

CURRENT COMMENT

The "Xaverian," published by the students of St. Francis Xavier's College, Antigonish, N.S., in the March number, has an excellent article entitled "The Apostle of the Wild West," in which is sketched the heroic labors of the saintly Archbishop Tache. We congratulate the managers of this college journal on its general excellence. Although not quite up to the high standard of last year it is nevertheless second to none in the field of college journalism.

Dr. Windthorst, the great Catholic leader in Germany, had he lived to this day, would have rejoiced to see his prophecy verified in the expulsion of the Jesuits from Germany. "The Jesuits," he declared, "may have to leave the country like foxes, but, mark my words, they will return like eagles." While it is true that the repeal of paragraph 2 of the law of 1872 does not give to the members of that order absolute freedom, yet it is a stride in the right direction. The German Emperor who, despite the adverse criticisms of his many critics, has proved himself a statesman—albeit a windy one—can be depended on, backed by the Centrist party, to agitate still further for the total repeal of the iniquitous Falk laws. He is shrewd enough to realize that if the twin evils Socialism and anarchy are to be successfully combated in his country, the aid of the Catholic Church to that end is absolutely necessary. Alas for the hopes of the once powerful Iron Chancellor! The hunted Jesuit will yet be held in high esteem in Germany, whilst the name of the persecutor Bismarck, the one time autocrat of that land, will seldom be heard. O, that in unhappy France a Windthorst would arise to put to flight the atheistic hosts that now misrule that land!

At a meeting of the University Council last week there was a pretty lively discussion which was imperfectly reported by the daily papers. While the proposed ordinance for the special course of modern languages was under consideration, Dr. Patrick and Canon Murray found there was too much poetry and too little prose in the English part of this course. Father Drummond also objected to the quality of the prose chosen for direct study, there being nothing but a selection of DeQuincey's essays. He would have liked to see selections from Ruskin and Newman, who were far superior to DeQuincey.

In the French part of the course the only authors named in the first section were Madame de Stael, Victor Hugo and Balzac. Father Drummond said he thought this choice unfortunate. He did not make any specific objection against Madame de Stael, though he considered Chateaubriand preferable and also suggested Lamartine and Veuillot; but he did object to Victor Hugo on the score of his lack of taste and judgment. However, Father Drummond's chief objection was to Balzac, one of the most immoral writers of the 19th century, and, in the collateral reading prescribed, he also objected strongly to A. C. Swinburne's study of Victor Hugo, which was altogether anti-Christian, and therefore contrary to one of the clauses of the University statutes. His purpose in protesting against these prescribed texts was to dissociate himself from any apparently joint responsibility in the framing of this ordinance.

Professor Osborne warmly defending the authors prescribed,

island that, since the St. Boniface professors were allowed a free rein in the selection of authors for their special course, they should accord the same courtesy to other special courses which none of their students followed. Thereupon Father Cherrier said—and this was a remark omitted in all the reports of the daily press—that our objections arose not from any desire to interfere with the freedom of any other college, but simply and solely from a wish to maintain the honor of the University. One of the non-Catholic members of the Council having asked Professor Osborne point-blank if there were many immoral passages in the prescribed works of Balzac, the Professor made no direct reply, but pointed out that these books were not read in public, nor were they meant to be read privately line by line, and said that similar objection might be made to Othello, which was also in the course. In this weak defence he overlooked the fact that objectionable passages in Othello could be shipped without marring the general drift of this tragedy while it is impossible to read Balzac without continually floundering in the mire. After the meeting several of the most influential members of the Council came privately to the St. Boniface representatives and thanked them for their determined stand on the side of morality. One of them said with evident feeling that he strongly objected to putting such books into the hands of innocent girls. Balzac and Swinburne were referred back to the committee.

Japanese news of great interest to Catholics comes through an Australian paper, which says that Catholics get more fair play in Japan than in Ireland. Though the percentage of Catholics to the whole Japanese population is not more than one in five hundred, there are several Catholics in the Parliament and on the judicial bench of Japan. Just about this time, when the Japanese navy is doing such wonders, it is interesting to learn that Japan's two largest battleships have two Catholic captains.

The Chinese Catholic element is also asserting itself on this continent. Not long ago we read of a dozen Chinese converts received into the Church in the diocese of St. Paul, and now we learn that the Archbishop of Montreal hopes to secure a Jesuit Missionary from China to attend to the spiritual needs of Chinese Catholics in Montreal. Conversions of Chinamen have been frequent in that city of late years; most of them are due to the zeal of the priests in St. Patrick's Church, but several have been received in the Jesuit church on Rachel street.

Persons and Facts

University examinations in the faculties of arts and law are now being held in Winnipeg and Brandon. The examinations are held in the Baptist College. Examinations began on Monday last and will end next Thursday.

The Brandon convent has as many boarders as it can accommodate.

The Redemptorist Fathers, at Brandon have added, since last summer, to their residence, a two storey wing, 50x50.

Mr. Egbert Cleave, formerly a Protestant minister, and lately identified with the movement to start a reformed Episcopal church in Columbus, O., has entered the Catholic Church.

William R. Grace, former mayor of New York, who died a few days ago, was a remarkable man, in many respects. To the rising generation it might be pointed out that he began life poor and friendless. He made his own way in the world leaving an untarnished name and the record of a life well spent. Endowed with great strength of character, gifted with a superior intellectual equipment, he stood forth prominently among the foremost men of New York. His rise to political power and civic distinction was not the accident of politics. It was due to his extraordinary ability for dealing with affairs—and with men. William R. Grace was a fine type of man, one of the kind unspoiled by wealth or power. The young man about starting in life may well model his conduct after that of William R. Grace. He was a practical Catholic.

The case against Bishop Casey, of St. John, N.B., who was sued by the heirs of Bishop Sweeney the former incumbent of the See, and who left all his property to his successor in office for religious and charitable purposes, was dismissed last week in the Dominion Supreme Court at Ottawa. The case was an appeal from the Equity Court, where Bishop Casey won.

Mr. John Oliver, formerly curate of St. Mark's Episcopal church, Philadelphia, and son of the United States Assistant Secretary of war, Robert Shaw Oliver, was received into the Roman Catholic Church recently, at the English church of San Silvestro, Rome.

What may be regarded as the late Cardinal Vaughan's last literary work is shortly to be published. It is entitled "The Young Priest," and deals with that period of the young ecclesiastic's life which the Cardinal regarded as the most anxious or critical of his career. The MS. was finished a short time before the cardinal's death, and he devoted it to his brother, Mgr. John S. Vaughan.

Advices from Rome dated March 18 speak of a slight improvement in the health of Rev. Dr. De Costa, but not enough to warrant his taking the voyage home with Archbishop Farley, who reluctantly had to come away without him.

There is no absorbent nationalism in the Catholic Church, no Pharisaic consciousness of the "white man's burden." She sedulously respects the nationalities of all the peoples whom she evangelizes, and as soon as possible, enlists representatives of each and all in her apostolic work. In the present popular interest in Japan, it is good to know how she stands where long ago, she made such a glorious beginning under St. Francis Xavier. She has now a Catholic population of 57,195; with one Archbishop, five Bishops, 150 priests, and 325 nuns. But 32 of these priests are native Japanese, or in the Seminaries, there are 57 native ecclesiastical students. Moreover, there are 267 native catechists, and a fair proportion of the nuns above noted are also natives.

Clerical News.

Rev. M. Kugener, lately arrived from France, has been appointed Vicar of St. Norbert to succeed Rev. Father Mireault.

Rev. Father Dumolin, missionary at Pinewood, has been nominated Vicar of St. Jean Baptiste.

Rev. Sister Hamill, of Montreal, Superioress-general of the Grey

Nuns in Canada, arrived in St. Boniface on Thursday last. She will visit the different institutions of her order throughout this province. The Rev. Sister was for twenty five years Superioress of the Grey Nuns at St. Boniface.

Rev. T. E. Kostorz, P.P., of Huns Valley, was a recent visitor at the Archbishop's palace.

Rev. Father Drummond, S.J., of St. Boniface College, is in Brandon conducting the University examinations at that place.

Dr. Trudel, the Archbishop's Secretary, is on a visit to Joliette, N.D.

The "Viatorian" published by the students of St. Viator's College, Illinois, has this to say of Archbishop Langevin's visit to Chicago:

"Les Cloches de St. Boniface," of Manitoba, has been publishing an interesting detailed account of the visit of His Grace Most Rev. A. Langevin, to Chicago, and to several of the important centres of French Canadian population in Northern Illinois. This modest publication is right when it declares that the Archbishop's sermon produced a lively impression upon the Canadians of Chicago. But we are sure that both those who heard that masterpiece of eloquence, and especially those who only heard about it, will feel disappointed in not being afforded the advantage of reading the text of the entire oration. We respectfully suggest to the editors of "Les Cloches" that they desist not from their efforts in this direction until they have supplied their many readers with the verbatim text, or at least a long resume of that stirring sermon."

CONCERNING BALZAC.

The French novelist, Honore De Balzac was baptised a Catholic, and was, throughout life, a nominal one, but, like many other French writers he practically laid aside his Catholicity in his writings to gain the favor of those who delight in prurient reading. He possessed a passion for the portraiture of vicious characters, which characters he himself admired according as they were violently portrayed. This passion he indulged with an utter disregard for morality. In all his novels he consistently panders to the morbid passions of his readers. Even Taine, a contemporary of Balzac, although usually no stickler for morality, condemned Balzac's works as highly immoral. Father Longhaye, the eminent Jesuit, who for his erudition was honored by the French Academy, in a review of Balzac's works gives the leading characteristics of the characters found therein as rapacity, jealousy, hatred, revenge, cowardice, hypocrisy and debauchery—the super-inducing cause of crime of every kind, the details of which the novelist worked out with diabolical persistency.

De Balzac idealizes vice. Morality, as well as elegance of style, is looked for in vain in his writings; and in their place we find gross coarseness, a pandering to what is base and ignoble, and a style whose chief characteristic is slovenliness. His genius is confined to vulgarity and vice, and he is happiest when in the company of the vicious. All this may be gleaned from his writings. The language he puts into the mouths of his characters is coarse and indecent, as witness his "Physiologie du Mariage." Even the titles of his books are, in many cases, an index to the sensuality to be found therein. For example take his "Fille aux yeux d'or, or Cousine Bette," "that epic of evil, of luxury, and of vice" to quote

Pontmartin. Even "Seraphitus" (or shall we say Seraphita?) one of the best of his works, is open to grave objections.

In one case he elevates to the position of Prime Minister a profligate young nobleman, distinguished for nothing save violent intrigue. In another, the heroine is a woman, Madame de Espart, also of noble birth, but corrupted by intrigue; a woman of loose morals, whose very conversation betrays this looseness. And these, his hero and his heroine, are but types of the characters usually found in Balzac. "Do not wonder," says Father Longhaye, "if Balzac's women characters show but little respect for themselves, for he certainly despises them" as he despised all humanity. Alas for the times and the morals, this picture of degraded womanhood, as revealed in Balzac's novels, is to many women of the present day those novels greatest charm.

Mr. Thureau-Daugin, a member of the French Academy has written a work "Histoire de la Monarchie de Guillet" which obtained the "Grand Prix Gobert." In the first volume of that important work he consecrates a chapter to the writings of Balzac which he condemns as being immoral and revolutionary. It may be interesting to quote some of his judgments.

"In the greater part of his novels adultery appears unmasked, without any shame or remorse. There is not, perhaps, one of his women that has not a paramour to whom she sacrifices her fortune, her husband and even her children, "Balzac," continues the same author, "is incapable of creating a pure type of woman, especially that of a young girl. The most virtuous have always villainous stains."

Balzac is also one of the greatest delamers of the ancient nobility. Yielding to the mania which was then reigning, not only does he degrade what is high and exalted, but also he attempts to exalt everything that is low and base.

He portrays society with such ugly colors that he gives reason to its most bitter enemies. If one was to believe him society would be but an assemblage of baseness, fraud, hypocrisy, villainess, a kind of hell with no other law than egotism, no other skill than ruse, no other moral law than success, no other evil than poverty, no other authority than strength, no other end than the satisfaction of sensual appetites, and the possession of riches whose vision has besieged and perpetually tormented that novel writer."

Ampere used to say "when I have read these books it seems to me that I need to wash my hands and brush my clothes."

Godefray, the eminent French litterateur, says of "Pere Goriot" —"in this strange novel, of which the conception is false and the details repulsive, Balzac has made the paternal love unreasonable and impossible, by substituting for chaste and holy love disordered sentiment—the outcome of unbridled passion."

Had we the space at our command we might be tempted to review "Peau de Chagrin," a novel thought by many to be even more objectionable than "Pere Goriot."

Will the reading of Balzac be of injury or of benefit to the young? This is the all-important, practical question for us to consider. To my mind the question admits of but one reply—to his very great injury. What says Jules Vales the noted French author? He declares that he had been a student of Balzac and been the worse for it. He went further and ascribes all that was evil in his life to the pernicious influence of Balzac's novels. "How many

consciences has he crushed, and how many judges has he set at work?" he pathetically asks.

Lacking in true religion, lacking in philosophy, and consequently in proper respect for humanity, this novelist, in morals, falls almost fatally into realism, another term for violent, gross and vulgar sensualism.

IAN McEWAN.

Regina Notes.

The roads in the country are simply impassable, and owing to that fact the three Rev. Fathers Suffa, O.M.I., Kim, O.M.I., and Kasper, O.M.I., passed Sunday at the capital and assisted at Sunday's services. Rev. Father Kasper O.M.I., celebrated Mass and preached in English at 11 o'clock. There were a great many strangers present, some of whom are here waiting to go north. The Saskatoon bridge has been washed away, and there has been no through train to Prince Albert for nearly two weeks. The town of Lumsden is almost flooded.

Miss Lannon, of Prince Edward Island, went on Friday morning to take a school near McLean station and Miss Mann has a school at St. Mary's. These young ladies were not a week in the Territories before they got schools.

On Monday morning Rev. Father Suffa, O.M.I., celebrated an anniversary service for Maude Bennet a former pupil of Gratton school. Rev. Father Kim, O.M.I., assisted at this service while Rev. Father Kasper, O.M.I., presided at the organ and sang the Mass. Miss McLaughlin and Miss Kramer assisted in the choir. The children of Gratton school with many other friends were present. Rev. Father Kasper, O.M.I., sang a beautiful hymn at the offertory—every word being as a prayer. The service was most touching throughout. Services, where little children so fervently assist, as did the pupils of Gratton school on Monday morning, are always touching.

Your correspondent had the pleasure of reading Inspector Rathwell's report concerning his visit to Gratton school. It certainly was one upon which the principal and his assistants should be congratulated. While urging the immediate necessity of a third teacher, he spoke most commendably of the success crowning the indefatigable efforts of Mr. Kramer, the principal, and Miss McLaughlin, his worthy assistant, who preserved such order, and showed such great zeal in dealing with a very much overcrowded schoolroom of children.

GENA MACFARLANE.

A QUESTION OF DOLLARS.

The New York 'Sun' recently said, in an editorial entitled "How war in the Far East would affect the United States." "Should France and England be involved eventually in the contest, an immense stimulus would be imparted to our national prosperity, and we should probably recover a large part of the ocean carrying trade which we possessed half a century ago. . . . Phenomenal as has been already the good luck of Theodore Roosevelt, he would owe supreme gift to fortune should the United States, as the one great neutral, become, during his term of office, the chief purveyor and the principal ocean carrier of the world." Whereupon the Montreal 'Star' remarks: "The writer who can gloat over the great powers of Europe being plunged into war, in order that the United States may make a few dollars out of the carrying trade, must have the instincts of a body-snatcher and the tastes of a carrion crow." The United States wants trade, and no "Anglo-Saxon" sentiment or any finer feeling will ever be allowed to stand in the way of her getting or seeking more trade expansion."—The Casket.

MAJ EXPECT A HOT TIME.

"That Chicago man who has just married Helen Earth may be a believer in the doctrine that we get it here instead of in the future life."—Courier Democrat.

NERVES OR TEMPER.

Few people realize how very unpleasant they are in their own homes, and how seldom they give a soft answer, or, indeed, even a polite one. Often the hostess, who is doing much for her guests' comfort has not the remotest idea that her nervous, irritable manner about all household affairs, her snappy replies to her husband and children, and her severity and fault finding with her servants, spoil utterly for her visitors their otherwise good time, and do away with all the kindness lavished upon them.

"We are sure," says the charitable person, "that it is nerves, not temper," but, alas! when one's nerves get the better of one, and results in continued irritability, it is quite hard to distinguish such an attack from what our grandmothers were pleased to call "temper."

It is hard, we admit, in this age of constant rush and hurry to be always amiable and self controlled and yet if we would only try, something might be accomplished, and at least, we could surely, by taking many things easier, and not fretting and nagging, get just as much out of life and give far more joy and pleasure to those around us. For it is a well known fact that he, or more particularly she, who goes quietly about her work without fuss and flurry, in the end does much better and is far more beloved than one who in her aim to do all and more than her share, fails ignominiously.

OUR OWN BUSINESS.

One of the very best lessons we learn in this life, on every plan of thought is emphatically to mind our own business and let our neighbors alone. We learn it sometimes very hard, but it gets drilled into us pretty thoroughly, and those are wisest who make up their minds to accept the teaching before they suffer too much for not doing so.

This law holds good with equal force in immaterial as well as material matters. Other folks' hearts and consciences and minds and moral standards are to be let alone, with a big A. We must be satisfied that our brother's reformation, his higher living, his eternal salvation even, are in the charge of a power which does not need our aid, which takes its own way and its own times, and which although it may use our help, can equally well do without it.

It is not an attitude of censoriousness for the conduct of others which is meant here, but that over zealous spirit which earnestly labors too much for the reformation of his brother. He often works and retreats until he defeats his own object. The Spirit of the Lord does not move fast enough to suit him. He would hurry it. He would even stimulate it by artificial means. And often by overmuch exhortation he brings about an emotional state of mind which is neither genuine nor permanent. A forced or emotional repentance, or one founded on the danger of the discovery or the punishment of sin, is not that which will do the most good to the heart and life of the sinner.

Surely we should be content to work slower, to wait serenely for God's time, to keep our hands off that which is His business alone—the mistakes, the faults, and the sins of our dear brother. Let us be more satisfied that he should find God in God's way rather than in ours, through sin, perhaps—through long and strange and roundabout ways perhaps, through falterings often, and with many backslidings but to surely find Him.

When this brother comes to us for help, for comfort, for sympathy or for advice, then we may believe that we have a right to give these things, or that we can best give them. Until then our part is to wait.

ANTI-CATHOLIC MYTHS.

Popular myths of the modern schools and the gossip of a certain brand of encyclopedias anent the attitude of the Catholic Church as to the revelations of science were

threshed out in the Jesuit Church on West 16th St., New York, by Rev. Father O'Brien Pardow in the course of his third lecture in the series of Lenten sermons. Almost 3,000 people, not a few of them non-Catholics, heard the noted preacher declare with dramatic emphasis that he renounced the Catholic Church if it was opposed to science, and drank in his declaration that he would have been opposed to the Catholic Church had he "been brought up in the teaching of the public schools."

"There are many people," Father Pardow said, "kept away from the Catholic Church because they fancy it to be opposed to science. If that is true, then I renounce the Church! If I had been brought up in the teachings of the public schools I should be opposed to it. Books which we help to pay for teach this to the rising generation. The Encyclopedia Britannica, even the alleged revised edition inculcates spurious ideas of the Catholic Church and of Catholic doctrine."

Contending that there are two ways of knowledge, first the authority of evidence; second, the evidence of authority, Father Pardow continued:

"This age in which we live is a critical age; it wants to know the real facts. The agnostic historian who is studying documents, not with a determination to find his preconceived opinions in these documents but to form opinions for himself, is indirectly doing good to religion. No more striking example of this change in the tide of history can be found than is the case of Galileo. 'The myths created by ignorance and fraud,' says Edinburgh Review for January, 1904, 'have been dispelled. The dungeon, the rack, the horrors of solitary confinement have disappeared from the written narrative.'

"That is to say, that for over 250 years the truth has been sedulously kept from our Protestant brethren, so that the Catholic Church might be placed in a false light as a hater of science. 'The cardinals agreed,' continues the same review, 'that Galileo could safely advocate his system on a mathematical basis, provided he left the Bible to theologians. Write freely, but keep outside the sanctuary.'

"Galileo, all scientists now concede, never really proved the motion of the earth. His good fortune was to have made a guess. Against Galileo's improved hypothesis the congregation held to the received meaning of the Bible, and he was condemned.

The Church is conservative and moves slowly, as all great bodies must. Here, too, it does not bow down before every new fad, so called of science. Now it is we hear evolution on all sides. Evolution, but lately said the scientists, is to be the open sesame of all the riddles of nature. But Darwin is hardly cold in his grave when scientists in Germany and other countries proclaim Darwinism is only an improved hypothesis, and can never be called really scientific. The Catholic Church has ever shown herself the friend and supporter of all true science."

Referring to a recent utterance of Dr. Woodrow Wilson, of Princeton, in which he held that "the Catholic Church was the most powerful church of today because it has retained its dogmatic belief," Father Pardow commented: "Princeton wouldn't have dared to speak that way 18 years ago. But it shows that great minds want the whole truth, and they are beginning to realize that it can only be found in the church which has evidence of authority. All men who do the thinking for themselves, nowadays, are looking to the Catholic Church because it is the only church with authority."

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CONSIDERATIONS OF CATHOLISM, BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCXCV.

This Boston gentleman goes on to say: "For a Frenchman there was something very piquant in studying and setting forth that singular episode in the dead-and-alive anglican state Church, sixty odd years ago, which resulted in the desertion of their native and maturely adopted religion by half a dozen acute and well-bred English scholars, who proceeded to put themselves at the service of Italian cardinals and fanatical priests of many nations."

This passage, although temperate in terms, betrays, and evidently is not meant to conceal, the extreme dislike felt by the writer, by no means to the persons of the oxford converts to Rome, but to their conversion. This displeasure is so strong as to overbear the author's ingenuousness, (which is hardly his strong point anyhow) and, I fear we must say, to damage even his veracity.

Surely it is hardly the instinct of truthfulness which has made him bring down the Oxford conversions to a poor half-dozen. The most disparaging Protestant estimate of their number, and this given some twelve or fifteen years ago, allows that they would fill "one large parish church." This of course includes the many clergy men, the many laymen, and the still greater number of women of the upper classes. They form one body, and are the direct sequel to Newman, and of Ward and Manning, and of their earliest associates. The later accessions to Roman Catholicism in England have been less immediately the results of this first great impulse.

Surely, also, it is hardly the spirit of truth which would bring down the intellectual eminence of Newman, or indeed of Manning and Ward, to a mere concession that they were acute and well-bred. In fact the latter part hardly applies in full to Newman. It has been remarked, that while he and Manning were both of mercantile families, he never caught so distinctly as Manning the tone of high breeding from his university life.

Certainly it is not mere acuteness which has given to Cardinal Newman that wonderful perfection of style of which everybody speaks. Still less is it mere acuteness which enabled him, as Justin McCarthy says with truth, to check the progress of Protestantism in England, a check from which we can not well say that it has yet recovered. At all events the older Protestantism, negative, and bitterly polemical founded on the assumption that Rome is the mystery of Iniquity, while it may still have life in German scholarship, has very little left in English. Its present representatives are such men as the late Mr. Kensit, and its literary organs such sheets as the 'Rock' and the English Churchman, which it would provoke a smile to describe as having anything to do with the world of thought.

The profoundness of the change is well noted in the eminent Non-conformist and Calvinist, Principal Fairburn. This gentleman is so far from inclining to Roman Catholicism, or Anglo-Catholicism, that he is a leader in this queer movement of "passive resistance" to the Education Act. Yet he is so far again from having discovered that Rome is the Man of Sin (a character which historic Protestantism ascribes to it at least from the death of St. Gregory, and often from the time of St. Sylvester; the great Lutheran Flacius, indeed, going back to St. Peter himself) that he describes this great See as having inherited from Caesar the instinct of Empire and from Christ the power of regenerating faith, and as having in early times, by means of her temper of domination, cut the way through the oppositions of secular principalities and temporal interests, to make room for her work of spiritual renewal.

True, he views her influence in the present much less favorably, but his opinion of her ancient and medieval work marks an essential distinction between him, with his following of thinking Congregation-

alists, and Protestantism as even I remember it sixty years ago. Among the English Baptists too, Dr. Shakespeare, who is certainly not one of their least men, remarks that while the Roman Catholic theories are not those which he holds, he cannot understand how it is lawful to regard a Church to which such multitudes of excellent Christians adhere otherwise than with reverent brotherliness.

It may be well that John Henry Newman has not seriously checked the progress of such a Protestantism as this, as indeed he greatly rejoiced over the Free Church movement in Scotland; but if he has permanently checked the rancorous Protestantism of the elder time, even at the cost of carrying off a large body of influential recruits to his own camp, I don't think we need shed very many tears over the event.

It is a rather curious conjunction which this gentleman gives us when he reproaches these "acute and well-bred scholars" with having deserted "their native and maturely adopted religion." Somehow the two accusations do not seem to hold together very well. Let us examine them.

If it is a moral fault to give up one's 'native' religion, then all the great religions of the world, Hinduism and Parsism, are in a bad way. None of the others are even relatively primitive. *Judaism itself, as Moses reminds us, was, a certain qualified sense, a reaction from Babylonian idolatry. Christianity, as viewed from without, is a reaction from Pharisaical Judaism and is bitterly reproached in the Talmud for its "heresy." Mohammedanism is a revolt from Arabian heathenism. Buddhism is a reaction from Brahminical sacerdotalism and caste.

Now ought we really to reproach the Buddhists that they gave up their native Brahmanism for a religion so much milder and more moral; or the Arabs that they surrendered their three hundred and sixty gods and goddesses for the worship of the one God, however imperfectly conceived; or the Hebrews that they turned away from the Gods "whom our fathers served beyond the Euphrates" to the ancestral and never wholly interrupted worship of the one Jehovah; or the Apostles that they turned away from the Rabbins to follow the Saviour; or the Greeks and Romans that they gave up Jupiter and Juno and Venus and Priapus for the purity of Christ? Yet all these deserted their "native religion." Indeed when Africans abandoned Fetichism or Tartars Shamanism, for the Gospel, they too, "desert their native religion." I wonder if this gentleman is proposing an anti-missionary expedition, to recon-vert the apostate negroes to their sorcerers, or the Christian Greenlanders to their angikoks, in the sacred name of "native religion."

To confine ourselves to Christendom, what did Luther and Calvin and Kramer and Knox, whom this gentleman unquestionably views as spiritual heroes, do in bringing in the Reformation but to forsake their "native religion?" If they might commendably follow a new doctrine, surely Newman and Manning and Watd and their fellows are equally free to revert to the old. Antiquity, as St. Cyprian says, is no certain test of truth, but neither is novelty. If men are sometimes justified in being disgusted with old systems, they are often justified in being disgusted with new. The new light may prove to be a star, but then again it often turns out to be a will-o'-the-wisp.

However, the reformers would of said that their "native religion" was Christianity, and that, they were so far from having deserted this that they had simply reverted to its earliest purity. It provokes a mixture of amusement and loath-

ing, when there is talk about "a reversion to earliest purity" in the name of Luther, when we remember certain teachings of his, which he made an integral part of his gospel, and which, as he himself allows, did much more to shape the lives of his disciples than anything that he taught them out of the New Testament.

It was in reality the Oxford converts, who, not "deserting their native religion," but adhering most firmly to it, were solicitous to return to its earliest purity. Dr. Newman has distinctly signified in his "Loss and Gain," that it was the discovery that Evangelicalism, following Luther, taught that "believers obey the law, but are not bound to do so," which drove him into the Church which, as he found, teaches that "Avaling Faith is that which is made Operative by Love." Perhaps I may be allowed to suggest to this gentleman that St. Paul considerably antedates Martin Luther, and that reversion is not desertion.

The Oxford converts have not exhausted their significance for us yet.

CHARLES C. STARBUCK. Andover, Mass.

*The Church teaches that the worship of the one only God, not Hinduism or Parsism, was the primitive religion. Although the Hebrews not a few fell often into idolatry, yet the knowledge and the worship of the true God never disappeared from the earth.—Ed. Review.

ARE WE PRIEST RIDDEN?

From the statistics of the various religious bodies in the United States, published in the "Christian Advocate," of January 19, it appears that the average number of ministers for the various Protestant sects is one to every 125 members, nearly six times as great as that of the Catholic Church, one to every 736 members, and nearly four times as great as that of rabbis for the Jews, one to 475. Indeed, if the Advocate had given the official figures from the Catholic directory, nearly twelve, instead of nine millions, the average 1 to 125 would be fully eight times our own, since we really have but one priest to about every 1,000 souls. If we could ever ascertain the number of all who have been at one time Protestant ministers, and who are now engaged in other careers, in business and in politics, whether as members of Congress, of our state legislatures, or as consuls in foreign parts, the numbers would be altogether out of proportion.—Minister vs. Priest-Ridden People, in the April Messenger.

CANADA'S DIVORCE LAWS.

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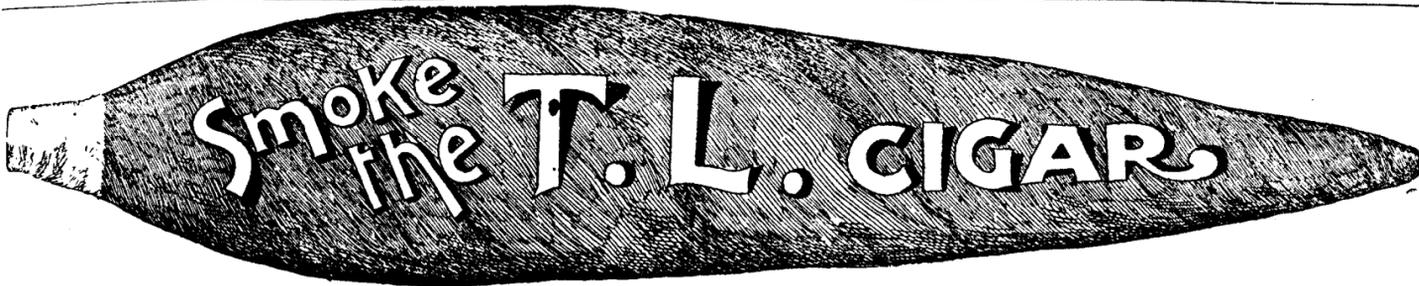
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SATURDAY, APRIL 23, 1903.

Calendar for Next Week.

APRIL.

- 24—Third Sunday after Easter.
The Patronage of St. Joseph.
25—Monday—St. Mark, Evangelist.
26—Tuesday—Our Lady of Good Counsel.
27—Wednesday—St. Fidelis of Sigmaringen, Martyr.
28—Thursday—St. Paul of the Cross Founder of the Passionists.
29—Friday—St. Peter, Martyr.
30—Saturday—St. Catherine of Sienna, Virgin.

BROADWAY EAST.

The question of closing the eastern part of Broadway is so important for the Cathedral town of St. Boniface, which would thus be debarred from direct access to the government buildings and the University, that we reprint below the following report from the Free Press of April 15, choosing only those opinions that are based on the general interests of Winnipeg and St. Boniface.

The proposals made to the city council by the Canadian Northern railway company with respect to the closing of Broadway east and other streets in connection with their projected terminal improvements, continues to provoke much discussion among the citizens and in order to ascertain public opinion on the subject the Free Press has addressed a circular containing a synopsis of the company's proposals to a number of prominent Winnipeggers, inviting an expression of their views. The synopsis of the proposed agreement is as follows:

The company asks of the city that the following streets be closed.

1. Christie street, from north side of Broadway, southwards.
2. Broadway east.
3. Wesley street, from one block north of York southwards.
4. All the lanes that are within the territory owned by the company.

In consideration for the above concessions the company proposes at their own expense to—

1. Connect Broadway bridge with Water street by a highway 80 feet in width, asphalt paved.
2. Construct a 60 foot subway under their lines crossing Water street, keep same in repair and in case of flood provide temporary crossings.
3. Provide the land, 80 feet in width, for a street to run from Water street to Notre Dame avenue in a position satisfactory to the engineer, and also asphalt the same.
4. Construct and maintain a modern station and office building, at or near the juncture of Main street and Broadway east.
5. Build the principal workshops south of the Assiniboine river, within the city limits, and not in Fort Garry Park.
6. Build a new steel railway bridge over the Assiniboine river, between the present Main street bridge and the old C.N. bridge, which obviates the necessity of a subway on Main street south.
7. Allow the civic asphalt plant to remain where it is.

The subjoined replies have been received, and others will be published from day to day.

All right if Viaduct is Built.

Ex-Ald. Barclay, seen at his residence remarked that his opinion had not changed in the least since he formerly expressed himself on the subject. The proposals of the company have, however, slightly changed. They now suggest that as a concession to the city they will put their shops up in Fort Rouge if they are allowed to close Broadway east.

"In the first place," he said, "I think it is a peculiar thing that in nearly every instance railway companies select for their stations or work shops, properties adjoining streets which cannot be done without, in order to make their premises suitable for their purposes. If any private individual or corporation were coming to the city council with a similar proposition they would at once be turned down. Why should public concerns such as transportation companies, have preference over any other?"

"Another point is that the railway companies in coming before a council usually have one bare proposition instead of bringing different plans in order that the city may have an opportunity of selecting, with a view of obtaining advantages for the ratepayers.

"As to the proposition to close east Broadway, I may say that in the first place the station, seeing that the hotel is left out in the meantime, is not going to be a peculiar benefit to the citizens of Winnipeg, but will practically be for the benefit of the travelling public; the convenience of the railway company and consequently the increase of its emoluments. I hold that not above one out of every ten of the residents of the city will be taking advantage of the railway or its station.

"Why could the railway company not have secured enough property south of east Broadway from the Hudson's Bay Company for both a station and hotel? They buy only a portion of the flats between the river and Main street and look to the city for a munificent gift of the remainder of the ground necessary for their purposes, in the shape of east Broadway.

"I have no objections to them having east Broadway provided they give the city an equivalent for it, in the shape of a viaduct, which will actually cost a great deal less than the property they wish to acquire. Beside this the city would be kept intact and if at any time, I believe it will be shortly, St. Boniface should be incorporated with the city of Winnipeg, the extended city would be more compact and complete.

"There is no difficulty whatever in having a viaduct, as in order to give sufficient room underneath it at the west end the station can be placed some little distance east of Main street, which situation might be improved, by having a driveway into it and a small garden in front.

"By doing away with two or three of their tracks at present on the plan, on the east, seeing that they would be unnecessary the work shops not being there, there will be plenty of room for headway underneath the viaduct, at that end.

"It has been stated by a number of citizens whom I have met that Broadway east is very little used. There are two reasons for this. The first is, that when you come across the bridge there are a number of vacant lots, which can be crossed, offering a shorter cut for pedestrians into the centre of the city. The second is that Broadway east, on account of the proprietors refusing to have it properly paved, has been in such a condition, except in very good weather, that no one wished to travel it.

"Now with regard to the first of these reasons. The vacant lots will all be taken up immediately and there should be no egress or ingress thereby from the bridge, and further we must bear in mind that all provincial

and legal business in which St. Boniface and east of the river are at all times more or less concerned, are conducted in the government and legal buildings on Kennedy St., and Broadway necessarily is the direct path thereto. Consequently I consider that the city council has no right to put any impediment in the way of necessary business by closing up this street.

"I know of no place under the sun where a railway company, except in Winnipeg, would ever think of asking or making such a proposition to the civic authorities, and in my travels, which have been many in different countries, I find that in cases, such as that in question, viaducts are resorted to. I cannot see why it should not be so here.

"Plans have been made out showing that a viaduct is feasible, and an estimate has been put upon it, showing most distinctly that the cost would be much less than the value of the property which the railway company ask the city to give them.

"With regard to a civic asphalt plant I do not consider that it should be taken into account in any way whatever in connection with the proposed closing of the street, as it must be perfectly evident to any person that understands commerce that the location of the asphalt plant in that locality, would through the transportation of the material used there, be a source of revenue to the railway company."

Cars Should Cross Bridge.
Mr. R. Ross Sutherland, barrister, and a former alderman, said among other things:

"The city should also make provision if any street car company, wishing to operate, hereafter between here and St. Boniface should have running powers over the Broadway or some other bridge. I also think there should be provision made for foot passengers on the company's new bridge across the Assiniboine."

Would Drive a Bargain.

Mr. Donald A. Ross, chairman of the school board, and ex-alderman, expressed himself as follows: "As regards the closing of any streets, the company should certainly pay whatever those streets are worth, if allowed to close them at all. I would hesitate before I would consent to close Broadway east. The company is not here for the good of its health, they do not consider the interests of the citizens as we who live in Fort Rouge know. They were allowed to put down two tracks on Wardlaw and Gertrude streets, and they quietly put down four or five more. The people who formerly had boat houses along the Red river have been debarred from all access to the river for the three or four years. Cars are allowed to stand on the crossings all day long. I think the matter of subways on all these streets leading to the Red river should be considered at the same time the closing of Broadway is considered, as the Company have got control of all the river front from Argyle street to Corydon avenue in Fort Rouge. Some day the citizens of Winnipeg will waken up to what it means to be debarred access to the Red river, and I certainly think now is the time to fight all these matters and insist on the citizens' rights being considered.

"Another matter is the fact that the company have bought a strip of land 600 feet wide, from Pembina street to the Portage junction, closing all the streets within that area, and leaving Pembina street, which is only 66 feet wide to accommodate all the traffic to the park and the people who will live in that large area, as there are several hundred acres, and contracts let for some magnificent residences, to be erected this coming summer I certainly consider there should be a subway where the railway crosses Pembina street, and this should be insisted on when settlement is made with the company in other matters. It is the railway company's business to study these matters and take advantage of every point they can, while the average citizen

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is so engrossed with his own business he never thinks what these apparently innocent applications of the railway company mean until the deal is consummated. Then he wakes up to find the city has got the worst of the bargain, as they are certainly going to get in this Canadian Northern deal, unless the citizens wake up and take a hand in the settlement of this vexed question and assist the aldermen in every way possible to come to a settlement that will be of mutual benefit to both sides."

DICTIONARY PRONUNCIATION.

While reprinting with pleasure the following interesting article contributed by "The Blacksmith" to the Guelph Mercury of April 9, we do not feel prepared to endorse all its opinions. For instance the writer seems to suppose that there is one standard dictionary, whereas there are in reality many dictionaries accepted as standards in different parts of the English-speaking world. The safe course seems to lie between two extremes, Professor Lounsbury's view that the best of pronouncing dictionaries is "merely the expression of an opinion," and "The Blacksmith's" view that "most people will pin their faith to the dictionary." A good dictionary presents not merely the author's opinion, but widespread usage in that author's country. On the other hand the fact that most people will pin their faith to the dictionary does not prevent competent observers from sitting, for themselves, the good grain from the chaff of the usage of well bred people.

Quoth "The Blacksmith:"
 "Should the dictionary be recognized as mandatory or merely as the expression of an opinion? Professor Lounsbury, of Yale, inclines to the latter, or, rather, he has a very decided leaning in that direction. In his book, "The Standard of Pronunciation in English," he shows very clearly how, during the past hundred years, the pronunciation of many words has changed profoundly, often in defiance of the dictionaries, following some hidden, irresistible impulse. Still, whilst in a measured degree we are willing to admit that custom is frequently stronger than etymology, changes in the pronunciation of words are so slow as hardly to be noticeable, and as dictionaries are easily capable of an early revision—say once in a decade—is it not infinitely preferable to have one widely accepted authority rather than trust ourselves to the indiscriminate abuse of language by irresponsible and unlettered tongues? Professor Lounsbury's contention of course, is that language is fluid; that it is like a great stream, whose currents are constantly changing; that it has no more fixity than a budding willow on a hot May morning; that what the dictionaries recognize as right today, may be only the pronunciation of pedants tomorrow. Language is fluid, so much is admitted, but it is a sluggish stream whose movement is scarcely perceptible, and one would think that a revision of the dictionary in each decade would be all that is necessary. We know that many words have been changed in the pronunciation thereof, during the past century and a half, but how many words have been changed during the past twenty years? and how much less numerous the changes are likely to be in the coming years of universal education. We know that our fashionable grand mothers pronounced gold as goold, and chair as cheer. Kendrick, a lexicographer, who published a dictionary in 1775, was severely arraigned by the reviewers for accenting July on the latter syllable, and yet Kendrick is sustained by the custom of today. In 1782 the European Magazine was started, and an irate subscriber protested against the accent in European, being laid on the penultimate syllable, as it is today. He claimed that the accent should be on the o. A hundred years ago China was pronounced Chayny. Perry's diction-

ary in 1775 claimed that the polite pronunciation of girl was garl or gal, and Perry is only sustained in his contention by the London costermonger of the present year of grace. Sheridan, in his dictionary, arguing from the analogy of "sugar" and "sure," pronounced suicide and superstition as if they were pronounced shoocide and shooperstition. Do you suppose that his grandson, the late Marquis of Dufferin, ever pronounced these words thus? Milton was quite in touch with the polite pronunciation of his day when he accented the word blasphemous on the second syllable. Today it is only pronounced so by the unlettered. Bile for boil, jine for join, ile for oil, pison for poison, were once endorsed by the lettered ones. Pope frequently rhymed join with design, dine, divine, line, etc. Balcony used to be used with the accent on the second syllable. That little word "Yes," which we all find so easy to say whenever we shouldn't, has had a curious history. Nearly all the 18th century orthoepists pronounced yes as if it were spelled yis. Did not Walker take some pains to assure his readers that while it was a mark of incorrectness to give to "yet" the sound of "yit," the best and most established usage gave to "yes" the sound of "yis." London is another word with a curious orthoepic history. "In my youth," wrote Rogers, who was born in 1763, "everybody said 'Lonnnon' and not 'London.' Charles James Fox said 'Lonnnon' to the last. The general tendency of early pronunciation to disappear before the influence of written speech is very marked. I think Golf used to be pronounced with the l silent in Scotland; but a larger Scotland has learned the game and has taken its pronunciation from the written rather than the spoken word. But when all has been said and written on the subject, I think most people will still pin their faith to the dictionary—it saves so many people from thinking for themselves."

COLLEGE NOTES.

The icy bonds of winter have at length relaxed. Spring, hopeful spring is here. The boys of St. Boniface welcome it. It not only brings green fields but it brings dry fields and dry playgrounds. While Nature quietly performs her good work the boys are busily employed forming teams for the coming season. While football and baseball have a great number of devotees, handball is not neglected. It too has its lovers.

The Junior Militia is doing excellent work. On Tuesday evening last the Company was inspected by Father Dugas, President of the College, and Father Plante, College bursar. They expressed themselves as delighted with the good work shown, and congratulated the company heartily. Their instructor, Rev. Father d'Orsonnens, deserves very great credit for his zealous work in bringing the Militia companies to their present state of efficiency. In the near future a military tournament will be held at which valuable prizes will be given for drill and marksmanship.

Quite a commotion was caused in the recreation halls a few days ago by some student wag giving out that the closing would take place at an earlier date than usual. The news was heralded with loud huzzas, but it was not long until it was contradicted, and then—talk of long faces, one would think the boys were all married men who had lost their mother-in-laws.

An elocutionary contest will take place some time before the end of the scholastic year. Valuable prizes will be offered for the best declamations in both English and French.

The University students began their examinations on Monday last. If constant application assures success, then success is theirs.

A. J. McD.

A BEAUTIFUL CHARITY.

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It is a beautiful charity, a noble use to make of wealth. It ought to be duplicated in every prison-city in the world."—Ave Marie.

MADE A BAD JOB.

"If St. Patrick was a Protestant he made a bad job of his mission in Ireland. Who either now, or at any time, would ever think of Ireland in connection with Protestantism or of the average Irishman as anything but a Catholic."—New York Freeman's Journal.

MISSIONARIES TO THIBET.

It is remarkable that in connection with the mission to Thibet, the name of a famous French missionary, Albe Huc, who penetrated into that mysterious land, has up to the present scarcely been mentioned. This intrepid priest of the Vincentian congregation, set out in 1844 for the forbidden city of Lhassa, which up to that no European had ever been known to enter and return alive. After two years toilsome journeying, he and his companion, Pere Gabet, succeeded in their intention, and they actually opened a mission in that awful center of Oriental fanaticism. They were soon expelled, however, and after wandering through China and Tartary these two fearless men returned again to France in 1852 to give the world the story of their travels. It proved so marvelous that its veracity was doubted for a time.

But other travellers, as years went on fully corroborated the extraordinary tale. Just half a century has passed since Hue's death, but so jealously have these nations protected themselves from the prying curiosity of Western visitors that the abbe's great book still remains the only reliable authority as to the internal conditions of the east nor has any European since been known to gain admission to the Grand Lama's capital."—Catholic Citizen.

ST PATRICK AS A SECTARIAN

Saint Patrick was a Methodist? The Methodists have two eyes, two hands, two feet and one nose. So had St. Patrick. Therefore St. Patrick was a Methodist.
 St. Patrick was a Baptist? The Baptists believe in Baptism; St. Patrick believed in baptism. Therefore, St. Patrick was a Baptist.
 St. Patrick was a Presbyterian? The Presbyterians believe in some sort of a priesthood. St. Patrick believed in some sort of a priesthood; St. Patrick was a Presbyterian.
 St. Patrick was an Episcopalian? St. Patrick believed in Bishops; he was one. Therefore St. Patrick was an Episcopalian.
 Episcopalian believe in Bishops. St. Patrick was an American? Americans are good fellows, all round good fellows, you know. St. Patrick was an all round good man. St. Patrick was an American."—The New World.

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FATHER DE LISLE.

By Miss Taylor

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

CHAPTER XIX—Continued.

"Nay, hush, my Arthur," said Walter, in answer to his words of burning indignation; "it pains me to hear thee rave thus. I thank God from my heart for permitting me to witness for his name. You know not how near it seems to bring me to the cross; how it makes me realize in some sort the anguish of Calvary."

"But it is not witnessing for Christ," cried Arthur indignantly, "think you not that in history it will be recorded only that ye died as traitors? think ye not that Walsingham can cast a veil over the atrocities of Elizabeth's reign?"

"There is One stronger than an earthly governor," replied Walter. "In His own good time the truth shall be told, and England know for what cause we suffer. Give me some water, Arthur, an' it please you,—my thirst is burning; ah my friend, there was One who thirsted and had no water to drink."

"I am determined to conquer him," said Eliot, "even if I kill him in the torture, I will do it."

And so, day after day Walter was dragged forth,—sometimes stretched on the rack, sometimes suspended by the gauntlets, till Eliot, wearied with his patience and endurance, resolved to resort to the fearful punishment known as the scavenger's daughter, which being of so frightful a nature, was seldom used. The governor of Newgate shrank back when this design was mentioned, but De Lisle's torturing had been given into Eliot's hands, and he had no power to interfere.

Walter, who had been allowed some day's respite from torment, had partially recovered strength; moreover, by Arthur's contrivance a disguised priest had gained admittance to him, and he had thus received absolution and communion, and his spirit was strengthened within him. And he went calmly when he was called, feeling sure something more could than usual was in prospect.

In the centre of the room there was a large hoop of iron, which opened and fastened with a hinge. Walter was made to kneel on the pavement and compress his body as much as possible. One executioner knelt upon his shoulders, while others passed the hoop under his legs. They then pressed the victim's body till they were able to fasten the hoop over the back. This done they began to question the sufferer: "One word, one name," went on the tempter, and the reply was only in a low moan, and sometimes the words would come out, "Jesu, Jesu." The blood gushed plentifully from Walter's nostrils, and the governor turned away in horror. Eliot went on unconcernedly.

"Tis thy own fault. Answer me but one word—the names of recusants whom thou hast received to confession—and thou art free."

"Dear Lord and Master," said the martyr, "remember me."

Near the entrance of the chamber stood a man wrapped in a cloak, who had hitherto passed as one of the prison attendants; he had been quivering with agony, and now came forward and throwing himself by Walter, said in a broken voice, "I can bear it no longer; speak father, I entreat thee, and save thyself."

Walter's half-glazing eyes were turned upon him. "His rod and His staff, they comfort me. More pain, Lord, if thou wilt, and more patience," he said.

"Ah, who is this that dares interrupt the scene?" cried Eliot furiously: "another recusant, I dare say. To prison with him."

"An' by your leave, not so fast, Master Eliot," said the governor; "'tis a kinsman of mine, and a Protestant, but a young man of noble parts, who loves not to witness such hang-dog work. Is it your will the torture ceases? it hath lasted an hour, and it were too long to my mind."

"The time allowed in extreme cases of obstinacy is an hour and a half," said Eliot, "and I shall insist on it today."

For another half-hour the anguish went on; at its close Walter was taken out insensible, and with drops of blood trickling from hands and feet—it was his last racking.

A few days later the governor entered Walter's cell.

"Tomorrow being Sunday, good Master de Lisle, some of our divines are anxious to hold a disputation with you on the doctrines of Popery, being desirous to convince you of the error of your ways. Doth it please you to attend?"

"At any other time, sir," returned Walter, "I will gladly do my poor best to defend our cause; but now I am so enfeebled, I perceive I have scarce power of utterance."

"True, true," said the governor, compassionately; "I see it, and I am sorry, for it will be said, of course, that you fear to come."

"Nay, then," said Walter, "I will essay to be there, at all events, and when the good masters perceive my state, they will see clearly how unfit an antagonist I am. Where is the meeting to be?"

"In the chapel," answered the governor; "at one of the clock you shall be sent for."

The following day, at the appointed hour, Walter was conducted between jailers. The chapel was crowded with people, and one minister was standing in the desk for prayer while the others were seated near him. Close by them, and so conspicuously in sight of all, a chair was placed for Walter. He had hardly reached it when one minister began to read the "Service of Common Prayer." Instantly Walter perceived the trick, and, weak as he was, he endeavored to reach the door and escape; but it was closely shut, and his jailers held him by force in his seat. Then he began to recite aloud the Vespers for the day, and, much as the exertion cost him, his loud and melodious voice drowned that of the reader; there was great confusion, many rose to their feet, many whispered, some talked aloud. The minister raised his voice higher and higher; but, above it all, and through the din, rose up the clear words of triumph and faith—"Quis sicut Dominus Deus noster, qui in altis habitat, et humilia respicit in coelo et in terra."

At length the service, if it may be called so, was brought to a conclusion, and the minister, in towering anger descended the stairs. The men released their hold on Walter; he instantly rose, and, getting on the chair, exclaimed in a loud voice:

"Hearken, good people; I call Almighty God and his Holy Angels to be my witness, I came not hither of my own will, but by stratagem; and when I would have departed, have been kept by force; I would rather die a thousand deaths than communicate in a heretical worship."

"Thou art mad," said the governor, coming forward; "thou mightest have life and liberty, hadst thou behaved quietly here today. Your blood be on your head; I wash my hands of ye, and can do no more;—get thee back to prison."

CHAPTER XX.

"Campian I desired to imitate, whom only love for his country, and zeal for the house of God consumed before his time. You shall not want priests. We were three hundred in England; you have put a hundred to death; the other two hundred are left. When they are gone two hundred more are ready to come in their places; and for my part, I hope my death will do more good than ever my life could

have done."—William Harrington, Priest.

On a certain sultry day in July, the court at King's Bench was crowded, for it was understood, the trial of Walter de Lisle would come on that day, and the strong interest always felt at the trials of recusants was heightened in this case.

The gallery was occupied chiefly by ladies, and among them were two who sat forward so as to command a good view of the court and those who knew the great ones of the time might have recognized them as being the French Ambassador and the Duchess of Bertram.

A cause was going on as they entered. A tall, fine looking man was standing at the bar, and clinging to his arm was a lady, pale as death, whose suffering in the position she found herself was evidently extreme.

"Verily, Master Lydar," said the judge, "the charges have been proved against thee, both of obstinately refusing to go to church and also of harboring a priest, one Master Patterson, now awaiting his trial in the prison of Bridewell. Thou art certainly guilty, Master Lydar, and if I give sentence, thou must pay fines which will swallow up, if I mistake not, the whole of thy estate. But the Queen is merciful; repent of thy recusancy, go to church, and all is forgiven."

A red flush burnt on Master Lydar's face; he looked at his wife, whose glance of anguish met his; he thought of his children brought to beggary, and the lie trembled on his lips.

"Very well, my lord, I submit, —I will go to church."

There was a moment's pause, and then, ere the judge could answer, the silence was broken by a clear thrilling voice, both powerful and sweet.

"John Lydar, what hast thou done?"

A sudden rustle ran through the court; every head was turned in one direction. Inside the bar, attended by two jailers, was a tall, graceful figure, of one fearfully emaciated, but who walked without sign of fear, while the fire that flashed from his sunken eyes spoke of undaunted resolution, and the peace written on every feature told of a strength which neither judge nor monarch could subdue.

The effect on John Lydar was electrical, while his wife started from his side, and the color came into her cheeks. The court was so taken by surprise that no one spoke, and Walter continued:

"What shall it profit a man, if he gain the whole world, and lose his own soul?"

"My lord," said Lydar, turning to the judge, "I pray you let me have my word back again. I do confess before all men it was through fear of punishment I yielded."

"Look well what thou dost, Master Lydar, and be not deceived; the penalty is hard to bear."

"I know it, nevertheless I will bear it, my lord. Give me back my word."

"Well," said the judge "if thou be so earnest, thou shalt have thy word again, say what thou wilt."

While the judge was speaking, the Lord Mayor, the Recorder of the city, and the Bishop of London were taking their places on the bench in readiness for Walter's trial; and when Lydar had thus reaffirmed his faith, Walter stepped forward and laid his hand on Lydar's head.

"Hold, hold!" cried the Bishop of London; "look ye, my lord judge, he is reconciling a recusant in the open court."

"Separate the prisoners," said the judge—and his order was obeyed, but the deed was done,—the words were spoken—and calmly now did Lydar and his wife listen to their sentence, immediately after which they were removed from court and Walter was placed at the bar.

(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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Northwest Review

A NON-CATHOLIC ADMISSION WITH A MINE OF MEANING IN IT.

The eminent non-Catholic physician and writer, Dr. Oliver Wendell Holmes, of Boston, Mass., has left some interesting records of impressions left on his mind by many years experience at the bedside of the dying. The following is a brief passage from the brochure of his, entitled, "Over the Tea Cups" published in 1892.

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than the Protestants. They have an expert by them, armed with spiritual specifics, in which they both—patient and priestly ministrant—place implicit trust. * * * I have seen a good many Roman Catholics on their dying beds and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."—Review.

THE WAR.

In discussing the war between Japan and Russia, the question each man is anxious to have his neighbor answer is this: "Are you for Russia or for Japan?"

It is curious to note how various are the reasons different people give for taking sides with one or other combatant. The reason is sometimes sentimental, sometimes mercenary or commercial, sometimes national, sometimes religious.

One will say: "I am for Japan because she is the weaker nation. I am opposed to strong nations bullying weaker ones." Another will say: "I am for Russia because Japan struck the first blow."

One will say: "I am for Russia because the interests of our export trade centre in that country to a greater extent than they do in Japan. Japan, if victorious, is more likely to become a rival to American industries than Russia. She will control China and the two combined with their cheap labor will control the markets of the world." Certainly the threat of Russia to rescind orders for American merchandise has perceptibly cooled the ardor of the sentiment which so ostentatiously manifested itself in this country in favor of Japan.

Many Americans are favorably disposed towards Japan because they think Japan is a greater imitator of Yankee methods, is more progressive, according to American notions; that she is less autocratic and more republican than Russia. The sympathies of others in this country are, because of their pro-British feelings, with Japan. Other Americans favor Russia because she proved the friend of the United States during the war of the Rebellion, when both England and France were suspected of seeking a pretext to recognize the Southern Confederacy. Gratitude in this country today cuts an insignificant figure in the forming of public sentiment. The national government seems to have forgotten the service Russia rendered us, why then should we be surprised if but few of our citizens should remember it. At any rate what nations do is not the only thing to be considered, the motive which prompted them is also to be taken into account. If Russia's show of interest was prompted more by hostility to England and France, than by friendship for us, her action is to be considerably discounted.

The Irish and Irish-American and a respectable body of Americans favor Russia, because they regard Japan, in this war, as the cats-paw of England, because they believe support of Russia will administer an effective blow against Britain's ambition to dominate the world.

Religious considerations figure more prominently in molding opinion than any other. Some favor Russia because she is a Christian country others favor Japan, because, although a pagan nation, she has opened her doors and affords protection to missionaries of every Christian denomination, and because the prospect of

converting the people of Japan is, they think, encouraging, though there is barely a quarter of a million Christians in a population of sixty millions.

Last week, an American Catholic newspaper called attention to the fact that the Tablet (London) is the only Catholic paper which favors Japan and adds that "The Tablet was always more English than Catholic. Fifty years ago, Catholics entertained strong hopes of Russia's return to the unity of the faith. The belief was based largely on three facts: the Orthodox (Russian) Greek Church maintained Catholic doctrine with the exception of the procession of the holy Ghost and the supremacy of the Pope; it retained in its entirety our sacramental system and sacrifice, and it cherished great devotion towards the Blessed Virgin Mary.

In these days little or nothing is said or heard of the expected submission of Russia to Rome which was so much talked about a half century ago. While our hopes for the conversion of Japan are not at all sanguine we have little or no hope of the return of Russia to the Church. In speculating on such a problematical issue as the conversion of Japan or the submission of Russia, it is not always easy to give reasons for an impression or a conviction, or to make the reasons which sway us clear or convincing to others.

In the natural order we know it is more easy to make a graft from a wild tree grow into the domesticated than it is to make a limb which has been lopped off re-unite with the parent tree. A schismatic church like the Russian, is like a branch which has been cut off from the vine, it is doomed to wither and die. In the political order, we know it is much easier to make a loyal subject of an enemy than it is of a deserter or traitor. Our Lord says: "Many shall come from the East and the West and shall sit down in the kingdom of heaven with Abraham, Isaac and Jacob; but the children of the kingdom shall be cast out."

What must make the reclamation of Russia appear hopeless, is the fact that candidates for the priesthood in the Orthodox Greek Church are now, and for some time back, have been, largely educated in German universities. They return to Russia imbued with German rationalism which is making greater havoc of the faith of their people in the doctrines of Christianity, than higher criticism is making in this country of the faith of Protestants in the Bible. Experience in Russia today is proving the truth of Bossuet's assertion, that there is no logical stopping place between the Roman Catholic Church and infidelity, once the authority of that Church has been called in question.

What is more remarkable about all the reasons given for taking sides with one combatant or the other, is the fact that the reasons do not grow out of the merits of the question in dispute, have no connection with even an honestly formed opinion as to which nation is right, which is wrong. All the aforementioned reasons for taking one side or the other might be advanced by people in blissful ignorance of the question at issue in the war between Russia and Japan.

We take sides neither with Russia nor Japan in this war. We condemn both. We say: "A plague on both join houses!" We say both are in the wrong. We say this not because we pretend to be more conversant than others with the merits of the issue, but because we know that the means they have resorted to, to end the misunderstanding—war—is wrong.

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