

## Jubilee of the Immaculate Conception

### Encyclical Letter of the Holy Father

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.



PIUS X., POP.

Venerable Brothers: Health and the Apostolic Blessing.

An interval of a few months will again bring around that most happy day on which, fifty years ago, Our Predecessor, Pius IX., Pontiff of holy memory, surrounded by a noble crown of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium that it was revealed by God that the Most Blessed Virgin Mary, in the first instant of her conception, was free from all stain of original sin. All the world knows the feelings with which the faithful of all the nations of the earth received this proclamation and the manifestations of public satisfaction and joy which greeted it, for truly there has not been in the memory of man any more universal or more harmonious expression of sentiment shown toward the august Mother of God or the Vicar of Jesus Christ.

And, Venerable Brothers, why should we not hope today, after the lapse of half a century, when we renew the remembrance of the Immaculate Virgin that an echo of that holy joy will be awakened in our minds and that those magnificent scenes of former times, of faith and of love toward the august Mother of God will be repeated? Of all this We are indeed rendered ardently desirous by the devotion united with supreme gratitude for benefits received, which We have always cherished toward the Blessed Virgin; and We have a sure pledge of the fulfilment of Our desires in the fervor of all Catholics ready and willing as they are to multiply their testimonies of love and reverence for the great Mother of God. But We must not omit to say that this desire of Ours is especially stimulated by a species of secret instinct which leads Us to believe that not far distant is the fulfilment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe.

#### GIFTS GIVEN THROUGH MARY

Many, it is true lament the fact that until now these hopes have been unfulfilled and are wont to repeat the words of Jeremias: "We looked for peace and no good came; for a time of healing, and behold fear." (Jer. viii., 15). But all such will be certainly rebuked as "men of little faith" who make

no effort to penetrate the works of God or to estimate them with the light of truth. For who can number the secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? And even overlooking these gifts, what is to be said of the Vatican Council so opportunely convoked, or of Papal infallibility so suitably proclaimed to meet the errors that were about to arise? or finally of that new and unprecedented fervor with which the faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Christ? Surely the Providence of God has shown itself admirable in Our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness through a length of Pontificate conceded to no other before them? Then again, no sooner had Pius IX. proclaimed as a dogma of Catholic faith the exemption of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, followed by vast and magnificent movements which have produced these two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession furnish splendid arguments against the incredulity of our days.

Witnesses then as we are of all those great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not believe our salvation is nearer than we thought—all the more since we know from experience that in the dispensation of Divine Providence when evils reach their limit deliverance is not far off: "Her time is near at hand and her days shall not be prolonged. For the Lord will have mercy on Jacob, and choose one out of Israel." (Isaiah xiv. 1). Wherefore the hope we cherish is not a vain one that we, too, may before long repeat: "The Lord hath broken the staff of the wicked the rod of the rulers. The whole earth is quiet and still, it is glad and hath rejoiced." (Ibid. 5 and 7).

#### CHIEF CAUSE OF JOY.

But the first and chief reason, Venerable Brothers, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which we have already proposed in Our first Encyclical letter. For can any one fail to see that there is no surer or more direct road than Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be fulfilled the things that have been said to thee by the Lord." (Luke i., 45)—that she would conceive and bring forth the Son of God; and if she did receive in her breast Him who is by nature truth itself in order that "He, generated in a new order and with a new nativity, though invisible in Himself, might become visible in our flesh." (St. Leo the Great ser. 2, De nativ. Dom.), the Son of God made man being the "author and consummator of our faith," it surely follows that His Mother Most Holy should be recognized as participating in the divine mysteries and as being

in a manner the guardian of them. and that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries.

How think otherwise? Could not God have given us in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith? But since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary. Hence, whenever the Scriptures speak prophetically of the grace which was to have appeared among us, the Redeemer of mankind is almost invariably presented to us as united with His Mother. The Lamb that is to rule the world will be sent—but He will be sent from the rock of the desert; the flower will blossom but it will blossom from the root of Jesse. Adam the father of mankind, looked to Mary crushing the serpent's head, and he dined the tears that the malediction had brought into his eyes. Noah thought of her when shut up in the ark of safety, and Abraham when prevented from the slaying of his son; Jacob at the sight of the ladder on which angels ascended and descended; Moses amazed at the sight of the bush which burned but was not consumed; David escorting the Ark of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the sea. In fine, after Christ, we find in Mary the end of the law and the fulfilment of the figures and oracles.

And that through the Virgin, and through her more than any other means, we have offered us a way of reaching the knowledge of Jesus Christ, cannot be doubted when it is remembered that with her alone of all others Jesus was for thirty years united, as a son is usually united with a mother, in the closest ties of intimacy and domestic life. Who could better than His mother have an open knowledge of the admirable mysteries of the birth and childhood of Christ, and above all of the mystery of the Incarnation, which is the beginning and the foundation of faith? Mary not only preserved and meditated on the events of Bethlehem and the facts which took place in Jerusalem in the temple of the Lord, but sharing as she did the thoughts and the secret wishes of Christ, she may be said to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowledge of Christ.

#### MARY'S POWER.

Hence it follows, as We have already pointed out that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence, too, since according to Christ Himself: "Now this is eternal life: That they may know Thee the only true God, and Jesus Christ whom Thou hast sent." (John xvi., 13), and since we obtain through Mary the knowledge of Christ, through Mary also we gain more easily that life of which Christ is the fount and principle, and if we consider how many and how potent are the causes which render this Most Holy Mother all eagerness to bestow upon us these precious gifts, oh! how our hope will increase.

For is not Mary the Mother of Christ? Wherefore she is our Mother also. We are all bound to believe that Jesus, the Word made Flesh, is also the Saviour of the human race. Now, as the Man-God he had a physical body like every other man; and as Saviour of the human family he had a spiritual and mystical body; that is the society of those who believe in Christ.

"We are many in one body in Christ." (Rom. xii., 5). But the Virgin conceived the Eternal Son not only that He might be made man, taking His human nature from her; but also that by means of the nature assumed from her, He might be the Redeemer of mankind. Hence the angel's words to the shepherds: "Today is born to you a Saviour, who is Christ the Lord." (Luke ii., 11). In the bosom, then of his most chaste Mother, Christ took to Himself human flesh and united to Himself the spiritual body formed of those "who were to believe in Him." So that Mary, bearing in her breast the Saviour, may be said to have borne also all those whose life was contained in the life of the Saviour. Hence all of us who are united in Christ and are, as the Apostle says, "members of His body and His flesh and of His bones" (Eph. v., 30), have come forth from the bosom of Mary, as the body united to its head. It follows that spiritually and mystically we are called children of Mary, and that she is the Mother of us all. "The Mother spiritually but truly, of the members of Christ which we are." (St. Aug. l. de St. Virginitate, ch. 6).

Since the Blessed Virgin is the Mother at once of God and of men, who can doubt that she uses all means to obtain from Christ, "the head of the body of the Church" (Coloss. i., 18), that He transfuse His gifts through His members and above all the gift of knowing Him and of "living by Him." (I. John iv., 9).

Furthermore, the Most Holy Mother had not only the honor of "having given the substance of His flesh to the Only Begotten Son of God Who was to be born with human members" (Ven. Bede. l. iv., in Luc. xi.); from whose substance the victim was to be prepared for the salvation of men; but she was also entrusted with the charge of guarding and nourishing the victim and of presenting Him for the sacrifice at the appointed time. Hence that never broken communion of life and labor between the Son and the Mother, so that of both the Prophet's words are true: "My life is being consumed in sorrow, and my years in mournings." (Ps. xxx. 11). And when the last hour of the Son arrived, "there stood by the cross of Jesus His Mother," not occupied merely in contemplation of the cruel spectacle, but rejoicing that "her Only-Begotten was offered for the salvation of the human race," and also so participating in His passion that had it been possible, "she would much more willingly have suffered all the torments which her Son suffered." (St. Bonav. Sent. d. 48, ad Litt. dub. 4). And by this communion of pain and of will between Christ and Mary "she merited to become most worthy the restorer of the lost world" (Eadmeri Mon. de excellentia Virginis Mariae, cli. 9), and hence, too, the dispenser of all the gifts which Jesus won for us by His death and His blood.

#### MARY AS MEDIATOR.

We do not deny that the distribution of these gifts belongs by strict and peculiar right to Christ, since they are the fruit of His death, and He is of Himself the mediator between God and man. Yet by that participation we have described of pain and sorrow of the Mother and her Son, it was granted to the august Virgin "to be with her Only-Begotten Son, the most potent mediatrix and advocate in all the earth." (Pius X., Bull Ineffabilis). Christ is therefore the fount "and of His fullness we have all received" (John i., 16); "from whom the whole body being compactly and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh in-

crease of the body unto the edifying of itself in charity" (Eph. iv., 16); Mary, as St. Bernard justly remarks, is "the channel" (Sermo de temp. in Nativ. B. Mariae Virg. de Aqueductu, ne 4.) or to use another phrase, she is the neck by which the body is united to the head, and the head sends life and strength through the body. "For she is the neck of our head through which every spiritual gift is communicated to His mystical body." (St. Bernardine of Siena, Quadreg. de evangel. aetern. Serm. x. a 3 ch. 3). From all this it is clear we are very far from attributing to the Virgin the power of producing supernatural grace, for this belongs to God alone. But as she surpasses all human creatures in sanctity and in union with Christ, and as she was chosen by Christ to be His companion in the work of human salvation, she has merited for us, "de congruo," what Christ has merited for us, "de condigno," and she is the first of Ministers in the distribution of grace. Christ "sitteth on the right hand of the Majesty on high" (Heb. i., 3); and Mary stands at His right hand as Queen, "the surest refuge and most faithful helper of all in peril, so that there is no place for fear or despair, where she is the guide and protector and intercessor and defender." (Pius IX., Bull Ineffabilis).

Returning now to Our purpose after laying down these principles, who can fail to see that We had reason to affirm that Mary, who from Nazareth to Calvary was the inseparable companion of Jesus, who knew better than all others the secrets of His heart, and who by right of motherhood administers the treasures of His merits, is the chief and most efficacious assistance to us for arriving at the knowledge and love of Christ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical deceit or through prejudice, think that they can do without the help of the Virgin. Hapless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother.

#### KNOWLEDGE AND LOVE OF CHRIST.

All this being so, Venerable Brothers, We will that in this sense above all, be directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, flock in thousands to the temples, let there be splendid solemnities and public joy in the cities—for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony, which gives only the semblance of religious feeling. And the Virgin on beholding it, will have reason to rebuke us in the words of Christ, "This people honor me with their lips, but their heart is far from me." (Matthew xv., 8).

True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedient in all things to Mary's Divine Son. For the only true love is that which possesses efficacy for uniting wills; our will and Mary's will must be one—that of serving the Lord Christ. Hence the Virgin most prudent repeats to us what she suggested to the servants at the marriage of Cana, "Do whatever he shall say to you." (John ii.,

5). And the command of Christ is this: "If thou wilt enter into life keep the commandments." (Matthew xix., 17). Let all therefore, take this for certain that if the devotion they profess towards the Blessed Virgin do not keep them from sin or inspire in them the desire to amend their evil course it is fictitious and deceptive devotion since it fails to produce its natural fruit. Should any think that all this requires further proof, most opportune confirmation is supplied in the very dogma of the Immaculate Conception of the Blessed Virgin. For to say nothing of Catholic tradition, which is a fount of truth in the same way that the Scriptures are, how comes it that the persuasion of the Immaculate Conception of Mary has at all times appeared so thoroughly in accord with the Christian sense as to seem grafted and innate in the soul of every member of the faithful? "We shrink in horror," thus does Denis, the Carthusian, admirably explain the matter, "from the thought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the Demon." (3 Sent. d. 3, q. 1). The Christian people never could bring themselves to admit that the holy, undefiled and innocent flesh of Christ, could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God, "before He washed us from our sins in His blood," by the assumption of human nature, must, by a singular grace and privilege have preserved free from all original sin from the first instant of her conception, her in whose breast He was to be made man. God, then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy—who can deny that the first duty of all who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and corrupt habits and of subduing the passions which urge us to evil.

If too, we wish, as all of us should wish, that our devotion to Mary be full and in all ways perfect we must go further and study by all means to imitate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must reproduce in themselves, by imitation, the form of the patience and sanctity of Christ. "For whom He foreknew, he also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii., 29). But since our weakness is such that we are prone to be dazzled by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar, who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary" says St. Ambrose on this subject, "that her life alone is a lesson for all." And from this he justly concludes: "Let there be delineated before us as in an image the virginity and the life of Mary most holy, from whom, as from a mirror, is reflected the beauty of chastity and the form of virtue." (De Virginitate, 1-2, ch. 3). But albeit it is fitting that her sons should not omit to imitate any of the excellencies of their most holy Mother, We desire the faithful to be particularly earnest in copying these virtues, which are the chief of all, and, as it were, the nerves and strength of Christian wisdom, by which We mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splendor was most strikingly manifested when she was standing by her dying Son. Jesus is crucified, and He is rebuked in blasphemy "for having made Himself

the Son of God." (John xix., 7). Yet she, with unshaken constancy, recognizes and adores His divinity. She lays Him dead in the sepulchre, yet doubts not that He will rise again. The love for God which consumes her makes of her a sharer and a companion in the passion of Christ; and, together with Him, as if forgetful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon us and upon our children." (Matthew xxvii., 25).

A HELP TO VIRTUE.

But lest it be thought that We have lost sight of Our subject, which is the Immaculate Conception, what great and effectual succor will be found in it for the preservation and right development of those same virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken. They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence, namely, the corruption of the very origin of the human race, and the consequent ruin of all human offspring, and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ, or for the Church or for grace or for an order that transcends nature—in short, the whole edifice of faith is uprooted from its foundations. But, on the contrary, let the nations believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by Christ, and the Gospel and the Church, and even the very law of suffering—by all which everything savoring of rationalism and materialism is torn up by the roots and destroyed and to Christianity remains the glory of guarding and defending the truth. Nor is this all—all the adversaries of the faith, especially in our time possess in common the vice of repudiating and of professing that they repudiate, all obedience to the authority of the Church, and even to all human authority, in order that they may thus more easily tear the faith from the minds of men. Hence those beginnings of anarchism, that most pestiferous obstacle to natural as well as supernatural order. Now even this plague, which is equally destructive of civil and of Christian society, finds its antidote in the Immaculate Conception of Mary, by which we are all constrained to recognize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee." (Gradual of Mass for Feast Immac. Con.) And thus we have another proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception faith is confirmed and that we are at the same time excited to hope. All the more since the Virgin herself was exempt from original sin, because she was to be the Mother of Christ; and she was the Mother of Christ in order that the hope of eternal blessings might be revived in us.

Passing over charity toward God, who can contemplate the Immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly His own, namely, that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head." (Apoc. xii., 1). Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The

Apostle continues: "And being with child she cried travailling in birth ans was in pain to be delivered." John therefore, saw the Most Holy Mother of God already in eternal happiness, yet travailling in a mysterious childbirth. What birth was it? Surely it was the birth of us who, kept still in exile are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unwearring prayer to bring about the fulfilment of the number of the elect.

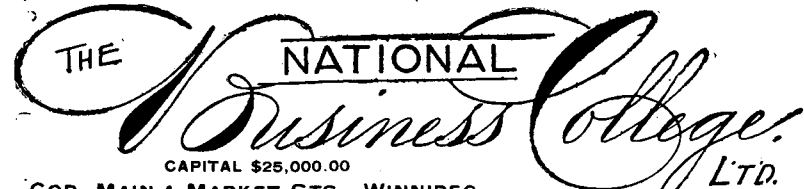
This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. O how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of being drawn by the errors that crawl on all sides, and abandoning the faith! "Then let him who thinks he stands, take heed lest he fall." (I. Cor. x., 12). And let all with humble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know indeed, from experience that such prayer, born of charity and leaning on the Virgin, has never been in vain. "True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reproved may be made manifest among you." (I. Cor. xi., 19). But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her." (Office Immac. Con. at II. vespers, Magnifi).

A JUBILEE INDULGENCE.

And that heavenly graces may help to perfect the imitation of the Blessed Virgin more abundantly during this year in which we pay her fuller honor, and that thus We may more easily attain the aim of restoring all things in Christ, We have determined, after the example of our predecessors at the beginning of their Pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a jubilee.

Wherefore, confiding in the mercy of Almighty God, and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though We are, the Lord has given Us, We do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies, and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to Our intention; and who within the said period shall fast once using only meagre fare, except the days not included in the Lenten Indult; and after confessing their sins shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral Church, if there be one, or, if not, the parish Church, or, in the absence of this, the principal church, and shall devoutly fulfill the other works above mentioned. And We do at the same time permit that this indulgence, which is to be gained only once may be applied in suffrage for the souls which have

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Moreover, to the faithful, all and several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for special mention, We do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all excommunication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to any body whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess even those reserved to the Ordinaries themselves and to Us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath, and reserved to the Apostolic See, (except those of chastity, of religion and of obligations which have been accepted by third persons); and with the said penitents even regulars, in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

But We do not intend by the present Letters to dispense from any irregularity whatsoever, or from crime or defect, public or private contracted in any manner through notoriety or other incapacity or inability; nor do We intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentiae," nor is it Our intention that these present Letters may or can in any way avail those who by Us and the Apostolic See or by any ecclesiastical judge have been by name excommunicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy or when necessary come to an arrangement with the parties concerned.

**OTHER INDULGENCES NOT REVOKED.**

To all this We are pleased to add that We do concede and will that all retain during this time of jubilee the privilege of gaining other indulgences, not excepting plenary indulgences, which have been granted by Our predecessors or by Ourselves.

We close these Letters, Venerable Brothers, by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the

Immaculate Conception of the most Blessed Mother of Christ, it seemed, as We have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Os. iv., 1-2). Yet in the midst of this deluge of evil the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth." (Gen. ix., 13). Let the storm rage and the sky darken—not for that shall we be dismayed. "And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16). "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15). Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent." (Off. Immac. Conc).

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PIUS X., POPE.

**A GHOST'S POINT OF VIEW.**

"Phew!" gasped the Spectre, collapsing into a chair at my bedside, "you did give me a start."

"If it comes to that," I replied severely—for the first intimation I had had of his presence had been the touch of his icy finger on my forehead while I was asleep—"if it comes to that, you gave me a start; you nearly frightened me into a fit. I wish you would learn to be more careful what you do with your hands."

The Spectre eyed me doubtfully. "Do you mean to tell me," he said, "that human beings are frightened when they see ghosts?"

"Did you think they were amused?"

"I always imagined that they took a purely scientific interest in the matter. Of course, we are simply terrified when we see you."

"What! A ghost is frightened when he sees a human being?"

"Out of his wits. Did you not know that? Dear me. Well, well, we live and learn."

"But surely," I said, interested by this time, "I should have thought that you so constantly saw us—"

"Ah but that is not the case. We see you as seldom as—apparently—you see us. Why it is I don't know. There are fellows at the club who could explain it to you. It is something to do with planes or dimensions or something. I remember that, because we were discussing it only the other evening. Jones—I don't know if you have ever met him; tall, handsome man with a dagger sticking in his chest—maintained that there were no such things as human beings; said they didn't exist, don't you know. He said that the cases cited where ghosts had actually seen them were in reality pure hysteria. A ghost goes into a house which he knows is haunted and naturally he imagines that every shadow is a human being. Jones is a thorough sceptic—hard-headed man

you know: won't believe a thing till he sees it. Smith, on the other hand—I think you must have met Smith, or at any rate heard him. You would know him by his get-up. He is a dandy, is Smith. Faultless winding sheet, chains on his legs, and so on; carries his head in his right hand and groans."

"Ah," I said, "I have heard the groans."

"Yes, I thought you must have done. He's always practising. groans bass in our choir, you know. Well, Smith maintained that some of the hundreds of cases quoted must be authentic. How, for instance, did Jones account for the haunted rooms at Blamis Castle?"

"What was that?" I asked.

"Oh, it was rather a painful affair. The castle was said to be haunted, and a young spectre, who scoffed at the idea, offered to walk the night there. They allowed him to go, stipulating, however, that directly he saw anything supernatural he should ring the bell."

"Oh," I interrupted, "then ghosts can ring bells?"

"My dear sir," said the Spectre, a little testily, "we have many limitations, but we can do a simple thing like that. You might just as well ask if a ghost can wind up a night watch or write a dead letter. Well, at the stroke of midnight a violent peal was heard. They rushed to the room, and there lay the poor young fellow senseless. Some time after he had entered, it seemed, he had suddenly become aware—how, he could not say—that he was not alone, and, looking around, he saw a man standing in the doorway. The apparition advanced slowly, and, to his unspeakable horror, walked straight through him. Then he fainted, and knew no more until he found himself being given spirits in a spoon by his friends. He was never quite himself after that."

"And did that convince Jones?"

"Not a bit. He simply said that owing to the stories connected with the place it had been hypnotically suggested to the young fellow that there was a human being in that particular room, and the rest had followed naturally. But I know what would settle him."

"Yes?"

"If I could bring him here and show you to him. Could you excuse me for one minute?"

"Certainly."

"Then I'll just run and fetch him."

And he disappeared. I think something must have gone wrong with the dimensions, for though I waited long he never returned, and to this day I have not seen him again.—Punch.

**HE WAS THE SMELL.**

Dr. W. N. McVicar, Episcopalian bishop coadjutor of Rhode Island, tells a funny experience at a recent visit to Boston. He saw some boys trotting down Tremont street and keeping close together. One of them kept saying "Chug! Chug! Chug!" and another occasionally said "Toot!" The bishop asked what they were doing, and was informed that they were playing "automobile." The one saying "chug" was the engine, the one saying "toot" the chauffeur, and the one saying nothing was a friend taking a ride. The auto moved on, and the bishop noticed a fourth boy, running along about fifty feet behind the others, and asked him what he represented. "Oh, I'm the smell," was the perfectly serious answer.

As a lad "Uncle Joe" Cannon was much about the old Quaker meeting houses, for he was brought up in a Quaker community. He acquired many of the fervent religious phrases. Sometimes they crop out in his speech.

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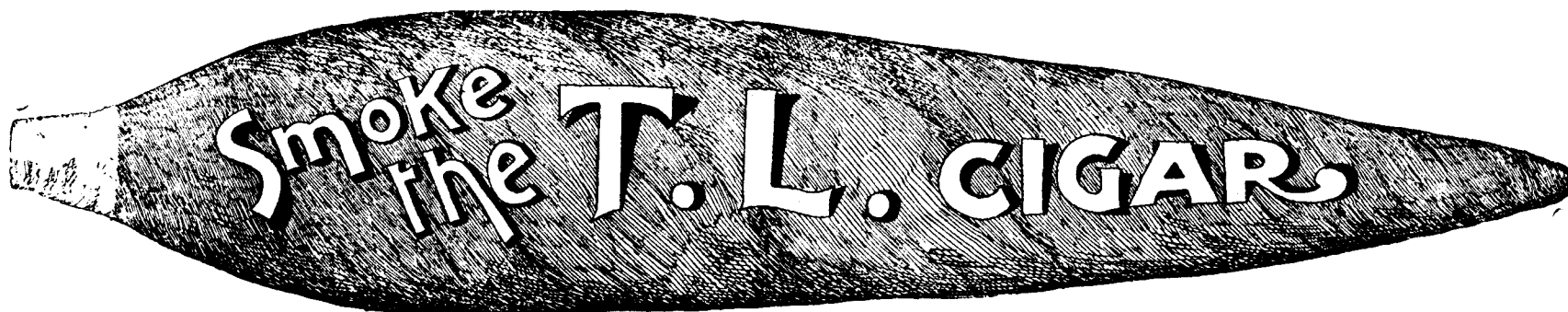
Yesterday the speaker mounted the marble rostrum at the noon hour and called the House to order. Then drawing his handkerchief, he proceeded leisurely to mop his brow. The House was standing, expecting the Chaplain's prayer. That worthy gentleman was waiting for the word to start. Mr. Cannon became aware a moment later that the legislative wheels were not moving properly, and then he noticed that he had not given the Chaplain word.

"Brother Couden," said he, "will lead us in prayer."

There was a suppressed giggle among the members, standing with bowed heads for the morning devotions.—E. L. Scharf, Washington D.C.

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SATURDAY, MAR. 19, 1904.

## Calendar for Next Week.

### MARCH.

- 20—Passion Sunday.
- 21—Monday—St. Benedict, Founder of the Monks of the West.
- 22—Tuesday—Feast of the Most Precious Blood (transferred from last Friday).
- 23—Wednesday—St. Cyril of Jerusalem, Bishop, Doctor, (transferred from the 18th inst.)
- 24—Thursday—Ferial Office.
- 25—Friday—The Annunciation of Our Lady or Lady-Day.
- 26—Saturday—The Seven Dolours of the Blessed Virgin (transferred from yesterday).

## CATHOLICISM AND PROTESTANTISM COMPARED.

On Thursday evening of last week Prof. W. F. Osborne, of Wesley College, delivered a lecture in the basement of St. Andrew's Church on "Romanism vs. Protestantism." To judge from the newspaper reports this was no fanatical attack on Catholicism. The Telegram called it a "friendly comparison" and emphasised its kindly references to the Church, as may be seen from the following passage of that report.

The speaker paid a tribute to the great services that Catholicism had rendered to the world, from a historical standpoint. Its organization is unrivalled and its persistence throughout the middle ages and into modern times necessarily led us to infer that something more than human wisdom was at work. The speaker paid a glowing tribute to the Roman Catholic missionaries, especially to the Jesuit missionaries amongst the Northwest Indians.

This is the sort of thing we should expect from Mr. Osborne. Being a cultured layman, and therefore a sort of free lance, he can say things that a Methodist minister would not have the courage to say. Besides, Mr. Osborne is a distinguished professor of English and French Literature, he has made a name for himself as a brilliant writer and a painstaking student of nationalities that profess and practice the Catholic religion. Hence it is that, according to the Telegram report, he could survey "the resources of Catholicism showing how little the average Protestant realized the supremacy of Catholicism. In this connection the speaker referred to Quebec as the most eminently Catholic country in the world. Continuing, he said that in any survey of the resources of Catholicism, the ritualistic movement in the English Church must be included inasmuch as it was really the work of Romanism."

But what we did not expect to find in a lecture by so well informed and broad-minded a man was this sort of thing which the Free Press reporter credits him with.

Dealing with missionary work Professor Osborne said the reason why pagans were more easily converted to Roman Catholicism was on account of the ease with which they could pass from the form of worshipping idols to the system of worship in vogue in that church. While paying a tribute to that faith he said many good

systems had provided bad men and he considered that Roman Catholicism was responsible for the illiteracy of many of its people.

We shall first take him to task on the missionary work among the heathen. His remarks, as reported, imply that the transition from heathen to Catholic worship is easier because Catholic tenets resemble pagan beliefs more than Protestant tenets do. He surely cannot mean that the mere presence of a sacrifice and an altar constitutes a resemblance; else the Jewish people, the people of God, might have been likened to the Gentiles, whose exact antipodes they were known to be. Evidently Professor Osborne must allude to religious beliefs and practices. Now as to beliefs, the Protestant missionary can scarcely insist upon any generally recognized Protestant tenet except the unity of God, the Trinity, the Divinity of Christ, the sacramental system, and almost every other Christian tenet being denied by some Protestant sect. On the contrary the Catholic missionary must and does, insist on the whole body of Catholic doctrines. As to practices, the difficulty of accepting the Catholic religion is still greater. While many Protestant missionaries tolerate polygamy and a host of heathen vices, the Catholic missionary enjoins obligatory attendance at Sunday Mass, teaches the absolute impossibility of divorce, the inevitable duties of maternity for married women, the necessity of restoring ill-gotten gains, and he teaches by precept and example the observance of fast and abstinence days, a still stricter fast before Holy Communion, and sacramental confession. An assertion of conversion from the lips, outward, an altogether subjective and intangible assurance of salvation, and the heathen is welcomed by the Protestant missionary as a brand plucked out of the fire.

No, Mr. Osborne, the real reason why the Catholic missionary converts thousands of pagans where the Protestant missionary easily counts his very doubtful converts on his fingers, is that the former is generally an apostolic man, whereas the latter generally goes into the missionary business as a pleasing, easy and profitable pastime. Mr. Angus Hamilton, a Protestant, in a book which he has recently published about the missions of the East, draws a striking contrast between the mode of life of the Catholic priests and that of the American Protestant Missionaries. He says that the priests live in absolute poverty not only in Korea, but throughout the East, and rather court martyrdom, while the life of the American Protestant missionary he describes as follows:

"The American Protestant missionary is a curious creature. He represents a union of devices which have made him a factor of commercial importance. . . . He has a salary which frequently exceeds £200 (\$1,000) a year, and this is invariably pleasantly supplemented by additional allowances. Houses and servants are provided free. . . . There is provision for the education of the children, and an annual capitation grant for each child. . . . They have large families who live in comparative idleness and luxury. . . . They own the most commodious and attractive houses, . . . and appear to extract . . . the maximum of profit for the minimum of labor."

Mr. Osborne's jaunty charge that "Roman Catholicism was responsible for the illiteracy of many of its people" is directly met by the recently published educational statistics of the Dominion, in which it appears that there is more illiteracy in Ontario, the standard-bearer of Protestantism, than in Quebec, which Mr. Osborne calls "the most eminently Catholic country in the world."

Where there happens to be a certain amount of illiteracy in Catholic countries, this is not honestly chargeable to the Church, which has always fostered primary and higher education and which was the first to establish public schools for the poor. The illiteracy, when it is to be found, is due to the wretched governments, which too often counteract, in Catholic countries, the beneficent influence of the Church. Moreover, an illiterate

Catholic, provided he be properly instructed in his religion, has generally far more intelligence and far higher and broader ideas than the average half-educated and wholly bigoted Protestant public school product. And yet Mr. Osborne has the hardihood to assert that Protestantism stands for intelligence of the masses.

Mr. Osborne is, furthermore, reported by the Telegram to have said "that Protestantism makes an intellectual appeal, while Catholicism made a sensuous one." How does this square with the fact, of which Mr. Osborne must be aware, that the most intellectual Protestants frequently become Catholics, while the most sensuous Catholics often become Protestants?

We pass rapidly over his claptrap about "ritualistic forms of religion being dramatic and worldly." Of course they are dramatic in the best sense of that word, in the sense that true ritualism helps to make religion real and dramatic as was the life of Christ; but they are not worldly except to the worldly-minded.

Perhaps the most astonishing assertion for a well read man to make is Mr. Osborne's antithesis about Protestantism being democratic and Catholicism aristocratic. Why, it is a reproach often cast up to us by worldly and unevangelical Protestants that Catholicism is the religion of the poor. Can anything be more democratic than the perfect equality of king and peasant in the confessional and at the communion table? Could anyone be more democratic than the present Pope? No, the Church is neither aristocratic nor democratic, she is all things to all men.

After such lamentable exhibitions of common ignorance, we are not surprised at Mr. Osborne sharing the common Protestant error that Protestantism made most of the individual while Catholicism tended to sacrifice the individual to the system. True, Mr. Osborne has himself borne witness, in a series of articles in the Boston Transcript on French Canadians, to the individual charm of convent trained girls and to the virtues which their individual training developed in them; but, having no experience of the confessional, that mainspring of the Catholic system, he may be excused for being ignorant of the strong individuality developed by that most personal of spiritual exercises. From earliest boyhood and girlhood the Catholic is taught to examine his or her conscience alone before God. So absolutely incomparable to any other is this individual discipline that they who are accustomed to it stand aghast at the manifest absence of self-knowledge unconsciously betrayed by those who never examine their consciences and never confess their sins in detail. What the old Greek philosopher laid down as the best maxim for individual development, "know thyself," the Church, under the guidance of Christ, has reduced to practice. Far from sacrificing the individual to the system, she makes the individual conscience the court of last appeal, so much so, indeed that what would outwardly by others be deemed a mortal sin, is no sin at all if the doer thereof, being innocently mistaken, thought it right.

To sum up—Mr. Osborne has some graceful concessions as be seems an educated professor of literature; but he has indulged too freely in the great Protestant game of bluff, which consists in echoing popular but untenable shibboleths to tickle the ears of the groundlings.

A dumb waiter can't talk, but neither, for that matter, can a speaking tube.

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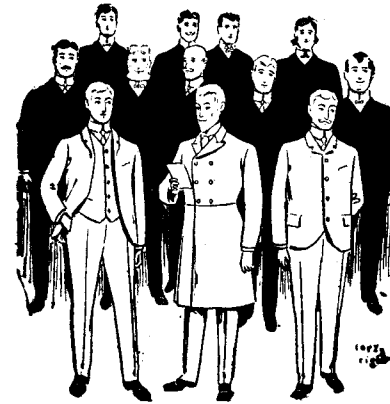


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President Hon. Sec. et al.

## CURRENT COMMENT

The Holy Father's Encyclical on the Jubilee of the Immaculate Conception, which we publish this week, is, like everything that comes from Pius X's pen, eminently practical. It neatly condenses the best reasons for that great dogma and for devotion to the Blessed Virgin, and all this is made to converge admirably towards what the present Pope declared to be his chief purpose on assuming the Supreme Pontificate—the restoration of all things in Christ.

As will be seen from a perusal of the text, the Jubilee in the city of Rome ends on the feast of Corpus Christi, June 2; but outside of Rome, the bishop of each diocese is empowered to choose any period of three months, continuous or not, till December 8, 1904, the fiftieth anniversary of the promulgation of the dogma.

Incidentally the Sovereign Pontiff expresses the hope that we are nearing the dawn of better day. "We must not omit to say"—these are his own words—"that this desire of Ours is especially stimulated by a sort of secret instinct which leads Us to regard as not far distant the fulfilment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe."

Our venerable friend, Father Fox, O.M.I., continues his "Reminiscences of Missionary Life" in the current Donahoe's. They are as usual, very entertaining and edifying; this month they begin with an incident of graver import which reveals the moral courage of Cardinal Cullen.

After relating one curious conversion brought about by the sight of a kneeling camel in effigy, Father Fox refers the reader to his "History of Conversions in General." It is a pity he did not tell us where that book or essay can be had; for this is precisely what we have more than once in these columns expressed a wish to see in print, having heard from his own lips in this city some of those miracles of grace.

Another point on which Father Fox whets our curiosity without satisfying it, is his recipe for making artificial snow for the Christmas crib, a snow that would not melt nor be eaten by mice. Perhaps some of his old friends here might worm the secret out of him.

Last week we printed the Brandon Sun's sympathetic sketch of the late Father Godts; this week we reproduce a voice from the opposite political camp, that of the Brandon Saturday Times, vying with its rival in praise of the lamented Rector of St. Augustine's. This shows how universal was the grief evoked by the sudden death of the great Redeemer. We may add that during His Grace's sermon at the funeral many strong men in the Church, even Protestants, were seen to weep, and the Archbishop himself was more than once visibly moved. Father Godts' success in a city where Protestantism is overwhelmingly predominant, affords a valuable lesson as to the inevitable ultimate ascendancy of true worth. People saw his sincerity, his zeal, his utter unselfishness, his cordiality, and they passed over his wretched English, which at first was altogether unintelligible, for he spoke both French and English with equal fluency and faultiness of articulation. It was easy to surpass him in grace and eloquence of speech, but in genuine and solid virtue few could approach him.

The following letter from Mr. Joseph Francis Tennant, who served in the Red River expedition and who was in daily contact with the then Colonel Wolseley, is most welcome.

Gretna, March 11, 1904.  
Rev. and Dear Father Drummond,  
The recent letter from Mr. MacDonell, which appeared in this Northwest Review of March 5, 1904, in defence of our dearly loved Archbishop Tache, and the Review's comments thereon, deserved to be voiced all over Canada, and will be received with the strongest sentiments of approval by all true patriots in Canada, no matter what may be their religious or political differences. More power to the able pens, enlisted in the vindication of the beloved memory of our venerable and saintly Archbishop, whose faithful and arduous work for Canada in the dark days of 69 and 70 in the history of the Northwest, was rewarded with a broken heart. Lord Wolseley's attempt to smirch the name of the great and exalted Archbishop has stirred up the hearts of many of the General's former admirers with bitter resentment against him, for his vain and ignoble attempt to slander one whose nature was as great as the other's, as now exposed, proves to have been so infinitely small.

With kindest regards,  
Your sincere friend,  
J. F. TENNANT.

## Persons and Facts

Fresh light is thrown on the Fashoda incident by the publication in the Paris "Figaro" of correspondence which passed between Paris and St. Petersburg at that time, and which culminated in Count Muravieff, by order of the Czar, promising France the Military co-operation of Russia in the event of war with Great Britain.

The Holy Father, on the 17th ult., gave audience to three gentlemen who were recently converted from Protestantism: John Muller, of Unter Kuhl in Switzerland; William Fischer, of Memel in Prussia; and Richard Schellander, of Stuttgart.

Mrs. E. T. Marchant, of Tan y bryn, Beaumaris, was received into the Church at the Father Davies Chapel, Beaumaris, on Sunday the 30th January.

The Duchesse d'Uzes, one of the greatest ladies and richest proprietors in France, has just been summoned before a court of justice for re-opening a school for orphan girls, in association with a teaching even now laicised. The school was under the direction of the laity, nevertheless the Duchess had to appear in the accused's place, and was heavily fined for her conscientious efforts to educate the orphans. The Duchess is the famous sculptor who made the marble group of St. Hubert and his Dogs in the grounds of the Archbishop's Palace, St. Boniface. This is, we need hardly say, the very finest piece of sculpture in the Canadian Northwest.

Dealing in his Lenten Pastoral with the drink evil, the Most Rev. Dr. Conmy, Bishop of Killala, and brother of Judge Conmy, of Pembina, North Dakota, says: "In the case of grown people we are convinced that a most effective means of checking the spread of intemperance would be faithful membership of the Anti-Treating League, of St. Patrick. The league is an association formed for suppressing this prolific source of waste and demoralisation. No great sacrifice is demanded from its members; the sole obligation contracted is neither to take nor to give a 'treat' in a public house. Splendid results have followed its establishment everywhere.

Councillor Joseph Hutchinson has succeeded Mr. Harrington, M. P., as Lord Mayor of Dublin. Alderman Cole, who was returned to the Corporation at the recent elections by the influence of the Gaelic League, appeared in the Council Chamber wearing a Gaelic kilt and cap.

South Africa, says the "Daily News," is well blessed with Irishmen. Mr. W. St. John Carr, the first Mayor of Johannesburg, is an Irishman and a Catholic. The

Mayor of Pretoria is Mr. Bourke, whose name betrays his nationality. Mr. O'Reilly, a Limerick man, who was recently on a visit to this country, was Mayor of Cape-town a few years ago. Mr. Moses Cornwall, the Mayor of Kimberly, before the outbreak of the war, is a Dublin man, and attended the Convention of the Irish Race in his native city a few years ago as a Home Rule delegate from the Diamond Fields.

The Rev. Murtagh Farragher, P. P., Aran Isles, occupied the pulpit in the spacious Church of the Jesuit Fathers, Gardiner street, Dublin, at last Mass on Sunday, February 21. His object was to appeal for help to complete the Church at St. Brigid which he is building in the village of Kilronan. His sermon which was delivered in Irish, was a novelty to the congregation, which included people from all parts of the city. Having preached on the gospel of the day, the Rev. gentleman expressed the great satisfaction which he felt in being able to address them in that Church that day in the native language—the same tongue that was used years ago by St. Laurence, the same tongue in which St. Kevin prayed in his little cell on the shores of Glendalough, the same tongue in which Brian Boru addressed his soldiers at the battle of Clontarf, when he pointed to the sacred signs of their redemption.

The Telegram, of this city, did the right thing last Wednesday, and set an example that ought to be followed by all the other papers: it published the refutation of a lie immediately after the lie. Here was the lie:

London, March 15—A pamphlet on Canada, just published by the German government warns emigrants against going to the Northwest territories, as the opportunity for farm work is only to be had in a limited quantity owing to the machinery so generally in use. In winter no work can be had. It also warns German Catholics from moving to the Northwest, as there are no churches.

Now here is the refutation: "The absurdity of the German government's pamphlet as to the lack of farm work in the Canadian Northwest, is too evident to require refutation.

"Father Drummond who was interviewed as to the lack of churches and religious advantages for German Catholics, laughed heartily at that part of the story.

"He pointed out that here in Winnipeg there was one large German church already, and another going up in the north end shortly. "In the Saskatchewan valley," said Father Drummond, "there is a German settlement of about 5,000 formed last year. They have their own churches and five or six priests who speak the language. As they need them they will be able to get more.

"At Regina and Balgonie, where there are German settlers, there are also three or four priests, and also at Brandon.

"At Kaposvar, in Assiniboia, Father Woodcutter, a German priest, ministers to his countrymen. In fact, throughout Manitoba and the Northwest the religious interest of German Catholics are well attended to.

"Only last week Father Kujener arrived here from Luxemburg. He speaks both German and French, and in fact German speaking priests are always available for any district where immigrants from Germany may arrive."

His Grace the Archbishop of St. Boniface has fixed the time of the jubilee for this diocese as follows: from March 20 to April 20, and from May 20 to July 20.

As there is likely to be a great rush for mission preachers at the end of the jubilee time it may be as well to say that the Jesuit Fathers of St. Boniface College will be free to give missions from June 20 to July 20.

Tenders are invited for the new wing to the St. Boniface College.

The continuation of Father Iacombe's lecture is again crowded out, but will surely appear later.

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CONSIDERATIONS ON CATHOLICISM.

By a Protestant Theologian.

Sacred Heart Review—CCXCIII.

Catholics often reproach Anglo-Catholics that in praising the Mass they contradict the Thirty-nine articles. True; but it should be remembered that in England the Articles do not bind the laity, and that in America they bind neither laity nor clergy. The American Episcopal Church simply adopted them as Articles of Peace to express her general doctrinal concurrence with the Church of England, but has never made assent to them a condition of ordination.

To return now to the "Springfield Republican" letter. The writer dwells on the large control which the monastic orders have had over "the secular world" since they began their career in Egypt. He means, of course, the "Christian" monks, since monasticism is almost as old as historic mankind.

No doubt the Eastern monks for several centuries, had a very powerful influence in doctrinal disputes, and this influence was often so exerted as to be a rude and violent control. However, for a thousand years or more Eastern monasticism seems to have been torpid, and to have become of very little account. Count Montalembert, I believe, gives as a reason for saying little about the Eastern monks, that they have really had no history. The Orders that concern us, and of which this gentleman principally speaks, are those of the West.

The Orders have hardly "controlled" the laity, although they have "influenced" them very deeply. The distinction is vital. For instance, Matthew Arnold says that the Jesuit schools in France are fully equal to the government schools intellectually, and very much superior to them morally. Here is a strong and very beneficial influence, but there is no control. The "Nation" says that one great force holding our people to the honest payment of its bonds has been the pulpit. Very honorable too this, but not proving that it has any political control. It has not a particle. So far as it shapes events it does so only by moving the nation through its arguments and expostulations which are usually powerful on the side of right.

During our Revolution George III. had a strong "control." Edmund Burke, in opposition, had powerful "influence." It is wholly illegitimate to run into one the kind of force exercised by the English king and that proceeding from the Irish orator. The neglect of such vital distinctions is very injurious to the truth, of whatever we may be treating.

St. Patrick can hardly be called a monk, but the Gaelic church which sprung from his labors was monastic beyond any other church that has ever existed. Her austerities were only rivalled by those of the Syrian stylites. Even her bishops were largely subordinate to the abbots. Now it was precisely this monastic character, with its detachment from temporal interests, which made Ireland, during the earlier Middle Ages, so mighty a centre, both of humane and of theological learning, and so mighty a centre of evangelizing influence. Even the great mission sent out from Rome to Canterbury although it organized the Churches of the English, had less to do with their direct conversion than the Irish monks. These wholly evangelized Scotland, and mainly, at first or second hand, Northern and Middle England.

On the Continent likewise, the English missionaries, headed by St. Boniface, were rather organizers than converters. In middle and Southern Germany, in Switzerland and even more or less in Gaul, the Anglo-Saxon monks entered largely into the labors of Irish predecessors. of St. Columban, St. Gall, St. Fridolin, and others. And although the Irish influence receded as the English advanced, it continued until Germany was Christianized. St. Fergal, or Virgil, Bishop of Salzburg—whom I would distinguish from his pugnacious cousin and namesake—was the helper and successor of St. Boniface in missionary labors toward the East.

Now in all these countries, Britain, France, Germany, Switzerland although Irish monasticism was a transforming force, it would be wholly unjust to describe it as "controlling" secular society. Its influence was of infinite benefit, for without it there is no telling how much longer Britain and Germany would have continued heathen. With its converting influence there is intermingled scarcely the least touch of domination.

The same may be said of the great Benedictine order, which, originating in Italy in 529, spread gradually throughout the Western world, and at last absorbed the elder orders. This has been one of the greatest of Christianizing and civilizing forces, and a home of all learning, yet, long as its history is, no monastic body is less touched with any memories of domination. It has supplied any number of Popes, bishops, missionaries, saints, divines, and not a few civil ministers, yet as an order it has, from the very nature of its constitution—each abbey being substantially independent of others—been scarcely capable of collective ambition or intrigue. A peculiar benignity of character seems to rest upon all its remembrances, concentrated in the illustrious abbey of Monte Casino. I hardly think that even M. Combes would have much against the Benedictines except that they are monks, and, which is still worse, that they are Christians.

In the English histories of our youth, (of which Hume's is the chief example), we Protestants were of course taught that, especially before the Conquest, the Benedictine monks were a rude, imperious, intriguing, obscurantist body. We were horrified by the stories of St. Dunstan's violence and cruelty, and trickery, which are now known to be almost wholly fabulous. Since then Protestant research has made it plain that the monks were then the chief agents of active Christianity, of civilization, and of thought and scholarship, as well as of architecture, agriculture and horticulture. Bishops and royal counselors were largely taken from among them, mainly because they were found to be the best qualified, although gradually the secular clergy became not unworthy rivals. Thomas Becket, for instance, while high chancellor, was a secular deacon.

The word "control" is used very adroitly by this gentleman, and by many others. "Control" of clergymen, above all of monks and friars over the laity, has a hateful sound in lay ears, especially of Protestants. And inasmuch as for centuries civil officers were so largely taken from the clergy, secular and monastic, it is easy to confuse the civil control exercised by the latter with an imagined control of their orders over the State. In reality, the more deeply these functionaries were immersed in temporal business, the less thought they could give to their monasteries, or to their orders. Of control exercised by an abbot over a brother who had been made a chancellor or a judge there is, I believe no instance. It would be nearer right to speak of control exercised by the Crown over the Orders, since it carried off the most capable brethren, very nearly at its pleasure, for its own service.

As learning spread, laymen more and more took up civil trusts, not because the clergy or monks had been found unprofitable, but because secular business more naturally appertains to secular men. St. Anselm would have hailed such a shifting of trusts as auspicious and so would St. Gregory before him. Of all the Orders subsisting before the rise of the Jesuits, the most powerfully influential, we know, were the Franciscans, or Minorites, and the Dominicans, or Preachers. We will consider their history next week.

CHARLES C. STARBUCK.  
Andover, Mass.

Home Column.

PEOPLE TO PITY.

There are people to pity wherever we look,  
The rich as well as the poor.  
For sorrow stays not in the laborer's cot,  
She visits both laird and boor.

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But the people I pity the most in life

Are the poor little nerveless souls—

Half finished at birth and sent into earth

Unfit to be fighting for goals.

They are third-rate clerks with no chance for a rise,

And they get all they earn, no doubt.

They are lacking in will and tread the same mill

Through the long years in and out.

They are wanting in character,

force and brain—

Mere parts of a great concern, But they've hearts that can ache

and silently break

While the wheels of the tread-mill turn.

Or they stand on the corner with trifles to sell,

That nobody stops to buy,

And they gaze on the mass of people who pass

With a weary and listless eye.

They call out their wares in a hopeless tone,

Dusters and brushes and strings.

And their look seems to say, as you glance that way,

"I know you don't want these things."

And the women without either beauty or brain,

Or charm, but with hearts of gold,

Oh, I pity them so, as I see them go

Down pathways lonely and cold.

And I cannot help thinking there must be a realm

Where things will be evened a bit,

And the play rehearsed here, with new caste will appear

And these poor souls may yet make a hit.

—Ella Wheeler Wilcox.

HOW TO LIVE IN PEACE.

In order to be satisfied even with the best people, we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only fulfill the law of Christ by bearing one another's burdens. There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many

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troubles would be avoided by this simplicity. Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them and God gives them to you only out of pure mercy.

A LITTLE FORGETTING.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life. They will come but they will grow larger when you remember them, and the constant thought of acts of meanness or, worse still malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday. Start out with a clean sheet for today, and write upon it for sweet memory's sake only those things which are lovely and lovable.

GET YOUR JOB PRINTING done, and your Rubber Stamps made by the Northwest Review.

Canadian Pacific TIME TABLE

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

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

Canadian Northern TIME TABLE

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

By Miss Taylor

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

## CHAPTER XVIII.

"Yet still as calmly prays he on  
Let life or death betide,  
His God upon the altar lies—  
Cares he for aught beside?"  
—Historical Ballads.

It was scarcely light on a day in early summer, and the stillness which is peculiar to the hour before sunrise hung over the country. It was a bare and desolate looking piece of ground, in the outskirts of London; the ground was flat, and the trees were few, so that a lonely farm house, which in itself was most insignificant, stood out as a remarkable object for some distance. This farm-house was indeed a lone one; the straggling outskirts of town ceased before Tyborne was reached, and the little villages of Fulham and Hammer-smith were some miles distant.

Towards this house at the early hour we have mentioned, several persons were seen approaching. Each comer scrutinized the other with a somewhat searching glance, and each and all hesitated who should be the first to approach the door. At length a sturdy yeoman, who was accompanied by his wife and daughter, broke the spell. There was an instant admittance; the door was strongly barred and girded with iron; a small grating enabled those within to see and hold parley with the comers, and a man of strong and stalwart appearance was behind the grating.

"And who comes hither?" he said.

"Friends," was the answer.

"What is the pass?"

"In this I trust," was the reply; and the bolts were slowly withdrawn, and the party entered.

The same ceremony was gone through with each successive party, till at last a goodly number were assembled. It was observable that those visitors entered slowly and silently, and all ascended the stairs which led to a large room at the back of the house. A table at the end of this unfurnished room, with its white covering, its tapers and crucifix, told plainly that the Catholics around this part of London had come thither for the exercise of their proscribed religion. Through the door of the adjoining room could be dimly seen, half in shade, the figure of one in priestly robes, who was hearing the confessions of those who desired to make them before Mass. Almost everyone in the congregation had this purpose, for the administration of the Sacraments, being so rare, was precious indeed to the fainting souls of the Catholics.

At length this duty was concluded, and the priest began to put on his vestments for Mass. It was a feast of Our Lady, and he was vested in white. They were not gorgeous, those vestments, not such as gleam with jewels or are rich with costly lace,—they were poor and shabby, but the holy symbols which the Church had attached to each article worn by a priest at Mass had a more awful significance in those days of dread and terror, and one might have judged from the expression on the face of Father de Lisle that his thoughts were indeed with the Passion of his Lord, as he put on the amice in token of His blindfolding, and bound round his waist and neck the stole and girdle that were the shadows of the bonds of JESUS.

"Shall I ever forget," said Arthur Leslie, long years after—"shall I ever forget that Mass—the deep and profound silence in the room—the wrapt devotion of each worshipper? How shall I describe the priest! He moved as one might fancy an angel would have done; and surely an almost angelic purity hung about him. His clear, melodious voice sounded as if from heaven; and I saw plainly—and others with me—rays of light which played around his head. Oh! with what gaze those eyes were fixed upon the Host at elevation. It seemed like faith dawning into

vision! A secret warning told me this would be his last Mass, and my thoughts wandered for a moment to a description he had once given me of his first Mass. That was said in the Cathedral at Rheims, while Father Mourdaunt guided his hands, and more than one bishop, with a vast concourse of clergy, were present. The high rank of the young priest—his future to be spent in blood-shedding England, excited much interest, and drew a large multitude. Triumphantly the Mass was sung, and at its close, knights and ladies of noble rank, together with crowds of poor, came to kiss the anointed hands of the new priest. Such was his first Mass, and this was his last.

"In an empty 'upper chamber' in a desolate house, a few trembling and hunted people to assist, who held their breath with fear. But which most like the first and last Mass of the First Priest. More like it still it grew. Communion was nearly over—the last circle of recipients were kneeling around the altar, waiting for the Bread of Life, when the sudden trampling of horses around the house, the thundering of staves against the door, and the loud cries of 'Open, in the Queen's name,' told that, like his lord, the servant, too, was betrayed."

"Father, you must hide!" was hastily whispered; but Walter was as though he heard it not. He moved from one to the other, giving the Holy Communion, and then turned to finish the Mass. No one said any more; all felt it would be useless. Father de Lisle feared instant death far less than any profaning of the Holy Mysteries. It was useless, also, to contend with the armed force who were battering at the portal, or to enrage them with any further delay; so the heavy door swung back, and the party of pursuivants, headed by Eliot, entered.

"Some had better stay outside," said Eliot to the captain of the guard, "lest haply some foul play chance us in this hideous hole," and he then rushed up stairs with frantic haste, as if endowed with the scent of a bloodhound.

Walter de Lisle was reading the last Gospel; so calm was his manner, so unmoved the tones of his voice, that Eliot even stood still. Walter turned from the altar and faced his foes.

"Seize him," said Eliot and two of the pursuivants laid hands on him.

"I shall not resist," said the priest with dignity, "only suffer me I pray you, to take off the garments of mine office, which are not seemly to wear save for functions."

"Yes, let him take off those rags of papistry," said Eliot; "and Will (to one of the men), where is that fool's coat thou despoiled that poor fool of as we rode hither—thinkest thou not it would do marvellously well to attire 'this' fool with?"

The men laughed coarsely and the garment was produced. It was the fool's coat, made of patchwork of various gay colors, and of grotesque design, such as was worn by the jesters then attached to the household of each person of distinction.

"But before we do so," said Eliot, "thou must be searched, Master de Lisle."

Then for the first time Arthur saw his friend's face change. He came eagerly forward to offer money, that the indignity might be omitted, but Eliot was roused:

"There is some secret, then, he exclaimed, 'search him instantly.'"

It was not the fear of insult that made the confessor's heart quail; but Walter, like most other priests of the times, obliged to travel from place to place, always carried on his breast a small silver pyx, in which rested the Blessed Sacrament; and a pang of unutterable horror took possession of his mind at the thought of the profanation

which would now be offered to the body of his Lord.

"Shame on my faithless heart," said he afterwards to Arthur, "why did I not know that He who once passed through the midst of them, and went His way, could triumph again."

They dragged Walter into another room, Arthur alone accompanying him, and they began the search, seasoning it with coarse jokes and with ribaldry, excited by Eliot. Loud was the laughter when they discovered the hair shirt and girdle of steel, with which the saint kept under his flesh; but though every garment was dragged from him, there was visible to no mortal eye, save the priest's, the consecrated pyx. He felt its sweet weight upon his bosom, and rude hands came close to it, and seemed as if they were laid upon it, and yet it was never discovered. At length the search was ended, and Walter resumed his clothes. The soldiers arrayed him in the fool's coat, and dragging him down stairs, prepared to tie him hand and foot across a horse.

"Thou art grateful for this kind treatment, art thou not, master?" said Eliot mockingly, "there is no hope left for 'me,' after the heinous sin of thus handling thee!"

"Nay, Master Eliot," said Walter, "I forgive thee from my heart; and wouldst thou but do penance, and confess thy sin, I would it were by my voice thou shouldst hear the words of absolution."

Eliot replied only by striking him, and ordering the men to hurry; and so, in this guise, the journey to Newgate was made.

As they advanced into town, a mob began to collect, and, swayed as they generally are, by a wanton desire of mischief, amused themselves by hooting, shouting, throwing mud and stones at Walter.

The gates of Newgate were reached, and here, Arthur, who had followed his friend, was compelled to leave him.

Once again was the Countess Beauville sitting in her bower, but though it is not many days since we last saw her there, there is yet a change in her beautiful face—the sadness has deepened, and there is a shadow of despair mingled with it. Her hands clench more than hold her books, and her foot taps against the floor with the nervous motion of those who suffer mentally. When she hears the slightest noise, she starts and trembles, and when therefore, the arras was put aside with a hasty hand, she started to her feet in sudden terror but on perceiving the intruder was only her sister-in-law, the Duchess of Bertrami she reseated herself, and all her haughty composure came back in an instant. Her eyes did certainly rest on Constance with surprise, for the appearance of the fair Duchess was different from its wont. Her dress was disordered, and her manner perturbed, and there was a strange anxiety on the face of her who generally went smiling through life. She came up to Isabel, saying, "Do you know what I have come to speak about?" The Countess had a touch of her old scorn in her voice as she answered.

"Certainly not."

"Then I have painful news to tell you; your brother is in Newgate."

To be Continued.

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Mrs. Haskell—Oh! the poor boy caught his finger in the pantry door.  
Haskell—H'm! He evidently did not get the jam he was looking for that time.

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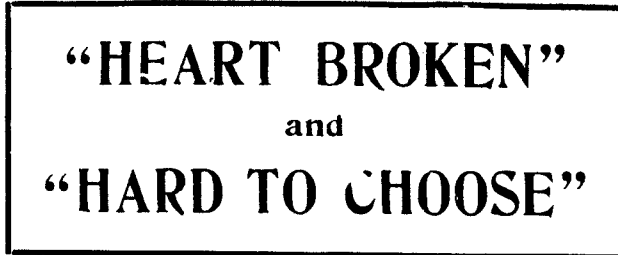
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### "Heart Broken"

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

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

### "Hard to Choose"

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

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

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Northwest Review

**Clerical News.**

Rev. E. C. O'Reilly, of the Sacred Heart Church, Superior, Wis., arrived here on Tuesday last, and repaired to St. Mary's Presbytery. He is the guest of the Oblate Fathers, and especially of Rev. Father Cahill, who invited him to preach the St. Patrick's Day sermon. A native of Ireland, Father Edward C. O'Reilly studied theology in the great Sulpician Seminary of Montreal, and was ordained a little over two years ago in New York by the late Archbishop Corrigan of saintly memory. Father O'Reilly was ordained for the diocese of La Crosse, Wis. He is one of the two assistant priests in that diocese, the other being at Ean' Claire. Father O'Reilly is a young man of great promise.

Rev. Father O'Dwyer, O.M.I., returned last Tuesday from Rat Portage, where he preached a successful mission.

Rev. Father Frigon, O.M.I., preached lately in St. Patrick's Church, Superior, a mission which was largely attended in spite of two blizzards occurring during that time.

Rev. Father Mireault left the Archbishop's house last Tuesday, to become curate to the Venerable Mgr. Ritchot at St. Norbert. The former curate, Rev. Gonzague Belanger, goes as assistant priest to Makinak.

Rev. E. C. O'Reilly, of Superior, took supper with the Jesuit Fathers last Tuesday at St. Boniface College, where he renewed acquaintance with Father Drummond who took his place at the Sacred Heart Church, Superior, Wis., last January.

The Rev. W. H. Drage, formerly curate of All Saints' Church, Plymouth who became a convert some months back, is a student at the College of St. Bede, Rome. He has now been admitted to Minor Orders. Mr. Drage is one of the several converts who worked at All Saints' during the rectorship of Father Chase, and who have become students (as did Father Chase) of the College of St. Bede.

The Rev. Peter Amigo, whom the congregation of Propaganda has recommended the Pope to appoint Bishop of Southwark is a native of Gibraltar. Both his parents were naturalized British subjects, and his mother still resides in the fortress. Born in 1864, he came to England in 1878, his intention being to join the English Bar. He became a student to St. Edmund's College, Ware, and there abandoned his ambitions for the Bar on finding that he had a vocation for the priesthood.

Rev. Father Drummond lectured at Pembina on the evening of St. Patrick's Day. Next Friday he will lecture on sacred music at the Concert in St. Mary's Church.

**Regina Notes.**

Blizzards! Cold weather! Snow drifts that are impassable! Such has been the state of the weather during the past two weeks. The Regina correspondent could not get to the post office with the notes last week.

Sunday March 6.—Rev. Father Kasper, O.M.I., spent Sunday twenty miles north of Grenfell. The Rev. Father was storm stayed and had a most thrilling experience when in a blinding snow storm he drove to Grenfell on Wednesday to take the train for Regina.

Rev. Father Kim, O.M.I., spent that day at Arat, while Rev. Father Suffa, O.M.I., celebrated both masses in the city.

Miss Murphy, of E. McCarthy & Co., very creditably assisted at the Penny Readings given on Thursday March 10, in aid of Regina Hospital. The doors of this charitable institution have ever been open to Catholics and many of the congregation have there been taken care of. We therefore feel grateful to Miss Murphy for showing an interest in and materially assisting that institution.

Rev. Father Kasper, O.M.I., spent Sunday March the 13, in Moose Jaw, Rev. Father Kim, O.M.I., was at St. Mary's, while Rev. Father Suffa, O.M.I., said both Masses in Regina. At 11 o'clock Mass Rev. Father Suffa, O.M.I., preached a most impressive sermon from the text: "It is a terrible thing to fall into the hands of the living God." There was a large congregation, and the sermon was a most earnest exhortation to each and every one to approach the sacraments and fittingly celebrate the great feast of Easter.

Mrs. C. J. McCusker returned from Winnipeg on Sunday's train, and we are pleased to state the Misses McCusker are making excellent progress at St. Mary's Academy and are very well indeed. Mrs. McCusker visited Master Patrick Keenan in St. Boniface College during her stay in Winnipeg, and found him well and doing well.

GENA MacFARLANE.  
Regina, March 14, 1904.

**PAY LAST RESPECTS TO REV. FATHER GODTS.**

Hundreds of Brandon Citizens Attend the Funeral of the Deceased Clergyman—Archbishop Langevin Celebrates High Mass and Tells of Great Work Performed.

Brandon Times, March 12.

Almost every parishioner connected with St. Augustine's church assembled yesterday to pay their last respects to the Rev. Father Godts, who for the last five years labored faithfully and well to build up the Catholic Church in Western Manitoba, and whose life of usefulness was abruptly terminated by death.

The reverence in which he was held not only by the members of his own church, but also by adherents of other denominations was expressed in the faces of all who assembled at the funeral yesterday morning.

Old and young were there alike. Aged men and women whose feet were tottering on the brink of the grave wondered why he should be taken and they left; young men and young women who had been united for better or for worse remembered his kind words and wise counsel; children still too tender in years to know what death really means joined in the tears that were freely shed for the departed father.

The Redemptorist Fathers to which he belonged, sent the Very Rev. Father Lemieux of Montreal, vice-provincial of the Order, to be present at the obsequies. Archbishop Langevin, of St. Boniface, was there too, accompanied by his secretary, Rev. Dr. Trudel. The Very Rev. Father Dugas, V.G., of St. Boniface, was also present, and likewise Fathers Cherrier and Hieland, of Winnipeg, Father Dugas of St. Boniface College, Father Viens of Portage la Prairie, and Father Bouillon, of Oak Lake.

The body lay in the chapel of the monastery since Monday; at ten o'clock yesterday a procession was formed and the remains were borne to the church where the funeral service took place. The procession was led by an altar boy carrying a crucifix, then came four more acolytes with candles. Following these were the Children of Mary, the Ladies of Mercy, the convent sisters and pupils, the bier, the clergy, the members of the Catholic Mutual Benefit Association, the parishioners and the general public.

The pallbearers were Philip Purcell, John Kelly, A. R. Crawford, William Bertrand, Joseph Neumeier and William McConville.

High Mass was celebrated by Archbishop Langevin. After this he preached a sermon, taking as his text, 1 Thessalonians iv., 12, 13, "That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

The Archbishop spoke eloquently of the splendid work that Father Godts had performed in the field that was his especial care; in Brandon he had been instrumental in

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having built the fine new church where the service was being held, the monastery, and in re-establishing the convent. He also was the inspiration to the erecting of Churches at Austin, Rapid City, Minnedosa, Hun's Valley and Yorkton.

Nor was his whole energy directed to building churches; he found much time to look after the welfare of his flock; to the poor he was a friend indeed, and he held the affection of all the children whom he knew and they were many.

The service was deeply impressive, deepened perhaps by the heavy drapings that decorated the church.

The body was laid at rest in the vault under the altar and later on a simple tablet will be placed in position to remind people in future times that Father Godts was buried there.

His monument is the splendid pile of buildings that have been erected in Brandon under his direction, and very largely through his energy; and in years to come

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