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## CURRENT COMMENT

We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and what is wrong than they have of the motions of a gyroscope." Thus spoke Mr. Haldy Penn at a meeting of the Brooklyn Teachers Club recently. The moral density of the average graduate from the public schools of the United States, must, indeed, be a revelation to men like Mr. Penn, who would fain see sound morality inculcated in the schools. A few weeks ago a report from Tokio to the effect that a Japanese mother had committed suicide that her son might be free to join the Mikado's army was lauded by the American press as a noble and truly patriotic act—a startling reminder that the moral ideals of that press are rapidly becoming Pagan. And this is the direct outcome of education divorced from morality, which can have but one result—the education of moral lepers and of atheists.

To come nearer home—it was only the other day that we noticed in a Winnipeg daily an account of the suicide of an American naval officer. The heading was in bold type and read: "Prefers Death to Dishonor!" What is the press of the country coming to, we ask, that such abhorrent, un-Christian sentiments should be openly flaunted. Suicide is a cowardly crime in the sight of God and of man. It is a crime against nature and against society. Above all it is a crime against Him who gave all life. Our lives have been given us as a sacred trust only—a trust for which we will be held accountable after death. Even among the most learned of the Pagans suicide was considered as a base crime, the commission of which should justly doom the malefactor to everlasting infamy.

Christian ethics teach that there is but one rule of morality—the will of God. This is always everywhere and with everyone the same. All men pray: "Thy will be done on earth as it is in heaven." The conduct of men is moral in proportion as it conforms to God's will and is immoral when it is at variance with that supreme and unchangeable law of action. To lay violent hands on one's own person and thus snap the thread of life is contrary to God's will, and therefore contrary to all true morality. That a newspaper calling itself Christian should applaud a crime, and make a hero of a criminal, evidences a trend of thought truly deplorable, and is a sad commentary on the vaunted public school system.

Some Catholic papers in the United States seem greatly perturbed over what they term "British Butcheries of Innocent Tibetans." They have developed all at once, a fine regard for international ethics. They seem to think that the British expedition to Tibet was timed so as to take advantage of Russia's present difficulties in the Far East. Whether this last supposition be correct or not, we, at this distance from the scene are not sufficiently presumptuous to say. What we do say, however, is that even granting the supposition to be correct Britain has had a precedent in the action of the United States, in 1812, which with out just cause sent three armies of invasion against Canada, and thus waged war against a friendly people; at a time too, when England's hands were tied; when she was engaged in a life and death struggle with the autocrat Napoleon.

'Tis true these criticisms lose much of their force when one reflects that they are inspired by race hatred, rather than by a de-

sire to be just. In all things British these newspapers are extremely hypercritical, so much so, indeed, that in the opinion of many who are one with them on the question of Irish Home Rule, they injure the great cause they would fain help by these splenetic outbursts.

In any case it is not for the press of the United States to moralize on British butcheries, for in their own country lynching bees are as common as logging bees in ye olden time; and they are enjoyed ever so much more. The British soldier, cruel and bloodthirsty though he be, as painted by some, has not as yet descended to the barbarous inhuman tortures practiced by the American soldier in the Philippines. For cold blooded cruelty and diabolical ingenuity, the patented, exclusively American, up-to-date "water cure" "takes the bun"—to use Mark Twain's American English.

In connection with the foregoing paragraph we commend to our esteemed contemporaries in the United States the following sweet morsel with the hope that it will agree with their digestive apparatus. "The resolutions against the practice of burning a human being for any crime whatsoever," adopted by the Mississippi Confederate Veterans, are creditable to the humanity of these old soldiers. But is it not astonishing that in this twentieth century after Christ and in this the country of the newest development of Christian civilization it should be necessary for anybody to proclaim and emphasize that statement."

The above is from the New York Sun. The "Ave Marie" thus tersely comments on it, "astonishing indeed, and quite as humiliating."

Most of us are quite familiar with Maucaulay's famous panegyric on the Church, wherein he pictures the traveller from New Zealand taking his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's. It may not be so well known that Gladstone in his "Studies of Homer" pays an equally fine tribute to the Church when he says: "She has marched for fifteen hundred years at the head of human civilization, and has harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost though not absolutely, all that in these respects the world has had to boast of."

After more than half a century of ever-widening popular education the United States is at present the home of more extravagant and irrational errors in religion, morals and sociology than any other country in the world. Is there, any country other than it, in which multitudes of apparently educated people would run after "divine healers," like Schlatter and his rivals? The wildest dervish among the Arabs, or the most fanatical medicine-man among the Indians, is not more successful in imposing upon his deluded followers than are the leaders in Spiritualism, Christian Science, Doweism and theosophy, in securing disciples among people who have had all the advantages of a public school education. If there is any difference in the measure of success it seems to be in favor of the American fakirs and founders of new cults. These adepts know how to unite the newest and most absurd, religious pretensions with the knack of extracting the shekels from the pockets of their enthusiastic converts. The spread of education, which was to have been a panacea for all the ills of humanity, has left the American

people singularly open to every form of religious error. Is there any folly of the human mind too gross for them to accept? They fall a ready prey to any sharper who knows how to appeal to their vanity, their conceit and their in-born superstition.

It is not the ignorant masses who follow Dowie and men of that class. The victims of these charlatans are to be found among those who have all the culture that can be acquired in the public schools. They are not wanting in natural shrewdness nor in the ability to make money. Nevertheless, they are as easily ensnared by religious impostors as the most foolish birds in the toils of the poacher.

How can this singular phenomenon be explained? In this way—having no religious truth to guide them, these graduates of Godless schools are, like ships without rudders, carried along by the latest wind that blows in the same direction as the current of their ruling passions. It is the natural outgrowth of a system of education which "refuses to have God in its knowledge."

The editor of the Catholic Columbian puts it like this: "the difference between Japanese and American pagans is this—the Japanese have many gods, but the American pagans have only one, and his name is Money." This is neat, albeit somewhat rough on his countrymen.

Catholics seem to be well represented in the army and navy of both Japan and Russia. Last week we noted that two of the largest battleships of Japan are under Catholic captains. The Western Watchman is authority for the statement that the Russian admiral Skrydloff, soon to take command of the Port Arthur fleet, is also a Catholic.

Says Dr. Phelan in the "Watchman": The female co-eds in Chicago have struck for shorter prayers and longer sausages; more cabbage in the pot and later hours for "spooning," more brain food and less brain pabulum." How exceedingly modest in their demands these gentle young Amazons are, to be sure. Compared with this mannish specimen of a woman student the circumspect convent-bred girl seems like a creature from another planet.

Might it not be well for our reformers, instead of seeking impossible legislation prohibiting the importation, sale and manufacture of cigarettes, to use their influence in the cause of morality by demanding the suppression of an insidious device for undermining the morals of the young in the form of the cigarette picture or card usually found in the cigarette package. These pictures are generally found to be nothing more or less than half-nude figures of ballet girls, performing some semi-barbaric evolutions called a "skirt dance." If there are laws against evils of this nature in our country—and we believe there are—then here is the golden opportunity for the zealous reformer to see that these laws are enforced, and thus do away with this hidden evil which is quietly undermining the morals of the young.

On Tuesday evening last the Literary Society of the Catholic Club held an animated and interesting debate on the resolution: "that it is not in the best interests of Canada to possess treaty-making powers." The principal speaker in the affirmative was Mr. Lane, whilst Mr. Moran championed the negative side. Both gentlemen made excellent speeches. The de-

cision of the judges was in favor of the resolution. In a future issue we hope to be able to set before our readers the arguments advanced by the respective speakers, with some comments thereon. A popular vote taken at the close of the debate revealed only three members in favor of the affirmative side. Rev. Father Dugas, S.J., Rev. J. MacDonald, S.J., Dr. McKenty and T. Deegan were the judges.

## Clerical News.

Rev. Father Gladu, O.M.I., was the preacher at St. Mary's on Sunday last—the feast of the patronage of St. Joseph. He preached a powerful and impressive sermon.

The Rev. Father Dugas, S.J., president of St. Joseph's College, and Father MacDonald, S.J., of the College staff, were among those who attended the debate on "Treaty-making powers" held by the Literary Society of the Catholic Club on Tuesday evening last.

Thus far Rev. A. S. Siebenfoercher, national organizer of the Priest's Total Abstinence League, which also includes among its members students preparing for the priesthood, succeeded in enrolling 1,600 students under the banner of life total abstinence. Father Siebenfoercher is now in Canada, where he will begin the work of organizing branches of the Priest's Total Abstinence League.

His Grace Archbishop Langevin, and Father Lacombe left Montreal for St. John on Wednesday 27th inst. After a few days sojourn in that city they will take the boat for Marseilles, where they will join a body of pilgrims on their way to the Holy Land. Their first stopping point will be Alexandria. Here they will remain for some days visiting the historic spots hallowed by religious memories. From Alexandria they will go by boat to Jaffa, thence by rail to Jerusalem.

The death on April 2, of the Rev. Brother Leontine, who, for a quarter of a century, was the director of the Catholic Protectorate at West Chester, New York, leaves more than an ordinary void in the ranks of the Christian Brothers. Though ailing for some weeks past his death came as a shock, not only to his confreres in the Order, and his host of friends among the clergy and laity of the city, but even to the 1,800 inmates of the institution over which he presided so worthily and efficiently. He was confined to his bed only a few days.

An associated press dispatch of date April 25, says: "The Rev. Thomas Francis Cusack, auxiliary bishop-elect of the archdiocese of New York was today consecrated in St. Patrick's cathedral. Contrary to the custom a low Mass was celebrated. For seven years Bishop Cusack has been the Superior of the Apostolate Mission band, a band travelling about from place to place without a parish. He is now the pastor of St. Stephen's Church, succeeding the Right Rev. Bishop Colton, of Buffalo. Among prelates attending the service was Bishop Gautier, of Kingston, Ont. Bishop Cusack was invested with the crozier and ring, symbols of authority, and with the mitre and purple glove and anointed, Archbishop Farley consecrating him. The Mass was celebrated afterwards.

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## Persons and Facts

Among recent visitors to Winnipeg was his Grace the Duke of Sutherland. At the request of the Canadian Club he made a brief address in the board room of the Board of Trade, dealing principally with Britain's food supply. He predicts that in five or ten years Britain need look no further for her food supply than the great Canadian west.

A very pleasing entertainment was given by the Convent pupils of St. Boniface on Saturday evening last. Among the guests present were Father Dugas, S.J., and Father Cote, S.J., of St. Joseph's College, and Dr. Beliveau of the Cathedral. The music was high class and reflected much credit on the young ladies who performed. Perhaps the most pleasing feature of the entertainment was the comedy "Le feminisme exclut le feminin"—what might be termed in English a parody on the "New Woman"—a comedy containing much humor and much sense.

It was only the other day that all literary France arose to acclaim and honor the morning-star of French-Canadian letters,—Mr. William Chapman. His success, which culminated in honors from the French academy and decorations from the French Government as his magnificent volume "Les Aspirations" appeared in Paris, is the most astounding in this century. With his English name, his Catholic principles, and his Canadian genius, he landed amongst the infidel literateurs of France, and forced them to bow down in acknowledgment of his superiority. Nor did he lose aught on account of his glorious songs in honor of Christ.

Judge Wurtele, one of the ablest of our Canadian judges, died in Montreal on April 24. His death was not expected for he had been presiding judge in the famous Cooke-Glaeley libel suit up to within a day or two of his death. Universal sympathy is expressed for the family, owing to the tragic circumstances surrounding the judge's death. He literally fell a victim to his sense of duty, as there is no doubt the protracted proceedings of the trial and the strain on him were the direct causes of the illness terminating in his death. The deceased judge was for many years one of the most striking figures on the bench of the province. Many famous criminal trials had been heard before him. He was the last of the Canadian seigneurs; and was an officer of the Legion of Honor. Judge Wurtele died as he lived a fervent Catholic. The last rites of the Church were administered to him by Archbishop Bruchesi a short time previous to his death. May he reap the reward of his well-spent life in that life beyond the grave.

The Sacred Heart Review pays this tribute of respect to the memory of the late Brother Boisrame, O.M.I., whose death was chronicled in these columns a few weeks ago. "A notable example of the good work done by our noble lay-brothers in different religious communities of the Catholic Church is furnished by the late Brother Boisrame, O.M.I., who died in St. Boniface, March 23. For forty-eight years he had been attached to the Oblates of Mary Immaculate, for forty-four years he had been in mission work. He had served twenty-six years at the northwestern extremity of Great Slave Lake, and, for a time, at L'Île à la Crose, 900 miles northwest of St. Boniface, both missions appearing to us as if on the outskirts of

civilization in North America. He had done carpenter's work; he had served as baker, baking 600 sacks of flour in six months; he was a famous fisherman, occasionally hauling in with his nets 1,800 pounds of fish at a time; he had directed men in farming; he had acted as infirmarian or caretaker to Bishop Faraud, O.M.I. When the good brother lay on his death-bed he exclaimed, after receiving the plenary indulgence, "How happy I am! I am ready." Did not a Divine voice welcome him with the words: "Well done, thou good and faithful servant?"

Rev. Mr. Evans, who until his late conversion was rector of the Anglican Church at Shoreditch, England, and Rev. Mr. Benson, also a recent and very distinguished convert, will receive the priesthood at Rome during the early summer.

The Superior and Religious of the Congregation de Notre Dame, from their convent of Villa Maria, Montreal, have invited their former pupils to take part in the celebration of the golden jubilee of the foundation of that institution, on Wednesday, June 15. At 10 a.m. there will be a solemn high Mass, at which His Grace Archbishop Bruchesi, of Montreal, will officiate, and a sermon by the learned and Superior of St. Sulpice, Father Lecoq. Luncheon will be served at 1 o'clock, after which there will be a recital in the grand hall, including music, reminiscences and recollections by a pupil of each decade, and a general, friendly reunion. The day will conclude by grand Benediction of the Blessed Sacrament at 4.30. How many will recall the grand benedictions of long ago, with the beautiful voices for which Villa Maria was celebrated and those accompaniments of pianos, organ and harps, which made the convent music proverbially good.

The Ottawa correspondent of the True Witness writes to that paper as follows: "Last week the city of Ottawa had four Archbishops within its gates. There was Mgr. Sbarretti, the Apostolic Delegate; Mgr. Duhamel, the local Archbishop; Mgr. Bruchesi, Archbishop of Montreal, who was on a flying visit to his brother, who resides here; and Mgr. Langevin, Archbishop of St. Boniface. The last mentioned prelate was on his way to Rome. He is to be accompanied by the venerable missionary, Pere Lacombe, who was to join him at Montreal. His Grace goes to Europe to secure priests for the Ruthenian Catholics, who are in large numbers in Manitoba, Assiniboia, Saskatchewan, Alberta, and especially in the dioceses of St. Boniface and St. Albert. It is said that there are not less than fifty thousand Galicians of this rite in that region, while there are only seven priests to minister to their wants. After visiting Rome, His Grace will appeal to the Austrian government to assist these Catholics of the Northwest. Then he will attend the general chapter of the Oblate Order in Paris.

FOR THE PEACE OF EUROPE.

There is much significance in the suggestion in favor of an alliance between Great Britain and France as a guarantee against a general European war, which, in the present disturbed condition, is not wholly improbable. It cannot be doubted that the statesmen of Europe are deeply anxious over the possibility of war between two or more of the leading powers growing out of the conflict in the far east.

The two powers regarded as most imminently in danger are Great Britain and France. The latter has an alliance with Russia, the exact terms of which have not formally been made public, but which are understood to require that each should help the other under certain contingencies. Great Britain has a similar alliance with Japan. The thing now feared is if either Japan or Russia should be badly hurt in the war, that some accident, some outburst of popular passion not contemplated by the treaty, might involve Great Britain on one hand or France on the

other, in which case war between the two powers would be almost inevitable.

The French premier has declared that no action on the part of China or Korea would require France to intervene to aid Russia, and it is not likely that Russia will ask her aid if she can reasonably avoid it, because she has more to fear from the hostility of Great Britain with its powerful fleet, than she could gain from the succor France could give. Japan, however, would have no such restraining sentiment as to involve Great Britain, for the aid she could get would be far greater than the risk she ran from anything France could do. Indeed should Japan be seriously worsted the help of Great Britain would be about all that could save her from political destruction. Under these circumstances it is supremely important for Great Britain that France should if possible be kept from taking part with Russia in the present conflict in the far east, and the Spectator submits the proposition that the only way in which this can be done is substantially for Great Britain to let it be known to France that, the case requiring she is prepared to become the ally of France in lieu of Russia.

Such a proposition may at first glance appear fanciful, but there are contingencies in which it might be considered seriously. The alliance with Russia was in the nature of an insurance to France that in case she should become involved in war with Germany she would be safe from interference from a third power. It was the answer of Russia and France to the Triple Alliance. Undoubtedly such insurance would be even more valuable to France from Great Britain than from Russia, and such an alliance would be of much influence. The trade relations of Russia and France are of no great value, nor have they been improved by the alliance. The trade of France and Great Britain with each other is of greater value than the trade of either with any other country.

Nowhere in the world is there necessarily any conflict in the interests of Great Britain and France. At no point do they clash. They stand for substantially the same thing in civilization and largely against Russian aims and ideals. An alliance between them would not only promote peace with each other, but would go far toward keeping the peace of Europe and of the world.

A DRAMATIC EPISODE.

Father Lacombe's Lecture.  
(Continued from Northwest Review of March 5, 1904).

(We now resume the verbatim report of the interesting lecture delivered by Father Lacombe at St. Boniface College on the 26th of February last).

When we came up to the Indians we found that they were Crees who had not yet embraced Christianity. They were kind to me but I could not remain long with them. I invited them, however, to cross to the camp to which I was going. As I was putting my hand on the saddle to mount, a young man rushed up, saying: "Are you going away? My father is dying. Will you not say good-bye to him?" Leaving somebody to hold my horse, I went to see the old man, and found him indeed dying, but stretching out his arms eagerly towards me. I grasped his death-cold hand and said: "Grandfather I am a priest, how are you?" He replied: "I am going to my ancestors." I said to myself: He will surely not go in that heathen way, so I said to him: "Grandfather, perhaps the Great Spirit is your father: why should you not be baptised?" "I have not the time to learn all your forms"—"Don't say that; God does not require all that. Believe and love, and that is enough."—"You know best, I give myself to you." Going out of the tent I told my men we should sleep there, and settled myself in the old man's tent, saying to him: "I shall remain here to instruct you, so that you may receive the holy water." He squeezed my hand. I taught him to make acts of faith, hope, contrition and love. Espe-

cially I showed him my crucifix, telling him that this represented the Son of God who died for us. My instructions having lasted all night, at dawn I awoke our men and chose one as sponsor for the baptism I was about to perform. As I was preparing the holy oils, I noticed that I had forgotten the prescribed candle, so I asked the squaws to fetch one of their primitive buffalo grease tapers. They replied, looking at the sun which was just rising: "Can't you see plainly enough without a candle?" But they fetched the taper all the same. After I had baptised him he grasped over him to kiss his forehead, my crucifix slipped. The old man noticing it, made an effort to speak, and gasped out, pointing at the crucifix: "What is his name?" I replied: "Why I've been telling you about Him all night. He is Jesus Christ the Son of God, who is now saving you." Then the dying Indian uttered those beautiful words which have ever since remained graven in my heart: "Jesus Christ, if I had known you sooner, I think I would have loved you." I said to him: "You are going to heaven I give you two messages; ask the Great Master of life to have pity on me who am going to evangelize your fellow countrymen, and pray for your own nation."

On leaving this consoling scene, it seemed to me I heard my Angel guardian singing sweetly, "How beautiful are the feet of the messenger who preachest the gospel of peace."

At the close of that day we reached the shore of a lake, where the buffalo covered all the land as with a black blanket. I told Alexis to go and shoot a buffalo cow, as we had no more meat. He did so. The fire was made with a mixture of dried buffalo dung and buffalo fat. Next morning we started early. As I intended to reach the big Indian camp I was making for on that very day, I advised my men to say their beads and I myself would say my prayers beforehand, for I expected some fun and excitement with the unconverted Indians.

THE INDIAN CAMP.

In those days the best Indian tepees were made of fine leather. We soon came to a hundred tepees of that kind. How was I to penetrate into that camp so as to produce a good impression? If I failed in my mission, that failure would have a bad effect on the future of Christianity in those parts; the other tribes would hear of it. The tents were, as usual, arranged in a circle with horses all around them. There was a certain amount of disorder; some tents were open, and we could see women working at the entrance or inside; the men wrapped in their blankets, were loafing about like lords of creation. I walked into the middle of the camp. The Indians stared at my cassock. Among friendly Indians, the children always came and tugged familiarly at my gown. Here nothing. I said to the men who were carrying the tent: "Don't put it up yet." Seeing a group of men I hailed them with "Good day, my kinsmen, (mes parents)." Not one of them looked at me. I said out loud: "I suppose you have no objections to my camping here." Somebody answered, "That's your business." This was a bad beginning. I said to my men: "Would it not be better to go away from this camp?" "No," said they, "if you do that you are beaten, they will say you are afraid." "Then pitch the tent," said I, and I began to read my breviary, not without many distractions. When I had finished I sent Francis for my horse and rode to a spot just outside the camp. There I made a speech in the Indian style. "Where am I? What sort of a country is this? What a strange idea of hospitality you have! The sun is already setting and yet no one has offered me food. I come to visit you. I am not going to make you Christians against your will. I bring you lots of news. Come and hear the news." Now the Indians are very fond of news and are glad to meet a traveller that can give them any. So when I got down off my horse, the women first and then the men gathered slowly round me. After telling my men to prepare a calumet, I asked the Indians to sit down, saying I was

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Dist. Fgt. & Pass. Agt. Tkt. Agt.



glad to see them for I was a sort of Indian myself. Then I asked who was the chief. They pointed out the oldest man in the crowd with white hair. I offered him the pipe; he accepted it, turned it towards the four points of the compass, and began to smoke. This was a sign that he wanted to hear me. Praying inwardly to our Lord I reminded Him of His word that those of His disciples who stood before princes of this world need not worry about what they should say, for that He would put into their mouths what they should answer. "Now is the time," I cried, "to make good your word, O Lord!" (The tone in which Father Lacombe said this was so natural and realistic that the audience laughed loudly). I began my speech by giving them a piece of genuine news. "You know," said I, "so-and-so," naming a celebrated Indian, "he had three wives, and now he has only one, because he has joined the Prayer (become a Catholic). My kinsmen, I come as the messenger of the Great Spirit, bringing you something very precious. I am honest with you when I say that God himself hath sent me to you. Are you going to be the only ones not to join the prayer." By this time it was getting late, though the moonlight was beautiful. The children were asleep. I said I would remain for some time. One chief said: "All right, go to bed." But the white-haired old fellow stopped the women as they were taking the children to bed, and shouted out to me in a very fierce tone: "What right have you to come here? Do you think the land belongs to you?" I said to him very quietly, "Don't get angry, I will explain." Then he began to mock at me, and for mockery the Cree language is inimitable. "You say it is God that sends you. Yes, you say that; but the pale faces are great liars. Prove that God sent you." I was speechless. "You speak of the Son of God," he continued; "have you seen him? Were you with the apostles when they say they saw him? Did you work at the great book (the Bible)?" All the old Indians loudly applauded the speaker. He went on: "You say we must change our religion, and that if we do not we shall be very miserable after our death." Then turning to his friends, he told them a tale the importance of which rests on the fact that the Kootenay Indians, evangelized by the Jesuits some ten years before the date of my story, became exemplary Christians and have remained so until the present time. I could not contradict the diabolical lie invented by the old chief, because I had no proofs of the contrary. O, how I longed for the power of working a miracle! This is the

OLD CHIEF'S TALE.

"My friends, you know that I have travelled a good deal among the Kootenays. Now their chief, White Eagle, related to me his terrible experience and it proves that these men who come to us in black robes and say that God has sent them are deceivers. The Kootenay chief told me that he himself had died and come to life again. After his death his soul came to a fork in the trail. The Manitou that guided him explained that one road led to the Indians' heaven and the other to the heaven of the palefaces. The chief was impelled by the spirit to choose the paleface road. As he approached the heaven of the whites he heard a great noise of carousing, singing and music. Then several of the palefaces exclaimed, "What business has an Indian here?" White Eagle felt ashamed. True, some of the heavenly palefaces noticed the cross and medals which White Eagle wore, but the majority despised him. Suddenly he saw a great light, it was the Great Spirit, who looked at him with flashing eyes, and exclaimed, "What do you want?" White Eagle replied, "I come to you, the Master of life."—"Go away, your skin is not the same as that of the people here; I did not create you for this heaven." White Eagle, thus repulsed, left the paleface heaven and returned to the fork in the trail, whence he took the road to the Indian heaven. On his arrival there he saw vast herds of buffalo covered with sweet fat that would melt in the mouth, he saw the fleetest

of horses and the most beautiful bows and arrows. Presently he espied his grandmother whom he had once dearly loved. She would not look at him. Nobody would look at him. When he said, "Don't you know me? I am White Eagle." They laughed him to scorn, they pointed to his cross and medals, and said, "We disown you as you have disowned us and taken up with the religion of the whites." Here the wicked Cree chief turned to me (Father Lacombe) and said bitterly, "There is the result of all your preaching. When the poor Christian Indian comes to die he has no place to go to, he knows not what to do." And all the other Indians said "Quite right."

Resuming his tale, the wicked chief continued:

"Then White Eagle went back to the heaven of the palefaces, and, standing before the Great Spirit, he said, 'My God, have mercy on me; if I have done wrong in abandoning the Indian religion I have always heard that you did not punish those who know not that they are doing wrong. We believed that you really did send the black robes to convert us.' Thereupon God laid aside his anger and becoming calm, said, 'My son, go back to the earth. Each one must serve me according to his nature, the palefaces in their way, the Indians in theirs.' White Eagle returned to life and made all his people give up the prayer, and now the Kootenay Indians have all returned to the Indian religion." After this disheartening announcement the old Cree chief turned to me and said, "Do you understand why I speak like that? Have you anything to say?" "No," I replied, "all I can do is to pray for you. I don't believe your tale, but even if I affirmed that story was false you would not listen to my words. If God willed He could work a miracle to prove that you have lied, but I cannot. If He wishes to change your heart He will do so." Then all the Indians jeered at me, even the women insulted me. They all cried out that I was free to go away, that they would have nothing to do with me.

(To be Continued).

THE APOSTOLATE IN AMERICA.

Father Elliott's Sermon at the Consecration of Right Rev. T. F. Cusack, Auxiliary Bishop of New York.

Father Walter Elliott, of the Paulist Fathers, preached the sermon, which was in part as follows: "All power is given to me in heaven and on earth; going therefore teach ye all nations; teaching them to observe all things I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 18-20).

Our Redeemer gave to the ministry of preaching the high privilege of his last command on earth; as if to say, My universal sway in heaven and on earth is given to preachers. By preaching salvation I make earth and heaven one. This dominion of his spoken word he extended to the end of time to all the nations of the world. And so the Apostles understood their Lord; for "they going forth preached everywhere," as, ever since their successors, the Bishops of the Catholic Church have done.

How very proper, therefore, that the head of the Archbishop's band of missionary preachers, the New York Diocesan Apostolate, should be raised to the episcopal dignity, having by seven years of incessant preaching to non-Catholics and Catholics, proved himself worthy. His ministry of making converts is today adorned with Apostolic grace and dignity.

The Church of Christ is essentially missionary. An attitude that is merely defensive in the face of error is inconsistent with her normal condition. Woe is unto her if her ministers preach not the Gospel to all accessible unbelievers. Simply to hold her own is to be self-imprisoned in sloth. Hiding in entrenchments demoralizes an army.

Looking mainly to defensive measures against error and vice, is to the Church of Christ but a passing phase. Like her Founder, she goeth forth conquering and to conquer.

She must force error and vice into forts and ditches. Catholic truth is essentially aggressive.

The Lord never said to her: "Hold thy own, stand thy ground, and it is enough." But He gives her all his power for her preaching, and he bids her teach all truth, save all nations; and he stakes his honor for her success to the end of the world.

There is no room for racial narrowness here, nor personal religious selfishness, no, nor for the tactics of a timid defence.

God is mighty to save all by means of a living organization of preachers resolutely bent on winning all hearts to Christ's blessed salvation.

The Church's active apostolate must be equal to her charter.

It has been a reproach to the Church in America that she has had no missionaries among the heathen. Please God, that blot will soon be effaced. Today's great event shows the effacement of the deeper stain of the neglect of our separated brethren at home. There should now be an end to the objection sometimes made to the non-Catholic missions; why not expend all our energies on saving Catholics? We need every priest for our people. The Archbishop of New York answers, with his petition to the Holy See to make his chief missionary to non-Catholics his assistant bishop. "Well and good," proclaims Pius X., in the bull of appointment, read an hour ago before you. It all means that the non-Catholics are "our own" equally with the Catholics. Whose own could they be? shall the adversary have the American nation for his own? If they are God's then they are to be enlightened and saved by God's own and only Church. "Our own" are all people during all ages, for all truth, and with all the power of Christ the Lord to sustain our claim.

It is an important thing to realize that all the non-Catholics who have strayed away are Christ's sheep. "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." All non-Catholics are our brethren. They may feel kindly towards us, or they may hate us; but they are bone of our bone, children of the same heavenly Father, heirs, though lost heirs, of the heritage of Catholic truth and love. If we fail to seek them out and save them, we rob them of the Christian Faith which is theirs by as clear a title as it is our own.

And how great is this Apostolate of America. Our country is rising steadily to the supreme place among the nations of the world. In a commercial age, to be master of the wealth of mankind is to rule; and we are the richest. America offers the safest sanctuary to

(Continued on page 6).

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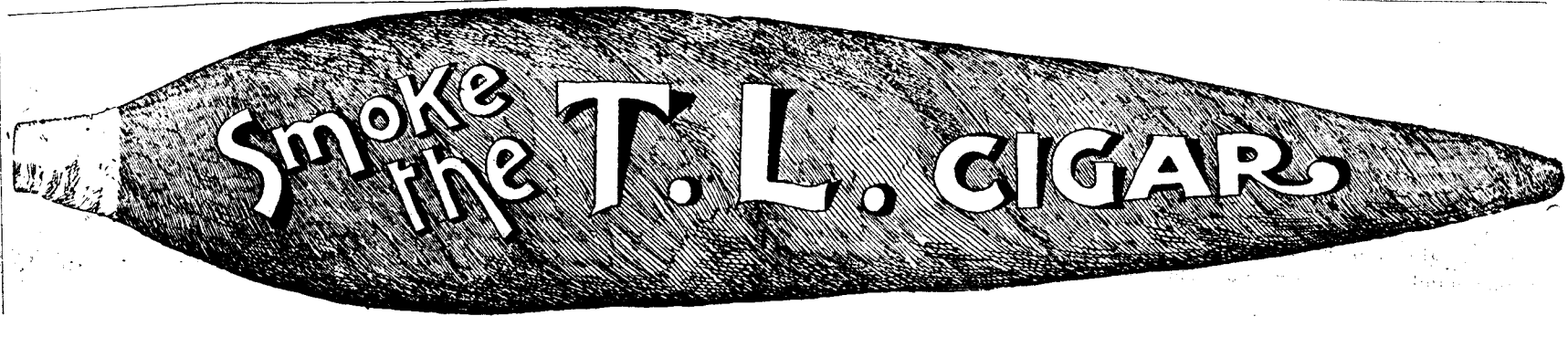
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SATURDAY, APRIL 30, 1904.

### Calendar for Next Week.

#### MAY.

- 1—Fourth Sunday after Easter. Saints Philip and James, Apostles.
- 2—Monday—St. Athanasius, Bishop Doctor.
- 3—Tuesday—The Finding of the Holy Cross.
- 4—Wednesday—St. Monica, Widow.
- 5—Thursday—St. Pius V., Pope.
- 6—Friday—St. John before the Latin Gate.
- 7—Saturday—St. Stanislaus, Bishop, Martyr.

### POPE PIUS X. ON THE PERSECUTION IN FRANCE.



The Holy Father, on March 14, his name-day, received the congratulations of the members of the Sacred College of Cardinals, and in reply said: "We receive with hearty satisfaction the good wishes which the Sacred College offers Us for the first time on the happy recurrence of the Feast of St. Joseph whose venerated name it was Our lot to receive in Holy Baptism. Those good wishes are a most grateful proof to Us of the filial and devoted sentiments of the Sacred College towards Us and redouble for Us the joy of a festival already dear to the Catholic world on many accounts. Whilst We return sincere thanks to the Sacred College, We raise Our mind and heart to the loving patron of the universal Church in order that, in fulfilment of the good wishes tendered to Us he may obtain for Us from the Sovereign Giver of every good gift light and aid in the discharge of Our difficult Ministry, and for the Church the efficacious and bounteous protection of which it has so much need in the hard and perilous struggles of the times. These struggles are certainly not wanting in Our day. But if We turn Our gaze on the great Catholic family We assuredly find solid grounds of consolation in the close and beautiful union of the Episcopate with the Apostolic See, the cordial movement of the people towards the centre of unity, and the fruitful and ever-increasing development of Catholic works in all the nations. Yet on the other hand We have ample cause for serious thought and grief in seeing with what arduous Catholic principles are opposed, with what persistency errors baleful, not only to the Church but to civil society, are scattered amongst the multitudes, and with what folly are destroyed in some

places excellent institutions and works founded and conducted by the Church, with so much solicitude and with so many sacrifices, for the moral and material welfare of the people.

In connection with this matter, my lord Cardinals, you are aware of the painful events that have been taking place for about a year in France. From the time when, by the inscrutable design of Divine Providence. We were raised to the Chair of the Prince of the Apostles We failed not, as Our glorious predecessor did not fail, to give proofs of sincere affection for the illustrious French nation and of special deference for its Government. Nevertheless, We must confess that whilst We greatly rejoice at the continual demonstrations of piety and attachment to Us on the part of that Catholic people, We are deeply saddened by the measures adopted and by others about to be taken in the legislative domain against the religious Congregations who form in that country, owing to their noble works of charity and Christian education, the glory not less of the Catholic Church than of their fatherland. As if the steps already taken and determined on were not immensely grave and deplorable, they have thought fit, in spite of our repeated efforts at prevention, to go still further by presenting and advocating a bill, the object of which is not only to forbid, by making an unjust and odious exception, all teaching by the members of religious establishments, even those that are authorized, and this solely because they are religious, but also to suppress the very establishments approved of for the special purpose of teaching and to realise their property. Such a measure, as everyone understands, will have the sad result of destroying in great part Christian teaching, the principal foundation of all civil society, prepared and fostered by Catholics under the protection of the law and at the most generous sacrifices. In this way, innumerable children will be brought up, contrary to the will of their parents, without faith and without Christian morals, to the incalculable detriment of their souls; as there will also be again the touching and distressing spectacle of thousands of religious of both sexes compelled, through no fault of their own, to go wandering destitute of resources, over all points of French territory, or to become exiles in foreign lands. We earnestly deplore and denounce such rigours, essentially contrary to the ideas of liberty, rightly understood, to the fundamental laws of the country, to the coherent rights of the Catholic Church and to the principles of civilization, which forbid attacks on all peaceful citizens, who, even whilst devoting themselves, under the guarantee of the laws, to works of Christian education, are none the less faithful to the duties and responsibilities imposed on the other citizens. Nor can We refrain from expressing our grief at the proposal for bringing before the Council of State as abusive respectful letters addressed to the Supreme authority of the Republic by some well-deserving pastors, three of whom are members of the Sacred College, the august Senate of the Apostolic See, as if it could be an offence to address the head of the State for the purpose of calling his attention to arguments strictly connected with the most imperative duties of conscience and with the public weal.

But though this situation profoundly afflicts Our heart, Our courage does not grow less; on the contrary, We cherish the firm hope that the Lord, favourably receiving Our prayers and those of so many pious souls, will hasten the hour of His mercy and will also open the hearts of those who today are deaf to the voice of the Church. These sentiments of confidence and trust, We are sure, inspire above all, the religious of France, male and female, the chosen children of the Catholic Church, whom We follow in their sorrow, with the deep affection of Our paternal heart and with the most fervent prayers. Let not the bitter trial of the moment shake their firmness, and let them give themselves, with redoubled fervour, to a life of faith and of saintly works, pardoning all who oppose their institutions, and ever keeping their thoughts and their

looks fixed aloft. Tribulation is the heritage of the Church, but through the shadows and the vicissitudes of this world, faith points to the clear horizon of another country of ours, where, as a reward for our virtues and our sufferings patiently borne, it will be given us to enjoy, in the vision of God, peace and pleasure without end.

Our remarks, My Lord Cardinals have digressed from the joy of the festival to quite a different subject but it appeared opportune to Us that, as Our dearest sons, you should share Our joys and Our troubles. And now, in begging Heaven to bestow upon you, in return for your good wishes, its choicest favors. We impart to you with all Our heart, the Apostolic Benediction.—Catholic Times.

### CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCXCVI.

We have seen that, at variance with the representation of our Boston friend, Newman and Manning who may be taken as the eminent representatives of the Oxford converts to Rome, were so far from "having deserted their native religion," which was Christianity, that they threw up the Evangelicalism in which they had been bred precisely because they could no longer acknowledge it as the genuine form of their native religion. Newman, in his "Loss and Gain," signifies that in his boyhood he had been left to suppose that, as St. Paul says, and as Trent also says, availing faith is that which worketh by love. Of course he had no thought of deserting 'this' religion, and he never did desert it. On the contrary, he always declared that his permanent conversion to God took place while he was, still an Evangelical, but evidently an Evangelical as yet unconscious of the darker side of the scheme.

When he had grown up and was supposed capable of initiation into the esoteric doctrine of the school he was horrified to be told that "believers keep the law, but not because they are bound to do so." In other words, love and good works proceeding from love, and a heart converted to holiness by the Spirit of Holiness, are simple luxuries of the justified man, not necessities. Here he found a deadly poison intermingled with his native religion, which fidelity to that religion required him to expel from the gospel into which it had been insidiously infused.

However one man, or two or three might easily have misrepresented the Evangelical school of the Church of England. Newman, therefore held himself bound to ascertain what the true reformation doctrine was. Hearing Luther always described as the man who had re-discovered the true doctrine of Justification, he tried to ascertain what Luther really teaches. Here he was confronted by Dr. Dollinger quoting from the Reformer: "Faith justifies 'before' love, and 'without' love." Finding that no one impugned the genuineness of these words that they agreed exactly with the doctrine which had just been disclosed to him, and that Lutheranism, a century after Luther, still taught that "love and good works though highly desirable and praiseworthy, are not absolutely essential to acceptance with God, in life or death," he was obliged to conclude that the original Reformation was simple Antinomianism. He does not accuse it of being Libertinism, although Luther declares that in Germany it sank at once into this, and that on the largest scale. Indeed, one Lutheran gives as a reason for becoming a Catholic priest, that he could not persuade himself that it was consistent with Christianity for a clergyman to marry two or three wives at once, or to swap wives with the parson of the next parish.

Dr. Newman does not say that all Evangelicals, or even the most, are Antinomians. Yet as Luther is always put by them at the head of their school, and treated as barely inferior to St. Paul, notwithstanding his utter contradiction in this matter to St. Paul, Newman conceived that there can be no authen-

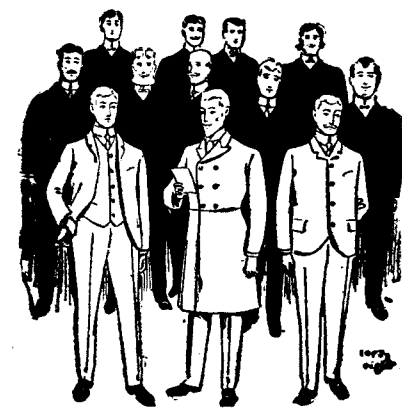


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WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.  
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tic and effective protest against Antinomianism by any one who remains an Evangelical. He therefore abandoned Evangelicalism, not as forsaking his native religion but in order to remain faithful to it.

Our letter writer, in charging the Oxford converts with the double discredit of "deserting their native and maturely adopted religion," means to imply, I suppose, that their native religion, if examined, in inward detachment, by the searching eye of maturity, would approve itself to their adult understanding, as it had engaged their childish affections. He declares them to have in fact, adhered to it by this higher form of acceptance as well as by the earlier, as we may say, by the faith of Confirmation as well as of Baptism. They were therefore engaged to it by a double bond, both strands of which by their conversion to Rome, he views them as having recklessly torn asunder, thus giving lamentable proof of spiritual and intellectual instability.

Now had these gentlemen, having been brought up, not only as Christians, but as Christians of a specified type, re-examined their childish religion on growing up, and then deliberately reaccepted it in the strength of mature reflection had they adhered to it in this form for many years; had they wrought their works of Christian evangelism by the medium of this type of doctrine; and had they then suddenly gone off at a tangent into a widely varying form of religion, whether Catholicism or Unitarianism, they would doubtless have created a strong presumption against their intellectual stability, and one that could only have been refuted, if at all, by very detailed explanation.

In reality they did nothing of the kind. At an early date of their adult life they re-examined their early belief, and reaffirmed, with fresh emphasis, all that it had taught them of love to God and trust in Christ of obligation to man, of the fear of hell and the hope of heaven. Discovering however, what in youthful simplicity they had never suspected, that a deep element of lawlessness had been infused into their religion, they threw this off with horror. Discovering, moreover, for the first time, that Luther declared that no one can be saved who holds obedience to the Christian law to have anything to do with justification, they denounced Lutheranism as a heresy.

Moreover, early in their adult lives, they came to accept the Eucharist, not only as a sacrament, but also as a sacrifice, offering a Divine Victim Who was really and fully present. Therefore they were obliged to denounce Calvinism also as a heresy. Moreover they came to view confession to an authorized priest as conveying a specific assurance of Divine forgiveness to a burdened soul. Furthermore, they could see no good reason for limiting the number of the sacraments to two, or for confining their efficacy to the simple augmentation of faith by the act of the receiver. And while they did not find the invocation of saints commanded in the New Testament, as indeed the Catholic Church does not command it, they could find nothing in Scripture forbidding it; nor could they find taught in Scripture, or confirmed by early use, that all the elect are certainly made at once, at death, perfect in glory and blessedness, that there is not, for most of them a delay of full salvation. Yet as Protestantism is so hostile to all these things, they came finally to view Catholicism as the larger and earlier creed, which is purer in morals, as insisting on regenerate love as a condition of acceptance with God, but more indulgent in refusing to impose on the faith of the faithful perpetual negations for which it is hard to find the warrant in Scripture.

Therefore the Oxford Converts, pretty much one and all, had, from an early period of their mature lives for Evangelicalism or High-and-Dry Churchmanship, substituted essential Catholicism. It was in the strength of this doctrine that they had gained note as scholars, thinkers, preachers, in the Church of England. Their final secession to Rome was viewed, alike by themselves and by their opponents, as simply the logical culmination

of the doctrines which they had taught for many years, as these again were the development, and in their view, the rectification of their baptismal Christianity. It would be hard to find a change of outward communion with less breach of inward continuosness.

This gentlemen then tells us that these converts, the whole previous history of whose lives and opinions he so misconceives and misrepresents, 'proceeded to put themselves at the service of Italian Cardinals and fanatical priests of many nations.'

This misrepresentation, were it possible, is greater than the former. The three leaders of the Oxford secession were the Anglican archdeacon, Henry E. Manning, and the simple Anglican presbyters, John Henry Newman, and William George Ward, the last of whom never took orders in his new Church. Now it would be hard to find three men of whom it would be more preposterously untrue to say, that they put themselves at the service of anybody whatever, beyond their general allegiance to the Catholic Church. I speak not without warrant, for I am not bragging much in claiming a far more interior and detailed knowledge of the lives of all three than this gentleman gives sign of possessing. Indeed, were it not for his native capacity and general cultivation, as well as for his tone of good-breeding, his 'extensive and various misinformation' concerning Catholic matters might bring on this letter the reproach of being flatly commonplace. To be sure, such a character would render it all the more effective in the circles for which it is particularly intended.

We will next consider more in detail how far it is true of either Newman, Manning, or Ward, that they "placed themselves at the service" of anybody whatever in the sense meant in this letter. I do not speak of Faber, who is perhaps more obnoxious to this gentleman's insinuation.

CHARLES C. STARBUCK  
Andover, Mass.

SHAKESPEARE A CATHOLIC.

Father S. A. Blackmore in a recent lecture at Creighton university asserted that Shakespeare lived and died a Catholic. He quoted passages from the poet's writings to show his sympathy with Catholicism and his dislike for the "new religion" of the day.

"Shakespeare passed his days amid the turbulence of religious persecution," said the speaker. "His personal history was neglected for several hundred years after his death and the scraps of history which were recorded of him were prejudiced by non-Catholic persons.

"Shakespeare was not a Protestant; he was not a follower of the reformation; he met with no patronage from those of his age. He lived at the apex of two great religious epochs. We have no right to consider him an offspring of the reformation, for had he been such he would have been imbued with the spirit that was uppermost during his time in England. He represented the noblest product of the middle age—Catholicism. Non-Catholics were wont to assume that he was a Protestant, that his thoughts embraced the new religion.

"It was political circumstances that caused Elizabeth to embrace Protestantism, of which she never missed an opportunity to express her private dislike. If Shakespeare joined the new religion, he had every chance to give expression to the same, which he did not.

"The poet's mother and father were both faithful Catholics, a fact that is indisputable. There is documentary evidence to show that they suffered much for their faith. They did not forsake their religion, notwithstanding the troublous times in which they lived. In his last testament and will Shakespeare's father expressed his belief in all the dogmas of the Catholic church, which fact was never questioned, until many years after the death of the illustrious bard, when his religious tenets were brought into dispute. The entire town of Stratford was Catholic. Shakespeare's relatives and

close friends were avowedly Catholic.

"When the poet went to London he associated with those who were aligned against those who stood for the religious persecutions obtaining at that time, which persecutions were arrayed against the Catholics. When Elizabeth died Shakespeare, alone among the poets of his day, refused to pen even a line in memory of the dead queen.

"When King James assumed the throne all looked for a change of religious conditions, but such not coming to pass then Shakespeare was moved to write his great epic dramatic poem, 'Julius Caesar,' which reflected the tyranny of the day.

"From a material standpoint, with his rising success and fame, the poet had every reason to join the majority and renounce his faith in Catholicism, but instead he left London and returned to the solitude of Avon. 'The times were out of joint,' he expressed it. His closest and stanchest friends were being summarily dealt with, and his state of mind changed. His anguish and suffering of mind were marked in his writings at that time. But with all this there is no proof that he changed his religion. On the contrary, we have every proof that he lived and died a Catholic. There are records on file at Oxford to substantiate that fact.

"In his plays he carefully avoided appealing to the popular notions against the Catholic faith. He expressed a decided aversion against the Bible quoting Puritans of the day. The mainspring of the poet's aversion to Protestantism was his love for Catholicism. He ridiculed the clergy of the new church, but not that of the Catholic faith, although the latter was the wont of his contemporaries. His plays teem with teachings and suggestions of the Catholic faith, and he held in respect those things particularly revered by the Catholics."—New York Herald.

DR. DE COSTA SAYS OF HIS CONVERSION TO THE FAITH.

"With profound gratitude I acknowledge the great goodness of God, who mercifully enlightened my path, giving grace to overcome the deep prejudice implanted by false education; and has now led me, not without trial, yet with a shepherd's gentle hand to the fold of the Catholic Church. Faith is the gift of God, and, whatever agents may be employed, primarily it is God, the Holy Ghost, Sanctifier of the Faithful, who must be our guide. My course, therefore, in entering the Catholic Church may not be ascribed to any mere human impulse; and yet I must indicate the mode of thought that stands connected with so great a change.

"This change was not the work of a day or a year. In reality, the process began long ago. Those who were near me plainly saw that my theological views were undergoing evolution, and that I was outgrowing the system in which I had been trained. On the other hand, the community at large, or at least the observant portion familiar with the tendencies of the Reformation theological system, must see that the position I took is intimately connected with great changes in modern thought. The sad, fallen estate of post-reformation belief forced upon me a reconsideration of principles, the result being the conviction that the reformation was not based upon any true foundations."

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liberty, and clothes its aspirations in the robes of order and peace, opening a school of discipline to the unquiet races of the world. In an age of freedom this makes our government the queen of nations. Win America for Christ's truth and love and all is won. Liberty and order, wealth and genius, must all be won into the services of true religion. The justice and peace of Christ are to be found only in his Church.

Today's events is the Holy See's approval of the American Apostolate. Bishop Cusack is Peter's living document. It is a message saying to the Catholics of America: "Go forward with the missions to non-Catholics."

Let the diocesan clergy make every parish a centre of edification and of conversion of our separated brethren.

It was in the New York Apostolate that our new bishop was all unconsciously fitted for the episcopate. He is now made a bishop because he was so good a missionary. What can he ever be but a missionary bishop? God made him a missionary that he might be worthy of the episcopate, a servant of all the people, a devoted lover of Christ's "other sheep." We knew him as a powerful preacher and as a stalwart character, but yet as a humble and poor priest, disinterested, unostentatious; simple, averse to parade and unfounded show, yet knowing well the apostolic uses of the public press; a foe to indulgence routine, legalism; low views of priestly perfection; a diocesan priest winning the affectionate admiration of the religious orders, in whose chosen work he has been privileged to assist.

In his field of labor he has led a band of unsurpassed missionaries of the pastoral clergy, the advance guard of a great army of diocesan missionaries. He has not been a noisy reformer, nor a self-invested inquisitor; yet a terror to scandalous evil-doers, saloon-keepers, bribe-givers and vote-sellers. A priest of all the people and for all the people, but more especially for our brethren outside the Church, so cruelly suffering from error and doubt concerning eternal salvation.

And now, O beloved Father in Christ! you are to carry all these gifts and endowments upward. Trim the lamp of priestly and missionary grace and pour upon it the oil of prayer and self-sacrifice, obedience and charity, for you are set upon a candlestick to light the whole household of God.

You are to be the main support of Him whose heart, by God's grace and the appointment of Christ's Vicar, bears the weight of all religious authority among us. May both of you measure your zeal by the heart-beats of the good Shepherd!

AN IDEAL EDITOR.

The ideal editor—from a contributor's point of view—in necessarily a 'rara avis.' Yet now and then he is to be found. Under what circumstances let the following sketch from the Westminster Gazette show:

"Sit down, sit down!" he said, genially. "Not there, take the arm chair. A glass of dry sherry—and a biscuit? Quite so, quite so! I can't tell you how delighted I am to see you. You have brought me something, I can see it in your face."

He rubbed his hands and gazed at me expectantly from behind his Pickwick spectacles. I said I had, a serial story.

"I knew it," he exclaimed, with a gratified air. "I knew it! You have got it with you! Let me have it! Pray let me have it!"

I gave it to him, and, nodding over it with pleased anticipation he said:

"You would like to read a chapter or two? Yes, yes, do so. I have plenty of time—plenty! No? Well! well! How long is it?"

I told him it was about 308,000 words. His face fell, and he seemed disappointed.

"It's rather—er—short," he remarked. I said I would lengthen it; but after a moments consideration he shook his head.

"No, no," he said, "now I have it I will not trust it out of my sight—though, mind! I should have liked it to be longer. And now we are approaching a delicate subject; but it must be faced! The price?"

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are made part of the liquid product.

The result is a product that does what oxygen does. Oxygen gas, as you know, is the very source of vitality, the most essential element of life. Liquozone is a vitalizing tonic with which no other known product can compare. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

The reason is that germs are vegetables; and Liquozone, which—like oxygen—is life to an animal, is deadly to vegetal matter. It is carried by the blood to every cell of every tissue, and no touch of impurity, no germ of disease, can exist where Liquozone goes.

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These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone kills the germs, wherever they are, and the results are inevitable. By destroying the cause of the trouble, it invariably ends the disease, and forever.

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- Blood Poison
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- Bowel Troubles
- Coughs—Colds
- Consumption
- Colic—Croup
- Constipation
- Catarrh—Cancer

- Hay Fever
- Kidney Diseases
- La Grippe
- Leucorrhoea
- Liver Troubles
- Malaria—Neuralgia
- Many Heart Troubles
- Piles—Pneumonia
- Pleurisy
- Rheumatism
- Skin Diseases

- Dysentery—Diarrhea
- Dandruff
- Dyspepsia
- Eczema—Erysipelas
- Fever—Gall Stones
- Goitre—Gout
- Gonorrhoea—Gleet
- Scrofula—Syphilis
- Stomach Troubles
- Throat Troubles
- Tuberculosis
- Tumors—Ulcers
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## THE HAND THAT HOLDS 'THE PENCIL.

We read of mighty powers That are felt for right or wrong; We have had them kept before our minds

In poems, prose and song. There's the hand that rocks the cradle,

And the hand that writes the d—un;

There's the man before the public, And the man behind the gun;

There's the boy that minds his mother, And the Jack that takes the pot;

While the hand that wields the slipper Seldom fails to touch the spot.

Strong and potent are the forces That against our lives are hurled,

But the hand that holds the pencil Is the hand that prods the world.

Pencil pushers of the nation, In whose hands the weapon lies, Ponder well the aim and object

Ere the pointed arrow flies; Dealing gently with the erring— Still, denouncing all the wrong— Ever just in condemnation,

And in virtue ever strong. Let your shafts be keen, yet kindly,

Never venom-tipped nor vile; Seeking where a teardrop trembles To replace it with a smile.

And while o'er our smiling planet Heaven's azure is unfurled, Let the hand that holds the pencil Be the hand that rules the world.

## INDIAN PRIEST.

The first full-blooded Indian to become a Catholic priest in the United States, is said to be the Rev. Albert Neghanquet, born in Kansas in 1874, educated at the Sacred Heart Mission, Oklahoma, and in Rome, and now stationed at Muskogee, Indian Territory. He speaks English and Italian besides his own native Indian tongue, and is assistant missionary to the Crees and Cherokees, and to the white Catholics living among them.

## The Small - Pox Question.

Any intelligent physician will admit that you don't catch small-pox because someone else has it, but because your condition favors it. Low vitality always encourages sickness and at this season especially, everyone should take Ferrozone which destroys disease germs and makes the system so strong and healthy that sickness can't exist. Ferrozone is a vitalizing tonic that makes rich, red blood, builds up the nerves, cures nervousness and drives away tired languid feelings. To get strong and keep strong use Ferrozone; it assures health and costs but 50c. at all druggists.

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## Canadian Pacific TIME TABLE

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

F. P. BRADY, Asst. Gen. Supt., Winnipeg  
 C. E. MCPHERSON, Gen. Pass. Agt., Winnipeg

## Canadian Northern TIME TABLE

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

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17 20		10 10

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13 45		13 30

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# FATHER DE LISLE.

By Miss Taylor

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

## CHAPTER XX.—Continued.

The names of the jury were then called over, in compliance with the form of giving the accused the right to object to any of them; but every one knew it was only a form, and that such a jury as would obey the judge alone would be chosen. When, however, Walter was called upon to make the usual answer, he said—and the court was again thrilled by the sound of that clear, sweet voice—

"My lord, I object to be tried by any but my peers; I claim the right of my rank as Baron de Lisle, and altogether plead against being tried in this court, or by such a jury."

"No," said the judge, "a bill of attainder hath been long since passed against you and you can be tried by no other tribunal than this. Let the jury be sworn, and then let the bill of indictment be read."

In a few minutes the clerk commenced.

"The jury present, on the part of our sovereign lady the Queen, that Walter de Lisle, born within the kingdom of England, and made and ordained priest by authority derived and pretended from the see of Rome, not holding the fear of God before his eyes, and slighting the laws and statutes of this realm of England, without any regard to the penalty therein contained, on the twenty-fourth day of May, in the thirty-fourth year of our lady the Queen, at Paddington, in the county of Middlesex, traitorously, and as a false traitor to our said lady the Queen, was and remained, contrary to the form of the statute in such case set forth and provided, and contrary to the peace of our said lady the Queen, her crown and dignities."

"Answer prisoner at the bar, whether guilty or not guilty, and hold up thy hand."

Walter attempted to obey and to raise his right hand as he proclaimed his innocence; but his arms were so numbed by the constant racking, that the effort was unavailing, and his hand would have fallen back had not Arthur Leslie, who was standing close beside the bar, leant over and, taking the hand "so abused for the confession of Christ," he reverently kissed it, and then raised his arm as high as possible. "Not guilty," said Walter. "I protest before God and His Holy angels, before heaven and earth, before the world and this bar whereat I stand, which is but a small resemblance of the terrible judgment of the next life, that I am not guilty of any fact of any treason whatsoever."

"What!" said the Bishop of London, "wilt thou deny thou art a priest?"

"Oh, my lord," said Walter, looking at him, "surely it becomes not one, bound as you are, to forward religion only, to interfere in a cause of life and death."

To this the bishop made no answer; but turning to the judge, exclaimed, "A bag was found among the prisoner's effects; in it were a Roman breviary and a paper of faculties to hear confessions, and also to say Mass either above or below ground."

"Pray you my lord," said Walter, "was my name mentioned in this paper you speak of; for if not, it surely is no argument against me?"

"That is nothing to the point," answered the bishop hotly; "say out at once, art thou a priest or no?"

"Suffer me, my lord," answered Walter, "to demand first one question of you: are 'you' a priest?"

"No," said the bishop.

"No priest, no bishop," replied Father de Lisle.

"I am a priest," replied the bishop, "but not a massing priest."

"But," returned Walter, "if you are a priest, you are a sacrificing priest, for sacrificing is essential to priesthood; and if you are a

sacrificing priest you are a massing priest, for what other sacrifice have the priests of the new law, as distinct from mere laics, to God, but that of the Eucharist, which we call the Mass? If, then you are no massing priest, you are no sacrificing priest; if no sacrificing priest, then no priest at all, and consequently no bishop."

The bishop moved uneasily in his seat during this address, which was delivered with a sudden burst of eloquence that enforced silence.

"What dost thou mean by this, prisoner?" "art thou a priest of Rome, and thus a traitor?"

"I am," said Walter, "a Catholic priest; ordained by authority from the Pope, who alone has power to send forth priests, but I am no traitor. And according to this law you would condemn Christ himself, seeing He also was a priest according to the order of Melchisedec."

"This fine language and pleading will avail thee nothing; you will not acknowledge the supremacy of the queen."

"Not so, my lord," answered Walter; "I acknowledge Elizabeth my queen in all temporal matters, God be my witness; I have ever prayed for her, and would serve her to the best of my poor powers. I have never incited anyone to rebellion against her, but have ever taught and maintained our duty to her as our sovereign."

"But," said the judge, "thou wilt not confess her to be the supreme governess of the Church of England?"

"No," answered Walter, "for it is contrary to Scripture that any woman can be the head of the Church, seeing that Christ himself gave that dignity to St. Peter and his successors forever."

"Tush, tush," answered the judge "this is folly. Wilt thou take the oath of supremacy or not?"

"No, my lord."

"Then thou must die."

"My lord, I am ready," said the prisoner; "for it is better to die with a good conscience for the faith of Christ than to live in this miserable world having denied Him."

"Neither canst thou deny," said the judge, "having heard confessions of both men and women; having offered the damnable idolatry of the Mass, having blessed beads, and carried about 'Agnus Dei' and crucifixes. Witnesses are here ready to prove it."

"Nay, my lord," said Walter, "let not men perjure themselves for the sake of shedding my blood. Well do I know that the witnesses waiting here can prove nothing against me; but beforehand I am ready to plead guilty to all this. But again I say, in the name of all truth and justice, what 'treason' is there in exercising the functions of my ministry, seeing that Christ Himself gave power to His priests to forgive sins, as we read in the Holy Gospels, and also to offer up the Mass—the unbloody sacrifice of His body and blood and for the rest—"

"Enough, enough," said the judge; "no more of this blasphemous folly. Good master jurors, ye have heard this man condemned out of his own mouth. Ye well know the pestilent rebellions that are fostered by these men, who have presumed, against her Majesty's express command, to be made priests beyond seas, and to return hither to this country and celebrate Masses, which are strictly prohibited, hindering likewise the people from going to church, and beguiling them with Popish fables. And yet my good masters, what need that I speak further? ye know your duty, as loyal and loving subjects of Elizabeth our Queen (whom God preserve), is to bring in the prisoner guilty of the charges laid against him."

There was a short silence, and one of the two ladies in the gallery almost gasped for breath as she bent over into the court below

The suspense was not long; the jury of free England in the days of "good Queen Bess" were too well trained to hesitate.

"My lord, we find the prisoner guilty."

Constance's eager look was directed to the bar; a smile of celestial joy shone on the pale face of the prisoner, and though Constance could not, Arthur Leslie heard him murmur, "Lord I thank thee."

The recorder of London bent forward and said—"Prisoner, thou art a young man; have mercy on thyself, go to church, and thou shalt be pardoned."

Walter turned round towards the crowded court. "Good people I pray you to hearken; if I will go to church I shall be free, how then can I die for 'treason?' See ye well, I die for priesthood alone, and for doing that which our Lord Himself commanded, saying 'Go teach all nations.' I returned into this realm for no other purpose than to administer the Sacraments of Christ and to reclaim to Him such of His sheep as, through ignorance or malice, had strayed from Him. And so it will continue; for this religion, being divine, can never fail, and if you condemn one and put another to death, others will be ready to preach to you the faith of Christ crucified."

"Silence the prisoner," said the judge in wrath. "Stand forth, Master de Lisle, for thou art an obstinate recusant, and listen to thy sentence."

Yes, listen to it, heir of the De Lisles, freeborn Englishman, listen to it;

"Thou art guilty of death, for the sole crime of exercising thy priestly office in this free land under this most just and gracious Queen." "In three days from this thou shalt be carried on a hurdle to Tyborne, there hanged, and thy body disembowelled and quartered; and may God have mercy on thy soul! Amen."

A shudder ran through the court. Many men, as well as women were in tears.

"Courage, my friend," whispered the Ambassador, as she held the half-fainting Constance in her arms "my husband will intercede for him; one so noble shall not die thus; he will be saved." Alone in all that multitude there was one unmoved.

"Like a dog as they die at Tyborne, mother," said the boy baron a few years back, leaning on his mother's breast, and she shuddered.

"Te Deum laudamus: to Dominus confitemur," said the hunted priest in joyous accents; and perchance 'one' voice in the heavenly choirs, as they saw the things on earth pass before their gaze, echoed more exultingly—"Tu, devicto mortis aculeo, aperuisti credentibus regna coelorum."

## CHAPTER XXI.

"If the love of God is in your heart, you can easily understand that to suffer for God is an enjoyment to which all the pleasures of the world cannot be compared. I assure you there are not in all Salamanca chains or irons enough to prevent me from wishing for more for the love of Him in whose honor I wear this which appears to you too heavy."

—St. Ignatius Loyola.

Condemned to death! O, word of exceeding dread—word that the sick heart of the criminal can hardly realize, even while he shudders with horror! Death, not to the life almost ebbd out by sickness, but to those through whose veins the free blood courses, and who feel within them the vigor and energy of strength. In Walter's case the strong constitution of the De Lisles had triumphed over the sufferings of prison and health was fast returning. His hands were the greatest sufferers; the right wrist was totally dislocated, and he could only with great difficulty use the left. On his return to prison from court, he was placed in a larger and more commodious cell, in which there was a bedstead, table and chairs, and writing materials were furnished to him by the jailer. One mark of severity was still retained, by replacing the irons on his legs, —they could not attempt to put arms already so tortured.

(To be continued.)

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One of the pictures is called

## "Heart Broken"

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

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

## "Hard to Choose"

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

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

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**A NEW ORGANIZATION.**

A large number of our French-Canadian fellow citizens are now organizing an association after the plan of "Association Catholique de la Jeunesse Francaise." The French Association was founded by Count de Mun, and has grown to great importance. Its membership is large; it publishes a review; has reading circles, and is otherwise equipped for the purpose of helping and protecting young men. The Canadian Association has been several months in contemplation. About the end of last April a few young men conceived the idea. They hurriedly convoked a kind of congress, and success far beyond their expectations attended their laudable endeavors. They secured a room in the Academic hall of the Gesu last June. Over a hundred young men from all over the Province, and especially from colleges, attended the meeting. Committees were organized, they all set to work with a will, the regulations of the Association were drafted; these were submitted to the Archbishop; His Grace, on the 10th March last, wrote them his approval, accompanied with his blessing. They also received encouraging expressions from other bishops, and especially from the Apostolic Delegate. The first public demonstration to be held by the Association will be in the form of a Congress on the 25th and 26th of June next. This Congress will probably be held under the presidency of His Grace Archbishop Bruchesi.

Three grand aims have the Associates, as expressed in their constitution—the attainment of piety, study and action. Nothing could be more encouraging for the Catholic community than to behold the sons of the younger generation thus, of their own free will, organizing for such laudable purposes. Needless to say we wish them every possible success in their splendid undertaking—for the success of such an organization means a triumph of true Catholic principles, in the years to come, and it means a great counteracting power to the evil influences of indifferentism and infidelity that seem so much in vogue in our day.—True Witness.

**ANTI-VICE CRUSADES.**

The conflict between good and evil is as old as humanity itself. No sooner were our first parents placed in possession of a terrestrial paradise than the evil serpent began to practice his subtle wiles to seduce them from their allegiance to the Almighty. Unfortunately he succeeded all too well, and thus it is that we, their descendants are born into a warfare from which there can be no escape, and in which there can be no neutral ground; and the conflict there begun must go on and on as long as time shall last.

The weakness of human nature, which is our inheritance through original sin, naturally inclines us to walk in the easy paths of self-indulgence which often deal far from righteousness.

The first struggle, therefore, which man has to encounter, is with impalpable enemies within, ably seconded by allurements and temptations from without. That this is not an easy task, we have the testimony of Holy Writ: "He that overcometh his spirit is greater than he that taketh a city."

It goes without saying that if each one governed his own spirit, the world would need no reforming. "Set yourself right," says the proverb. But, alack and alas! that is the very thing that many of us fail to do, and as a consequence, vice waxes apace and wickedness grows bold with impunity.

When the reins of government are loosely held it stalks abroad and flaunts itself impudently in the face of the community. Then an outraged moral sentiment crystallizes and finds expression in what is termed a crusade against vice.

Without impeaching the motives of the worthy people who from time to time throw themselves into the arena to do battle for social purity and public decency, it may be said that the methods employed by them are open to question, and it is extremely doubtful whether they, on the whole, do not do more harm than good.

They may succeed, possibly in closing some low resorts until the short-lived storm blows over, only to resume their wonted activity as soon as the excitement subsides.

Meanwhile, the moral atmosphere is polluted by the widespread publicity given to the whole subject by the yellow press and their lesser imitators throughout the land, which exploit the gaudy details with circumstantial minuteness and bring the very atmosphere of the slums into pure homes to be absorbed by alert young minds, with baneful effects in after years.

The sensationalism which seems to be an inseparable feature of those movements serves as a stimulus to the prurient curiosity of vulgar minds rather than as a basis for the moral regeneration of fallen humanity, in which lies the only hope for the lasting reformation of the individual or of society.

No one was ever yet made virtuous by legal enactment. As some one tersely puts it, "The vice of one section of the city is usually supported by people who live in another section."

There is the difficulty. It is not possible to fasten the odium or the punishment upon those respectable supporters of vice who live in aristocratic mansions in the fashionable quarters of the cities.

The most the law can do is to put up barriers against the spread of evils, which are easily evaded or overstepped by those so inclined; or it occasionally visits condone punishment upon the head of some flagrant offender; but it cannot reform the sinner and wisely makes no pretense of doing so.

The only cure for prevalent social ills lies in the awakened conscience of the individual acting upon his conduct. To effect this there is but one way, the true and tried one of a return to God and to the practices of His religion.—The Catholic Northwest.

**WHICH SHOULD COMMAND OUR SYMPATHIES?**

Russia they say is a Christian country while Japan is pagan. True but God can make children of Abraham from stones. The conversion of a people is hidden in the divine decrees which are not known to us. For the present what we know is that if Russia is Christian she is far from being Catholic. For centuries she has persecuted Catholicism 'a outance.' She has been the executioner of Poland that bulwark of Catholicism in Europe, and she has strangled the neighboring small nations with revolting cruelty and she has populated her Siberian deserts with Catholics and thousands have died martyrs in the mines. Her fanaticism has not changed, she persecutes still. Consequently the Holy Church of Jesus Christ is not glorified by schismatic Russia, and there are no indications that she will open her eyes to the truth.

Not so with Japan. At the present time the Catholic religion enjoys very great liberty under her pagan government. Here religious orders of men and women have flourishing houses; colleges, convents and hospitals are regarded favorably by those idolaters. It may well be that to reward this people for the liberty given to the Catholic religion persecuted everywhere, and for the welcome given to the religious banished from the Christian countries of Europe, God will accord to the Japanese the ineffable grace of entering soon into the bosom of the Catholic Church. At bottom the idolatrous Japanese are less guilty as a people than those cruel persecutors and schismatic Russians.

When we regard the matter from this viewpoint our sympathies should be with the Japanese.—Abbe G. Dugas, in La Croix of Montreal.

**A GOOD SHOWING.**

Since the restoration to the hierarchy in Scotland in 1878, the Catholic population has increased by more than 40 per cent.; missions have increased by more than 61 per cent.; Church by 39 per cent.; priests by 86 per cent.; and schools by 58 per cent.—The Casket.



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