

LATEST HISTORY VINDICATING THE CATHOLIC CHURCH

(Continued from page 5.)

The suppression of the monasteries is called by the reviewer "the most high-handed measure that England had known since the Conquest." The "Edinburgh Review" is the leading Whig publication in Great Britain, but it has no sympathy with "the Whig doctrine, enshrined by Hallam, that the monks on the whole deserved their fate, that monasticism was obsolete, and that the abbey lands were better in the hands of laymen." This doctrine, it says was held till lately by historians. We remember having it forced upon us in our school histories under an educational system which boasts of being strictly undenominational and absolutely fair to all religious beliefs. "Now, in spite of Froude's advocacy of the same cause, those who write about it lament the spoliation and destruction." We wonder whether this reconstructed history is taught in the public schools of Nova Scotia to-day, or whether the old views are still allowed to hold their place. We venture to believe at any rate that the Presbyterian Witness has no part in the lamentation aforesaid, for week after week, it points to similar spoliation and destruction in France as a proof that monasticism has grown intolerable in that country. And we doubt whether Thomas Cromwell ever went the length of calling the monks "idolators" as the "Witness" does. From such a combination of narrowness and malice it is pleasant to turn to the broadminded views of James Gairdner, a Scotsman, and presumably a Presbyterian, but one who does not think it proper to keep repeating the ancient falsehoods of history for the purpose of keeping alive in his co-religionists a hearty detestation of Popery. Says Mr. Gairdner, in one of the chapters which he contributes to the volume under review:

"The education of the people was largely due to the convent schools; and there is no doubt that it suffered very severely not only from the suppression of the monasteries, but perhaps even more from the confiscation of the chantries which began at the end of the reign, for the chantry priest was often the local schoolmaster. Nor did the boasted educational foundations of Edward VI. do much to redress the wrong, for in truth his schools were old schools refounded with poorer endowments."

Yet these boasted foundations of Edward VI. are often referred to as though they were the beginning of popular education in England. The worst that can be said against the monasteries, the "Edinburgh" sums up as follows:

"It appears to us that anyone who will read impartially not Froude, but Froude's authorities as set forth by Wright on the one hand and by Gasquet and Dixon on the other, will be forced to conclude that the evidence against the monks (obtained we know not how) proved a certain amount of laxity in discipline, a little scandal of a grave nature, wasteful but not fraudulent husbandry, a great deal of uncultured and superstitious simplicity and idleness; certainly nothing which could not have been reformed. The case is not unlike that of the Templars in the fourteenth century. There, as here, there were a few scandalous instances which put an engine of destruction into the hands of unscrupulous enemies: not only were the victims ruined, but the injustice done to their fame has never been fully redressed. Perhaps no more unjust and unwise action is recorded in English history."

Of the peculiar manner in which Henry VIII. exercised his despotism, the reviewer has the same idea which has been more than once expressed in these columns.

"He did not interfere with local machinery, circuits of judges, ecclesiastical courts. His Acts of Attainder were within the limits of the constitution, his wife-murders were transacted in legal form, his spoliation of the monasteries was carried out with the advice and consent of Parliament. He made the clergy and legislature of England parties to his crimes, and though it may seem a paradox, he kept alive the idea of responsibility while he destroyed their liberty of action."

Another opinion which we have often presented to our readers is shared by the writer in the "Edinburgh Review." "The durability of the Elizabethan Church polity is greatly due to the fact that being a moderate settlement, it suited the English character. The stamp of compromise and inconsistency which is upon it is the English stamp for good and evil. . . . The English do not drive things to logical conclu-

sions, and it is always difficult for religion and logic to keep pace."

Compromise and inconsistency in a political system may be admirable; but in religion there can be no compromise between divine truth and human error, and therefore the stamp which especially distinguishes the Church of England is the stamp of heaven's disapproval.

FIRST DISCOVERY OF DIAMONDS IN SOUTH AFRICA

Freeman's Journal, Sydney, Australia

Mr. J. B. Robinson, the famous South African millionaire, who was the pioneer of the South African diamond industry, and also the first man to develop the coal fields of the Rand, tells the story how diamonds were first discovered in South Africa. As many inaccurate versions of this romance of the diamond fields are current, it is well to have the true story from the mouth of Mr. J. B. Robinson, himself. Here it is: "An old friend of mine, Mr. John O'Reilly, had outspanned at the farm of Schalk van Niekirk, in the neighborhood of Hope town. When they were sitting on the stoep drinking their coffee, O'Reilly noticed a little girl playing with some stones before the house, the game which children have played ever since the world began. Some called it Jackstones. It has different names in different countries. It is a very simple game; the child throws the stone into the air and catches it again after having picked up another stone from the ground.

"The stone which the little girl was playing with had a curious lustrous glow which attracted O'Reilly's curious attention. He spoke about it to Van Niekirk, who said it was only a shining pebble which the child had picked up somewhere. O'Reilly, however, said he wanted to look at it, so they got the stone and examined it. As the result of the examination it fascinated him more than ever.

He turned to Van Niekirk and asked if he would sell it.

"Nonsense," said the Dutchman; "it is not worth anything; you can have it if you like."

"It was in vain O'Reilly pressed him to name a price. 'Well,' said he, 'at least I will take it to Colesburg, and see what I can get for it, and whatever I get I will give you half.'

"When he got to the hotel at Colesburg he showed it to a man whom he met there, and asked him what he thought of it.

"Nothing," said he 'it is only a pretty pebble, and not worth anything at all.'

"It will cut glass, anyhow," said O'Reilly, and going to the window he cut a pane.

"That is nothing," said the other. 'I can do the same thing with my gunflint,' and with the flint he made a scratch in the glass which was indistinguishable from the cut made by the diamond.

"In disgust they threw the stone out of the window, but afterwards O'Reilly went and picked it up again and put it in his pocket. In Colesburg he met a colonial official, who seemed to think there might be something in it. At last he decided to send it to Capetown. A lapidary who had just arrived from Europe examined the stone, and reported that it was a 2 1/2 carat diamond and bought it for £500.

"Back went O'Reilly to Van Niekirk and paid him half the money as he had promised. This set Van Niekirk thinking. He remembered that some time ago he had seen a little Bushman, who carried on a string round his neck as a kind of charm, a big stone which had the same dull, lustrous glow as that which had just been sold at the cost of £500. He saddled his horse and rode off to seek, and, if possible, to find the Bushman. He rode here and he rode there, but the missing Bushman was nowhere to be seen. Wherever he went he left word that if the missing Bushman turned up he should be sent to him at once, and at last he turned homeward, fearing that the prize had escaped him.

"Some time afterwards Niekirk got up early to harness two lean horses so as to drive to Hopetown. He saw a dirty little Bushman sitting at the end of the house.

"Who are you?" he asked

"Don't you know me, Baas? They said you wanted me."

"In the dim light Niekirk recognized his Bushman. 'Have you got that stone,' said he, 'that you used to wear round your neck as a charm?'

"Yes, Baas," said the Bushman.

"Let me see it."

"The Bushman slowly undid a dirty bag which he wore round his neck and produced a huge diamond. After a little bargaining the Bushman agreed to part with it for a sheep.

"Niekirk drove off to Hopetown where he sold it for £11,200. It was the famous Star of Africa—a diamond which was afterwards sold to the Countess of Dudley for £30,000.

TEMPTED TO DRAPE FLAG IN MOURNING

(Continued from page 3)

first inhabitants of the soil. We need to foster the sentiment of those rights, to teach it to our children."

His Grace said that although he spoke extemporaneously, he would be glad if his words were brought to the attention of the English speaking people. He then declared that the tricolor could not be the flag of the French Canadians, but spoke highly of the banner of the Sacred Heart, which was the symbol of unswerving devotion to duty.

The procession then escorted the clergy back to the palace and the crowd proceeded to the college grounds. The Picnic

Although it suffered some from the competition of the circus, the picnic on the St. Boniface college grounds yesterday afternoon proved a most enjoyable affair. There was an old-time family air about it which distinguished it in a refreshing manner from some of the boisterous gatherings which assume the name of picnic, and thanks to the generous donations for prizes, the list of sports was long and well filled, both from the point of view of entries and variety of amusements. The St. Boniface ball team put up a game against a scrub aggregation winning the prize of \$10 by a large majority. The losers were consoled with cigars. Some of the burlesque races created great merriment and a race between blindfolded men pushing a wheelbarrow came near being the cause of a stampede. The racers went in all directions, threatening to run over every one in their path and were much surprised when they found where they had landed. In the closing event the president of the society, Mr. Joseph Bernier, affirmed his superiority as an athlete. This was a vaulting jump contest and he defeated all comers, including his younger brother and Mr. Roger Goulet.

The donors of prizes were Mde. Keroack, M. P. Gosselin, the Royal store, O. Couture & Co., Joyal & Vulliez, J. B. Leclerc, Jos. Couture, Richard, Beliveau & Co., the Standard Plumbing Co., the Royal Crown Soap Co., F. D. Pambrun, Allaire & Bleau, T. Pelletier, Art. Cusson, S. M. Jean, M. F. Mondor, Blue Store, O. Benard, Coutu & Sons, Quebec Hotel, A. Potvin, J. D. Dussault, Z. Ouellette, Pharmacie Gervais, J. Bernier, R. Goulet, Consolidated Stationery Co., Collin Co., A. Gauvin, Dersrosiers & Charette, H. Leblanc, M. Trudeau, Lemire & Co., L. Gagne.

Fireworks and Concert
In the evening the nice stretch of level prairie north of the C.N.R. bridge was converted into a promenade ground while "La lyre" discoursed sweet music and huge bonfires lighted up the river. La lyre proved during the day that St. Boniface can boast some excellent musicians. The evening concert included a cornet solo by Raoul Vezina, the director, and a duo on the same instrument by Messrs. Vezina and Jas. Claeys. The whole programme was very creditable.

The illumination consisted in the first place of bonfires constructed of several cords of dry tamarac. The usage of lighting these fires on St. John's day is very ancient. The fitful light of the burning wood was relieved by Bengal fire and pyrotechnics. An excellent view could be had from the

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Winnipeg side, the crowds on the point standing out in weird relief against the illumination.

The people of St. Boniface are highly pleased with the success of their celebration and have great praise for the officers and organization committee. The latter was composed of Mr. Bleau, president, P. E. Beauchamp, Charles Cusson, D. Seney, R.R. Vicar-General Dugas, Dr. Dubuc, Henri Colin, Cusson, Clement, Betourney, F. D. Potvin, Pambrun, C. Dussault and Roger Goulet.

ST. PIE LETELLIER

There will be Benediction of the Blessed Sacrament at Letellier every evening at 7 o'clock during the Octave of Corpus Christi, beginning on the feast itself.

On the 9th and 10th of June the 40 hours adoration of the Blessed Sacrament was celebrated here for the first time, but the devotion, now established, will take place every year in the second week of June. This year the weather on the Friday was very inauspicious and the roads very bad, but the congregation was well represented and on the Saturday the attendance was excellent. With very few exceptions the parishioners approached the Holy Eucharist, the greater number receiving Holy Communion. On the Sunday, the feast of Pentecost, the devotion terminated with Exposition of the Blessed Sacrament during High Mass on the Sunday.

Father Jutras must have been very tired, from being in the Confessional so many hours; he had expected another priest to assist him, but was disappointed.

A nice new fence is being constructed round the church property which will be, in fact is already, a great improvement.

This week the church is in the hands of the cleaners to get it in readiness for the great feasts impending: first, the Procession of the Blessed Sacrament, an altar will be erected in front of the convent and another at Mr. Gravelines' store, weather permitting, which we must not neglect to add in the showery month of June.

The First Communion of five children and general communion of children to be confirmed will be on the first Friday of July and then the visit to the parish of our reverend Archbishop on the 9th and Confirmation next morning.

The residence of Mr. Z. Lemire has now reached the village and is situated nearly opposite the convent. A good deal of difficulty was experienced at first, the building being very heavy, but after various delays caused principally by atmospheric conditions the iron horses from three threshing outfits were hitched to it and the ground quickly covered. Some difficulty was experienced at the track, as it was necessary to elevate the building to the height of the railway.

There will be a profusion of hay this year, cows and cattle generally are enjoying themselves. The wheat is not looking quite so promising as it did, the weeds are prospering wonderfully, though.

Mrs. and Miss Gravelines will leave on the 26th to take part in the pilgrimage to Ste. Anne de Beaupre; after visiting the shrine they will spend some time in Montreal and the Eastern States.

D. Frazer has unloaded over 20 cars of lumber for this summer's trade.

A pupil in a Lynn (Mass.) school was asked to give the definition of a vacuum. "I can't just describe it," said he, "but I have it in my head."—Lippincott's Magazine.

IMMACULATE CONCEPTION

Austin St., near C.P.R. Station
Pastor, Rev. A. A. CHERRIER.

SUNDAYS—Low Mass with short instruction, 8.30 a.m. High Mass with sermon, 10.30 a.m. Vespers with an occasional sermon, 7.15 p.m.

Catechism in the church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m. On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba
Rev. A. A. CHERRIER, Winnipeg, Man.

Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney, Dr. J. K. BARRETT, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG

Meets in No. 1 Trades' Hall, Foulds Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock p.m.

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A small boy, writing a composition on Quakers, wound up by saying that the "Quakers never quarrel, never get into a fight, never claw each other, never jaw back." He added, "Pa is a Quaker, but I really don't think ma can be."

TRYING TO GET OUT OF IT

A quaint story of Lord Leighton was told by Mr. G. Storey, A.R.A. Two ladies were looking at his picture of Helen of Troy. "It is a horrid picture," one remarked to the painter. "I'm sorry, but it's mine," said Sir Frederic, as he then was. "Oh!" said the lady, "you don't mean to say you've bought it?" "No, I painted it," was the reply. "Oh!" declared the ladies, "you must not mind what we say. We are only saying what everybody else says."—London Telegraph.



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