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CURRENT COMMENT

Twenty-five years ago Cheyne-row, Chelsea, was identified with the name of Thomas Carlyle. Young men with more imagination than sense imitated the Germanized English of the Sage of Chelsea, who had caught the trick of rhapsodical parentheses from John Paul Richter. But the present generation has long since discovered that Carlyle lacks the essential element of immortal literature; he has no judgment, no truth, no intellectual perspective. His writings may long endure as literary curiosities, as a storehouse of striking passages that may be quoted in defence (never intended by him) of the unchanging truth; but servile admiration for this Germanized Jeremy is a thing of the buried and rotting past. Just now Cheyne Row is thinking of another and far more enduring glory of its really immortal past—Beaufort House, now a Catholic convent, formerly the Chelsea home of the saintly chancellor, Blessed Sir Thomas More. This historic reminder of a better writer and an immeasurably greater thinker than Carlyle was brought into prominence lately by the consecration, on the eve of Corpus Christi, of the little Romanesque church of the Most Holy Redeemer, built by Canon Keens within a pace or two of Beaufort House. "The policy of Cardinal Manning," says the Tablet, "was to multiply little churches and make preliminary provision for the children, and Canon Keens, as one of the most loyal and zealous of the faithful colleagues of the Cardinal, was entrusted with the work of opening one mission after another, and building school-chapels or small churches in new neighborhoods for the expanding population. He finally settled down in the evening of his days crowned with the fullness of labors in the place made sacred by the presence of Sir Thomas More," the blessed martyr for the cause of Papal supremacy. "Here, it will be remembered, Mgr. John Vaughan gathered a few secular priests to form a community in the House of Expiation, thus far back foreshadowing aspirations to the heroic life which now he is seeking in the hermit's cell. Hard by lives the chief parishioner, a layman after the mind and pattern of Sir Thomas More, who is as familiar a figure in his constancy to the little church as was the holy layman who has left a halo of glory round the old parish church of Chelsea as he has left his name engraved on its tablets." Thus are healthy Catholic associations displacing the unwholesome pessimism and the fanciful unreality of Carlylean memories in Cheyne Row.

The sudden death of the great Dominican writer, Father Denifle, is a severe blow to German Catholic literature. His great work on Luther, which appeared last year, astonished learned Lutherans by its revelations of what had hitherto been carefully concealed from them. We noticed at the time Father Guldner's able review of this book in the "Messenger." The "Dublin Review" and the Hungarian "Katholik Szemle" also praised it as a monument of original research. Father Denifle was previously well known for his editions of the German Mystics, and for various volumes dealing with mediaeval history and literature, one of them treating of the Universities of the Middle Ages.

An interesting revelation of the present Pope's practical way of restoring all things in Christ is made in the following extract from the "Catholic Fortnightly Review" of the 1st of this month: "As was to be expected, the canonical visitation of all the dioceses of Italy, ordered by Pius X. and performed by religious delegated by him, has led to the uncovering of many abuses and even to the deposition of one archbishop and two bishops, with a prospect of the resignation of several more. One of the deposed prelates, we learn from 'La Verite Francaise' (No. 4260), died of grief two months after his forced resignation. He was an excellent man, but one of weak char-

acter and covered with his authority things which others, less saintly than he, did in his name. In other cases careless bishops have been threatened with canonical censures, or such censures have been actually inflicted. Thus a certain archbishop in the South of Italy who could not find it in his heart to reduce the number of ordinations which were far in excess of the actual needs of his diocese, was deprived of the right of ordaining priests except with the explicit permission, to be obtained singly in every instance, of the Pope himself. It is gratifying to learn that Pius X., in his systematic endeavor to root out abuses wherever they may be found, proposes to extend the canonical visitation to all the dioceses of the universal Church."

In the making up of the fourth page of our issue of July 1, a very perplexing mistake occurred, which we did not notice till this week when we had occasion to refer to a note we had added in a corrective to the Tribune's remarks on one of Dr. Barrett's able letters. What was our dismay to discover that our note—quite the most important utterance of that issue—had utterly disappeared and that the latter part of the Tribune's remarks had got mixed up with a clipping on the "Catholics of Switzerland." The result was to spoil the whole effect of our editorial on "The Tribune's Groundless Fears." However, that lamentable oversight on the part of the page-proof reader has this advantage—that it enables us to give greater prominence to our suppressed note, which we now print from the galley in which it has lain lost for two weeks, prefacing it by the Tribune's editorial note which is necessary for the understanding of our own.

Trib. Note.—Dr. Barrett should read our article again. Nothing was said one way or another as to the loyalty of French Canadians in general, or as to that of the graduates of the separate schools. What we said, what cannot be refuted, and what Dr. Barrett does not apparently attempt to refute, was in brief: (1) That the language we quoted from the speech of the Archbishop and from the address to him, instilled sentiments inimical to the welfare of the Canadian nation, and sought to substitute sectionalism for loyalty to Canada—(Britain was not mentioned). (2) That those who uttered this pernicious teaching sought state aid for schools in which they purposed to train the minds of children in accord with that teaching. Does our correspondent imagine that those from whom we quoted, would teach their children to discard sectionalism and to be loyal not to a section of the Canadian people, but to Canada as a whole? Or does he say that the authors of the language quoted are not the very persons who would be in control of the schools for which they seek state aid?

Whereupon the Northwest Review has this to say. What does the Tribune editor mean by "being loyal to Canada as a whole?" Does he mean that he or any other practical man always considers in everything that he does the interest of "Canada as a whole" before all other interests? Does he not rather, according to the bent of his human nature, rightly take into consideration first the interests of himself and his immediate family, then his racial traditions, be he of Scotch, Irish or English origin, then his coreligionists, then his village, town, city or province, and last of all, "Canada as a whole?" This is a case where the proverb holds good: "Blood is thicker than water." Do not the Anglicans, Presbyterians, Methodists and Baptists manifest an intense sectional feeling wherever the interests of Catholics are concerned? Are they therefore branded as disloyal to "Canada as a whole?" And yet 42 per cent. of "Canada as a whole" is Catholic. His Grace Archbishop Langevin has never said a word against the sectional interests of his separated brethren. What he eloquently pleads for is loyalty to his own historic race on the part of his kith and kin, and no man can consistently gainsay his right to draw tighter the bonds of blood relationship when his nearest and dearest are flouted and slandered.

In order to show our readers how the mistake occurred we now append the paragraph on "Catholics in Switzerland" the middle of which got switched on to the concluding portion of the Tribune note.

The results of the census of Switzerland taken in December, 1900 have been but recently published. The Catholics, who were 971,809 in 1850, now number 1,379,664, while the non-Catholics, including Jews, have increased from 1,426,797 to 1,935,779. Catholic families also are larger than those of the wealthier Protestants. Catholics have been augmented too by immigration.

In the canton of Geneva the 29,764 Catholics of 1850 have come up 67,162, the non-Catholics from 34,713 to 65,447; but two-thirds of the Catholic increase is due to immigration, which explains their less influential position. Their growth aroused hostility, and sixty years ago a formidable secret society, the Protestant Union, was formed against them. Hence the laws of 1872 and 1873.

The religious were dispersed and their property confiscated, the bishop was exiled, the priests deprived of their means of livelihood, and the churches given over to renegades invited from abroad. The persecution failed; and although the hostile laws remain in many places, and fanaticism is by no means extinct, the Church, as usual, weathered the storm.

Another but less important blunder appears on the same unfortunate page 4 of July 1. The official date in the first column is given as "June 24, 1905," the type having remained unchanged since the preceding week. These mistakes may charitably be attributed to the hurry of going to press a little earlier than usual on account of Dominion Day.

When His Grace the Archbishop of St. Boniface visited, on the 1st inst., the parish of St. Pierre, and there raised to the sacerdotal dignity the first priest born in that parish, Rev. Father Jolys, the pastor, read an address which was singularly free from those glittering generalities that form the staple of so many official addresses. We translate from the gifted writer's admirable French a passage that aptly emphasizes the long and careful preparation of the typical Catholic levite. Alluding to young Father Joubert ordained that day Father Jolys says: "This time your visit, My Lord Archbishop, takes on a more elevated and special character, and becomes for this parish a family festival. You are about to raise to the priesthood a child of this parish, a son of St. Pierre, who was baptized, made his First Communion and was confirmed in this parish, and he is the first whom God had chosen from among us.

True, the parish of St. Pierre has already had the honor of giving ten nuns to the service of the church, one young man to the Cistercian Order and another to a rising congregation, the Canons Regular of the Immaculate Conception. But hitherto St. Pierre had not yet produced a priest. This day, therefore, in which St. Pierre is giving to the Church a minister destined always to intercede for his parish—"always living to make intercession for us"—is a unique feast that makes us thrill with joy.

I have read somewhere that the priesthood is the fruit of long generations of faith. Save in the case of an exceptional dispensation of Providence, the blessed seed of a priestly vocation is sown throughout the successive generations of a family in which the traditions of truly Christian virtue are scrupulously guarded, and one day that seed, thus carefully tended, springs up, grows and blossoms in the divinely appointed time. The young man whom Your Grace is about to ordain is a product of faith, a fruit of Christian virtues long practised; he is also the first-fruit of St. Pierre parish offered on the altar of the Most High.

We cannot refrain from thanking Your Grace for the delicate kindness that prompted you to come to this parish in order therein to consecrate this young man, the gift of his family,

the gift of his parish to God, Who has called him to raise him to this high honor."

Clerical News

Father Ruelle, O.M.I., of St. Boniface, left on Monday for Sandy Bay to visit the Indian boarding school there.

The Professors of St. Boniface College are enjoying a holiday on their island (Aulneau) in the Lake of the Woods. Father d'Orsonnens had to come in at the end of last week to have a most refractory tooth attended to. He returned, accompanied by Father Blain, on Wednesday.

Last Sunday, in the parish church of St. Jean Baptiste, His Grace the Archbishop of St. Boniface conferred the holy order of priesthood on the Rev. Adonias Sabourin, B.A. of Manitoba University, and subdeaconships on Rev. Messrs. Gerritsma and Janssen. Mgr. Langevin preached eloquently on the dignity of the priesthood, and, replying to the parochial address, congratulated the parishioners on their initiative and their mutual charity. The church was crowded. The next morning, Monday, the same large attendance was observed when Father Sabourin sang his first Mass, at which Father Blain, S.J., preached a carefully prepared and impressive sermon on the priest as a sacrificer. Besides the parish priest, Father Fillion, and those mentioned above, there were present Fathers R. Giroux, Jolys, Rocan, Bouillon, Desrosiers, Bazin, Joubert, d'Orsonnens, S.J., and the ecclesiastics, Messrs. Magnan, Arseneault and Poitras. Many went on Monday afternoon to Letellier, where His Grace made his official visitation on Tuesday. Father Sabourin is one of the most distinguished pupils of St. Boniface College. He was the last University student to win the old-time medal for the Previous examination. That medal, which had been awarded during 22 years, was abolished immediately after two St. Boniface students had captured it two years in succession, and the old system of awarding scholarships in the order of merit with mention of the college to which the winner belonged made way for the present system of naming scholarship winners alphabetically without mention of their college and making out the class lists in alphabetical order, so that there is no apparent difference between the candidate scoring 80 per cent. and the candidate scoring 99 per cent. of the marks.

Persons and Facts

"In L'Echo de Manitoba" for July 6, Mr. H. d'Hellencourt, who has edited the paper single-handed for eight years, bids farewell to his readers in a long valedictory, which is chiefly an assurance of his excellent intentions and of his noble fidelity to his motto, "Tout droit" (Straight on). Mr. d'Hellencourt will remain in Winnipeg till the end of the month, collecting arrears. The Tribune announces that Mr. Frank Mariaggi, a Corsican who speaks better French than Italian, has purchased the type and machinery of L'Echo, and intends starting a French paper, though it is not clear where he will start it, Mr. Mariaggi having taken up his residence in Port Arthur.

Mr. Louis Allard, Professor of French Literature in Laval University, Quebec, arrived here last Monday and called on the Jesuit Fathers at St. Boniface. Mr. Allard is a clever Parisian who, having spent three years in the city of Quebec, has identified himself with the best interests of Canada. He is an out-and-out believer in Mr. Bourassa's ideas and considers that the Liberal French Canadian contingent have sacrificed the religious rights of Catholics to blind obedience to their leader. Mr. Allard left on Tuesday for Sinaluta, where he will visit some French friends; thence he will go by C.P.R. to Mission Junction and then to California, returning this way in six weeks.

At the annual meeting of the Maynooth Union the Very Rev. Dr. McDonald, of Maynooth, held that the most practical way of settling the University question in Ireland is for Catholics to enter Trinity College in a body. People talked of the danger of the Protestant atmosphere that pervaded it, but who ever heard of an Irish Catholic tempted to become a Protestant of the Irish Church type? Did Catholics lose the faith in Government offices and in the service of railway companies, where the atmosphere was aggressively Protestant? In these places they had no organization, while in Trinity College they could organize themselves as they pleased.

The Pease-Waldon Co. of Winnipeg will exhibit at the Industrial Fair a full line of Pease Economy Heaters for warm air, hot air, hot water, steam and combination, together with the Waterloo Vapor Register, which they are introducing in Canada.

Regina Notes.

We have had very wet weather, the month of June rain fell almost every second day. Reports from the farming districts are, however, very favorable and no bad effects from the wet weather are anticipated.

Miss Madge McCusker arrived home from St. Mary's Academy, Winnipeg, on Thursday morning looking very well. Miss Madge brings with her a diploma awarded by the O'Sullivan Business College for stenography and typewriting.

The Free Press of last week gives an account of the closing exercises of St. Mary's Academy. We point with pride and pleasure to the fact that one of our Regina young ladies, Miss Kathleen McCusker, was the winner of the gold medal for religious instruction presented by His Grace the Archbishop Langevin. Miss McCusker also carried off First Premium for Ancient and Modern History, Physics, Chemistry, Rhetoric and Literature.

From St. Boniface College we are also very proud to state that our Regina young men have brought home a fair share of honors. Mr. John Trudell carried off a gold medal in an election contest, he being the successful one among six competitors, also two prizes, and for several other branches he received honorable mention. Mr. Patrick Keenan received two prizes and honorable mention in three other branches. We must not forget our young friend Victor Agosowicz, who brings home a prize for diligence and honorable mention for grammar and parsing.

Mrs. Healy, nee Miss O'Farrell, spent a few days in the city en route to Edmonton. Mrs. Healy spent some years in Regina in the early days and all old timers were pleased to have the pleasure of again greeting her.

GENA MCFARLANE

The Winnipeg Industrial Fair has grown to be one of the strongest educational features in the Canadian West. Teaching by object lessons is now recognized as being among the most effective methods of imparting information and conveying ideas. The observant visitor may, for a very small outlay learn more about the agricultural resources and mechanical arts of the country than by the expenditure of hundreds of dollars in time and railway travel. The management will bring together in well classified groups the best that the country affords in every variety of crops and seeds, fruit and flowers, stock, poultry, manufactures and the liberal arts.

The Winnipeg Exhibition has always proved a very important factor in the attracting of capital and immigration to the Canadian West and there can be little doubt but that thousands of eastern Canadians and Americans will visit Winnipeg during the eight days of the Fair, and thus become acquainted with the wonderful resources of the country and the avenues which exist for future trade.

THE KNOX QUATER-CENTENARY

SCOTCH CELEBRATIONS

A FAILURE

Father Power, S.J., takes the Field

Damaging Onslaught on

Knoxite Traditions

(Glasgow Observer, June 10)

The John Knox quater centenary celebration has proved an absolute failure when the population of Scotland is taken into account. Indeed, we would be pretty accurate in describing it as a series of miserable fizzes. There has been neither enthusiasm nor unanimity in the attempt made at the glorification of the so-called Reformer. The reason of this is obvious. The people—at any rate, those who take the trouble to read about Knox—know the manner of man he was, and how impossible he would be in any civilized country at the present time. Apologists for Knox's conduct have been all the rage lately. Excuses for his misdemeanors and crimes have constituted the bulk of the speeches delivered at the few celebrations held throughout the country. This fact that he made war against the Catholics of Scotland—a relentless and a bloody war—obliterates all his heinous offences in the estimation of his admirers.

Historical Truths

There is no need for speculation as to the character or permanent stability of a Church reared on such a rotten foundation. The evidence within the past few months amply shows that Presbyterianism is of the world, worldly: that it lacks in cohesive qualities and eschews the very principles of Christianity. That the Rev. Father Power, S.J., has done much to "knock the bottom" as it were out of the centenary celebrations of the Scottish "Reformer" there is not the least doubt. From his outdoor platform in Edinburgh he has been giving his auditory some plain, and to many, startling historical truths regarding certain incidents in Knox's career. No doubt, as Father Power points out, under the passing influence of the passionate spirit of a centenary celebration men are apt to forget that the subject of their thoughtless praise is still under trial on many grave counts, and on others still graver stands condemned by competent historical judges. In some cases the criminal indictment against him has been met by the verdict of "Not proven"—a very faint form of praise with no white-washing efficacy about it.

Grave Charges

Father Power specifies a list of charges vitally affecting (as he rightly says) the Christian character of a man whose only claim to the veneration of ecclesiastical Scotland is founded on the possession of attributes which prove him to be, as he so often declared himself, a messenger sent by the Most High to preach the pure Gospel of Christ to a nation in the darkness of idolatry. These charges include complicity in murder (murder by "accession," incitement, or approval), slander, treason, lying, etc. The eminent Jesuit was anxious that some doughty champion of Knox should make an effort to clear his character, but it was only recently that a writer ("Historicus") in an Edinburgh evening journal ventured to take exception to a leaflet issued by Father Power, and in the course of a lengthened letter, most of which was foreign to the points at issue, contends that evidence has not been produced to show that Knox was implicated in the murder of Rizzio.

Father Power's Reply

Father Power briefly replied and in the course of his letter he said he must require "Historicus" to stick to the one point of the "one bloodstain" of the leaflet, and to answer "yes" or "no" to the following questions: "Do I quote Knox correctly? Does he say that Rizzio, the victim of one of the most brutal murders in the annals of crime was justly punished? Does he call the act of murder 'just and most worthy of all praise'? Does Burton, without any bias against Knox, write of 'his thorough approval of the deed'? Is such proved approval worthy of a Christian preacher? Does it constitute a bloodstain on the character of a man who boasted of introducing the 'pure Gospel' to Scotland? With this emphatic approval of red-handed murder before our eyes are we justified as a Christian nation in paying national honor to the approver by a quater-centenary?" Father Power wished "Historicus" to bear in mind that he was bound to keep to the point of one Knox, one bloodstain and one centenary.

Knoxite Twaddle

This, one would have thought, a fair enough stipulation on the part of Father Power, but "Historicus" in his next letter works off a lot of twaddle, and gravely asserts that the questions asked do not touch the point under discussion. The correctness of the extracts or references (he says) has not been disputed; even Knox's approval of the deed after it was done has not been called in question. But what he disputes is that Knox was implicated in the murder, and he states there has been no "overwhelming historical evidence" produced to prove that he was. "Historicus" then challenges Father Power to bring evidence to incriminate Knox. "In a Court of Justice (he says) a case is not only stated, but proof must be led as to the guilt of the party. We have had the case against Knox stated as complicity in murder—and the proof led is not condemnatory." But Father Power was not permitted to reply to this letter, for the Editor of the newspaper intimated that "the correspondence must now cease"—a very unusual, not to say biassed and unreasonable course to adopt.

Editorial Animus

But the animus of the Editor towards Father Power was shown in another way. In an editorial it was stated that "the Rev. M. Power, S.J., has cut rather a sorry figure in his crusade against the character of John Knox," and this notwithstanding the fact that he closed his columns against the Rev. gentleman. "His charges against Knox (the Editor says in his leaderette), alleging complicity in the murder of Rizzio, and even trying to blame him for the slaughter of Queen Mary, have been little short of disgraceful." Father Power very reasonably explains that if Knox did not take part in the murder of Rizzio he was a murderer in his heart for he lauded those who perpetrated the heinous crime, and patted them on the back for having committed the deed; and with regard to Queen Mary, her "slaughter" was brought about by Knox's enmity and plotting towards her. "But the wily Jesuit (says the author of the leaderette), instead of producing proofs from his well-filled armoury, asked the questioner to prove that John Knox was innocent. That is not the method of Courts of Justice." What is to hinder either the Editor of the paper or "Historicus" from gleaning all the information necessary? It is not likely that Father Power is going to supply them with material which is quite as free to them as to anybody else. Let them look for the information if they think they require it, but the idea that Father Power is going to supply every Tom, Dick and Harry with the result of his historical researches is perfectly ridiculous.

GLEANINGS FROM THE CATHOLIC TIMES

King Alfonso's Visit

"Punch" was happy in its cartoons indicating how times have changed. It represented the Ghost of Queen Elizabeth looking indignantly at Kings Edward and Alfonso fraternising. But considering even more recent events, the impression made by the visit is remarkable. The sympathy which went from England to America during the war with Spain aroused a feeling of bitterness amongst the Spaniards of which traces still remain in the Peninsula. The cordiality of King Alfonso's reception will wipe those traces of ill-will away. The young King by the magic of a kindly nature and boyish cheerfulness became all at once an immense favorite. He enjoyed everything, despite the unpropitious weather, and acted throughout in the most gracious spirit. His geniality toward Father Bampton and the Spanish students of Beaumont College was the outcome of a sunny, cordial disposition which continually won friends whilst his Majesty was in London. King Alfonso not only gave delight but felt it. He was manifestly charmed with his reception, and when he called it affectionate, in his graceful message of thanks he was not in the least exaggerating. Seeing that the trade between this country and Spain amounts to upwards of twenty millions sterling per annum, and that British capital to the extent of over that amount is invested in Spain, it is of importance upon commercial grounds alone that the relations between the two countries should be most friendly.

Pastors and Priests

On January 1st, 1904, there were in France 38,573 priests in receipt of stipends from the state. This number includes Bishops, Vicars-General, and Canons. But there were also, labouring for the Church though not receiving

pay from the State, 17,336 priests, amongst them Honorary Canons, chaplains, professors, in seminaries, etc. In some cases small allowances were made to certain of these priests from local or communal funds, for services rendered in hospitals, schools, and so forth. Our readers will now understand why the Abbe Gayraud's amendment in favour of the claims of these 17,000 unsalaried clergymen met with so pleasing an increase of sympathy from the deputies. It is impossible to ignore the fact that these men, some of them grown grey in the service of the Church, have a strong moral claim upon the consideration and generosity of a Government which is breaking up an agreement they found in force on taking Orders, and is impoverishing the Church on which they depend for support in manhood and old age. Surely the Republic might have helped these 17,000 priests who have served her interests in spiritual matters, even though not on the list of parish priests. As it is, they will be a heavy burden on the slender resources of the Bishops.

Allocating the Churches

The question of the ownership of the churches and presbyteries came up with Articles Ten and Eleven. It was soon evident that the Chamber viewed with dislike, perhaps with fear, the Government's proposal to demand a rental for the sacred edifices from the local associations of worship. M. Flandin, in an eloquent speech, pointed out the ties that bound the peasantry to the village church and bade the Deputies consider well before they resolved to commit an outrage on this sentiment. The elections are near at hand, and the Deputies did consider well. In spite of the Government's appeal, they refuse to confiscate the places of worship. Beaten on that Article, the Government introduced another, according to which the ecclesiastical buildings are declared State property, but the gratuitous use of them is granted to the local associations of worship. Thus the Catholic population of France will not be deprived of its edifices of religion nor be compelled to pay for the use of them. Unfortunately these articles do not cover the cases of the episcopal dwellings or the seminaries, the fate of which has still to be decided. We can only hope that the Chamber will continue to display its new spirit of fairness a little longer yet.

For some weeks men have been busy improving the race track on the Winnipeg Fair grounds, and those competent to judge state that it will be the finest half-mile track in the Dominion of Canada.



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ONE-SIDED MEN

Faculties must be exercised or they will not grow. Nature is too good an economist to allow us to keep any faculty or function which we do not employ. We can have just what we use, and that will constantly increase; everything else will be gradually taken away from us. Man becomes strong and powerful and broad just in proportion to the extent and healthfulness of the activity of his faculties; and it must not be one-sided, not an exercise of one or two faculties, or one set of faculties, or the man will topple over. Balance in life comes from the healthful exercise of all the faculties. One reason why we have so many one-sided men in this country is because they pursue one idea, exercise one side of their nature, and, of course, they cannot retain their balance. This is one of the curses of specialities. They are good things for the race, but death to the individual who pursues his speciality at the expense of the development of the all-round man.—Ex.

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D. T. DEEGAN

The programme of speeding events for this year's Winnipeg Fair is again on an ambitious and generous scale as the exhibition board feels that there is nothing that does more to advance the interest in thoroughbred stock than speeding competitions conducted on legitimate lines.

WAS LINCOLN A CATHOLIC

Editor Griffin in the July number of his American Catholic Researches prints the following letter from Archbishop Ireland:

My dear Mr. Griffin: I notice by the late number of The Researches that the question is again raised, "Was Abraham Lincoln a Catholic?" You report Rev. John W. Moore, C.M., as affirming on the authority of the pioneer missionary of Southern Illinois, Rev. J. M. J. St. Cyr, that Abraham Lincoln was, at one period of his life, a Catholic; and in rebuttal of Father Moore's statement you publish a letter from an intimate acquaintance of Mr. Lincoln, Miss Ida M. Tarbell, to the effect that Mr. Lincoln was never a Catholic. Miss Tarbell writes: "His Father, Thomas Lincoln, was a Baptist according to the best authorities, and Lincoln attended the church of that denomination in his early days in Indiana. In Springfield he attended the Presbyterian church, although he was never a member of any denomination."

I happen to be able to furnish a slight contribution to the discussion, by repeating, beyond peril of mistake, what the old missionary, Father St. Cyr was wont actually to say touching Catholicity in the Lincoln household.

Father St. Cyr was a priest of the Diocese of St. Louis, from which in early days the scattered Catholics of Southern Illinois received ministerial attention. He was a remarkable man, intelligent to a very high degree, most zealous in his work, most holy in life. I knew him when in later years he was chaplain to the Sisters of St. Joseph, of Carondelet. He held in vivid recollection the story of the Church in old times through Missouri and Illinois. It was a delight and a means of most valuable information to sit by and converse with him. In 1866, he spent a month visiting me in St. Paul. Here is his statement, as I then took it down in writing, regarding the Lincoln family. "I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham Lincoln both were Catholics. How they became Catholics I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At the time, Abraham was twenty years old or thereabouts, a thin, tall young fellow, kind and good natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half dozen of chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be."

Those are Father St. Cyr's words. If Father St. Cyr is again referred to, let him be quoted for what he was wont to say—neither more nor less.

What reliance is to be put on the statement as made to me by Father St. Cyr and now repeated by me, the reader will decide as he thinks best. For my part I cannot allow myself to doubt its absolute correctness.

Is not the supposition permissible that the second wife of Thomas Lincoln, a Kentuckian, if not a Catholic from the first, brought with her to the West, tendencies which afterwards led her to become a Catholic, and that she drew her husband into the fold, without being able to influence her stepson, Abraham? And is not this other supposition equally permissible, in view of the religious conditions at the time in Southern Illinois, that Thomas Lincoln and his wife had been known to Father Cyr as Catholics without being afterwards known as such to other priests or at least without being ever reported as such by others, or even that they were remembered by some persons as attending afterwards now and then non-Catholic churches? Retiring from his labors in Illinois, Father Cyr returned to Missouri and lost sight of the people whom he had been attending in Illinois, among them the Lincoln family. When he spoke with me he was not able to say whether the parents of Abraham persevered or not until death in the Catholic Church.

†JOHN IRELAND

OBITUARY

MR. AIME CINQ-MARS

It was a great shock to all the best people in St. Boniface when they learned, last Tuesday morning, that Mr. Aime Cinq-Mars had just died in St. Boniface Hospital after a short final illness of four days at the early age of 28. He was for several years one of the most prom-

ising students of St. Boniface College, but towards the end of his course he was obliged, owing to symptoms of decline, to give up his studies and adopt a life of open air exercise as assistant to his father, Mr. Gedeon Cinq-Mars, the well known contractor, who is now building the new college wing. For a time this new life gave Aime heartiness and strength and the future seemed bright. Apart from his lucrative employment, he was a prime favorite and excelled as a reciter of French selections. A few years ago he married Miss Kittson and was blessed with a child who, however, was soon gathered into the angelic host. Of late Aime's health had been gradually failing, and when he went to the hospital last Saturday he prepared himself for the worst by a good confession. The last sacraments were administered by Father Messier on Tuesday morning.

All St. Boniface testified its grief by crowding the cathedral at the funeral on Thursday morning. The Very Rev. Vicar General received the body at the door of the church. Rev. Dr. Trudel celebrated the Requiem High Mass, assisted by Rev. Fathers Gerritsma and Janssen as deacon and subdeacon, and also read the prayers at the grave. The clergy present in the chancel were Very Rev. F. A. Dugas, V. G., Rev. J. Dugas, S. J., rector of St. Boniface College, Rev. Fathers Dufresne and Mireault, and the Rev. Messrs. Arseneault and Sevresque. The pallbearers, who were six college mates were, J. Arpin, G. Roacan, A. Duguay, Roger Goulet, Joseph Desourdis and J. L. Giroux.

The Review extends its deepest sympathy to the bereaved father, mother, brother, sister, and widow. R.I.P.

Father Vales, O. M. I., of Fort Alexander invites everybody to start for West Selkirk on Monday, July 24, take the steamboat there on Tuesday morning at 7 for Lake Winnipeg (Fort Alexander), and be present at the Confirmation and Blessing of a bell in his Church by His Grace the Archbishop. It will be a very pleasant excursion.

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An extended report of the Silver Jubilee of Father J. W. Considine, of Minto, N. D., will appear in our next.

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SATURDAY, JULY 15, 1905.

Calendar for Next Week.

- 16—Fifth Sunday after Pentecost. Feast of the Most Holy Redeemer.
17—Monday—The Humility of Our Lady.
18—Tuesday—St. Camillus de Lellis, Confessor.
19—Wednesday—St. Vincent de Paul, Confessor.
20—Thursday—St. Jerome Emiliani, Confessor.
21—Friday—St. Alexius, Confessor (transferred from the 17th inst.).
22—Saturday—St. Mary Magdalen, Penitent.

THAT ANNULMENT OF MARRIAGE CASE

In our issue of June 3, we gave a provisional answer to a correspondent's question about a supposed annulment of marriage by Pope Pius X., reported by cablegram on May 24. In that answer we said we did not know the reasons for this decision but we might learn them later from the Rome correspondents of the Catholic papers. We now learn from the Rome correspondent of "The Tablet" all the details of the case and the further interesting fact that the decision was exactly the contrary of that which the cable transmitted to us. In other words, the marriage is not declared null and void but remains valid and indissoluble.

The original cablegram was the following:—

Rome, May 24.—Pope Pius X. has approved of the decision of the congregation of the Propaganda to annul the marriage of Marie Jennings Reid, of New Orleans and Washington, D.C. (who is now Princess Rospigliosi) to Col. F. H. Parkhurst, of Bangor, Me. The decision of the Pope will now permit the Prince and Princess Rospigliosi to contract a religious marriage.

One of the suggestions in our previous article was that one of the parties may never have been baptized. As will be seen from the Tablet correspondence, reproduced below, this was precisely the stand taken by the Princess; when she discovered that her first husband had never been baptized, she argued that the dispensation granted her did not cover marriage with an unbaptized person. But it turns out that it did, and consequently that her first marriage is still valid.

Although the Tablet correspondent hides the true names under two fictitious letters, the context and the date show that the case is the same as the one mentioned in the cablegram quoted above. Moreover, the title of "Princess" given to the woman in both accounts and the fact that in the cablegram she is said to be "of Washington, D.C.," which is in the diocese of Baltimore (mentioned by the Tablet as her diocese) confirm the identity of the persons. We append the Tablet correspondent's report, merely premising that, before arguing on supposed facts communicated by cablegrams, it is well to suspend one's judgment as to the truth of those facts.

A "CAUSE CELEBRE"

Rome, June 18, 1905.

The American papers have recently been very full of a famous marriage case which has been before the ecclesiastical tribunals of Rome for a considerable time. Last week they announced that it had been settled at last by a decision in favour of the validity of the second marriage of the Princess X. They were quite wrong, however, for the decision has been given the other way only a few days ago. The facts are these: Some years ago a Catholic girl of the diocese of Baltimore became engaged to a Mr. Y. He was supposed to be a baptized Protestant, and a dispensation from the impediment "mixtae religionis" was, of course, necessary. Mr. Y. willingly agreed that the children of the marriage should be brought up Catholics, a dispensation was applied for and obtained, and the wedding took place with great splendour in Washing-

ton. Some years later the domestic life of Mr. and Mrs. Y. was shattered; an appeal was made to the civil courts for a divorce, and a decree was issued dissolving the marriage, and giving both parties liberty to contract a new marriage. Mrs. Y., being a Catholic, very properly regarded herself as still bound in the bond of wedlock until she learned one day that Mr. Y. had never been really baptized. She hunted up the evidence of this and the evidence was conclusive. She then proceeded to argue that as she had been married to Mr. Y. on the supposition that he was a baptized Protestant, and as the dispensation from the impediment "mixtae religionis" supposed to have been granted on this hypothesis, did not and could not cover her marriage with an unbaptized person, the marriage must have been null from the beginning. Apparently she took counsel on the subject and was assured that she was free to marry again. Shortly after she made the acquaintance of Prince X. an attachment sprang up between them. The Prince was duly informed of the tangled situation, but, to make a long story short, Prince X. and Mrs. Y. were married. Everything seems to have gone smoothly until the birth of an heir to the Prince, and then his next of kin declared that they would dispute the legitimacy of the offspring on the ground that the Prince's marriage with a divorcee, during the lifetime of her husband, was invalid in Italy in the eyes of the State as well as of the Church. The Prince and the Princess determined to put their case before Propaganda with full assurance that the Sacred Congregation would recognise the nullity of the first marriage. But the investigations of Propaganda led to an important discovery, to wit, that the dispensation granted for the first marriage was not from the impediment "mixtae religionis," but from that of "disparitas cultus." The former, it may be explained, means that the persons contemplating marriage are both baptized Christians; the latter applies to a marriage between a Catholic and a person who has not been baptized, but it includes also the case of two baptized persons. Both before and after the marriage of Mr. and Mrs. Y. it was the custom in Baltimore archdiocese to apply for the dispensation from the impediment "disparitas cultus" when one of the parties to a marriage was not a Catholic. Propaganda therefore answered the appeal of the Prince and Princess by the sentence: "Non constat de nullitate," that is to say "The nullity of the Y. marriage has not been proven." The Prince and Princess did not accept the verdict. They sought out fresh evidence and presented their case once more to the judgment of the Cardinals. The case came up at the last meeting of Propaganda with the same result as before. This time, however, the decision as well as the entire controversy was laid before the Holy Father, who not only ratified the judgment of Propaganda, but gave orders that the matter should not be re-opened. The decision is likely to cause a great sensation both in Rome and in America.

FATHER LESTANC AGAIN VINDICATED

THIS TIME BY WITNESSES ON THE SPOT
DR. BRYCE KEEPS MUM

To the Editor of the Northwest Review.

Sir—In reference to the "History of Winnipeg," published in the Weekly Free Press by Dr. George Bryce of Winnipeg, would you be pleased to open your columns to the following correspondence, in the interests of true history and justice, the author having failed to rectify when offered a fair opportunity to do so.

Mr. Tennant's First Letter
Rev. Dr. Bryce, LL.D.,
Winnipeg, Man.

Rev. and dear Sir—In connection with your interesting history of Winnipeg there is a statement made which I hope you will pardon my intrusion on your time in bringing to your notice.

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

This is challenged. Will you in the history, and for the sake of truth, again search this matter, and you will certainly get facts from many living witnesses that your testimony for your first recital is absolutely false, and injurious to the character of the living and the dead. O'Donohue left the country after the arrival of the troops. This is not questioned. The early part of the winter ('70 and '71) he spent at Walthalla, Dakota Territory, and the balance of the winter in St. Paul, Minn. There was no resident priest in Pembina during

that winter, neither did Father Lestanc, during that period pay a temporary visit to Pembina. He was miles away from the scene, and travel in winter during those days, except on the few well-defined winter trails, was almost impossible.

I was a member of No. 1. Company of the 1st Ontario Rifles. This company was detached for service on the frontier to guard against possible troubles, and wintered at North Pembina, on the international boundary line in '70 and '71. There are three members of this company, well known residents of Winnipeg, whom I may be pardoned for making mention of their names, viz., Major W. H. Nash, Major H. Swinford, and J. Cadham the contractor. They know that the company was kept under strict discipline by the commanding officer, Capt. H. Cooke, and none were permitted to visit Pembina, in U.S. territory excepting under the privilege of a pass. The pass was allowed at regular intervals for the mail, and occasionally for a few little necessary supplies. Under military orders, therefore, the one that saw Father Lestanc and William O'Donohue in constant company that winter in Pembina, was certainly (at times) absent from quarters without leave from his commanding officer, and neither the delinquent's eyesight or conduct can be reliable.

In justice to the Rev. Father Lestanc (a truly loyal subject to the crown) you are in honor bound to withdraw your injurious statement against his character, for neither did the Rev. Father Lestanc and William O'Donohue meet in Pembina during the winter of 1870 and 1871 "planning mischief" as you have so construed, or meet even for any other purpose. This letter is therefore respectfully submitted to you with a request for a vindication, and I would be pleased to hear from you on the matter.

I remain, Rev. and dear Sir,
Yours truly,
J. F. TENNANT.

A Second Letter

Rev. Geo. Bryce, LL.D.,
Winnipeg, Man.

Rev. and Dear Sir,—Having received no acknowledgment of my letter to you of date, May 25 last, requesting a vindication of the name of the Rev. Father Lestanc, so slandered by you in connection with your "History of Winnipeg" you force the conclusion that it is not your intention to withdraw the injurious statements made against the character of the reverend clergyman you assailed.

The assumption remains that what the oracle has said cannot now be withdrawn. But there is an alternative left in this case, for there are many living witnesses of the falseness of your statement, and they will exercise their right to make known the truth in so far as it seems just and proper for them so to do.

I remain reverend and dear Sir,

Yours truly,
J. F. TENNANT

Gretna, June 12, 1905.

An Acknowledgment

In acknowledgment of the two previous letters, the following is a copy of a postal card received from the Rev. Doctor on the subject:

Winnipeg, June 20, 1905.

My Dear Sir,—I have just returned from the east and find your letters awaiting me. You will hear from me in a day or two.

Yours truly,

GEORGE BRYCE

After waiting some days expecting to hear from the reverend doctor as promised, I wrote again, as follows:
Rev. Dr. Geo. Bryce, LL.D.,
Winnipeg, Man.

Rev. and Dear Sir,—I have your post card of date June 20 last, saying, I would hear from you in a day or two. Nine days have elapsed and I am still waiting for your action. I beg leave to remind you of your promise, though you may deem it persistent of me.

Yours truly,

J. F. TENNANT.

Gretna, June 29, 1905.

Up to date of July 5, 1905, no further word has been received from the doctor and your columns are now sought for a vindication of the name of the Rev. Father Lestanc, so grossly slandered by the author of "The History of Winnipeg" by a publication of these letters.

Yours truly,

J. F. TENNANT.

CONTRAST

Just imagine what a happy and united country this Dominion would be were the French papers of Montreal to adopt the example of the firebrand press of Toronto in stirring up racial and religious animosities! The Protestants of Quebec are in a much smaller minority than are the Roman Catholics in Ontario. Yet we have the testimony of the Rev. Dr. Shaw, the head of the

Wesleyan Theological College of Montreal and Chairman of the Protestant Council of Public Instruction of Quebec, that the fullest measure of justice is meted out to them by the majority. Could there be a continuance of this desirable state of affairs if French Catholic journals were encouraged in abusing the Protestant clergy by vulgar cartoons and violent language? It is to the credit of the French press that such despicable tactics are not resorted to by them, and to the French people that they would not countenance such journalism. The News is in daily receipt of two leading French dailies of Montreal, and although the people of that province are as deeply interested in the educational question as are the people of Ontario, we defy any man to point out one offensive word or cartoon in them directed against Protestants or the Protestant religion. Contrast the attitude of the French press with that of the Toronto News and say which is more conducive to peace and unity and the up-building of the Dominion? The Protestantism which seeks to inflame the masses by abuse and misrepresentation of Roman Catholics for party ends is not the genuine Protestantism—it is a parasitical Protestantism which does more injury to the genuine article than to the religious system it attacks. It does not require much courage to pose as an ultra-Protestant in a province which is overwhelmingly Protestant and hence the role is usually assumed by demagogues and self-seekers. Such people should be discountenanced in the interests of Protestantism as well as of national unity and progress.—Alexandra (Ont.) News.

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**PAPAL
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**THE POPE AND THE
ITALIAN CATHOLICS**

A most important encyclical on Catholic action has just been issued by the Holy Father. It is in Italian and addressed to the Bishops of Italy. Since the Encyclical "Rerum Novarum" no Papal document of such practical interest has been published; it indicates a turning point in the activity of Italian Catholics. His Holiness begins by intimating that it gives him much pleasure to address words of consolation and encouragement to the Faithful in Italy—all the more so because he had previously found himself compelled to condemn undisciplined tendencies which threatened to seriously damage the Catholic cause. The Pope then defines Catholic action as the effort to renew all things in Christ, to promote Christian culture, and to fight anti-Christian civilization by all legitimate means. Thus, understood, Catholic action is, he says, peculiarly the affair of the Catholic laity. This help the Church has at all times accepted from her children, but in different forms, according to the needs of the times. Not everything that was useful in other times is useful and opportune to day. The Church has clearly shown during long centuries, and in all cases, a wonderful capacity for adapting itself to changing circumstances. His Holiness then sets forth the conditions which must be fulfilled in order that Catholic action may really be effective. Above all things men expect from a Catholic character and manly virtue. Next the works to which Catholics devote themselves must correspond with the requirements of society to-day, must be so adapted to promote the moral and material interests of the people and the proletariat that they will be readily understood, and welcomed, whilst at the same time the zeal of the leaders is stimulated through the excellent fruits to be secured. The difficult problems of modern life demand prompt and sure social solution and Catholics must find out what the solution is and make it operative with the aid of an energetic, tactful, intelligent, well-organized propaganda directly calculated to meet op-

position. The most earnest demand of Leo XIII. in the Encyclical "Rerum Novarum" was the practical solution of the social question on the ground of Christian principles. For this object there must be perfect unity amongst Catholics. Here the Pope recommends the German Catholics Volksverein, or People's Association, and the Unione delle Opere Economiche. Catholic action must be made effective by all those practical means which the advance of Sociology, experience, and the conditions of social and public life suggest. The civil rights which the present Constitution of the State give to all, Catholics as well as others, must be preserved. Those rights are of different kinds; they even raise the question of taking a direct share in the political life of the country by means of representation in Parliament. Weighty reasons dissuade His Holiness from abandoning the rules laid down by his predecessors, Pius IX. and Leo XIII., of blessed memory, by which the participation of Catholics in the Parliamentary elections is forbidden in Italy. But other equally weighty reasons, concerned with the highest interests of society, which must be safeguarded at any cost, may bring it about that in special cases the rules referred to will be dispensed with, especially when Catholics are convinced that such a dispensation is absolutely necessary for the salvation of souls and the highest interests of the Church. His Holiness then advises the Catholics to prepare themselves for public life and form electoral associations and other organisations having for their aim the welfare of the people. He recommends the holding of meetings, and declares that in the work that is to be done, whilst due freedom is to be allowed, the advice and leadership of the Bishops is necessary. As to the priests, they must be above parties, and must be careful not to compromise their person and dignity. They are, therefore, to take no part in the political and social organisations except after mature reflection and with the assent of their Bishops.—Catholic Times, (Eng.), June 23.

WHENCE COMES THE BIBLE

"The Sunday Companion" professes to answer the following questions: "Whence comes our English Bible? Do we owe it to the Roman Catholic Church? What is its history?" And in doing so presupposes an appalling ignorance on the part of its readers. It says:

"Truth compels me to add that so far from the Roman Catholic Church giving us the Bible, its prelates and priests did their worst to prevent our land having it at all. Even if we allude to an earlier time than Wycliffe's, it is from the ancient Irish Church, and not in any sense from Rome that England obtained her Christianity and her Scriptures too."

What is the difference between that sort of "truth" and falsehood? The English Protestant Bible is not the Bible at all, as a matter of fact, but a selection of the Catholic Bible, made by the Reformers, who rejected such portions as they pleased and garbled and mistranslated the rest. Version has succeeded version, each designed to correct the errors of its predecessors. The "ancient Irish Church" was Catholic and Roman, receiving "her Christianity and her Scriptures too," from Rome. The version of Scripture which St. Patrick made known to Ireland was the Latin version, containing those books which the Protestant churches reject, a sufficiently significant fact.

The ancient British Church was established by Fagan and Darvan, who had been instructed in Christianity at Rome itself and ordained by Pope Eleutherius. Before the close of the fourth century a regular hierarchy had been established, whose Bishops were in full communion with Rome, and sat in the earliest of the Western Councils. They assisted at the Council of Arles, 314, which had been summoned by Pope Sylvester; later, at a Papal Coun-

cil at Sardica, and in 359, British Bishops signed the Papal decrees of the Council of Rimini. Their letters prove them to have been incorrigible Papists.

St. Augustine, when he came from Pope Gregory, invited the British Bishops to co-operate with him in converting the Saxons; there were differences of discipline, but not the smallest in doctrine, between them and St. Augustine. Even Gibbon praises the great Pope, to whom the Free Kirk Assembly, Edinburgh, May, 1894, virtually passed a vote of thanks for having sent the Bible to Britain before Protestantism was heard of. (See "Scotsman.")

Sir Thomas More tells us that "the whole Bible, was, long before Wycliffe's days, by virtuous and learned men, translated into the English tongue, and by good and godly people well and reverently read," and, again, that versions that existed before Wycliffe's remain lawful, and be in some folk's hands." By means of miracle-plays, writes Mr. Morley, the Church "placed a living picture Bible before the eyes of all the people," the subject matter of the plays being taken from St. Jerome's translation of the Scriptures, says Professor Morley (Chair of Hiltory Glasgow University.)

All history attests, whatsoever "Sunday Companions" find it necessary to tell credulous and ignorant readers, that the Catholic Church used every means to instruct people in the knowledge of the Bible; that to her fostering care we are indebted for it. She gathered together the Sacred writings which compose it; she preserved it through the ages before the invention of printing, keeping hundreds and thousands of her servants employed in transcribing it, long before the sects were, so that even Luther confesses "but for her they would never have received it." Is it necessary to say any more about the "Sunday Companion"?—Glasgow Observer.

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OUR DUMB NEWSPAPERS

The London "Saturday Review", Protestant to the backbone, even ultra-Protestant on occasions, dealt recently with the religious situation in France, and we republish, in part, its remarkable article thereon. What a contrast between this broad estimate made by a Protestant Englishman and the narrow sectarian view which our Boston and New England papers gave of the same facts!

A Boston paper, steeped in bigotry, says that the present religious troubles are due to the royalist leanings of the clergy. This London paper says that "the prime motive is the degradation of French Catholicism." The Boston paper says "The Church makes the Concordat impossible because it wishes to dominate the State"; the London paper says: "The Concordat on the part of the State was tainted with fraud from the beginning." The Boston paper: "The French Government is on the spot and, knowing the conditions, may be trusted to do what is right"; the London paper: "If French Christianity is not called on yet to endure such outrages as the tyrant Diocletian inflicted, the sapping and mining process which Julian the Apostate applied threatens it." The Boston paper: "The Government owns every public building, the churches are public buildings, therefore the Government owns the churches and may rent them to the people"; the London paper pronounces this theory an outrage and the taking of the churches theft and sacrilege, and claims that "the millions which the piety and penitence of a thousand years" bestowed on the Church belongs to the Church and not to the State. The London paper, furthermore, says the Revolution of 1790 was more honest and fairer to the Church, because, while it took Church property, it tried to make some kind of restitution by helping to support the Church and its clergy. The Boston paper: "The French electorate desires this condition"; the London paper: No it does not. "That France really desires the success of this latest Jacobin enterprise, few believe."

But the reading of the "Saturday Review" Article should lead our intelligent readers to ask themselves the question: What can we who enjoy liberty here do to help our brethren.

The Church in France is one of the most important in Christendom, and whatever injures its life, diminishes its resources, or hampers its freedom, is a blow aimed at Christianity itself. This is precisely the view which the London paper takes of the present situation in France. Yet the Catholics of the United States are apparently indifferent. The first thing, it seems to us, that should be done is to organize meetings in every town and hamlet in the country and draw up a solemn protest against this organized tyranny of the twentieth century. Protestants as well as Catholics will attend such meetings, and sign such a protest; the moral effect of such action, coming from this great republic, must have a good influence. The Catholic press of the country is a proper agency to advocate and organize the movement.—Sacred Heart Review.

The three large buildings which were erected on the grounds of the Winnipeg Industrial for the accommodation of the many industrial exhibits will be again in use this year and judging by the number of applications which have been already received for space they will be well filled with a diversified collection of high-class exhibits. It has now become the common rule in the offices of the association for applicants to ask for double the space they had last year and one large and important firm stated that they could trace sales aggregating \$10,000 to their exhibit at the last year's

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GLEANINGS FROM THE CATHOLIC TIMES

Religious Toleration in Germany

The Bill which was introduced into the German Reichstag to ensure personal and corporate liberty of worship throughout the Empire has collapsed with the termination of the session. Many people will be surprised to learn that a Bill for such a purpose is deemed requisite. "Is not toleration," they will ask, "already practised throughout the German States?" In some of the Protestant German States the prevailing policy is far from being tolerant, and the Bill has, therefore, been received with anything but favour by the Protestant Conservatives. As an instance of what takes place we may say that the three hundred Catholics of the industrial town of Merane, in the Kingdom of Saxony, which counts thirty thousand inhabitants, petitioned the Saxon ministry to be allowed to have Mass six times in the year. They waited nine months for an answer. Then the answer came. It was to the effect that the Ministry failed to see the need of a Catholic service in the town and that the holding of such a service would disturb the religious peace. A priest who was staying for a few weeks at Heiligendamm, a watering place in Mecklenburg-Schwerin, asked permission of the authorities to say Mass at the local church, but it was not granted. There is a great deal of room for progress in some of the German States. The Tolerance Bill will be re-introduced at a future time. Meanwhile the public will be enlightened as to the necessity for it.

The Jesuit and Hackel

The daily papers in this country received from one of the news agencies an account of Professor Hackel's recent reference to the Jesuit, Father Wasmann, but no reference has been made to Wasmann's reply. Hackel in one of his lectures discussed a chapter from "Modern Biology and the Theory of Development," a work by Father Wasmann, who is well known as a biologist and one of the leading scientific authorities on anti-life. The Rev. gentleman, as the result of long years of study in his own field of research, has become a believer in evolution to a certain extent, feeling convinced that his conclusions do not clash with the doctrines of the Church. Hackel claimed him as a disciple and called upon him to leave the Jesuit Order. The Jesuit's answer is that philosophically, theologically and socially Hackelism is an affair out of joint, and therefore that it had become the prop of Anarchism and Social Democracy, as Herr Babel had admitted in the Reichstag. The advice to leave the Jesuit Order he regarded as not surprising, for if, as Hackel maintained, there were no personal God, no immortal soul, no existence hereafter, he would be a great fool if he subjected himself to the life of sacrifice of a Christian, let alone the life of a member of a religious Order. If, on the other hand, there exists as he firmly believes, a personal God, an immortal soul, a life beyond, then the folly is not on his side, but on Hackel's. The Jesuit ended by expressing the hope that Hackel would recognize his folly before it is too late. The professor has not much time to spare, for he is now seventy.

Scientists and Hackelism

That Hackel's books are read is indisputable; but the ablest German Scientists have not a high opinion of them. Professor Seeberg, of Berlin, in his book "On the threshold of the Twentieth Century" writes of "the shallow materialism, extreme anti-Christian fanaticism and narrow minded ignorance" displayed in Hackel's "Riddle of the Universe." Professor Paulsen in his book "Philosophia Militans" is still more condemnatory. He finds no trace in Hackel's writings showing that he ever seriously studied philosophy. What Hackel stands in need of, he declares, is the faculty of seeing precisely where a problem begins. That such a book as "The Riddle of the Universe" could be bought and believed in by people who possess Kant, Goethe and Schiller is, Professor Paulsen says, a painful thought. He has read the book with a sense of shame at the mental condition and culture of those who have received it with admiration. A pupil of Hackel, Professor Driesch, considers that its only cleverness lies in the art of leading people astray, and Professor Loofs attributes the success which Hackel has achieved to his exploitation of the lowest kind of trashy literature and his loud voiced declamations. Hackel's supporters in the English tongue faithfully copy his declamatory style.

"DIP AND DONE WITH IT"

Here is a new story from the cornfields of the south, which for not a few of us may "point a moral."

"Bishop Wilmer of Alabama had baptized and confirmed an old negro as a member of the Episcopal Church, South. In a few weeks the Bishop learned that the old man was 'shoutin' elder' in the African Methodist Episcopal meeting house. Several weeks later the Bishop heard that he had resigned that membership and had been immersed, becoming a professor of the Baptist persuasion.

"When next the Bishop met the old negro, he asked: 'Anybody hurt your feelings there, or anything like that?' 'La, no, Mars Hooker! La no! De 'Piscopals, dey is gem'men if they aint nottin' else. Dar aint nobody hu't my feelin's. No suh. I lef dat church 'caze I couldn't read in de book. Dey all reads an' ansahs back so cheefful lak, an' des caze I can't read I can't come in right, an' de folks look 'rout when I ansahs wrong an' hearty. I bound ter leave the chu'ch.

"And why did you leave the Methodist church so suddenly?"

"Well, you see, Marse Hooker, dem Mefodis' folks, dey is al'ays holdin' a 'quy meetin'. Now, you know yo'se'f, Marse Hooker, cullud men can't stan' too much 'quirin' into. I 'bliged to quit that ch'sh.

"Do you think Josiah, you can stick to the Baptist church?"

"La yes, Massa! 'Caze wid de Baptists h'ts jes' dip and done wid it!"

"La yes, Massa! 'Caze wid de Baptists h'ts jes' dip an' done wid it!"

The man whose religion consists in merely "conforming"—attending church on Sunday and abstaining from meat on Friday, is following the example of Josiah. We are not suggesting that there should be portions of every secular day set apart by the busy Christian for religious devotion—although even the Mahomedans find time for this—but religion should influence the daily lives of its sincere votaries in many ways that do not take time. Its precepts may govern business relations. The honesty that it inculcates, the charity and mercy that it teaches are daily put to the test in the experience of every man. At the end of each day, to the question, "Have I served God?" the sincere Christian need not necessarily—in order to make an affirmative reply—say, "Yes, I have attended Mass, I have dispensed alms." There are countless other ways which in the course of business and the routine of life, give him opportunities to practise his Christianity.—Milwaukee "Catholic Citizen."

GETTING IN TOUCH

Vatican and the Italian Government in Communication. Roundabout Methods of Sounding One Another.

Catholic Citizen Correspondence—Rome

Rome, June 15, 1905.

Pacification—it can hardly ever be complete—has moved many strides since I last wrote of the subject in your columns. Or, rather, for it is but a matter of three or four months that have passed, I now know the substance of what was then hidden, and of what, perhaps (I remember not), I did not so much as suspect.

Peace with the Quirinal

All that I could have stated then was that Pius X. desired peace with Italy and had uttered in his first encyclical that trenchant declaration about the independence of the Holy See which at once supplied characterization to his reign, because the declaration was all determination, yet inoffensive and brief; that, therefore, he would never contemplate any surrender of the Papal claims to sovereign state, but that he was clearly far from every idea of provocation, and apparently disinclined to active measures in prosecution of the claims; that finding the Holy See ice-bound, he was resolved to let no jot or tittle of Catholic influence be frittered away even in delay; that, in fact, he had allowed a summoning of the Catholic forces for parliamentary work.

Of course, one suspected that the Pontiff who had felt so sure of himself (as the slang phrase is), in his first encyclical; who had made early in his reign so momentous a distinction, inevitably thus creating a difference between his pontificate and the preceding; who had shifted the plane of Catholic activity and altered this, making it passive where it had been active (about the claims of the Holy See), enlarging it and making it energetic where it had flagged under persecution (in public life), had secured some advantage from Italy, in return for the silent pleasantness which his reign had brought

The tone of the inspired Catholic press (periodical and newspaper alike) of the Roman Curia, of the Catholic body in Rome, all warranted this conjecture, not less than did the jibes and the sarcasms of the anti-clericals in parliament, in their press, and in the streets.

Getting Together

But I felt as though a fairy had, with her wand, opened and illuminated a cavern underground when these words (which I recall as best I can), were said at a recent private dinner by a person who would not so speak unless he was certain, and who was in position to learn the truth.

"There is not any happening of importance, great or light, affecting both parties, which is not now arranged by common accord between the State and the Church. Long before a bishop is nominated, and consequently before the question of his 'exequatur' (papers of royal recognition), comes up, there is an understanding, silently and tortuously arrived at. Silent it must be and such will it always be in the present condition of affairs. A speaks to B, who calls in the aid of C, whom you know (said the speaker, addressing me personally), and C goes to D, who brings the transaction to a close."

I have put capital letters for descriptions. Names were not mentioned. I have been puzzling to think who C may be among my acquaintances and I suppose that without much scrutiny I could never guess. But it is a foregone conclusion that two of the four will be members of the Senate or Chamber, or big-wigs of the bureaucracy, or noblemen, possibly Catholic provincial councillors. Perhaps, however, only, one, because a Catholic, layman or cleric, who has always had close relations with the Quirinal party,—there have always been several such,—might come third after two ecclesiastics. Only the fourth party will be an out and out Liberal, and member of the government, dignity of the court, or permanent official.

Finally, my informant, who went into more details than I can here touch on, affirmed that this roundabout arrangement was followed for the purpose of secrecy.

WILLIAM J. D. CROKE.

A PROPHECY FULFILLED

M. Baudouin, president of the St. Vincent de Paul Society, in writing for the Catholics of France twenty-eight years ago, expressed himself as follows: "The importance of the press is not understood enough by the faithful. They look to the building of churches. To the founding of communities, to the multiplying of homes for orphans and poor—all clearly necessary works; but they forget that over and above these needs, there is another, which the pressure of facts makes first of all—it is the extension of the Catholic press, at least in certain countries, of which France is one. For if the Catholic press is not supported, encouraged, elevated to the height of its sublime mission, then the churches, if not burnt, will be empty, the religious communities will be expelled, and the homes for orphans and



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poor, may the very schools themselves, will be taken from the religion that founded them."

The prophecy contained in the foregoing was all too true. The French Catholics neglected to encourage or support the Catholic press, and to-day their churches are practically empty of men, the religious communities are expelled, and the "homes for orphans and poor, may the very schools themselves," have been "taken from the religion that founded them."

Italy, which has also neglected to foster the Catholic press, is in fear and trembling under impending disaster from anarchists and socialists.

Germany on the other hand, where in spite of the greatest handicaps, the sturdy Catholics have been staunch supporters of the Catholic press, the Church has prospered wonderfully, and the country at large has kept pace.

But we need not go abroad to see the baneful effects of neglecting the Catholic press. It is a well known fact, proven beyond doubt by the experiences of missionaries, that, where the Catholic paper has a wide circulation, the people are true to their religion and generous to their church; that, on the contrary, where the Catholic paper has poor support, the people are, as a rule, lukewarm in religion and parsimonious in contributing.

We know from reports of pastors in our own territory that the experiences of the missionaries is generally corroborated.—Catholic Telegraph.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

In a small tray of pottery he then laid some whitey-brown leaves resembling the coarse description of paper called hieratica, which he set on fire, and which burnt with a hissing sputter and emitted much smoke. In a moment the whole atmosphere of the room was changed; those standing round the couch drew involuntarily a long inhalation; and Paulus, who in the midst of his ravings had been respiring irregularly and with painful difficulty, heaved a free and even breath which it was a relief to hear. At the same time the faintest conceivable under-tint of color came, in that artificially produced climate and chymical atmosphere, timidly and flutteringly into his cheeks. The physician set a large phial on the table, saying that the patient would soon sleep, and that the moment he awoke he must be made to take a portion of its contents, which he specified. Finally he went for Lady Aglais, brought her back into the room, told them that Paulus would, beyond all doubt, recover; that he would in the morning feel a ravenous appetite; that he must not be allowed to eat to the extent he would wish; that the best decoction of meat (in modern phrase, good light, pure soup) ought during the night to be made ready for his breakfast, after which it would be well to give him a small quantity of generous wine. He proceeded to fix the diet to be afterwards used. But Charicles forbade them to let the patient leave his bed until he should have finished the contents of the large phial, the method and times of taking which he particularly and accurately described. The last direction which he gave was not to permit Paulus to talk too long; but, whenever he should be inclined overmuch for conversation, to entertain him with music instead.

"Remember," said Charicles, "that nothing has been now done except to give you the battle-field for fighting this illness, and the time needed to do so. I have effected nothing except to abate the delirium, to quiet the nervous fury, to quicken the blood, to relieve the breathing, and to promote the sleeping inclination of your son, lady. He would have died tomorrow of nervous exhaustion, insomnolence and anaemia combined. The easier breathing, the quicker blood, the reduced imagination, the lull of the quivering nerves, the power to sleep (which will soothe and foster his whole system), all unite to give you a chance of beginning, remember, merely beginning, your contest with this illness in the early morning. That phial is what you must carefully administer. Then adhere strictly to the diet, and your son will be able to travel in a fortnight."

After a light repast he took his leave, and started upon his return journey to Rome the same night. But Dionysius remained.

CHAPTER XII.

"What does thy wisdom think of this imperial grant, my necessitous husband? asked the Lady Plancina of Cneius Piso, as they sat together near a large brazier of burning logs in the most secret room of the Calpurnian House, which, as the reader may remember, was surrounded by the willows and beech-trees of the Viminical Hill.

"May the infernal gods destroy that old dotard!" cried Piso, his sinister face quite informed with a sort of livid light. While he uttered the imprecation, he gently rubbed his left hand over the back of his right.

"That is saying, not doing, is it not?" pursued his partner. "And the sweet youth, who, when he felled your slave, Lydgos, to the dust, left that mark upon your hand at the fringe and fag-end of his blow: what say you of him? Won't he greatly enjoy our property? He'd have marked your face, too, only for the thickness of your mask, the other night."

"But still you are to have the property of Vedius Pollio, after this Paulus, observed Piso.

We may remark that Plancina wore an out-door dress, as if about to take an airing. "A compliment," said she, "to my youthfulness, I suppose. Now, I had imagined that I was old enough to be this lad's mother. But, no doubt, since you say so, I shall succeed him in the property. For, in the first place, I shall naturally live much longer than he will; and, in the second place, through politeness, and out of consideration for my expectant state, this new-made military tribune and land-owner

will, of course, abstain from marrying; for you must remember that it is only in case he should die before me, and so die without an heir, that I am to have the reversion. When I think of it in this point of view, I feel sure that the young patrician will even see the propriety of very soon committing suicide on purpose to let me enjoy the estate. Shall we write him a little note hinting that such is the only course left for him to pursue in common decency."

"Your note," said Piso, looking up with a ghastly expression which suddenly came into his face, "will not induce him to die."

"Could you induce him to die?" said the woman, "for bear in mind that it is not yesterday we began to expect the property now estranged from me and from mine."

"Those who have been known to expect it," replied Piso, "and being known so to do, have acquired a moral right to it. Ever since old Pollio began to have such a paunch, I have thought of the wealth he could leave; I have watched the growth of his obesity with unremitting attention. But he was fattening for another."

"Could you induce that other to die," repeated Plancina, "before somebody else induces him to marry?"

Piso said nothing.

"Have you heard me?" asked this woman.

Piso, with tears in his eyes, again exclaimed: "He was fattening for another!"

"You insufferable driveller!" cried Plancina, leaving him abruptly, and then quitting the house alone on foot.

The enormous extent to which husband-poisoning had been carried in Rome, not very long before the date at which we have arrived, is well known; and there was such a deadly and ferocious ring in Plancina's voice, as she pronounced the last words, that Cneius Piso was roused from his tender musings upon old Pollio's disappointing death and useless corpulence, to glance at his wife as she left the room. Her face, which was mobile in feature, but always like the whitest paper in color, presented to his familiar eye so questionable an expression that he mentally asked himself whether she could gain anything by his own demise. A tress of black hair had accidentally escaped from the garter or pile on the top of her head, to which it ought to have remained bound and hanging down her cheek in front of the ear, made her complexion seem still more pallid. Her thin, black, sharply pencilled eyebrows were as tautly drawn as a bowstring when the reher is levelling his arrow; and under them here yes, which, when calm were of some very dark tint, flung from their cave a kind of yellow or tawny fire.

When she had left the room, Piso rose, stretched himself, yawned and muttered with a smile, "No, no. I am necessary to all her schemes. But old Pollio's estate must come to her. I wonder did Augustus guess that his grant to yonder youth was so framed as to be a death-warrant?"

CHAPTER XIII.

Late in the night of that day, shortly before the setting of the moon, a lady, closely veiled, descended from a hired carriage, dismissed it, saw it return toward Rome, and then began herself to walk along the solitary road in the direction of the famous Tivoli grotto, upon the banks of the Anio. Quitting the road after a time, and passing through the fields, she reached a curved row of ancient yew trees which presented their convex face outwards, enclosing on three sides what seemed to be a garden, bounded by shrub covered rocks. The trees, which stood close together, were interlaced by an impenetrable hedge of some kind of cactus. In the very centre of the convex, however, was a gate of pales, and the gate was open, and in the gateway was a figure stand-

ing, the figure of a tall and stately woman. As the lady, who made straight for this gate approached, she suddenly noticed the form of the woman, and paused with an involuntary start. She whose appearance occasioned this emotion was leaning with both hands upon a long staff, and looking upwards, lost in contemplation as she gazed upon the countless worlds that rolled through the blue and luminous immensity. She was clad from throat to foot in a long, black robe, the hood of which, intended to be drawn forward over the brows, had fallen back in neglect, and disclosed a beautiful affluence of flowing, snow-white hair, which glittered as if a cascade of cold glories was pouring perpetually around her calm temples and oval head.

With the snowy hair, her eyebrows were nevertheless of a pale-brown color; she had a perfectly colorless face, a straight nose, the nostrils of which were clearly defined, delicate, and almost transparent; while her calm, large, violet eyes had so clear and, at the same time, so solemn an expression, that the thought came, What can that be which her eyes have seen. Some of the light of the heavens seemed to stream back again from her countenance as she gazed.

The lady stood still, looking at this figure in silence and wonder, till suddenly she felt a species of shock; for the great violet eyes had fallen and were bent upon her. Recovering herself, the veiled visitor advanced a few steps, and with a low obeisance, said in a disguised voice:

"Wondrous and venerable Sibyl, I have come to you in my distress."

"There are," replied the woman slowly, "no more oracles for the Sibyl to give. Deiphobe who lived and sang in this grotto—Deiphobe, my sister, is dead; and these hands have buried her. The urn of my sister Herophila has long stood upon its dusty table in its solitary vault upon the shores of the Euxine Sea. Ah! why recount the names of the scattered choir whose last sighs I (far-wandering) have been permitted to send and receive? The nine are gone; their warnings will be heard no more; their warnings have been given. Read! The time has come, when I the tenth have but to reach the East and die."

A bell at a great distance, swinging its melody from a mountain-top upon a gusty night, touching the ear with a faint and interrupted music, would give alone an idea of the songs which slowly uttered these words. The veiled lady, after a short pause, said, still disguising her voice:

"No oracles or prophecies have I come to seek; I am a needy woman; my son is very sick with hurts received in battle; I cannot afford to pay a doctor; the nurse relies upon herbs; I fear she is ignorantly giving my son poison; I know that in the garden of this grotto all medicinal plants were cultured by you, or rather, it seems, by your sister; and that she used to effect cures among the poor people by means even of poisonous herbs; for poisons rightly used will cure persons if sick, whom they would kill in health, but my boy's nurse has no such skill. Show me then, I pray you, the various herbs in your garden, in order that I may know how to guard my child from unintentional poisoning."


"Enter," said the Sibyl, "there are only two poisonous plants in this garden. Here is one which kills by slow degrees; it is easily recognized, you see. There is, however, a malady in which it is the only remedy. Here is the second; it a certain death for a person not already ill to drink as much of its decoction as a scallop shell would hold. A minute quantity nevertheless has saved life in certain cases."

"The veiled lady, without ceremony, gathered considerable quantities of each of these herbs, and stowed them (carefully separated from each other) in two pockets or folds of her robe.

"What is your son's malady?" asked the Sibyl.

"A dreadful fever consuming a body weakened by wounds and by a night's exposure to rain and cold while in a state of insensibility."

(To be Continued.)



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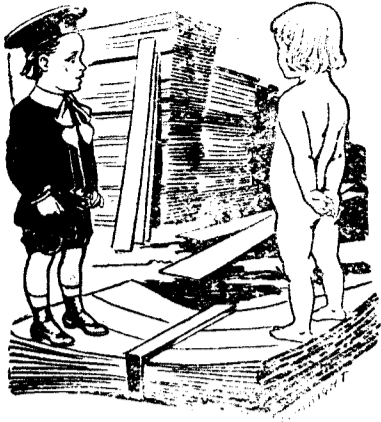
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RELIGION AND LEGISLATION

By a Protestant Theologian

(Sacred Heart Review)

The most effective weapon in the armory of popular Protestant controversy is that Rome is inexorably bent on securing supreme political control throughout the world, and that in every country, through the bishops and priests she is laboring incessantly for this end.

It suffices here to say that a church which is not incessantly laboring to make the mind of Christ effective, in public as well as in private life, is not worthy of the name of a Christian body. And how should it labor to do this except according to its own apprehensions of the mind of Christ? It is this last thing, however, which is the stone of stumbling and the rock of offense. Let the Pope only say something, however distinctly political, which falls into line with Protestant opinions and wishes, and, except by an implacable minority, the supposed iniquity of his political strivings is suddenly forgotten. In other words, it is terrible in him to try to influence politics if he really acts as Pope, but if he will only say "Pope" and mean "Archbishop of Canterbury," or "Presbyterian Moderator," or "Methodist Bishop," or if he only does something that can be so interpreted for the moment then he is the most charming old man that the ages have seen.

Unbelievers go ahead of Protestants in their readiness to denounce the Pope unsparingly on principle and then to forget all their denunciations as soon as he says something which they think they can turn to account. For instance Gambetta was unwearied in denouncing clericalism as the great enemy. His school declared: "The priests must learn to give to Caesar the things which belong unto Caesar, and to understand that everything belongs to Caesar." Yet when Gambetta came to believe that Leo was really unfriendly to monarchical plottings in France, his letters show that he begins to praise him as an enlightened and reasonable man, whose friendship republicans would do well to cultivate. When then a few years later Leo XIII. publicly admonished French Catholics to give up all foolish identification of monarchy with Christianity, the prominent unbeliever, Eugene Spuller, hailed the papal authority as something highly desirable to be enforced in France over all Catholics; and in his new born zeal he attributed to papal authority a reach and compass far beyond all that Catholic theology of any school has ever ascribed to it or would tolerate.

Now I wish to remark that Protestantism, which in these matters is substantially one body over against Roman Catholicism, is bound, as being Christian to do all that in it lies to secure that legislation shall proceed along Christian lines. Moreover, if it would not be curiously inconsequent, it is bound to favor Christian legislation that shall rest in the main on Protestant assumptions. If I have to walk anywhere how should I walk except after my own gait? What a goose I should make of myself if I were all the time trying to "neutralize" my gait, so that it should neither be mine nor anybody else's! In like manner, when Catholics are or become a majority, their obligation to act as Christians in public life implies, not so much the obligation as the necessity of acting as Catholic Christians. How should they act? As Protestant Christians? That would mean that they are to carry out that which they hold true Christianity, in the lines of that which they hold false, Protestantism. Are they to act as Christians, indeed, but neither Protestant nor Catholic Christians? That would be a simple impossibility. If it meant anything, it would mean that they are to be Christians in name, but unbelievers in fact. Therefore, when

Protestants are in the ascendant in a country, they may be expected in the main to follow Protestant lines in legislation, and Catholics in like circumstances Catholic lines.

This does not mean that either Protestants or Catholics have the obligation, or indeed the right, ever to forget, that they are to be considerate towards those of other ways of thinking. It is no explicit doctrine of the New Testament, or of Christian Tradition, that misbelievers and unbelievers should, or would not be admitted to civil rights. It appertains to the State to determine this, not to the Church. In Spain, before Ferdinand and Isabella, the Jews were sometimes admitted to high office, sometimes shut out. It was not the Church that determined the one or the other; it was the Kings. When the Holy See in 1648, entered a "pro forma" protest against the Peace of Westphalia, it was not that it supposed that the free exercise of the Protestant religion in Germany was to be restrained. It protested because the Treaty ratified numerous confiscations of Church property without securing the consent of the Pope. Yet even this involved no excommunications or interdicts against the Catholic princes and bishops that accepted the Peace. In like manner had Belgium, on becoming a kingdom in 1830, provided in its constitution that Protestants and Jews should be disfranchised, the bishops would doubtless have sworn to support it. When it provided that no religion should be disfranchised, the bishops, under full sanction of Rome, swore to support it, and have kept their oath irreproachably to this day. When the Belgian Catholics, led by the bishops, reintroduced Catholic teaching in the schools, they were careful to exempt the children of all objecting parents.

In like manner, Catholics in Great Britain swear to support laws which, if the Prince of Wales, becoming a Catholic, should attempt, on his father's death, to force his way into the throne, would require them to keep him out, even at the cost of his life. As Cardinal Newman remarks (evidently with the approbation of Rome, which thereafter raised him to the purple), it does not appertain to the Pope to decide who shall be king of England, but to the law. On the other hand, the Protestant subjects of Spain are sworn to carry out laws which, as I understand, would require them to bar from the throne, even to the shedding of blood, a Protestant Prince of the Asturias. Yet again, all Prussian subjects, of whatever religion are bound, should the Protestant Hohenzollerns die out, to support by word and work, the title which would then inure to the Catholic Hohenzollerns. In all these various countries the obligations are perfectly parallel. In all, moreover, they are equally independent of Pope, Primate, Bishop or Presbytery. It is no article of Christian Faith that the adherents of all religions shall be civilly enfranchised. If any church imposes it in its confession of faith, it does what it has no business to do. Yet in the providential evolution of Christendom, it has come to be accepted in almost every country, as a permanent fact, that a man's religion shall not determine his civil rights. Catholics understand this just as well, and accommodate themselves to it just as ingeniously as anybody else. There are rude fanaticisms and rude fanatics everywhere; Anti-Semites, A.P.A.'s, and in some of the ruder Catholic countries, sporadic outbursts parallel to the latter, and even fiercer. Yet (excepting barbarous Russia) these are little more than the dregs and dross of a Christendom which is coming to understand that the business of the state lies mainly within the range of those interests which are common to all men, whatever may be their relations to the spiritual world, so long as they are willing to

accommodate themselves to the general principles and institutions of Christian morality. Whether such a toleration covers the case of the Mormons, is a question not yet finally settled.

CHARLES C. STARBUCK,
Andover, Mass.

CATHOLICS IN RUSSIA

It may be remembered that not long ago the czar issued a manifesto the purport of which was that a much larger amount of toleration in matters of religion might be expected by his subjects than they have enjoyed in recent years.

This promise, though it still lacks adequate performance, has excited the keenest interest of Catholics, who constitute a much larger population than is generally supposed.

From figures given by the Gotha Court Calendar for 1903-04 there were at the time the statistics were gathered only 70,000 Catholics in Asiatic Russia, whereas there were in European Russia no fewer than 11,420,000, showing that the subjects of the czar who are faithful to the sovereign pontiff of Rome concentrate in the European territory of the great empire. As was to be expected, these latter are found mainly in those provinces which belonged to independent Poland before the successive partitions of that kingdom. There would have been at least twice as many had the solemn pledge made by the Russian sovereign who acquired the greater portion of Poland been fulfilled.

But the persecutions of the Roman Catholics which were begun and prosecuted with such vigor under Catherine II. kept the faith from spreading while they lasted. When the activity of the government relaxed, the Church again began to make progress, and the persecutions, even as late as 1885, again assumed vigor and helped to retard the growth of Catholicity. Ultimately, however, a kind of modus vivendi was established between the St. Petersburg government and the papacy. Even now, however, any successful attempt at proselytism is severely punished, and in the case of mixed marriages the children are forced to be brought up in the religion of the state. If a member of the Orthodox Russian Church becomes a Catholic, he is treated like the "state criminals," forfeits all the rights and privileges of his station and is exiled.

A correspondent of Civiltà Cattolica of Rome has the following to say of the flourishing condition of the Catholic Church in Russia:

"I was recently told by an Orthodox Russian priest in the course of a conversation that the upper classes of Russian society are showing a great many tendencies toward the profession of Catholicism. This is accounted for by the fact that families of the nobility live in Italy and France a greater part of the time and naturally are affected by the religious convictions of the people with whom they are in contact. Further, although the intellectual condition of the higher clergy of the Russian Church is perfectly satisfactory, at the same time the lower members of the clergy are too ignorant and have too many moral failings to exercise a beneficial influence on the cultured classes. Russian orthodoxy does not respond to the demands of their minds. With reference to the spiritual organization, the Orthodox religion clearly reveals its inferiority when compared with Catholicism, which, notwithstanding the severity of the Russian laws, preserves inviolate its prestige and even in St. Petersburg reveals its admirable force of organization and its supernatural vitality.

"In the great Russian centres the condition of the Roman Catholics is such as to lead one to believe that the Russian government is one of the most tolerant in matters of religion. In the schools Orthodox and Lutheran, the Catholic children are instructed by a Catholic priest, and this freedom is carried even to the highest circles. The Catholic churches are frequent throughout the country, and sermons are delivered in Polish, German, French or Italian, according to the locality. The Catholic Church cannot, however, have any bells, as this is a right which is accorded by the law only to the Protestants. Polish must not be taught in the schools, processions are prohibited, and for funerals celebrated with state it is necessary to obtain the authorization of the police. These restrictions, however, do not embarrass the work of Catholicism in its effect on the mind, and the piety and generosity of the faithful—above all, of the Poles—are admirable. There is not a day on which some hundreds of persons do not receive Holy Communion and the church of Santa Caterina, especially on Saturday, is filled with soldiers and officials. The Archdiocese of Mohilev, in the limits of which are included St. Petersburg and Moscow, is one of

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the largest dioceses of the Roman Catholic Church in Russia, and numbers 998, 670 faithful, 358 priests and 228 churches, spread through the districts of Mouilev, Vitebsk, and Minsk."—Ex.

VOTE OF CONDOLENCE

At a meeting of St. Mary's Court, No. 276, Catholic Order of Foresters, it was resolved by a standing vote that the Recording Secretary forward and express the condolence of the Officers and Brothers of the Court to Bro. E. R. Dowdall, at the sad loss of his mother, which took place at Perth, Ontario, during the month of June, as follows:

"Moved by Bro. Raleigh, seconded by Chief Ranger J. J. McDonald, that the expression of sympathy be extended to Bro. E. R. Dowdall on his sad loss by the death of his mother, and that the same be printed in the Northwest Review, The Courier, of Perth, Ont., and that a copy be forwarded to Bro. Dowdall personally."

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