver who the European was, the wily Chinaman, anxious not to lose his fare, replied that he was a poor priest going to ask his bishop at Mukden for some money; when he returned would be the time to rifle his pockets. The brigands retired in disgust. And when Mgr. Vay de Vaya did return the governor of Mukden provided him with an escort of Cossacks. These wild horsemen used to stop at every wayside inn, ostensibly to water their horses but really to "liquor up." Soon they were in high spirits, racing their horses one against the other. As they were nearing Mukden, the brigands, who had been lying in wait for the return of the priest, seeing this cavalcade galloping furiously to meet them, turned tail and fled.

The lecturer, while exhibiting the views of Manchurian architecture, gave, with the skill of an artist and a connoisseur, an elaborate analysis of the characteristics of Chinese art, the chief features being fine proportions, symmetry of decoration, beautiful carved work and the combination of art with the surrounding nature. One of the tombs shown is among the three or four best pieces of Asiatic architecture extant. Mukden, like most cities in the Far East, was suffering from an epidemic of cholera when he visited it, 200 or 300 dying daily, out of a population of 110,000. There were no sanitary provisions whatever for the stamping out of the disease. The tribulations and dangers of the missionary fathers and sisters of charity who conduct orphanages in the Far East were recounted very sympathetically.

WITH DOWAGER EMPRESS

While in Pekin Count Vay de Vaya was personally invited to meet the Emperor and Empress Dowager, a most exceptional favor, when one considers that all doors and windows must be shut wherever the Imperial family may be passing. Any Chinaman found on the street on such an occasion is immediately beheaded. The Chinese Imperial Court, the Count stated, was by far the most impressive of any he had ever visited in the principal capitals throughout the world. Seven magnificent courtyards, seven beautiful arcades and seven bridges, all in vari-colored marble, must be passed before the Imperial throne is reached, the reason for this being to impress the visitor that he is approaching the holy person of their Majesties. Before the Imperial thrones there are stones set up, which indicate just how near mandarins of the respective classes may approach. The building in which the speaker met their Majesties contained only the throne, the decorations being confined to a profusion of every conceivable sort of flower and fruit in silver dishes. The Chinese are very devoted to the fashion of flower language, each variety bespeaking the attributes of their Majesties.

In his description of their Majesties, the lecturer dwelt on the characteristics of the Dowager Empress, who sat very grave on her throne, but was evi-

dently a very clever woman. She wore the Manchu hairdress, which was built up on the lines of a windmill with a bunch of chrysanthemums on each firmly braided strand of hair. The visit to the Imperial garden and orchard was touched on, but one of the most amusing narrations of the evening was, the description of the imperial dinner. There were 100 courses, which cost many thousand dollars, but not one was palatable to an Occidental. The first dish was a soup made from sharks' teeth which had been boiled into a green jelly; the second "egg of great antiquity," the Chinese keeping the eggs sometimes for 48 and 50 years like precious wine, while another course consisted of the hind leg of a "chou," or puppy, killed when very young. Notwithstanding the money expended the Count was still quite hungry when he started for Pekin and the simple rice and water he was given at a Catholic orphanage on the way was the most delicious meal he had ever tasted.

The speaker then outlined with fervent words the work of this orphanage in picking out of the streets the infants that have been abandoned by the Chinese through poverty rather than cruelty.

Mgr. Vay de Vaya told of his undertaking at the earnest request of the sisters to raise money by lecturing for the establishment of orphanages, adding that he hoped in about a year's time to found one on the coast of Korea. Catholic missionaries, he said, very seldom convert grown-up people; but they can do good by saving children, lifting up those who are on the streets. The Chinaman believes strongly, and when brought up from his childhood as a Christian is a very good Christian.

Here the lights were turned on and some members of the club took up a collection in which several bank notes might have been seen.

KOREA

was the last subject considered in the lecture. The speaker dwelt on the great possibilities in that country, which is destined to be the frontier state of the great Asiatic market of the future. The people are naturally clever and readily grasp spiritual, metaphysical and Christian ideas. The pictures of Korean scenes were quaintly amusing, the people being very primitive in their customs, as illustrated by men and oxen carrying heavy loads and using no vehicles, having no roads, and no streets. Views were given of their merchants selling goods by the wayside, without shops. The lecturer told of their use of money and how he had to have two mules to carry about \$20 in copper coins. He described their laundry method, which consists in wrapping the white garments, which are the only ones they wear, round a sort of rolling-pin and drumming with these sticks all day long and for a whole week. The rub-a-dub of this homely, but most efficient process may be heard at all hours issuing from every house. People say that a certain Korean emperor devised this laundry method as a means of keeping the women out of mischief.

It is the ambition of the Monsignor, after he has established orphanages, to inaugurate an electrical and also industrial schools. The present frontier landmark of Occidental civilization in Asia is a great institution conducted by the Jesuit Fathers that has developed from a humble little orphanage at Zikawei, near Shanghai. This institution, with its meteorological observations, has been a great boon to commerce in the Far East, saving ships continually, and on one occasion saving the German fleet from annihilation by warning it of a typhoon that would strike the straits of Formosa. Count Vay de Vaya was the first Catholic priest the Emperor of Korea ever met, and the latter showed deep interest in the work of the orphanages, about which he had never heard.

The lecture closed with an appeal that the Christian peoples support the orphanage work in the Far East. It was not strange that the Orientals should have rather a low opinion of Occidentals, for the latter had come to them as warriors, fighting for their own advantage or engaging in questionable enterprises. It was the duty of Christian nations to elevate this standard by supporting Christian works among those scandalized peoples.

Father Drummond moved a hearty vote of thanks for what he considered the most remarkable lecture he had ever heard. There was nothing commonplace in it, and it was replete with fine points the full bearing of which it would take his hearers some pondering to appreciate at their true value. Here was the descendant of a hundred earls in the oldest aristocracy of Europe, proving himself to be one of the most original of men. Mgr. Vay de Vaya had realized that the great institution

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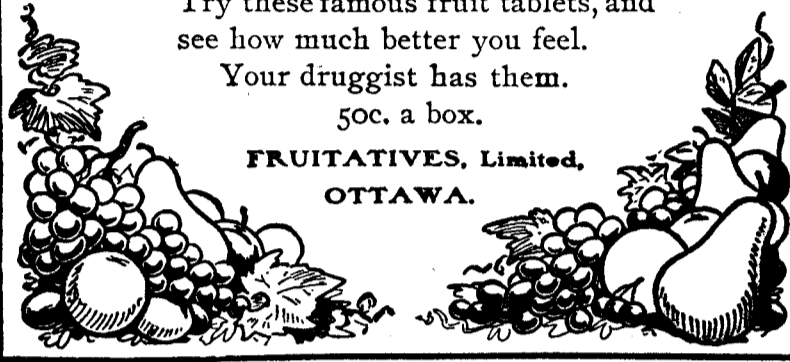
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of God and the uplifting of the Orient. Monsignor Vay de Vaya left the next day for Ottawa, where he remained two days and then went to Montreal. After a short sojourn there he will sail for home. He hopes to return here next year on his way to Korea.

MGR. SBARRETTI'S OFFICIAL EXPLANATION

Montreal, May 10.—(Special to Telegram)—According to a report published in to-day's issue of the Semaine Religieuse, the official organ of the Roman Catholic Archbishop of Montreal, Mgr. Sbarretti, the papal delegate, made some significant and interesting remarks at an official dinner tendered him by the archbishop at the conclusion of the recent consecration of Mgr. Racicot as coadjutor-bishop of Montreal.

Mgr. Sbarretti, according to the official report, said in reply: "I have indeed a mission of peace, and I intend to fulfill it to the end. But, convinced that social peace can rest on justice only, I must defend its rights, whatever it may cost me. I have done nothing else in making use of a natural and sacred privilege which no authority can legitimately contest with me."

A WORD FOR THE GERMANS

What is peculiarly commendable in German Catholic public spirit is its persevering quality. It is no fleeting effervescence or feminine passion. Rather is it a deep seated feeling expressed with masculine power and earnestness. The struggle which Catholic Germany made against the Falk legislation and the Bismarckian persecution will remain one of the choice chapters of the nineteenth century history, which our Catholic posterity will read together with the Emancipation struggle under Daniel O'Connell and the Christian revival in France under Montalembert and Lacordaire.

Dr. Brownson was not incorrect in looking upon the Catholic Church as the great conservative influence that alone could rescue American society from its hereditary tendencies, and safeguard the American social and political system. Already the leaders of the sects are beginning to recognize their powerlessness to grapple with the social evils that are running riot and ruin among their congregations.

It is well that the Catholic population of this country has among its number hundreds of thousands of the countrymen of Windthorst and Schorlemmer. It is a certain reliance on which we can look out cheerfully upon the future and have no apprehension of indifference and imbecility. In any future struggle with the thousand and one evils which are nesting in American society to-day, we shall want to depend on the spirit and faith of millions of Catholics, such as Germany contains to-day.—Catholic Citizen (Mil.)

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FEW POLYGLOT AMERICANS

Americans do not readily take to foreign languages. Almost every tongue in the world is spoken in New York, and there could be no better place to become an accomplished linguist. But while the foreign-born residents learn more or less English, their English-speaking neighbors rarely acquire even a meagre conversational knowledge of foreign tongues.

The children in many east side families refuse to write the language of their parents and avoid using it in conversation. Many fathers and mothers who, associating with neighbors speaking their old tongues, would not learn English, are forced to do so by their children. Instead of the children of foreign-born parents taking advantage of their easy opportunity to become versed in several languages, they rather take pride in knowing nothing except English.

Except England, there is no other country whose inhabitants so persistently refuse to take advantage of the linguistic opportunities offered them. In Paris, Berlin, St. Petersburg, a knowledge of modern languages is sought, as it has not only a social but a commercial value. Clerks, waiters, professional men and even artisans command better pay if they have a workable mastery over some other language than their own.

Many German commercial houses offer premiums to clerks who familiarize themselves with foreign languages. American business houses rather take the attitude that English is good enough for everybody, and they frequently waste money by sending the same letters and printed matter to their foreign customers in the United States.

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Before you go, good Eleazar," said Paulus, "give us another interesting piece of information. I am taking this treasure from your house, am I not?"

"Yes, most honored sir; it looks very like it."

"Why did you say I should never take it to its destination?"

"I say that? Never!"

"Your scrivener's grandchild has told me that she heard you say that it was not those who took the money from here who would take it to its destination."

Eleazar's active mind was not quite quick enough for this emergency; and he certainly looked more than usually ugly before he replied. But recovering himself, he said:

"My scrivener's little grandchild is so bright that she catches broken lights upon the numberless points of a whimsical, myriad-faced, and diamond-like intelligence. What I stated was, that those who took the money from this house would be only the messengers of those who were to take it to its destination."

And with this pretty bit of semi-oriental rhetoric, he bowed and left them.

A curious quarter of an hour ensued, when the four emissaries found themselves at last alone.

Said Paulus, "I want some sleep; let us take our several couches, and prepare for to-morrow."

"This Jew has provided us," observed Chaerias, "with really good wine; none of your 'vinum doliarum.' Before we sleep, one cyathus round!"

While Cassius Chaerias poured out four portions of the wine, Paulus shrugged his eyebrows, Thellus his shoulders, and Longinus the decurion looked upon the operation with an impassive countenance. When they had each, drunk their respective measures, Cassius Chaerias turned up his sagum, and bares his right arm.

"That is the arm," said he, "which, last year, cleared a road for me, with the short Roman sword, through thousands of opposing mutineers. Come, Longinus—Try Arms!"

An anachronism of two or three years, with which the historian can reproach the novelist.

And he planted his elbow on the table, and seized in his right hand the readily-offered left hand of the decurion. Severe was the struggle. The central vein in each man's forehead came out into view; their lips were compressed; their feet were steadied strongly upon the floor; their should-

The general attitude of the American is that a man who cannot understand English is hardly fit to do business with.—Ex.

MARRIED

Moran—O'Hara

A quiet but pretty wedding was celebrated at St. Mary's Catholic church Tuesday morning at 8 o'clock, when the Rev. Father Cahill, parish priest, united Mr. J. Moran, of Minto, N.D., and Miss May O'Hara, of Renfrew, Ont., in the holy bonds of wedlock. The bride wore a handsome costume of brown silk, trimmed with chiffon lace, and a picture hat to match. The bridesmaid, Miss Wilson, of Vancouver, wore a very becoming cream cashmere costume and a very pretty hat to match. Mr. S. A. Seaman Moncton, N.B., acted as groomsmen. After the wedding ceremony the party proceeded to the residence of Mr. and Mrs. Roberts, Ross Street, where the bride has been a guest during the past week. After a light breakfast had been partaken of, Mr. and Mrs. Moran left the city for their new home at Minto, where a gathering of friends and a wedding dinner awaits them. Mr. Moran is a prosperous young farmer at Minto, and very popular both there and in the city. Many handsome and useful presents attested the high esteem in which the young people are held.—Free Press, May 11.

KEEP THE CHANGE

In an English Court, recently, a man was fined £2 for contempt of court. He offered a £5 in note payment, but was told by the clerk that he had no change. "Oh, keep the change," was the reply; "I'll take it out in contempt!"

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Catechism in the Church, 3 p.m.

N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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TIME TABLES

Canadian Pacific

Table with columns: Lv., EAST, Ar. and various train routes including Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. and various train routes including Winnipeg to Fort Frances, St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, etc.

be beaten by you in vigor, valor or skill."

Chaerias rose, stared, frowned, and laughed. He marched up and down the room once or twice, and then exclaimed:

"Why, Thellus, what an infernal establishment the arena must be! Such men as you ought not to be sucked into that kind of vortex."

Thellus, though smiling, heaved a sigh. "Come, friends," cried Paulus moving to the centre of the large chamber, "enough of pastime. We have work to do. Sit round me here, in the middle of this room, while I tell you something. Walls, you know, have ears."

Forthwith his three companions brought cushions, and placed them near the settle which he had set down in the middle of the apartment, and, sitting before him, waited for his communication.

"Yonder beautiful grandchild of the uncanny-looking Jew's poor clerk or scrivener," said Paulus in a low tone, almost a whisper, after a moment or two of reflection, "not only made one or two singular disclosures in the remarks you all heard, but whispered to me a very serious fact."

Here Cassius Chaerias, whose curiosity had been already much spurred, appeared the very embodiment of attention. But all were keenly attentive. Paulus pursued:

"Learn, then, that in this queerly built or queerly arranged house, there is, at this moment, a crowd of men of dangerous and debauched appearance, and doubtless of desperate disposition; some of them, friend Thellus, men who have been in the arena. Nor is this all. They have comrades outside, watching our ten soldiers."

Longinus uttered that low-whispered whistle by which some men express the cool appreciation of a sudden calamity.

"Twelve millions of sesterces, my friends," continued Paulus, "are to many men hereabouts an object of great interest. I am certain that we are to be attacked on the road, and yonder chest is to be taken from us. While here, or in Rome, first the Jew's own safety is our hostage, and next, Lucius Piso's government of the city will be our safety. But once we are on the road, the Jew calculates on a part of the booty as a reward for betraying us, to be got out of the robbers themselves—while he looks to recover the whole money and interest for it all the same from the 'Aerarium Sanctum,' in the end."

"We have twelve good horses," said Longinus, "and might outstrip the villains."

"So will 'they' have horses," answered Paulus, "and no iron chest or wagon to clog their pace; the speed of a column is the speed of its slowest part; and then what can fourteen men do against seventy? You are aware that the army, except stationary Praetorians and an Urban Guard, of which Lucius Piso would not lend us a man beyond the walls, has gone north; and there is not another soldier to be found at our disposal in all Rome. What advice do you give?"

The conjuncture was obviously serious. They had "tried arms" in play; they were now to try wits in earnest.

Paulus's counsellors advised one course and another. 1. "To wait":—but the difficulty would wait also. 2. "To send to Germanicus for a larger escort":—but time pressed, and the treasure was wanted by Germanicus at once. 3. "To announce that they were to be met, twenty miles from Rome, by more soldiers"—or, "that they would start the day after the next at dawn, whereas they should start early the night before"; neither of these plans would avail, for they would be too closely watched.

These were the devices of ready and well-exercised, but ordinary soldiers. Paulus shook his head smiling, and then gave his orders, which his comrades soon felt were fraught with punice astu.

"After an hour or two of sleep," said he, "we will roll and carry this wheel-chest straight down to our stables. There we must lock ourselves in with old Philip. We will then and there unpack and empty the chest: the gold we must next repack, as best we can, in some corn-bags, to be placed under several of the many bundles and trusses of hay which we must carry for use of our horses on the road, cording the bags roughly, but strongly and securely. We must, when this is done, 'unpave a portion of the stable', and mixing the stones with rubbish to prevent them from rattling when shaken, we must repack the chest with that sort of treasure. To get stones

from anywhere else outside the stable, and convey them thither, would excite first attention, then curiosity, and finally a suspicion, if not a sure inference, of our whole design. After these measures we will set out, leaving Philip to keep possession of the stable, and to prevent any person whatever (who might notice the displacement of the paving-stones) from entering it for a couple of days; which time past, he can follow us. The chest is one, you perceive, which, without the key, would take iron crowbars many hours to break open, and steel saws as many to bite through—the lock being both cunning as a lock and the strongest part of the whole fabric. Our pursuers will not think of crowbars or of steel saws; and the key I will fling into the first water or wood we meet after starting. When we are overtaken—or, if we be—you must at first make a show of fighting, and leave the rest to me."

His three companions highly applauded this plan, and they and he lay down on cushions round the chest, one on each of its four sides, to take a short and very necessary slumber. They soon awoke, and began to execute, point by point, the scheme of young Paulus Lepidus Aemilius.

Chapter III.

"We have made more than fifty miles, and the pursuers do not appear," said Paulus.

Longinus was holding for his superior the bridle of the famous horse of which Tiberius Caesar had made a present to the breaker of him. Chaerias and Thellus were standing on each side of our youth, who had dismounted; and all three, shading their eyes with their hands from a dazzling Italian moon at full, were looking along the straight backward road. Two wagons were in front, or behind them, as they now stood watching; the soldiers had unharnessed the six horses of one of them—that in the rear—upon which the heavy iron chest was borne, and were letting them drink from a roadside spring; the other wagon, drawn also by six horses, and laden with corn-bags, and hay at the bottom, and various packages and soldiers' cumber above, was moving forward at a walk conducted by two soldiers, who rode the two horses in the middle.

High banks on each hand lined at that point the Roman road, which led to the north-east of Italy, and these banks were densely clothed with copse-wood, which in certain places thickened into an impenetrable jungle.

"Do any of you see anything?" inquired Paulus, when he found no one disposed to answer his remark.

A few moments of silent watching followed, when Longinus, the decurion, said: "I 'see' nothing, centurion; but I 'hear' something—the distant beat of hoofs upon this hard and echoing road."

Paulus at once cried to the men conducting the hay-wagon in front (that is, behind them, as they then were facing round) to drive forward steadily, but to take care not to blow the horses until followed by the rearward wagon, when they were to rush forward at the top of their speed, and to continue at that pace. He next ordered the two soldiers who were giving water to the horses of the other wagon in the rear, in which was the chest, to reharness them quickly, and as soon as a body of mounted men should appear on the road behind, and should have them plainly in sight—but not sooner—to push their horses into a gallop, yet to make sure of not gaining upon the wagon in front, but, beginning as late as possible, to continue their gallop only about a thousand paces, and then to walk. Lastly, he turned to the six remaining soldiers, and bade them draw their short swords, loosen their shields, and prepare for action. Upon which he clapped his hand upon the emerald hilt of his own very differently-shaped weapon, whipped it out of the scabbard, and, springing into the ephippia upon the back of Sejanus (or, more properly, of the Sejan steed), he said:

"Thellus, stand upon my right hand, a little further, so as to give me room; my weapon is made for cutting as well as thrusting. Chaerias and Longinus, stay on my left hand. Let us see whether we can keep this narrow road awhile against all who may come."

By this time the clatter from the south-west of galloping hoofs upon the hard road had become audible to all.

"Legionaries of the fourth cen-

turia!" cried Paulus, turning round, "away from the road into the brush-wood on either hand, three each side. Get before us, as we face now, a few yards."

The Roman legionaries vanished silently to execute this order, and crept through the copse on either hand of the highway. Meantime the hay-wagon trotted steadily forward, and the other remained stationary, ready for an "apparently" panic-stricken gallop.

Presently came forward, with rattle of hoofs and clang of metal, and with the play of the moonlight upon armor, a column of mounted men, every one of whom had on his face a linen mask—not the mask used in comedies. The column filled the width of the road. Fronting them like a statue, in the middle of the way, stood the colossal chestnut horse, and like a statue sat young Paulus on his back.

The riders pulled hard and stopped a few yards from him, when their leader called out:

"Young centurion, no affectation or hypocrisy is required. Eleazar has—perish my tongue! I was going to say that I know you to be a youth of precocious prudence. It is best to speak out what we mean and what we want. You are conveying a large treasure to the army in Venetia; we must have every sesterce of it."

Paulus looked, and saw that the wagon laden with the iron chest had just departed in well-acted terror at a gallop.

"Take it, then," said he. "We have been careful and sparing of the horses, and it is only now we have pushed them into a gallop; and I entertain a hope that we shall hold you at bay so long upon this road that the chest will have reached Germanicus Caesar before you—I am wrong; I mean to leave 'you' here upon the ground—before your followers, I say, can accomplish two-thirds of the distance."

"Demented youth!" replied the other, "why resist without the hope of success? We are ten to one. We can, besides, send men into the copse on each side of the road, and in a moment they will be in your rear."

"You fifty men on the right," cried Paulus, "and you fifty on the left, select three of your best javelin throwers each side, and, after I have ridden back from the midst of yonder gang, give them a sample of what you can do."

He made his horse bound as he faced the column between Thellus, on the one hand, and Chaerias and Ponginus, on the other.

"Now," said he, shaking his long rapier aloft, "I have a great mind to ride through the whole of you and back again for the mere sport of it. Your horses are like cats compared to mine; you are only fourteen deep, and the beast that bears me, even if mortally wounded, would trample down fifty of you in file before he dropped."

The leader of the pursuing band was a shrewd man. After a moment's consultation with the persons on either side of him, he said:

"It is a bold idea, young centurion. If it deceived us, you could march away unattacked. But we counted you leaving Rome; we know for certain that you were only fourteen men, all told; we have a post of two men more than forty miles ahead of you, who would have returned and joined us if any reinforcement had met or was coming to meet you. We seriously mean to have yonder treasure, therefore listen to good sense. You might kill and wound a few of us, but not a man of your own party would survive, and we should get the chest afterward all the same. You will lose your life, yet not save the treasure. That will not be disinterestedness, but madness."

"In answer to that," said Paulus, who had no objection to prolong the parley, "I must remind you of your own singular disinterestedness. You will lose your own life in order that those behind you may enjoy the money. You must love them more than you love yourself; for I swear to you that, if it comes to violence, not a sesterce in the chest will 'you,' at least, receive. The dead divide no booty. If you have authority, then, over your followers, order them back, and begone yourself."

(To be Continued.)

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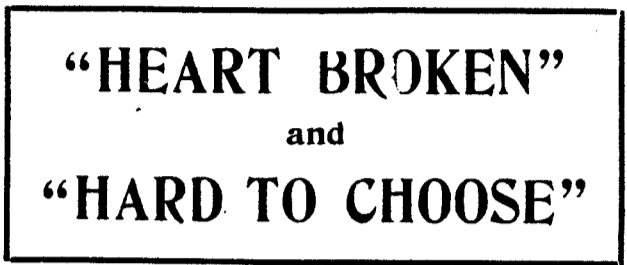
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We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly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

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

"Hard to Choose"

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

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Northwest Review

AMERICAN SEMINARIES

An Interview with Father Doyle who has recently visited many Seminaries. Over four thousand Students.

(Catholic Citizen)

Rev. A. P. Doyle, rector of the Apostolic Mission House, has just returned to Washington after making an extended tour of the seminaries of the country and talking to the young men who are preparing for the priesthood, of the great opportunities that are before the Church in this country.

Visits Seminaries

He visited ten of the largest seminaries in the country and addressed 1,384 ecclesiastical students, and everywhere was received with the utmost cordiality by the seminary authorities. Talking about his trip he said: "I have done no better work in all my ministry than the work of these two weeks. It has been a great joy to impress on the minds of these young men on whom the Church depends for her future welfare in this country, that if they are true to their training and rise to the opportunities that are presented to them here and now, it will not be long before Catholic sentiment dominates the thought of the country."

"How did the seminaries impress you?"

"Most favorably. They are full of enthusiasm for the mission work. They listened with eager look and most willing ear to the statement of the glorious opportunities that are before the Church. What impressed me particularly is the high grade of young man that is consecrating himself to the service of the Church. I have had occasion to observe closely the thousand or more young men studying at the college of Physicians and Surgeons in New York, perhaps the largest and best medical school in the country. I have seen the West Point cadets at many of their gatherings, but from point of view of physical appearance, clear-eyed, clear-skinned, manly-looking fellows the young men in the Catholic seminaries preparing for the priesthood put up the peg a bit higher. I cannot tell you what a sense of joy and hope this has given me. The Catholic Church in the United States has the future within her grasp, when we make a study of the religious conditions, particularly when we look at the crumbling creeds and disintegrating denominations about us. But as to whether she will seize the opportunity depends entirely on the young priesthood. If they are ordinary, commonplace fellows, with no higher ambition than a good living and an easy time with a lot of ball games thrown in, the Church will miss the best opportunity that has ever been given to her in the world's history, and the American people will drift away into infidelity. One can hardly believe that this will be so when he looks into the face of the coming generations of priests."

Some Impressions

"What seminary seemed to have the best class of students?"

"Now, do not ask me to make comparisons. They are all the best. St. Mary's, Baltimore, had the largest crowd. Some 230 young men were there under the training of the Sulpicians and 157 at Dunwoodie. I did not get a chance to look into the faces of the young men at St. Bernard's, Rochester, though the bishop says he has a splendid lot of young men. At St. Bonaventure's seminary at Alleghany, the gathering of the young men of the college and the seminarians in the chapel was a most impressive sight. The Franciscan Fathers are in charge here and Father Butler is a great big noble-hearted, whole-souled man, full of enthusiasm for the non-Catholic mission work and quite facile in filling the young men under him with the same enthusiasm.

"The Josephinum at Columbus, O., is a remarkable place. It is under the Propaganda and all the seminarians wear the Propaganda habit with its red trimmings and sash. They take boys there between fourteen and sixteen years of age and give them a full course of twelve years, and the young men seem to respond to the splendid training they get. There is evidently a deep sense of piety and strong missionary spirit among these young men. At Mt. St. Mary's of the West, at Cincinnati, there are 126 students and the same spirit of devotion, zeal and enthusiasm seems to fill the souls of these young men. There is probably no better mission field than the middle West, and converts may be had in the Mississippi valley by the hundreds for the asking.

More Seminaries

"At St. Vincent's monastery, Latrobe, Pa., under the Benedictines, I found a large and deeply sympathetic audience. The Benedictines are among the best missionaries in the country. They have eagerly sought the distant places, in the far west and south, and have done pioneer missionary work where it is most needed. Their college and seminary at St. Vincent's turns out a sturdy race of men."

"Do you consider that there are seminary accommodations enough for the vocations in this country?"

"Not by any means. While there are over 4,000 seminarians, still there is almost everywhere a dearth of priests, and while there have been built within the last few years some of the largest and best seminaries, still they have not kept pace with the demand. With the many new seminaries the old ones are just as crowded and hundreds of boys are being turned away from the priesthood because there is no opportunity for them to study. On the other hand there is no difficulty in getting money enough to support seminaries. There is no cause the people will give money for with more readiness than the education of priests. The yearly collection in the archdiocese of Philadelphia for the seminary is nearly \$50,000.

"On what do you base your optimistic views of the future of the Church in this country?"

The Situation

"Why, the whole situation is as plain as a pikestaff. The Church is splendidly organized and pretty thoroughly equipped to do its work. The hearts of the people are full of faith and loyalty. Protestant churches have lost all hold on their people because they have no dogmatic life. Religion is the strongest and deepest passion in the hearts of the people, and no people has existed without some definite religious belief. The Catholic Church alone can supply it to the American people. Given then, a priesthood full of zeal, not merely content with administering the sacraments to the souls who come asking for the graces of religion, but eager to go out among the vast throng of non-Catholics who are thirsting for the waters of life, it will not take long to convince them where the pastures of the Good Shepherd lie. As soon as they are convinced of this, nothing can resist the coming of the throngs of non-Catholics into the Church. It all depends upon the young priesthood for the next few decades of years. This is what the Apostolic Mission House stands for. It not only creates missionaries, but it opens its doors to the young priests who have a positive desire to fit themselves for the effective ministerial work. It is the duty of every priest, though he be engaged in simple parochial work, to know how to meet the non-Catholics and to be facile in explaining Catholic doctrine. This sort of training he gets in the Apostolic Mission House."

STODDARD'S RETURN

Charles Warren Stoddard, he of the South Sea Idylls, is come back to his own again. He arrived in San Francisco last week and will live there, he says, for the remainder of his days. His interviewer quotes him as saying:

"I am going to stay right here for a year or two to build up, for I haven't been as strong as I ought to be since my illness. Little things bother me and I'm terribly susceptible to climatic changes. They have 'em in the East to beat the band. I'm searching a streak of atmosphere that contains the elixir of life. It ought to be some where in the south, and when I find it I'm going to stay right there. Gertrude Atherton wrote me that she had an ideal place on the side of Tamalpais where she could work all day and sleep all night. Already I know that I can feel this climate in my bones.

"I'm sure I can't understand why all our young literary men from here are drifting to New York. They want to be in the whirl of it, I suppose. For myself, I simply loathe it. When I go to Boston from there I like to take the train that crawls around the city so I can hate it on all sides."

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