

Northwest Review.

Senate R. Room.

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CURRENT COMMENT

The "Catholic Fortnightly Review" has a rather neat way of putting things, as witness the following from its issue of July 15:

"A gentle confrere writes to ask whether we, with La Verite of Quebec, the Northwest Review, the Casket, and a few other newspapers, have formed a society of mutual admiration."

"A man of genius or any kind of superiority," says the Autocrat of the Breakfast Table, "is not debarred from admiring the same quality in another, nor the other from returning his admiration. They may even associate together and continue to think highly of each other." And if they happen to be editors, why should they not take special delight in quoting each other?

It is an outrage, of course, that Mr. Enquiring Confrere has not been asked to join our mutual admiration society. But we are rather exclusive, you know; and besides, his own journal so rarely contains anything worth quoting."

What "The Tablet, of July 1, says in the extract quoted below, shows how our co-religionists in England have an influence out of all proportion with their numbers.

"Two hundred women-writers met as comrades at dinner on Monday evening [at London]; and three of their number were down on the programme for speeches—Mrs. Meynell (who presided over the pretty banquet, made gay with flowers and musical with the warble of feminine voices), Mrs. Katherine Tynan Hinkson and Mrs. Craigie. The last note to be suggested by such a festival is a polemical one. Yet the fact that the three spokeswomen of the women writers happen all to be Catholics is something more than a lucky fluke. It represents the very generally predominating activities of Catholic women in nearly all the departments of literature and journalism."

Cesare Lombroso, whose disquisitions on the genesis of crime are often more pretentious than convincing, happens, however, to strike the nail on the head when he says in discussing the causes of the present growth of crime in the United States:

"I think I should add, as an additional cause of crime, that stimulus to imitation, the publication by the press of minute details of criminal incidents, reports of the police courts, accompanied by portraits, autographs and biographies of criminals; all of which becomes more harmful when we consider that it is furnished to a community [in the United States] where but twenty two per cent. of the native criminals are illiterate."

On which the Milwaukee "Catholic Citizen" aptly remarks:

Now, if such publication makes some readers active criminals, does it not make a still larger percentage lose their abhorrence of crime, and, as a consequence, something of their moral rectitude?

"Vice is a monster of such frightful mien

That to be hated, needs but to be seen;

But seen too oft, familiar with its face

We first endure, then pity, then embrace."

Parents may wisely consider whether they have not a responsibility in admitting into their households sensational daily papers (and most daily papers are sensational), to be read by their children at an impressionable age.

If our Winnipeg daily papers do not sin as much in this respect as do the yellow journals south of the line, they occasionally speak of suicide as if it were almost a joke. Witness the recent gloating of one of our dailies over the cheating of the hangman by a criminal who committed suicide on the eve of his execution. Surely the com-

mission of a crime against the Creator's inalienable dominion over his creature, a crime that can be excused only by temporary insanity, can never be either clever or brave. Suicide is the acme of stupidity and cowardice.

"I am not a Roman Catholic," says a writer in Everybody's Magazine, discussing the question why the working men do not go to Church, "but I venture the assertion, without fear of successful contradiction, that the Roman Catholic Church is the only Church in the land into which a poor, ragged, friendless man may go and feel that he is welcome. So far as outward appearances go, all are on the same plane in this Church whether prince or pauper. This is one reason why this great Church has such a hold on the masses of the people, for it has always stood for the people against their oppressors." Thus it happens that the Catholic clergy are never troubled by the question, "Why do not the working men go to church?"

The same magazine, in its July number, has a charming 'genre' story of two twin girls who, having more sense than their worldly and ambitious mother, hated balls, parties and all the hollowness of fashionable society. These intelligent young ladies had probably realized what is so patent to the sterner sex—that only one woman in five, to state the case mildly, can stand the pitiless revelations of evening dress. Moreover, these two, being singularly honest, were so painfully aware of their shortcomings that they finally ran away from their luxurious home to lead useful lives as teachers.

On the eve of their last party, the experiences of which determined them never to go to another, Cora, one of the twins, said to her sister, Dora: "I know I shouldn't be such a stick if I didn't have to wear low neck. I am always thinking about those awful collar-bones, and trying to hold my shoulders so as not to make them worse." And Juliet Wilbor Tompkins thus describes their last sacrifice to the Moloch of fashion: "The twins in wrappers, bending over their books, had a certain comeliness. There was even an austere beauty in their wide, high foreheads, their fine, straight dark hair, their serious grey eyes and sensitive mouths, pensive but not without humor and sweetness. But the twins in evening dress, their unwilling hair flower-crowned and bolstered into pompadours, their big boned thinness contrasting with Amelie's plump curves, their elbows betraying the red disks of serious application, were quite another matter, and they knew it. The night of the dance they came downstairs with solemn, dutiful faces, and lifted submissive eyes to their mother for judgment."

We earnestly commend to our readers Mgr. Langevin's practical advice to the Catholics of St. Laurent and to all other Catholics, as well as His Grace's timely defence of his own St. Jean Baptiste sermon. Our Archbishop's happy knack of telling repartee comes out admirably when he says, alluding to the Rev. Alex. Mc Millan's ignorant and insulting letter: "We have no lesson of loyalty to take from any man in this country, even if our name is not blessed with a Mac at the head of it."

On Saturdays the Telegram publishes an illustrated short story. Last week's tale caught our eye by reason of a nun figuring in the large illustration. In such cases suspicions of misrepresentation are in order. But, happily, this time they turned out to be groundless. The nun merely appears for an instant to receive a visitor asking for a nurse in the hospital. Though the story is evidently not written by a Catholic, it contains nothing offensive to Catholics. On the contrary, there is one short passage which may serve as a wholesome warning to Catholics who contemplate wedlock under the Church's ban. Dr. Harold Latimer, a careless Catholic is quite ready to attempt marriage

with a divorced Protestant whose husband is still alive. The woman runs away and hides herself in a Catholic hospital near the leper colony in Louisiana. Before starting for that place she writes to him, saying that she cannot, will not marry him, because of the attitude of his Church on the divorce question. Then she adds: "But, dear Harold, you may never know what I suffered in renouncing a love which, in my eyes, is sinless. I do not presume to call in question the position your church takes in this matter. My concern is for your happiness and welfare. I realize that no Catholic is ever really permanently happy in a marriage which is banned by his church. Sooner or later he he wakes from a dream of bliss to a remorseful despair. Shall I entail upon you such unhappiness and sorrow and upon myself the haunting fear that it will inevitably result? Think of what it would be to me, to know that I, who love you so dearly, had become your evil genius! That, through my love, you were condemned to a life of self-reproach and anguish. So, because I love you, I choose rather to suffer in silence and alone, rather than with you in bitterness of heart. Try to see that I have gone out of your life to spare you future sorrow."

Pius X., says one of our American exchanges, is proving to be a practical, democratic Pontiff. His activity does not lie in the same channels as that of his predecessor, Leo XIII. Intellectually, temperamentally and by training, birth and environment, he is eminently practical. He has very definite ideas as to certain reforms and proceeds in a practical way to see that these reforms are carried out. He is taking up those questions which enter into the every day life of the priests, people and parishes. And when Pius X. sets a certain movement on foot, he sees that his ideas are carried into effect.

Some time ago His Holiness issued a letter setting forth certain reforms which he wished carried out in Church music. The reforms were far-reaching and in some places difficult to be carried out. A period of inaction followed. The Pope then made it known that his orders must be obeyed.

Likewise, his regulations regarding the elimination of the ornate sermon and the substitution of the plain, practical sermon that will appeal to the people.

Nor does the Pope depend on the ordinary channels to discover whether his orders are carried out. It has just been discovered that one way in which Pius X. obtains information about the doings in the Italian churches and sometimes also in the churches abroad is through the reading of the daily papers, of which an enormous quantity is sent to the Vatican every day from all over the world.

Private secretaries, who understand several languages, cut out the items which the Pope especially desires to see and these are pasted on scrap books and sent to the Papal apartments with a translation if required. Thus the Pope is enabled to find out many things which would never be reported to him in the natural course of events.

Ever since the issuance of the decree reforming church music, Pius X. has been keenly on the lookout for possible violations of the rules laid down by him.

A few weeks ago he ordered his secretaries to send him the newspaper clippings giving the account of church festivals celebrated in many places in Italy and great was his personal astonishment to see that the very music and instruments he had ordered excluded from the churches were still in use in several prominent dioceses.

He sent immediately for the bishops concerned and confronted every one of them with the clippings of newspaper describing the unritual solemnities, warning them to introduce as soon as possible the reforms he had proposed so long ago about church music.

Even more particular is the Pope in finding out worthy sacred orators and all accounts of sermons preached in Italy which are printed in the daily papers are forwarded to him. He insists that sacred orators shall preach the doctrines of the Church in a way which is intelligible to their hearers and only recently having seen a newspaper that gave the account of a sermon interpolated with many Latin terms from St. Augustine and the Church fathers, he sent for the erudite preacher and advised him to preach and quote texts in his native language only.

Italian bishops are said to have become impressed at the unusual severity recently displayed by Pius X. toward several members of the hierarchy. Since the apostolic visitation was concluded in every diocese of Italy by prelates especially appointed for the purpose, by the Pope, and as the reports of the conditions of each diocese had been examined by Pius X., several Italian bishops have been severely dealt with by the Pope because of alleged neglect or mistakes in their pastoral administration. The archbishops of Montreal and Syracuse in Sicily were suspended by Pius X. from the right of administering holy orders, and an investigation ordered into the affairs of the archdiocese of Florence.

Clerical News

Father Benoit, who will be ordained next Sunday at Prince Albert by His Lordship Bishop Pascal, is destined for the diocese of St. Boniface, and will be here next week.

His Grace the Archbishop of St. Boniface left for Selkirk on Monday. After his episcopal visitation there he went on to Fort Alexander the next day.

Father Mirault takes charge, this week, of St. George de Chateaugay, near Fort Alexander.

Father Deshaies, of Woodridge, Man., was here last Saturday and returned home that day.

Father Charles A. O'Reilly, of Edwardsville, Ill., returned to his parish on Monday last. His brother, Father John A. O'Reilly, of Rock Valley, Ia., remains for a time, on account of serious illness, with his sister, Mrs. Meagher, of Spence Street.

Brother Pilon, O. M. I., of the Rat Portage Industrial School, has spent the last week as a guest of the Fathers of St. Mary's, taking in the exhibition.

Father Joubert, as assistant to Father Perreault, of Fannystelle, is in charge of Starbuck.

Father Blain, S. J., is giving the retreat to the Jesuit Fathers of St. Boniface College, to end on Monday morning next.

Father Billiau, C. SS. R., of Brandon, left on Monday for Ste. Rose du Lac, where he is preaching a ten days' retreat to the Sisters of Our Lady of Missions.

In our last week's report of Father Considine's Silver Jubilee we inadvertently omitted mention of the Bishop's assistants at the High Mass "Coram Pontifice". They were Very Rev. Dean Collins and Rev. E. J. Kenny.

Last Sunday the Right Reverend Augustine F. Schinner was consecrated first bishop of the new diocese of Superior, Wis. The consecration took place in St. John's cathedral, Milwaukee. The consecrating prelate was Monsignor Falconio, Papal Legate to the United States, who was assisted by Bishops Fox, of Green Bay, Eis, of Marquette, Schwebach, of La Crosse, and McGolrick, of Duluth. Most of the priests of the new diocese were present.

The cathedral was crowded with the leading Catholics of Wisconsin.

Augustine F. Schinner was born May 1, 1863, in Milwaukee. He received his preliminary education at the parochial schools, graduating in 1876. Easily first among his classmates in the classics, he early chose the priesthood as his calling, and entered St. Francis' seminary. He graduated from the seminary and was ordained to the priesthood in 1886. His first charge was at Richfield, Washington county, Wisconsin, where he remained about one year, when continued frail health made his resignation imperative. In 1887 Father Schinner became a professor at St. Francis' seminary, and remained there five years, resigning to become secretary and chancellor to Archbishop Katzer. After the latter's death he was Administrator until the appointment of Archbishop Messmer, who made him his vicar-general of the archdiocese, which position he continued to hold until his appointment as Bishop of Superior.

The New York "Catholic News" of July 15 reports that two Jesuit missionaries, Fathers P. J. Mulconry and Thos. McKeogh, ended their ten months' mission work the preceding week. During these ten months of preaching from the Atlantic to the Pacific coast they heard 22,733 confessions, gave 28,217 Holy Communions, prepared 148 Catholic adults for First Communion and baptized 101 adults.

FUNERAL OF CHARLES MAILHOT

On Friday morning, July 20, at West Selkirk, took place the funeral of Charles Mailhot, whose edifying death we chronicled last week.

The church was thronged with people from different parts of Manitoba to honor the memory of a young man who was highly esteemed by all who came in contact with him.

The Requiem High Mass was sung by the Very Reverend Vicar General, assisted by Rev. Dr. Trudel and Rev. Father Belanger, of Selkirk. Besides Mr. and Mrs. Mailhot and Louis Mailhot, the deceased's brother, there were also present Rev. Father Dugas, S. J., rector of St. Boniface College; Rev. Father Veilleux, S. J.; Rev. Father de Mangeleere, S. J.; Rev. Father Messier, S. J.; Mrs. Irwin, the two Misses Irwin, Dr. Lambert, Dr. Young and son, and I. Lavole. The manager of the Imperial Bank of Canada, Mr. Leslie, in which the deceased was employed, attended the funeral, together with many friends of the Bank of Hochelaga. The organ was played by the Rev. Father de Mangeleere of St. Boniface College, who was the deceased's music teacher while in the college. The choir under the leadership of Mr. Potvin, sang very impressively. The pall bearers were Messrs. Aubin, Beaupre, Goyette, Laurendeau, Lemay and Mondor. The funeral was conducted by Messrs. P. Coutu and Moody.

Marks of sympathy were numerous. The following spiritual flowers were offered: Mrs. Prendergast, four masses; staff of Hochelaga Bank, twenty-two masses. Flowers—Dr. Young, superintendent of Selkirk asylum, heart; staff of Imperial Bank, crown; the Misses Irwin, cross; Mr. and Mrs. Wilson Bell, garland; C. C. Stuart, cross; St. Boniface young friends, very large crown; O'Reilly family, garland; J. W. Jones family, cushion; Mr. and Mrs. Vaughan, garland; Kennedy family of Winnipeg, cross; Mrs. Doupe, garland; Harry Young, cross; Mr. Brandow, sickle; attendants of Selkirk asylum, crown; Mr. and Mrs. Gemmel, crown; Mrs. Taylor and daughters, bouquet; Miss Carse, bouquet; Charles McFadden, garland; H. Moody, garland; Mr. and Mrs. Rogers, flowers. His grace, Mgr. Langevin, and Rev. Father Blain; Mr. Trudel, of Regina, brother of the deceased's mother; Mme. Major, of Papineauville, Quebec; Dr. O. W. Grain, of Selkirk; H. B. Cumming, of Brandon, and Mrs. Irving, sent letters of sympathy to the bereaved family.

Last Saturday morning Rev. J. Dugas, S. J., sang a Requiem Mass in the chapel of St. Boniface College, at which were present the Fathers of the College and the fellow students of the deceased.

ORDINATION OF FATHER JOSEPH POITRAS

Last Sunday and Monday were red-letter days in the annals of St. Mary's Academy. On Sunday Joseph Poitras, who for many years has been a protegee of the good Sisters, was raised to the priesthood, and on Monday he said his first Mass in the convent chapel.

A little before eight o'clock on Sunday morning His Grace the Archbishop of St. Boniface went to vest in the chapel, assisted by Very Rev. P. Magnan, O.M.I., and Rev. J. Dugas, S.J. Then all the Sisters of the Holy Names of Jesus and Mary, who had just completed their annual retreat, came forward and kneeling in two rows before the altar, renewed their vows, reciting the formula in unison. After this simple, but impressive ceremony was over, Mgr. Langevin began the Low Mass. According to the established ritual, the ordination service began after the Epistle. Father Sabourin acted as master of ceremonies. The assistants to the Archbishop were the two priests mentioned above. Father Sabourin assisted the newly ordained priest, Father Joseph Poitras, in the concurrent recitation of the Canon and concluding portions of the Mass.

The priests who imposed hands after the Archbishop were, Father Billiau, C.S.S.R., Carriere, S.J., Dandurand, O.M.I., Drummond, S.J., F. A. Dugas, V.G., J. Dugas, S.J., Hella, Hogue, Lacasse, O.M.I., Sabourin, Veilleux, S.J., and Woodcutter.

ARCHBISHOP'S SERMON

At the conclusion of the solemn function, Mgr. Langevin first addressed the nuns, who had that morning renewed their vows. They had thus once more confirmed their deliberate choice of the perfect life. With prayer and trust in God they would assuredly obtain the grace necessary for perseverance in their blessed vocation. Then, alluding to the newly ordained priest, His Grace added: "Your community has this day presented to the Lord, for elevation to the priestly dignity, a deacon, who, thanks to your generous assistance, has been well trained by the Jesuits and the Sulpicians. Feeling that he owes you a great debt of gratitude, he wishes me to express to you his grateful sentiments. At first I hesitated to do so, but the touching ritual of ordination and the presence of this select audience have inspired me to speak. Perhaps, without your help, my dear Sisters, this vocation, which required so much fostering care during so many years, might have not reached the happy fulfillment which we witness to-day, and therefore this feast is doubly an honor for you. United here we find the two great forces of the Church of God: virginity organized by the holy vows of religion, and the priesthood. The dignity of a religious vocation is great, but not so great as the priesthood. When communities are penetrated by the religious spirit and the sacerdotal spirit they are powerful; but when either of these spirits languishes, they have no longer the same power. The religious life is a strong support to the priesthood.

"When, according to the Pontifical, the archdeacon presents to the Bishop a candidate for ordination, the Bishop asks, 'Do you know him to be worthy?' This may seem a question of little importance; but when we reflect that the archdeacon's affirmative answer presupposes long years of study and preparation on the candidate's part, both question and answer really mean much. In his answer, the archdeacon says that he believes the candidate worthy of assuming 'the burden of this office'. He speaks not of an honor, but of a burden, and it is really a heavy charge. However, the Lord says to the new priest, 'I shall no longer call you a servant, but a friend, for a friend knows what his friend does. You will show that you are my friends if you keep my commandments'. The priest must be holier than others. Not only the state of grace is required, but 'virtus probata', habits of virtue, so as to be at the height of his vocation.

"It seems to me, my dear Sisters, that for a function so solemn as this is the fewer spectators the better. See how simple are the ceremonies. The Bishop imposes hands, then all the priests who are present do likewise as witnesses and to communicate something of the eternal priesthood they themselves have received. It is not only, on their part, an act of sympathy, it is a confirmation of their priesthood. This shows that they believe they have received an indelible mark, something that is indescribable, they share in the priesthood of Christ, they have the same power as the Master Himself. So has the young priest whose hands are still moist with the chrism. When tomorrow he shall say, 'This is my body'

it will no longer be bread, and when he shall say, 'This is my blood', it will no longer be wine. Truly we apply here the words of Holy Scripture, 'I said, you are as gods', wielding divine power. The reason why the Church is so quiet in her demonstrations is that the fact itself is so great as to need no exterior display. In the presence of the Blessed Trinity and the Blessed Virgin the Bishop recites the formula, the priests lift up their hands and bear witness to the fact that this young man is receiving the priestly power, and lo! he has that power.

"My dear Sisters, this is truly a great day for you. You will be glad to receive the blessing of the new priest. What a fine crowning of your retreat! How you will bless God for having allowed you to contribute to this great work! And you, dear parents of the new priest, rejoice that your sacrifices have been accepted. What a blessing to have a priest in a family! What a great reward for what you have done! These things are little understood in the world. How many promising priestly vocations fade away because the family does not favor them! How long and painful is the preparation for the priesthood, how many dangers in the way! So, when the work is accomplished, we may truly thank God. We must thank God as the good Sisters have thanked Him in their beautiful Magnificat. These are heavenly days that help us afterwards to bear our cross, to go to God, to be ever faithful friends of Jesus. This friendship of God, what an honor, what a grace! It prepares us for heaven."

The Sisters who had, as His Grace remarked, sung such a fine Magnificat, now sang the Te Deum, after which both the Archbishop and Father Poitras remained some time in silent thanksgiving.

Besides the clergy already mentioned there were present the ecclesiastics, Rev. T. Pare and M. Mesnage, Brothers Edward and George, principals of St. Mary's School and Academie Provencher, and Brother Boily, S.J. The Poitras family, comprising the father and mother, the sister and brothers of the new priest, Mrs. Philibert Godereau, sister of Mrs. Poitras, and Mrs. Pierre Godereau, their sister-in-law, occupied the front benches on the right side, while among other persons present, besides all the nuns, were Mrs. Lane and Mrs. Cahill.

All this goodly company then adjourned to the reception room to receive, one by one, the new priest's blessing and to kiss his anointed hands, after which all the guests were entertained at a sumptuous breakfast. Then the extraordinary fact was noted that not one of the many persons present was alive when Father Dandurand, one of the brightest of the guests, was ordained nearly 64 years ago, the oldest of the others, Father Hella, being only sixty-two.

HOME CELEBRATION

Between six and seven on the evening of the great day Mr. Charles Poitras entertained at dinner in his pretty home on Kittson Avenue, Norwood, in honor of his son Joseph, His Grace the Archbishop of St. Boniface, the Very Rev. Vicar General Dugas, Rev. J. Dugas, S.J., Rev. D. Dandurand, O.M.I., Rev. Lewis Drummond, S.J., Rev. A. Sabourin, Messrs. J. B. and Pierre Poitras. The evening was spent most pleasantly in friendly converse and instrumental and vocal music.

THE FIRST MASS

On Monday morning at 8 o'clock, Father Joseph Poitras said his first Mass in the chapel of St. Mary's Academy, assisted by Father Drummond, one of his old teachers. Rev. Josephat Magnan served the Mass. Father Poitras gave Holy Communion to all the members of his family. There were present Father Sabourin and Rev. J. Leveque. The Sisters sang some beautiful hymns. After the guests had breakfasted they were shown round the splendidly appointed Academy from cellar to roof, from which the fine view of Winnipeg, St. Boniface, Norwood and the surrounding country was much admired.

All the visitors were invited to inspect the beautiful white silk chasuble, alb, girdle and complete set of altar linen (a dozen of each), the gift to Father Poitras of the Children of Mary who saved up the money therefor by denying themselves candies and other little luxuries during Lent. The new priest wore this chasuble at his ordination and first Mass. He also received from the Sisters of St. Mary's Academy a 20-dollar cassoock, from the superiors of the various houses of the Holy Names in this diocese, cash to the amount of \$70, a pyx-case, and many other gifts from members of his family and from friends.

THE DUTCH CALVINISTS AND FATHER JOGUES

That Dutch Calvinists should help to make a Jesuit saint is one of the strange incidents in the ecclesiastical process through which the canonization of Father Isaac Jogues, the first Jesuit missionary to enter the State of New York, and the first priest to visit Manhattan Island, is to be effected.

Captured in 1642 by the Mohawks, who were the allies of the Dutch, after the most barbarous torture Father Jogues was ransomed from the savages by Arendt Van Curler, the Dutch Calvinist Governor of Fort Orange, now Albany, for one hundred gold pieces. Sent down the Hudson River to New Amsterdam, he was kindly received by the local minister, Dominic John Megapolensia, and the Director-General William Kieft. They not only clothed and kept him until he recovered from the effects of the Indian tortures, but sent him back to France with a safe conduct on board the next ship that sailed.

Van Curler was such a just man, and so great was the impression his character made on the Indians, that they used to call all his successors as governor by the title of Corlear.—Paulist Calendar.

NARROWNESS IN HIGH PLACES

There is a ripple of discussion down Boston-way over a little incident that occurred at the Harvard commencement. The honorary degree of LL.D. was conferred on Justice White of the Supreme Bench, who, besides being a fat man, is a Catholic.

In conferring these degrees, the president of the university usually makes a few personal remarks complimentary to the recipients and indicating why they were selected for the honor. And coming to the name of Justice White, President Eliot described him as "a Confederate soldier, Catholic by education and conviction, and a jurist and publicist."

The Boston Republic makes this comment: "Thoughtful persons have been wondering what the president of Harvard meant when he went out of his way to blazon Justice White as a Catholic. The other gentlemen who received the high distinction attending the bestowal of an honorary degree from Harvard were not classified as Methodists or Episcopalians. Their religion was not referred to. It was regarded as a thing too sacred, too intimate to oneself to be clarified in the market place—even though the market place be the classic shades of Cambridge.

"President Eliot's words emphasizing the religious belief of Justice White symbolized a condition which obtains here in Massachusetts which we must acknowledge whether we accept it or not.

"He knows the full value of English words, and what is no doubt intended to assert—by inference—was the understanding—assumed by many in New England—that the Catholic is a being apart, scarcely a sharer in the fullness of our national or academic traditions, and, hence, to be reminded when he is honored that the distinction between himself and his Protestant fellow-citizen is never lost sight of."

Professor Eliot, who set out in this proceeding to be liberal and broad-viewed according to his lights, will no doubt be surprised that a Catholic paper should thus analyze his state of mind.

Yet his words do symbolize a certain unconscious narrowness in the higher walks—even in the academic walks. There is (as a consequence of environment and inherited standpoint), a well-bred amazement evident at times, that Catholics should emerge on the intellectual and social mountain peaks, or even play golf on the literary landscapes. They are kindly treated—but as guests, so to speak.

Of course this liberality (though warped and not full blown), is of a higher order than the snobbish liberality one sometimes meets in the gentleman or lady who tells you, "Why, bless my soul, I have no prejudices against the Catholics—my gardener for the last three years is a Catholic, and our girl in the kitchen is a treasure of a Catholic!"

But it is a related "liberality." It denotes a limited horoscope. You will find it even in the college professor, who may not be expected, of course, to incline toward the Catholic view, in history or sociology, but who may be expected to know that there is a Catholic view in these large subjects that fall within his department; and that Catholic savants have labored and pro-

duced results therein which should not have passed his notice, but which nevertheless have.—Catholic Citizen (Milwaukee).

Notes from Ste. Rose

On the principle of better late than never, we send on a few notes left on the writing table by your correspondent before departing for a time to "fresh fields and pastures new": Our Procession of the Blessed Sacrament which was delayed for a week on account of the weather took place today in a lull between the rain and a slight thunderstorm. It was very beautiful, attended by hundreds of persons and was formed by the children of Mary, bearing their banner, six little First Communicants in white, scattering flowers, four acolytes bearing lamps, the nuns, the Blessed Sacrament under a canopy borne by four gentlemen, the ribbons borne by four others; the Ste. Rose band, which discoursed sweet music at intervals with the singing. There were three altars erected, one at Mr. Archambault's, most tastefully arranged as a high sanctuary in the open air, so, at this Benediction the Sacred Host could be seen by all; one at the Convent and one at Mr. R. Robinson's, all of which were very pretty. Avenues of trees had been planted all along the route, and we think the angels prevented the rain from falling during this time, we being so desirous that our Blessed Lord should deign to bless our fields and roads with his Divine Presence. How happy our dear dead must have felt as He passed so near the graves of their mortality; perhaps another year when our great cross is planted, we shall see an altar placed there at its foot, so that the grace of the Sacrament may bring them rest and refreshment and when Jesus is passing by He may stay and bless them:

"The tender feet which walked the troubled water

And soothed the surging sea. The feet which bare him like a lamb to slaughter

Are drawing near to me, The spotless hands, so often raised in healing.

Then fastened to the Tree Today are lifted up with tenderness feeling

In blessing upon me."

And when footsore and weary He is passing by in the early morning, having watched and pleaded all night for you in the lone Gethsemane of the Tabernacle, will you close your heart to Him because it is such a poor and humble place all unworthy of His entrance therein, will you leave Him outside standing and knocking at the door which you fear to open, even through pity for Him that you have no better place to offer Him. O, no, a thousand times. He will forgive the poverty of the abode, bid Him come in and rest His tired feet, you will bathe them with your tears, the throne you will give him is a lowly one, but through many years you have kept it sacred to Him alone. He will be at home at once with you, who chose poverty as His earthly inheritance. If you ask Our Lady she will lend you her violets, mothers share all things with their children, and St. Joseph will bring his lilies to adorn your dwelling for this Holy Communion.

WHAT IS CATARRH?

It is an inflammation of the mucous lining of the throat, bronchial tubes and nasal passages excited by germs that can only be destroyed by fragrant, healing Catarrhazone which is breathed direct to the seat of the disease and has never yet failed to cure. Pleasant to use, absolutely certain to cure, Catarrhazone always gives satisfaction. "I suffered from nasal catarrh so badly that I couldn't breathe through my nostrils," writes G. K. Wilnot of Meriden. I used Catarrhazone for a few minutes and was relieved. It cured in a short time." No other remedy just like Catarrhazone—it's the best. Two month's treatment \$1.00; trial size 25c.

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DISAPPOINTMENT OF A MUCH MARRIED MISSIONARY

Talking of missionaries, I have just heard of one who seems to have had very hard luck in his matrimonial ventures. He had married in England and taken his wife to India. At the end of two years' time his wife died and he received permission from the head of his Society to return home. There he soon consoled himself, and with his second spouse returned to the field of his former labours. But Fate dealt him another blow, and at the end of a year he was again a widower. Again he asked for leave to return home, but the society leaders informed him there was an unseemly Bluebird sort of flavour about his matrimonial doings, and they did not feel justified in the expense of two holiday trips for him in two years; but if he would appoint a friend in England to represent him they would furnish him with a desirable young lady as his third bride. This was agreed to and in due time the steamer bearing the lady was signalled and the bridegroom-elect went down to meet his new partner accompanied by a married friend. On the return of the latter to his house he was pounced upon by his wife, who demanded to be told all about the affecting meeting of the happy pair. "Did Dr. Meekly seem overjoyed when he saw Miss Ranterby for the first time?" asked the lady. "Well, he certainly was flurried," was the reply; "but I don't think that 'overjoyed' is the correct term to apply." "But surely he seemed highly pleased?" demanded the inquisitive lady; "for mercy's sake do tell me exactly what he said and did." "Well," explained the cornered husband, "when Dr. Meekly saw the lady first she was at the other end of the vessel, but the friend who had travelled with her brought him over and introduced him. The Doctor spoke a few words to her only, and then turning aside he passed his hand over his eyes as though he were in great pain, and murmured audibly: 'Red hair for the third time—and after all my praying too!'"—The Flaneur in the Sydney (Australia) Freeman's Journal

THE KING OF ENGLAND AND THE FRENCH NUNS

A Pleading Incident Reported by a Paris Correspondent

The New Orleans Picayune of recent date, had, in its Paris Correspondence, a story about Edward VII. and a party of French nuns, which shows how thoroughly affable and good-natured is the present King of Great Britain and Ireland.

A party of nuns, eleven in number, forced either to give up their sacred calling or to leave France, had made arrangements to establish themselves in a quiet, beautiful, little city of England not far from London, and started on their journey by taking through third-class tickets via Boulogne-Folkstone. Be it noted that not one spoke a word of English, not even the Mother Superior. The short sea trip from Boulogne to Folkstone had been rather rough, and had considerably fatigued the poor sisters whose first sea voyage this happened to be. However, as the railroad officials in France had assured them there would be a train ready for them at Folkstone on arrival of the boat, the Sisters consoled themselves with the thought that they would soon get over the little inconveniences of the sea.

Well, the boat did arrive at Folkstone, and the Sisters followed the crowd along the great quay to the station. Arrived there, almost among the last, because they were timid and lacked the somewhat uncouth aggressiveness of the veteran travellers, they saw the train; O yes! But found all the third-class seats taken. Their feelings at this discovery can better be imagined than described when—O good fortune!—they espied a gentleman whose headgear was a white cap. As all station-masters in France wear white caps the good sisters naturally thought that this gentleman was the one to address themselves to, and the Mother Superior went to him with reverence, and asked him if he spoke French. The gentleman, taking off his cap, answered in the purest French accent, asking what he could do for her and her companions. The Mother Superior quickly explained their dilemma, showing the gentleman her third class tickets. The Sister was assured a carriage would be immediately attached to the train, and that he would soon return and see they were comfortably seated. The gentleman left at a brisk pace, while the Mother rejoined the other Sisters, all anxious to know the result of the interview. Needless to say they were all happy when the

Mother had told them. Presently a locomotive came with a first class carriage, which was attached to the train. The gentleman with the white cap had arrived at the same time, and, bowing politely bade the Sisters to get in. But the Mother Superior had noticed it was a first-class carriage, and again mentioned to the gentleman that they had third-class tickets. On being assured it made no difference, and that they would not be asked to pay anything extra, or be annoyed on that account, the Sisters took their seats, the gentleman wished them "bon voyage," bowed and the train left.

Now, King Edward was the gentleman with the white cap according to the Picayune's correspondent. He was on a cruise, and his yacht was at Folkstone. By the merest good fortune for the nuns, his Majesty happened to be at the railroad station when they arrived; and it goes without saying that this charming little episode had been respectfully watched by all those on the platform who knew the gentleman with the white cap was none other than the King.

A few months had elapsed when a gentleman who had been an admiring witness of the proceedings, was stopping, for a few days, at the place the Sisters had chosen as their new residence. Luck would have it that he met the Mother Superior, and he respectfully approached her, asking what impression King Edward had made upon her. The good soul answered she did not know the King, never having met him. "Oh, yes!" replied the gentleman, "you know and have seen his Majesty;" and then he related to the grateful but amazed Sister under what circumstances she made the King's acquaintance at Folkstone.

The good lady laughingly remarked that she and her companions had unanimously voted that the French railroad officials, proverbially known for their courtesy, were very much outdone by their English colleagues, whose kind, respectful and generous treatment on the Folkstone occasion they would never forget, and she incidentally remarked that the good King of England, though a Protestant, could teach a lesson to M. Combes. M. Combes, who has probably been informed of the incident must think so too!

THE IRISH AND FINANCE

It is probable that most of the reputation as had financiers which attaches to the Irish comes from the happy-go-lucky landlordism of two and three generations ago. The spirit of those times is exhibited in many a song and story; as for instance in the "Rakes of Mallow."

"Spending faster than it comes,
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The Irish peasantry are naturally thrifty. Their poverty is due to nothing innate, but to a system and an environment. Three Irish immigrants O'Brien, Mackey and Fair, once became the Bonanza Kings of Western America. Last week it was an Irish-American financier, Thomas F. Ryan, who finally pulled a Yankee enterprise, the Equitable Life Insurance Co. out of its troubles, and reorganized a situation involving hundreds of millions.—Milwaukee "Catholic Citizen."

A Scotch dominie, after telling his scholars the story of Ananias and Saphira, asked them: "Why does not God strike everybody dead that tells a lie?" After a long silence one little fellow exclaimed: "Because there wouldna be nobody left."

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SATURDAY, JULY 29, 1905.

Calendar for Next Week.

- JULY
- 30—Seventh Sunday after Pentecost.
 - 31—Monday—St. Ignatius Loyola,
Founder of the Society of Jesus.
- AUGUST
- 1—Tuesday—St. Peter-in-chains.
 - 2—Wednesday—St. Alphonsus Liguori,
Bishop, Founder of the Congregation of the Most Holy Redeemer.
 - 3—Thursday—The Finding of St. Stephen.
 - 4—Friday—St. Dominic, Founder of the Order of Friars Preachers.
 - 5—Saturday—Our Lady of the Snows.

THE REV. MR. STARBUCK AGAIN

(Sacred Heart Review)

For the sake of convenience we divide Mr. Starbuck's paper this week into thirteen paragraphs. Instead of asking as Mr. Starbuck does in paragraph 8, "What distinction, then, does Rome make between Peter and the other apostles? We should prefer this form: What distinction, then, did Christ make between Peter and the other apostles? Because whatever distinction did or does exist between the power of Peter and the power of the other apostles is due and must be due not to any act of Rome but to the act of Jesus Christ. Besides, Emerton in himself speaks of Peter as having, in Catholic belief, "received from Jesus a peculiarly pure and precious tradition." Emerton raises the question of what Peter received from Christ, and we wish that Mr. Starbuck, in correcting the Harvard professor, had shown more fully what Peter did actually receive from Christ, above and beyond what was given to the other apostles. The only distinction between Peter's power and the power of the other apostles that Mr. Starbuck mentions is that Peter alone could transmit to his successors, the Bishops of Rome, "his own plenitude of ecumenical authority," while the other apostles could give only local jurisdiction. What Rev. Starbuck says here is true, but it seems to us not to be full or explicit enough. In the paragraph just preceding the one on which we are commenting, Mr. Starbuck quotes Professor Schanz to explain the relation of the power of the apostles to that of Peter. It might have been more satisfactory had Mr. Starbuck given us this comparison in Schanz's own words. This analysis and description of the powers bestowed on Peter and on the apostles, as given in his third volume, differs much from Mr. Starbuck's presentation of the same doctrine. According to Schanz, Christ made Peter "alone" the corner-stone, the foundation of his Church; Christ gave Peter "alone" the keys of the kingdom of heaven, that is, supreme authority in his Church. By special prayer Christ obtained for Peter "alone" indefectibility and infallibility of Faith, and then commissioned him to protect the faith of the other apostles. Christ made Peter "alone" the shepherd of the whole flock, and it is therefore Peter's prerogative and the prerogative of Peter's successors to provide the whole flock with sound evangelical doctrine, to lead the flock, to protect it from danger, and to furnish ample spiritual sustenance from the treasury of grace which Christ left in Peter's keeping. According to Schanz Peter alone received all these powers; Mr. Starbuck's single phrase appears to us an inadequate description of powers so unusual, the like of which had never previously been conferred on mortal man. It should also be noted that Christ gave Peter not only the above-mentioned powers, but also every power He gave the other apostles. The other apostles received their powers not individually and apart from one another, as the Rev. Mr. Starbuck's words might imply, but

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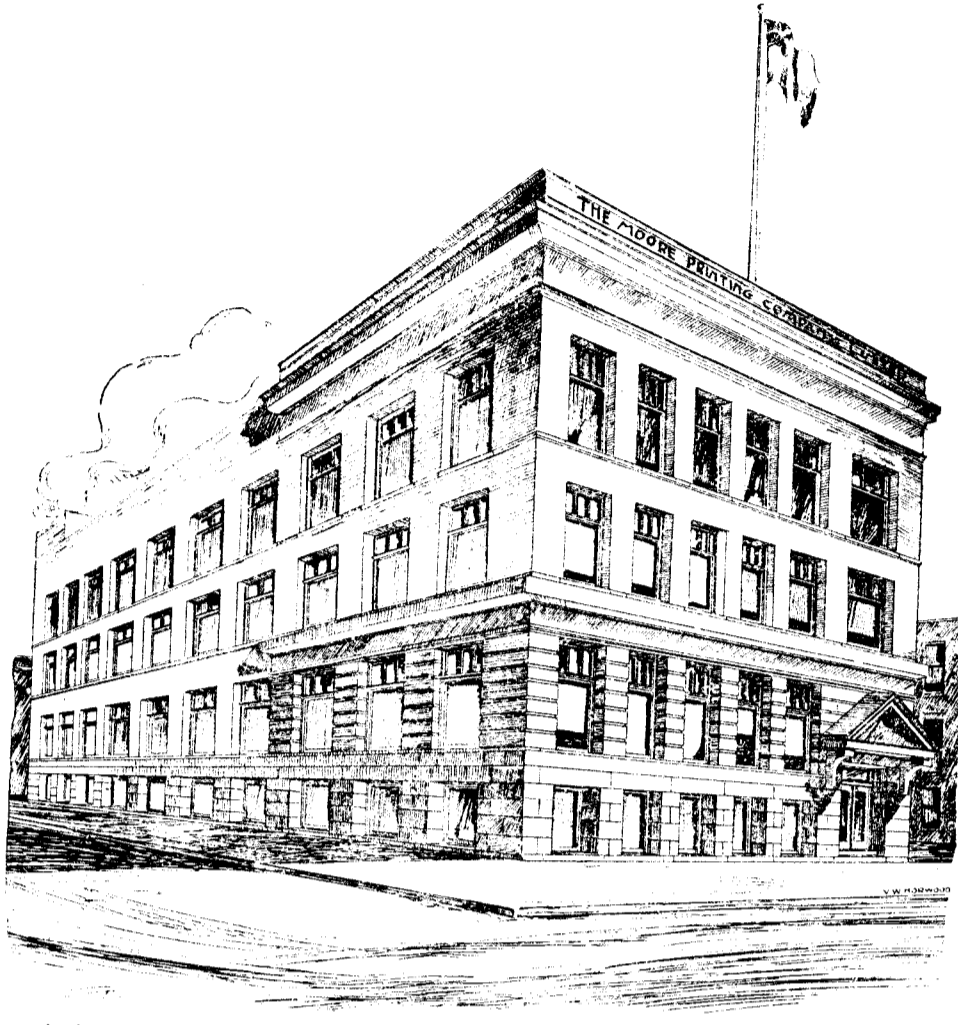
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in a body, and Peter was always a member of that body. The Catholic teaching in the words of Schanz is: "Christ bestowed the plenitude of the Apostolic power first on Peter, and subsequently Christ admitted the other apostles to a participation of Peter's power and authority." And again: "Just as all the apostles, in Christ's lifetime, shared in his mission and power, so, after His departure, they were all to have the fullest share in the power intrusted to Peter." "Is it possible," asks Schanz, "for the other apostles to share in Peter's power? Does the primacy of one admit of a share in its power by any? The answer can not be doubtful. The apostles, therefore, participated in the same power and authority which Peter received from Christ. The power and authority of Christ is one, and the truth and grace of Christ is one. It is communicable, but not divisible. It would be divided if each apostle had received supreme and universal, that is, absolutely independent power. But since they form an organic body with a head, it is only shared and communicated." It will be observed that Mr. Starbuck appears as a Protestant to give each apostle supreme and independent power without regard to Peter, without dependence on Peter. To this effect Protestants never tire of quoting St. Cyprian's words that the apostles received the same power as Peter. But Schanz, quoting Cyprian's words, shows this construction to be erroneous, and that "Cyprian views the primacy as the one and indivisible power of Christ, shared and participated in by many that are one body; and that they are one body by means of their head." This was the reason, Cyprian says, why Christ gave His power first to one and then to others to show that it was for unity and not for division. In confirmation of this truth Schanz quotes Cyprian as follows: "Does any one, who abandons or resists the Chair of Peter, upon whom the Church is built, imagine that he is in the Church?"

A Catholic can hardly understand the last sentence of Mr. Starbuck's paragraph 6. His interpretation of Irenaeus is inferior to Renan's interpretation of the same Father. Mr. Starbuck's remark in paragraph 7, as to the Primacy not being in full operation during Peter's lifetime, is true, though Professor Schanz enumerates many and important occasions when Peter exercised his primatial powers.

When the Rev. Mr. Starbuck says, in paragraph 12, "that Gregory the Great did not claim for the Papacy any infallibility, and that certainly Pius X., makes no such profession today," he is mistaken. His reason for this statement appears to be that neither Gregory, nor Pius "was ever called to define any burning question of doctrine." Does Mr. Starbuck imagine that the Pope possesses infallibility only while he is in the act of exercising that prerogative? "Infallibility," says Schanz, "is but a chief function of the Primacy." As the Primacy is permanent and not intermittent, so must infallibility be. There is an axiom: "once infallible, always infallible."

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN

CCCLXII.

1. On page 43 of his "Mediaeval Europe" Professor Emerton speaks of Peter as, in Roman Catholic belief, having "received from Jesus a peculiarly pure and precious tradition."
2. It is evident from this that Professor Emerton curiously misunderstands the doctrine of Rome. Rome does not hold that Peter received from his Master "a peculiarly pure and precious tradition." She does not believe that St. Peter received from Christ any other tradition than that communicated to "all" the apostles. She does not believe that the Saviour imparted to Peter any manner of esoteric teaching. All the Apostles were with their Lord throughout the course of His earthly ministry, and after the Resurrection, and at the Ascension. The Saviour gave them all the same instructions, and made them all witnesses of the same events. On the three occasions when the nine were away, James and John, the sons of Zebedee, were present, equally with Peter.
3. At Pentecost all the Apostles received the fulness of the same Spirit, which the Catholic Church teaches, ensured to them all the same plenary and infallible inspiration, in everything involved in the revelation of God in Christ. The Apostles might sometimes have to confer, and compare points of view, but the result, it is held, where doctrine was concerned, was always that which seemed good to the Holy Ghost, as well as to them.

4. Rome does not suppose herself to have received from Peter any other tradition than that which he had previously communicated to Jerusalem, and to Antioch, and subsequently communicated, through Mark, to Alexandria. She holds her own tradition to be identically the same with that which John gave to Ephesus, and Philip to Hierapolis, and Thomas to the Christians of India, and the other Apostles to the churches founded by them respectively.

5. Tertullian, expostulating with the heretics about their doctrinal vagaries, tells them that whatever apostolic church they might consult, whether Rome, or Corinth, or Ephesus, or Thessalonica, or any other, they would find everywhere the same tradition of doctrine. No apostolically constituted church, he reminds them, will be found infected with any of the extravagances of Gnosticism, which, although not the only form of heresy at that time, was still the principal, certainly the most dangerous.

6. True, St. Irenaeus ascribes a peculiar trustworthiness to the tradition of the Roman Church, not as being different from apostolic tradition generally, but as being peculiarly well guarded against corruption or defect. As the Christians from all over each province resorted to the metropolis of the province, so the Christians from all over the Empire resorted to the metropolis of the Empire, and there, under the penetrating eye of the Roman Church, to which, however we may explain it, there had certainly been committed a special equilibrium of judgment, incipient and opposite perversions of original tradition mutually expunged each other, and redundancy supplied defect, thus resulting, not in any difference of substance, but in a more circular completeness of doctrine than was apt to be found in the provincial churches.

7. Moreover, which Protestants seem seldom to know, and even Catholics largely to neglect, Rome teaches that each Apostle has a universal jurisdiction. Therefore, as is remarked by the eminent Catholic Professor Schanz, as long as the Apostles lived, the Primacy, although existing in principle, was in a manner in abeyance.

8. What distinction, then, does Rome make between Peter and the other Apostles? This, Peter had universal jurisdiction, and so had Paul, and John, and Philip, and Thomas, and Andrew, and each of the rest. However, while

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Rev. Stephen Innes, formerly pastor of the Church of St. Mary the Virgin, Episcopal, of San Francisco, has renounced that faith and joined the Church. He will separate from his wife and enter the priesthood. Mr. Innes believes it is his duty to enter the priesthood, and Mrs. Innes agrees with him and will not only second his appeal to the Pope, but will herself enter the services of the Church in some of the religious orders.

Father Innes, as he is commonly known, is a son of Rev. Robert F. Innes of Philadelphia, founder of the Philadelphia Home of the Merciful Saviour for Crippled Children. He became a High Church Episcopalian clergyman. Soon after the announcement of it was given out, Mr. Innes was engaged to Miss Louise Smithers, daughter of F. S. Smithers, a New York banker. The couple were married in 1900, and in September of that year Mr. Innes went to San Francisco as rector of St. Mary's.

Father Innes became involved in 1902 in a disagreement with the bishop regarding alleged violations of the church usages, and it was said he was finding himself less in sympathy with the tenets of the Episcopal faith than he had hoped to be. Finally, Mr. Innes gave up his work at St. Mary's and became a communicant of the Catholic Church.

Mr. J. A. Karch, the architect of St. Boniface College, arrived here from Montreal on Monday and remained till Wednesday as the guest of the Rector of the College. He examined carefully all the building and found the progress of the new wing satisfactory. Mr. Karch is of German descent on his father's side four generations back. Since the end of the eighteenth century, when his great-grandfather, a surgeon in a German auxiliary regiment, received the seigniorship of Prescott in reward for services during the American Revolutionary war, and settled in Canada, all Mr. Karch's female forebears have been French or French Canadian.

Andrew, or Philip, or any of the rest, though himself having oecumenical authority, could only give to the bishops ordained by him local jurisdiction, within a restricted range, beyond which they would be usurpers if acting as ordinaries. Peter alone communicated to the future incumbents of the Roman Bishopric his own plenitude of oecumenical authority, so that in them, and in them alone, the Apostolate, although not continuing in its inspiration, continues in its exercise of universal government, more or less explicit according to circumstances, but everywhere existing as of right.

9. Moreover, the Roman Catholic Church, while not claiming for the successors of Peter, any more than for those of the other Apostles, any continuance of the apostolic gift of positive inspiration, holds that, negatively, so much of Peter's gift of inspiration has been transmitted to his successors as this, that when a Pope, speaking "ex cathedra," defines a doctrine of faith or morals involved in the apostolic revelation, the Holy Spirit restrains him from defining erroneously. As the "Pastor aeternus" says, the Holy Ghost does not communicate to the Popes the knowledge of new truth, but He does clear their definitory statements of truth already known in the Church of all intermixtures of falsehood.

10. Therefore, while Professor Emerton's statements of the claims of Rome to spiritual superiority over the Church bear considerable outward resemblance to the actual Roman doctrine, they rest on wholly different assumptions, and would, if developed, result in wholly different conclusions.

11. Professor Emerton says that by the time of Leo I. the belief in the superiority of the Roman Church "was accepted by pretty nearly every one in the Western world." According to Emerton's strange statement, that the Roman superiority was nowhere admitted in the East, he must hold the fact that the Council of Chalcedon shaped its whole doctrinal action on the model of Leo as merely owing to the accident that Leo turned out a great theologian. Doubtless the acclamations of the Fathers of the Council: "Peter has spoken through Leo!" included this, but they certainly included much more than this. Imagine the Fathers of Nicæa, although they were led by Athanasius, exclaiming: "The Apostolic College reappears in the deacon Athanasius!"

12. On page 44 Emerton says that Gregory the Great did not claim for the Papacy any infallibility. It is true. He did not. He was never called to define any burning question of doctrine. His claims for the Papacy were confined entirely within the circle of administration and discipline. In these, although he exercised a high and prevailing authority, I am not aware that he ever professed to be infallible. Certainly Pius X. makes no such profession today. In the pontifically ratified words of the Swiss bishops: "The Pope is not infallible or impeccable in his life or in his conduct, in his political views, in his relations with temporal princes and governments, nor even in the government of the Church in general."

13. But had Gregory been called to decide some question of doctrine, then I wholly misunderstand his character and claims, and the whole history of his See, if, after full consultation and deliberation (the obligation of which is acknowledged by all) he would not have insisted that his final definition should be received, and would not have treated the Patriarch of Constantinople or Antioch, rejecting it, as a heretic.

Charles C. Starbuck,
Andover, Mass.

MR. LANGEVIN ON POLITICAL DUTIES

The Archbishop's Speech at the St. Laurent Celebration.

Free (Press)

Saint-Laurent, July 20.—This town has been gaily decorated and enjoying itself for the last two days over the double event of the visit of Mgr. Langevin to confirm some eighty children and the celebration of St. Joseph's day. Mgr. Langevin was received at the station by the whole population on Tuesday afternoon and escorted to the cathedral.

In his sermon at the confirmation service, the Archbishop again dealt with the political duties of Catholics in energetic terms. After speaking of the organization of the Catholic church, from the pope down, he said that Catholics must feel happy to have an infallible chief. He also said that it was a grievous sin, a crime, for parents to neglect the education of their children. Then he impressed

upon his hearers their political obligations. Catholics should consider it their duty to vote. He told of the action of the pope who, after ordering Italian Catholics to abstain from political action, how he urged them to exercise their political rights. He continued in substance as follows:

"We need your votes. See in France where the church is persecute to the great scandal of the whole world. It is because Catholics do not know how to use their votes. It is not by fine speeches, nor by prayers even, that justice may be made to reign. We must pray, but we must also know how to act. It is not Protestants we have to fear. No, it is bad Catholics who allow themselves to be influenced by money, offices or honors. It is those who are always afraid. We must make use of our right. The church has the right to speak on certain political questions as well as on religious matters, on school legislation and other such matters. You must obey the pope and not allow yourselves to be tempted by a sum of money, a little office, etc. I respect the freedom of the people. But I too, must obey the pope. It is the duty of every Christian. I exact of you no other duties than what is a duty for myself."

The Picnic.

The celebration of St. Joseph, the patron saint of Metis, took the form of a grand picnic on the shore of Lake Manitoba. Messrs. Simon St. Germain, Adrien Carrier, William Vernette and Joseph Hamlin, represented the St. Joseph society of St. Norbert. Mr. St. Germain delivered a short speech on the necessity of the Metis to stand united.

A concert in the evening permitted a creditable amount of local talent to display itself.

An Interview.

A Free Press reporter met Mgr. Langevin on the train as he was going to St. Laurent. Conversation fell on the effect of the sermon delivered by his grace in St. Boniface on St. Jean Baptiste day.

"Yes," said Mgr. Langevin, "that sermon caused a good deal of comment. I have not thought it proper to reply to criticism. Of course, I was speaking in French and the word pride does not render the exact meaning of "fierte," which is dignity, self-respect. But I have not a word to take back of what I did say. It is due to the French-Canadians that this country was saved to England. If Riel had consented to O'Donoghue's proposal to raise the American flag, the whole Canadian Northwest from Lake Superior to the Rockies and to the North Pole would now be American. And then what would have become of British Columbia. The United States, when once their flag has been raised, always retain possession under the plea that such is the will of the inhabitants as the fact was exemplified in Oregon and Texas.

I am loyal to the flag and thankful that I was born under the Union Jack, but the above facts must be recognized. Well thinking men do not doubt the loyalty of the Catholic clergy. An American prelate once said to me: "Mgr. Tache went too far in preventing your people from joining the Fenians (1871); you would have been just as well with us." When we have thus been loyal merely out of a sense of duty, why should we not claim rights as original inhabitants of the soil and the imperial promises. It is a high compliment in my mind to pay the British flag to say that it should be in mourning when justice and liberty of conscience are violated. It shows that the Union Jack should share in our joys and in our sorrows. We have no lesson of loyalty to take from any man in this country, even if our name is not blessed with a Mac at the head of it. God save the King! In reference to what a correspondent has said about boycotting I never thought of doing anything of the kind. Our friends on the other side of the river know fully well that we buy a great deal from them and really we intend to continue. But I simply expressed the wish that the people of St. Boniface would advertise in French and, if they chose to do so, in English."

Persons and Facts

The letter rate from Canada to Australia has, for some time, been two cents per half ounce; but the Australian Commonwealth continued its old charge of 2½d. (5cents) per half ounce until the 15th of this month, when the rate was lowered to 2d (4 cents) per half ounce.

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SCIENTIFIC PRIEST

Conducting Important Experiments In the United States

There has been in this country for some time past one of the greatest scientists of the age, a Portuguese priest, who has made discoveries which place him in the front rank of the astronomers of the world. This is Rev. Father M. A. G. Himalaya, of the Archdiocese of Braga, Portugal. Father Himalaya came to this country to erect and operate his great invention, the "pyrheliophor," at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where, in addition to his scientific work, he acts as temporary Chaplain at the Visitation Convent, as well as assisting at St. Matthew's church.

The International Jury of awards at the World's Fair last year gave Father Himalaya the grand prize, the highest recognition accorded any exhibitor. His invention, the pyrheliophor, attracted more attention and was more honored than any other instrument in the group of physical and astronomical devices. The pyrheliophor is a "sun machine," and briefly stated, it is an instrument which measures the heat of the sun, moon and stars. It is doubtful if, in the popular mind, radiated heat is ever associated with any planet except the sun: yet Father Himalaya's invention has made possible the exact measurement of heat from the moon and stars, as well as discovering that hitherto indefinite extreme opposite of absolute zero now known through this priest-scientist's demonstrations as "supreme degree."

Father Himalaya is an interesting character, a man absolutely devoted to his work. He holds his science as sacred, as is shown by his refusal to allow his sun machine to be removed to the east from St. Louis, where it still stands to be used for exhibition purposes.

There are only three other pyrheliophors in the world, the two at Paris and one at Lisbon. The experiments made with these have been revelations to science. With the instrument at St. Louis, Father Himalaya generated heat to 6,800 degrees Fahrenheit. After the close of the fair he spent over a month at night experiments, testing the heat from the moon and stars, and demonstrating that such heat is measurable.

"The reflection of the moon," says Father Himalaya, referring to these experiments when "concentrated in a small area by aid of the sun machine, produced a measurable heat, which while not very intense as gauged by a mercury, gas or alcohol thermometer, was, however, distinctly appreciable when projected on the human skin, especially upon the face. But while this heat from the moon's rays is with difficulty measured by ordinary thermometers, it contains actinic qualities, nevertheless—electro-chemical rays—which readily impress the nerves and affect certain chemical elements."

This, Father Himalaya says, might be given as an explanation of a certain phenomenon of Hindustan, by which it is said natives sometimes become insane from sleeping in the moonlight. The experiments with the stars and planets have proved especially interesting. Mercury, Venus and Jupiter were found to produce an appreciable heat and actinic phenomenon, but the heat of Saturn was scarcely measurable. Mars, Neptune and Uranus have completely resisted all tests so far, and no instrument has yet been found accurate enough to measure the heat of Sirius, the most important of all the stars. But it is not unreasonable to expect that their subjection to the tests of the scientist will yet be accomplished.

Father Himalaya's sun machine will soon reach another point of perfection and a very useful one, when it is used to photograph the heavenly bodies. "I have made calculations," he said, "which will eventually make the pyrheliophor the most perfect instrument ever invented for astronomical photography."—Pittsburg Observer.

FORCE OF EXAMPLE

Non-Catholics are sometimes sorely puzzled by the actions of some of their neighbors who profess to be Catholics. These non-Catholics may not be good living people themselves, they may understand very little of the doctrines and practices of the Catholic Church but they know at least that Catholics are expected to lead good lives. The religion they profess requires this; and when a Catholic falls short of what even those who profess no religion attain these latter are often shocked.

There is, of course, a vast difference

between natural morality and the supernatural virtues that the Christian aims to practice. This does not mean that natural virtue is to be neglected or that its importance is lessened by the fact that the Christian aims at something higher. The practice of the natural virtues is a part of the complete Christian life which all are bound to attain, as far as possible.

Our Catholic people too often forget that good may be accomplished by good example. We speak not here of avoiding bad example. The Catholic who is unfaithful to the teaching of his religion, who publicly disregards his obligations as a Christian and as a citizen is the greatest stumbling block to those outside the Church. They point to him as a reason for their attitude towards the Church, and though their reasoning is faulty it is hard to give a satisfactory reply to it. One bad Catholic can do more harm than a dozen bad non-Catholics. They make no profession of being good; he professes a religion that requires virtue, and his example is the worst on that account. But it is the ordinary Catholic who often fails to grasp the opportunities that are within his reach for doing good among his fellows. Perhaps he is not aware of his influence and he thinks little of his power of good example over others. Yet it is by the little acts of every day life that non-Catholics are impressed. The practice of virtue because it is required, is, of course, of the first importance; but the setting of good example to others should not be forgotten.

The teachings of the Church may convince men who can be induced to consider them, but the Church to-day is largely judged by the lives of individual Catholics. Non-Catholics estimate her power for good by what she has been able to do with those who accept her teaching.

A BACHELOR'S TIP

Bachelor's are not usually credited with a knowledge about the proper treatment of children, but sometimes they step in where angels fear to tread. A confirmed specimen, who is pretty well on in years and not very fond of children, went to see a married sister the other day, and found her trying to amuse her little boy, aged five years.

Not long after he arrived she stepped out of the room to attend some household duty or other, leaving him alone with the child. The latter eyed him dubiously for some minutes. He was a spoiled child if ever there was one, and had no idea of making promiscuous acquaintances. The bachelor tried to make the little one laugh, but all he got for his antics was a sour look.

Finally, without any warning, the child burst out crying. Here was a quandary to be sure. He didn't dare to pick the boy up and soothe him. His attempts in a verbal line were dismal failures. What should he do? Finally a thought struck him. He looked at the crying youngster, and the crying youngster looked at him through his tears. He was evidently much pleased with the impression he was making.

"Cry louder," said he. The child obeyed. "Cry louder still," insisted the man and the boy did his best to obey. "Louder yet," urged the bachelor. A yell went up that would have done credit to an Indian. "Louder!" fairly howled his uncle. "I won't," snapped the infant, and he shut his mouth with a click, and was quiet for the rest of the day.

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JOHN MORLEY ON DEMOCRACY

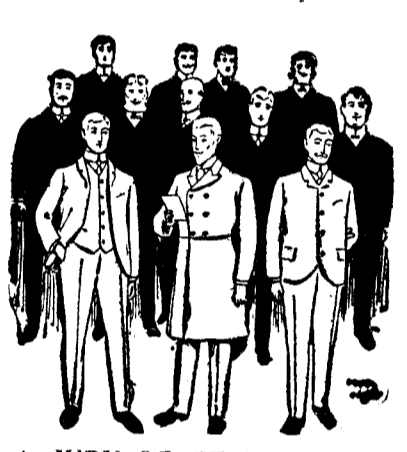
Continuing his review of "Democracy and Reaction" in the April "Nineteenth Century," John Morley contrasts Talleyrand's definition of democracy as an aristocracy of blackguards, with Mazzini's "the progress of

all through all, under the leadership of the best and wisest." The latter's words are eloquent, says Mr. Morley, but "every syllable hides a pitfall." In drawing up the Declaration of Independence, Jefferson was using "the old vernacular of English thought and aspiration—a vernacular rich in noble phrase and stately tradition, to be found in a hundred champions of a hundred camps, in Buchanan, Milton, Hooker, Locke, Jeremy Taylor, Roger Williams, and many another humbler but no less strenuous pioneer and confessor of freedom. These were the tributary fountains that, as time went on, swelled into the broad confluence of our modern ages. How great was the debt of Milton or Locke to Jesuit writers—Mariana, Molina, and others under the Spanish crown—we need not here inquire, though the question has an interest of its own. It is circumstance that inspires, selects and moulds the thought. The commanding novelty in 1776 was the transformation of general thought into particular polity; of theoretic constructions into a working system. Various estimates of the French Revolution are quoted: "The French Revolution," cried the trenchant De Maistre comprehensively, "has a satanic character." Victor Hugo has boldly contended for the Revolution that it was the greatest step in progress that humanity has made since Christ. Goethe, on the contrary, the supreme intelligence of that age, said: 'We can discern in this monstrous catastrophe nothing but a relentless outbreak of natural forces; no traces of that which we love to signalize as liberty. . . . Napoleon, while still only Consul, standing at Rousseau's grave in the Isle of Poplars, said, 'It would have been better for the repose of France if this man had never existed. It was he who prepared the French Revolution.' 'I should have thought,' a companion cried, 'that it was not for you of all people to complain of the Revolution.' 'Ah, well,' said Napoleon, 'the future will show whether it would not have been better for the repose of the world that neither Rousseau nor I had ever existed.' Of the American Declaration of Independence and the French Declaration of the Rights of Man, Mr. Morley says: "No set of propositions framed by human ingenuity and zeal have ever let loose more swollen floods of sophism, fallacy, cant and rant than all this. Yet let us not mistake. The American and French declarations held saving doctrine, vital truths and quickening fundamentals. Party names fade, forms of words grow hollow, the letter kills; what was true, the spirit lived on, for the world's circumstance needed and demanded it." Of the bureaucratic Elysium of which the Socialists dream, Mr. Morley says the government of Jesuits in Paraguay is the only thing that gives an approximate idea. Again, "it is well for us to live in a time of a certain material prosperity, to remember that it is not people lashed by hunger and trampled in the mire who have made revolutions. It has long been well understood that the peasants were less oppressed in France by feudal borders than in other communities in Europe, and this lightening of the feudal load only rendered the portion of it that was left, a hundred times more hateful. For similar reasons any rise in the standard of life tends to quicken discontent that the rise goes no further." Mr. Morley does not feel sure that the spread of democracy will do away with war. He wishes to be hopeful of the future but recognizes the dangers which lie in the path of popular governments: "Democracy has long passed out beyond mere praise and blame. Dialogues and disputations on its success or failure are now an idle quarrel. It is what is. Its own perils encompass it. Spiritual power in the old sense there is none; the material power of wealth is formidable." He quotes Goldwin Smith as saying that "Eagerness to grasp a full share of the good things of the present life has been intensified by the departure, or decline, of the religious faith which held out to the unfortunate in this world the hope of indemnity in another. 'If to-morrow we die, and death is the end, to-day let us eat and drink; and if we have not the wherewithal, let us see if we cannot take from those who have.' So multitudes are saying in their hearts, and philosophy has not yet furnished a clear reply." This disquieting thought Mr. Morley dismisses with the words: "This, however, is far too profound a theme even to be touched in these meditative musings of a reviewer." It is sad to see a public man of Mr. Morley's influence and ability leaving such a problem in this fashion. He has posed as a free thinker during the greater part of his career, though not conspicuously of late. Apparently he



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begins to see the ruinous results of free-thought when reduced to practice, but is not yet ready to make a public recantation and acknowledge that what the world needs most is a revival of dogmatic Christianity and as there is only one form of dogmatic Christianity surviving, a revival of Catholicism.—The Casket.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

The Sybil moved toward the door, and seeing the Athenian, fixed her gaze upon him as she answered the question of his friend: "Because," she said, "you will see me no more. The time appointed for me has almost passed away. I am journeying even now to a holy land; for perhaps it will be granted to me to behold with these bodily eyes before I die him whom we have all announced. But you have deemed our words to be ravings, and the hopes to be false which we have declared to be true."

"Not I," said Dionysius. She took a small roll of paper from a fold in her mantle, and, handing it to him, said:

"Read, and remember this. Your name already is coupled with that of the beautiful and famous city which is the very capital of human genius and the centre of intellectual pride. You are Dionysius of Athens—of Athens, the lamp of Eastern Europe. But a race in the West, more famous and more polished than the Greeks, with a capital greater and more beautiful than Athens, will claim you one day as theirs also, and, for fifty generations after you shall have died, a warlike people will continue to shout forth your peaceful name over fierce fields of battle in a language now unspoken. Your reputation spans the past and the hereafter of two distant nations, like an arch, coming in honor out of antiquity and the east, and settling in a glory, never to grow dim, over the future of unborn millions at the opposite side of Europe.

"You were deemed its child by the fair city of the past, which connects its name with yours; you will be held among its parents by the still fairer city of the future—a queen city, where in many temples he will be adored whom your Athens at present worships with a simple statue as the unknown God: for he has come. Yes, my son, he has come."

The beautiful aged face was lighted up with the love of a child, yet the speaker bowed her silver locks in an attitude of unspeakable solemnity and awe as she pronounced the last four words. For some moments after she had ceased to speak, all who were present preserved the air and look of attentive hearers, like those who have been listening to a strain of music, and remain a while as though they were listening still, when it has died away. When the roll of paper, which the Sybil held out to him in her white and almost transparent hand, had been taken by Dionysius, she crossed the threshold, and, once more saying "Vale et Salve," disappeared.

In obedience to her more personal warnings, the whole party temporarily domiciled in that remote Lombard house made immediate preparations for a return to Rome. The groups of soldiers who out of interest for their hero their newly-made tribune, had loitered in the neighbourhood, although recovered from their hurts, came now to inquire from Paulus as the highest military authority within reach, what orders he had to give, and to receive from him requisitions or billets upon the quaestors of the several towns and stations along the road to Rome, for rations and lodgings, and small allowances, from post to post. These Paulus wrote out for them with a strange feeling of the immense social space which he had traversed upward within a few week's time; for he felt that, only a little while ago, he would have been taking the orders for which he was giving, and would have been almost as much in need of the billets he was dispensing as the decessions who now applied for them to him in behalf of themselves and their soldiers.

Thellus, with part of a centuria of convalescents, was to march, and, starting at once, he undertook to be never at more than a few hours' distance, even after they should overtake him, from Paulus and the Lady Aglais, who, with the slave Melena, were to make use of Dionysius's handsome travelling carriage, driven by some travelling carriage, driven by Dion's own coachman. The freedman Philip, leading the Sejan horse, started in company of Thellus's little column. A small carriage was obtained, in which Dion himself journeyed.

In short, considerable groups started for Rome by different means and in relations to each other more or less close, which constituted them all one company on the road.

And thus, we leave them, to notice events by which they were gravely affected, which had occurred, or were

even then occurring, elsewhere, and which were preparing a reception for them at their destination.

CHAPTER XV.

The reader will remember the adventures which happened one night at a certain house in the Suburra, and the share which Josiah Maccabeus and his daughter had in preserving not only a large amount of public treasure, but Paulus and his companions themselves from the fate which had been carefully planned for them, and of which there was so imminent a danger.

Josiah never had an hour's peace in that house afterwards, nor Esther an hour's happiness.

At last, the daughter was neither sorry nor surprised when her father announced to her that he would not be scrivener and clerk any longer to Eleazar, his wealthy countryman. In a modest if not parsimonious life of service, Josiah had saved sufficient means to place his daughter and himself above sordid penury while they should live together, and when she should marry to give her a humble portion, a portion far below what a maiden of one of Judah's noblest names might, without romantic or arrogant pretensions, have deemed suitable, but equal to all that Esther wished. Meanwhile, Josiah said that he had not announced to her his intention of ending his servitude with Eleazar until he had made all the preparations and taken all the measures which were necessary for carrying that intention into immediate effect.

It does not belong to the present work to look back beyond this last proceeding. The end was that Josiah determined to leave Rome for ever, and to return with Esther to the land of her forefathers. Esther, while at once acquiescing in this determination, remembered the gallant and noble young soldier whose life, and indeed professional prestige, she had saved from the schemes of catiffs; and she would have been glad to see him once more—glad again to hear him say a kind and sad farewell, with such words of gratitude and appreciation as formerly spoken by him, which dwelt in her recollection, and tended to persuade her that she would herself be recollected in like manner by him from time to time hereafter. Could she even have given him some token, one of their Syriac manuscripts, which, when he studied it, would remind him of the donor! But now the best was not to think of such idle whims. Josiah decided that they should embark at Astia in a ship which was even then on the point of sailing for the East.

The distance from their lodgings in Rome to the port was not more than fifteen miles, including the passage of the Tiber, the great place of embarkation (afterwards, from the reign of Claudius, so famous and so noisy with a whole world's traffic), being on the right or northern bank.

On a southern branch of the Via Astiensis, or Astian highway, not far from a crossed road or diverticulum, which, coming north-east from the coast, struck the branch highway where it was going north-west to the mouth of the Tiber, perhaps some seven or eight miles from Rome, stood a house in a shrubbery of oleanders and myrtles, a little apart from the thoroughfare. In that house lived an old Jew named Issachar, from whom Josiah had, by letter, claimed a night's hospitality for himself and his daughter. Accordingly, he and Esther, dividing a moderately short journey into still easier stages, had arrived, towards evening at the house of the cross-road (or rather the forked-road), with the intention of starting betimes next morning for Astia, and there going quietly onboard their ship by early daylight.

The evening meal was over; the weather was mild, and Issachar proposed to Josiah Maccabeus and his daughter to take a little stroll in a sort of arcade walk parallel with the highway, and formed of a double line of old ysaemores.

Here they were walking to and fro

upon the thick and rustling carpet of fallen leaves, conversing about Jerusalem and the affairs of their country, when their attention was attracted by the sound of wheels from the south-west.

"It is along the by-road from the coast lower down," said Issachar. "Carriages but seldom travel that road. It leads nowhere, save to the bare coast; or there is another southward bend from it toward the Circean promontory (Monte Circello), and a carriage went past early this morning attended by horsemen; it may be the same returning."

As he spoke the roll of wheels became louder, and a vehicle drawn by a couple of horses which seemed much blown, approached at a rapid rate. Four horsemen two a side rode by the carriage. As this last came better into view, it was apparent that one of the animals harnessed to it, and drawing it at a laboring canter, was seriously lame. The little group in the sycamore arcade could observe all this without themselves being at first discerned by the travellers. When nearly opposite the wicker-gate leading into the grounds, the principal rider, who seemed to have the whole of the small expedition under his charge, uttered two or three classical curses, in which the pleasing alliteration of peream pejus often recalled, and called a halt.

"This horse," said he, "will not hold out ten minutes longer; here is a habitation, we will change the brute; whoever lives here must give us a steed for love or money, or—"

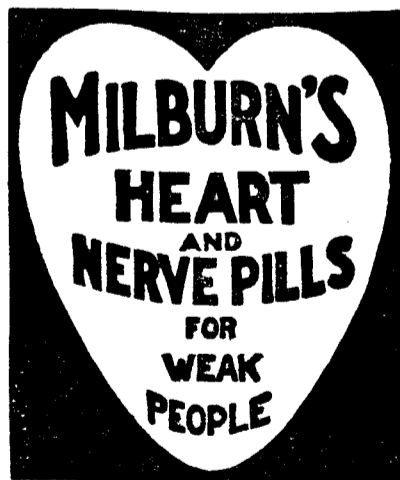
He went to the horn-window of the carriage, opened it, and using much fierceness of voice and manner, was heard by the group in the sycamore avenue to say, "How is she now?"

"She is insensible," answered a female voice; she will die if you do not give her some rest and encouragement."

"It would not be," replied he, "executing my orders or accomplishing the end in view, to let her die on our hands. Once she is in your mistress's house at Rome, she may die as soon as she likes. Out with her; we must carry her into yonder house while I get a horse changed."

Issachar, followed by Josiah Maccabeus and Esther, had meanwhile shown themselves, and were soon lending their assistance to a harsh-featured woman in supporting across the little lawn which separated the road from the house, a poor young damsel who had partially revived from a death-like swoon. Once across Issachar's threshold, she was laid gently over some cushions on the floor in the room where the family had just dined, and where a female slave had already lighted several little saucer-like lamps of scented or sweet burning oil. The daylight had not quite gone, or these lamps would hardly have enabled Esther, who was compassionately bending over the young girl, to recognize the wonderful likeness between her and the youth in command of the party who had come, a few weeks before, to Eleazar's house in the Suburra for the military treasure.

(To be Continued.)



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There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

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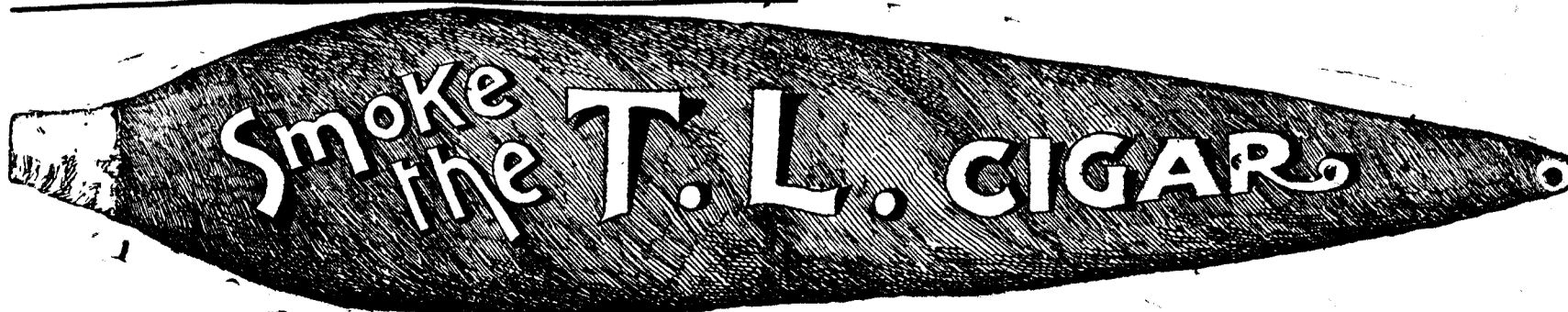
For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

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CHRISTIANITY IN JAPAN

Some unsophisticated subscriber writes to the "Press" for information about Christianity in Japan, and its prospects. The great mind which presides over the department of religious information there is not to be drawn as to all it knows or all it does not know—which seems to be a great deal. It gives this oracular answer:

"Christianity, so the missionaries in that country say, is gradually gaining a hold upon the people of Japan, but whether it will ever be the religion of that country is a question which the future alone can answer.

Then the "Press" goes a little into history.

"Christianity ranks third among the religions of the 'Land of the Rising Sun.' All its churches are enrolled by the Government and are protected by law. In 1900 there were 723 Protestant missionaries in the country, 570 native preachers and helpers, 416 churches, 42,273 enrolled members and 14 theological and other schools, with 5,011 students and pupils. The Roman Catholics had 106 European missionaries, 117 church edifices, 251 congregations and 54,602 adherents. The Greek Church had 438 native workers, 297 churches, 25,698 followers and schools with 19,055 pupils.

"Dr. Sato, president of the Government Agricultural College at Sapporo, is a Christian. The late Hon. K. Kataoka, president of the Japanese House of Representatives was also president of the Young Men's Christian Association. He has been succeeded by Professor Shimomura, also an earnest Christian. Hon. T. Ando, formerly Consul to Hawaii, is also a Christian. These are the only Japanese Christians who are or have been, associated with the Government we can think of at this moment."

It might easily be inferred from this innocent looking statement that in Japan there was no past for the Christian Church, as well as that in the writer's view, Protestantism was the chief element to be considered when Christianity is the immediate subject. The guileless person who asked for information got as much as he might by consulting Poor Richard's Almanac. For him it was a matter of no consequence, as it is to the "Press" mind, if it be aware of the fact, that nearly four hundred years ago the light of faith was carried to Japan by one of the greatest apostles Christianity ever produced—St. Francis Xavier—and attracted thousands and thousands of converts by the potency of its charms. For him it is supposed to be a matter of no consequence that the light was subsequently stamped out by a persecution more horrible, perhaps, in its inhuman barbarities than those of Nero and Diocletian. We take from the admirable work of Rev. Dr. Casartelli (published by the San Francisco Truth Society) a few passages describing the rise and persecution of the Church in Japan long before the word Protestant was heard spoken in the far east.

"Every one knows that St. Francis Xavier was never destined to reach the shores of China, and that he died an outcast on the little island of San Chan, at the mouth of Canton River, on December 2, 1552, like Moses in sight of the Promised Land.

"The following half century marks an epoch of marvellous prosperity in the Japanese missions. Numerous Jesuit fathers and lay brothers were sent over, as Francis had desired to carry on the work so auspiciously begun. Within thirty years it is calculated that over 200,000 Japanese, including several bonzes, had been converted, and the princes of Omura, Bungo and Arima were among these neophytes. Nagasaki was the chief focus of Christian life. By 1567 it was said that the population of that city was almost entirely Catholic. The virtual ruler of Japan at this

time was Nobunage, the celebrated minister and commandant of the forces. This able minister was distinctly favorable to the Christians during all his administration of nine years (1573-1582). All this time the Jesuit fathers had been pushing forward their apostolic work, and had met with marvellous success. In Kyoto and Yamaguchi, in Osaka and Sakoi as well as in Kyushu, they had founded flourishing churches, established colleges for the formation of a native clergy, opened hospitals and asylums and extended their influence far and wide. The latter part of Nobunage's supremacy, was perhaps the era of their greatest prosperity. At this time Chamberlain estimates the number of Japanese Christians at not less than 600,000.

"The fervor, zeal and devotion of these new Christians were worthy of the early days of Christianity. The Holy See was very soon able to rejoice in the addition to the fold of legions of devoted children. Gregory XIII. deputed Father Alesandro Valignani, S.J., with gifts to the converted Japanese princes and they in their turn in 1582 despatched a solemn embassy to Rome, consisting of two young princes and two counsellors, who were accompanied by Father Valignani and another Jesuit.

So much for the statement concerning Japanese Christians connected with the Government. The first wave of persecution began in the year 1617. It was continued down to 1624. When it broke out the Church had 1,800,000 members; when it ended the Church was declared to be extinct. But it was not. It lived on, despite the most fiendish efforts to kill it outright.

"One may search the grim history of early Christian martyrdom," writes the author of "The Conquests of the Cross" published by Messrs. Cassell, "without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. Burnt on stakes made of crosses, torn limb from limb, buried alive, they yet refused to recant." "It has never been surpassed," says Mr. D. Murray, of this persecution, "for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered." Mr. Gubbins, in the Japanese Asiatic Society's "Transactions," after detailing some of the more barbarous tortures inflicted, adds: "Let it not be supposed that we have drawn on the Jesuit accounts solely for this information. An examination of the Japanese records will show that the case is not overstated."

"Statistics alone are capable of giving an idea of the terrible character of the persecution. It is reckoned that over 1,000 religious of the four orders—Jesuits, Franciscans, Dominicans and Augustinians—shed their blood for the faith during its course, whilst the number of native Japanese lay folk who perished exceeded 200,000!

The Church would have better results to show than it can now, under a mild and enlightened regime, were it not for the disturbing presence of the sectarian missionaries. The spectacle of so-called Christians divided among themselves and unable to offer any definite doctrine makes the pagan Japanese turn away in contempt from Christianity. But dark as the outlook is, by reason of this terrible drawback, there is a silver lining in the cloud. Father Casartelli quotes from the "Compte Rendu des Travaux" for 1894:

"The number of Catholics in 1894 was 48,889, a not very large growth of 4,384 since 1891. During the twelve months the number of adult pagans converted and baptized had been 2,460; the number of children of Christian parents baptized (representing the natural growth of the Church), 1,250. Works of education and charity show a gratifying increase. Special mention is made of the two excellent leper asylums of Gotemba and Kumamoto. Leprosy is still a terrible scourge of the Japanese

archipelago, and very heartrending are the accounts published from time to time by our Catholic missionaries, especially Fathers Vigroux and Corre, in the pages of "Illustrated Catholic Missions" of the wretched and abandoned victims of this fell disorder. The work among the lepers will doubtless bring with it many spiritual blessings on our missionary work, and must produce a great effect on the native mind."

The hour is dark, but it is also dark before dawn. Christianity was in Japan ere Protestantism had taken shape in Europe; and it may, in God's providence, in His own good time, be there also when Protestantism is no more.—Catholic Standard and Times.

JESTS AND JINGLES

(Catholic Standard and Times)

HE SHOULD KNOW

"Ugh!" growled Mr. Phamley, "the conceited young cad!"

"Why, father," exclaimed his daughter, "how can you speak of him in that way? There's no one so modest and unassuming as he is."

"Indeed? What do you know about it?"

"Why, he told me so himself."

NO MORE WORK

Hicks: "I suppose Dremner is still pottering along at his inventions."

Wicks: "Well, he has actually perfected a great labor-saving scheme at last."

Hicks: "You don't say?"

Wicks: "Yes; he's going to marry Miss Roxley."

WE ALL REMEMBER

Though Memory often spurns its debts Of hate, it never smothers

Some kindly debts, for who forgets His kindnesses to others?

PROOF POSITIVE

He: "No, I never met her, but she must be very charming."

She: "Who told you that?"

He: "Nobody, but all you other girls admit that she'd be all right if she wasn't so horribly conceited."

IN THE SAME CLASS

"Now, there's Jim Pincher; he's a regular Russell Sage."

"Nonsense! His income doesn't amount to more than \$1,500 a year."

"That may be, but he saves every cent of it."

FROM BAD TO WORSE

"Yes, my wife used to get nervous at night every time she heard a noise down-stairs, but I told her if burglars ever got into the house they wouldn't make any noise."

"I supposed that calmed her."

"Not much. Now she gets nervous every time she doesn't hear a noise."

DA FAMILY MAN

I ain, gon' gatta mad so queeck

Like w'at I use' to do.

I gon' geeve up dees ogly treeck

Of speakin' swear words, too.

An' now w'en com'sa bada keed

For cal me Dago—wal,

I ain' gon' do like w'at I deed

An' tal heem 'gotohal!'

Eef som' one com' for makin' fool

Weeth me I show dem how

I jus' can smile an' keepa cool—

I gon' be good man now.

I am too prouda man to-day

For wanta swear an' fight,

An' I no care w'at bad keeds say

For makin' me excite.'

So eef som'body com' an' try

For makin' fool weeth me

I justa gon' be dignif'

Like fam'ly man should be.

Las' night da doctoor bring my wife

A baby girl. Dat's how

I am so proud. You bat my life,

I gou' be good man now!

T. A. DALY.

INTOLERANCE IN SPAIN —AND ELSEWHERE

According to Spanish law Protestants in Spain have complete liberty of worship, but there are certain restrictions as to publicity. Protestant church buildings, for instance are not allowed to pretend that they are Catholic churches by displaying crosses on their exterior. Time was when such an arrangement would have seemed no hardship on Protestants, since even here in this country, where they had full sway for many a year, such a thing as a cross upon one of their meeting houses would have seemed "Romish," and therefore abominable. But times have changed; and so we find certain Protestants in Spain insisting upon having crosses on the outside of their chapel in the same manner as the Catholic churches have them. The Spanish authorities naturally want the crosses removed. This has raised a storm among certain Eng-

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lish and American Protestants of the stripe of those who compose the Protestant Alliance—men who are always hungering for trouble with Rome, and who chronically feel like that old-time Irish fighter who was "blue-mouldy for the want of a beating."

The "Northwestern Christian Advocate" says of the affair:—

"Some American Roman Catholics continually talk about the bigotry of Protestants, but no Protestant country has ever given such an exhibition of bigotry as this."

Well, let us see. The "Catholic Times" of London, answering the question of an indignant Protestant, by what right the Spanish Government acts thus towards Protestants, says:—

"By the same right that the British Government orders that no Catholic shall occupy the throne, nor become Lord Chancellor of England or Lord-Lieutenant of Ireland. By the same right, too, that the British Constitution calls all Catholics idolaters and blasphemers, and insults believers in the doctrine of transubstantiation. By the same right, too, that British law forbids legacies for Masses for deceased persons, and calls prayers for the dead a superstitious usage." This answer is to the point. It calls to mind some little facts which may be enlightening to the Editor of the "Northwestern Christian Advocate," and may cause him to reflect on the wisdom of the old adage: "People who live in glass houses shouldn't throw stones."

At any rate Catholics do not attempt to deceive Protestants on this point, whereas in Manila, Porto Rico and similar places, and even here in the United States, may be found Protestants to openly advocate the drawing of Catholics to Protestant Churches by various devices—adopting Catholic vestments, titles, ceremonies, practices, devotions, etc.—to confuse and mislead the simple-minded and ignorant. Is not this lying.—Sacred Heart Review.

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