

never allows itself to be changed nor to be assimilated, and the conscience of a Catholic subject, however humble, responsible only before God, never gives way, but remains just and free even before tyrants. The new rulers had occasion to experience this in their own persons, and this they could not countenance.

This is why at the same time that the foreigners were driven out, the Christian religion was proscribed, and capital punishment pronounced against any one who, having professed that religion, should refuse to abandon it. In fact, being absolute masters in their own country, shut in on all sides by the sea, the Shoguns might hope to destroy in their islands even to the last vestiges the Christian faith. In 1640 Iemitsu, grandson of Ieyasu, having raised the power of the Tokugawas to its zenith, had sufficient confidence in himself to publish the following decree:

"So long as the sun shall give heat to the earth, it is my will that no Christian be bold enough to come to Japan. Be this known unto all. Be he the King of Spain in person or the God of the Christians, he who shall violate this prohibition shall lose his head."

Indeed, all who subsequently ventured to land in this mysterious empire were put to death or imprisoned for life. Capital punishment was likewise enforced against every Japanese who, seeing a foreigner land, did not kill him, or, if unable to do so himself, omitted to denounce him.

With regard to the Christian Japanese the police and the inquisition of the Shogun were not less severe. Every Japanese was obliged to present himself once a year before the magistrate of his own city or village to prove himself not to be a Christian by trampling under foot the cross or some holy picture. The number of those who preferred to die rather than deny their faith, is, and ever will be unknown. Never perhaps was there a persecution so ingenious and so cruel, where tortures the most subtle that the human mind could imagine were applied. So much so that we do not know which is the more astonishing, the infernal genius of the executioner, or the courage of the martyrs.

(To be continued)

WHAT IT COSTS TO CLOTHE A WOMAN

"Sixty-five dollars a year can clothe a woman properly," says a report given out by Edward Atkinson, the Boston statistician.

Mr. Atkinson's report was prepared by three women expert stenographers whom he appointed as a commission of inquiry. He thus tells the story:

"I called upon three women of great intelligence, who are expert stenographers, and accessories required to dress to cover a period of four years, so as to include the wear of outer garments for four years and the others for a less term. These lists were prepared and averaged.

"I then sent a single copy to each of the heads of four great department stores in Boston, requesting that prices be attached to each item. These were returned, computed and averaged.

"Then a consultation of the three women followed. In going over the lists we made some reductions in the large costs of hats which it is their habit to trim for themselves, they buying the material; also some accessories, such as belts, buckles, gloves, etc., to a reasonable average.

"On then dividing the result of the four returns by four, to reduce it to one year, it proved that \$65 per annum would pay the cost."

The following is a list of the things required: Eight hats, trimmed by the wearer; eight pairs of shoes (Oxfords); eight pairs of high shoes; two outer garments for summer; two outer garments for winter; sixteen cotton shirtwaists; twenty-four pairs stockings; two kimonos; four cotton shirtwaist suits; ten undershirts; forty-eight handkerchiefs; eight corset covers; neckwear; eight nightgowns; two umbrellas; eight pairs cotton gloves; six winter undervests; four woolen shirtwaists; two silk shirtwaists; twelve corsets; six summer undervests; eight pairs of kid gloves; eight pairs of rubbers; sixteen pairs of cotton drawers; one muff, belts, buckles, etc.

He then tells the solution of the food and other problems.

Upon a thorough investigation of the present prices in retail shops, he showed that an adult woman may be nourished completely with food of an appetizing quality at a cost for food material of not exceeding \$1.25 a week for each person, or \$65 a year, to which

may be added for luxuries \$15 a year, making a maximum of \$80.

These are all approximate estimates and lead to the conclusion that five persons may combine or a group of three, at a higher cost for shelter, providing themselves with shelter, food, clothing and other accessories, at the standard set up, at a cost from \$260 minimum to about \$300 maximum a year.

SCHOOL OF THE CROSS.

A New Religious Play by the Oberammergau Peasants to Be Presented In 1905. Five Hundred to Take Part.

Every ten years Oberammergau is the scene of the beautiful Passion Play, in which the now world-famous peasants take their parts so carefully and with such devotion.

A Play this Year

The last one was given in 1900, and not until 1910 will another presentation be given there. However, this coming summer the peasant actors will appear in a new play, which they call the "Kreuzesschule" (School of the Cross). The performance will not be presented less faithfully and artistically than the great drama which has made Oberammergau a dramatic shrine; for these villagers wish to maintain their good name untarnished before the world.

The School of the Cross, as given in 1905, will be a new play christened with the name of an old play formerly given in Oberammergau. This old "Kreuzesschule," like the Passion Play, was initiated in the Middle Ages, and was given thereafter at irregular intervals until its last performance in 1875. At first it was merely a medieval Bible spectacle without any coherence of action or plan. At each presentation its early crudities were refined, until the ancient jumble of actions became a logical drama of old Bible symbolical stories, illustrated by appropriate tableaux from the New Testament.

School of the Cross

The new "Kreuzesschule" that will be inaugurated in 1905 and given every ten years (thus breaking up the long decade between the Passion Play years) will enact the story of David, King of Israel, as the antitype of Christ. The dramatic possibilities of the life of the "sweet singer of Israel" have appealed to many modern dramatists; the remote little village of the Tyrol, thus, in choosing this popular theme, shows the grafting of the modern spirit upon the old virtue of adherence to tradition.

The story of David that the performance gives is in poetical form. It consists of eight acts, each act followed by a tableau representation of an important event in the life of Christ: His birth; His baptism; His temptation; entry into Jerusalem; last supper; agony in the garden; crucifixion; the ascension. The play was written by Right Rev. Joseph Hecker, of Munich. Text-books already are printed in German, French and English.

The music of the play was composed by Professor William Muller of Munich. Following the order of the Passion Play, there are some beautiful songs rendered by a full chorus as an introduction to the tableaux. The first performance of the "School of the Cross" will be given on June 4, 1905, the last on Sept. 17. The performance will begin at one o'clock in the afternoon and end at six o'clock.

Characters in Play

Nearly half of the population of Oberammergau (five hundred people), will have parts in the revived play. As in the Passion Play no married woman may tread the boards in this sacred play; yet in the representation of large concourses and in the tableaux maidens and children take part. Anton Lang can take no role in the "School of the Cross," since he must appear in his own character of Christ in the tableaux. Anna Flunger, is also only in the tableaux. Many of the other prominent actors in the Passion Play have important roles in the new play: The star role of David is presented as the shepherd boy by Theodore Lang, aged nineteen.

Some have accused the Oberammergauers of being merely avaricious in their attitude toward their new drama venture. There is nothing further from the truth. The Oberammergauers in the part have been proffered large sums to carry their Passion Play to Vienna and America. Anton Lang has been offered tempting inducements to appear in public in the America.

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THE RITUAL CONTROVERSY

The Bishop of Exeter and All Saints, Plymouth

The Bishop of Exeter, at his Visitation of All Saints' church, Plymouth, gave some important directions to the vicar and churchwardens. Those cited to appear were the Rev. O. E. Anwy, (vicar) and C. H. B. Molyneux (curate) Messrs. T. H. Gibbons and R. W. Hill (churchwardens). After the formal business his lordship, reports "The Guardian," said he had some supplementary questions to ask the churchwardens. He would like them to go with him and the Chancellor round the church first.

The clergy were at liberty to accompany them if they thought fit to do so. The clergy remained seated, and the Bishop commenced his tour of inspection. The Bishop then enquired about a stoup in the north wall and closely questioned Mr. Gibbons respecting the tabernacle, the insertion of "Ora pro nobis" at the bottom of the stained glass windows, two large images beside the chancel steps, as well as images in the windows. Coming back to the west-end, where the court was held, his lordship asked whether there was any other stoup in the church, and the churchwardens pointed to one in a dark corner near the side entrance. "How long has this been here?" his lordship asked. Mr. Gibbons replied that he was unable to say; it took the place of a smaller one. His lordship next asked as to a memorial tablet, and he was taken once more up the north aisle. Here at the side of a stained glass window he read loudly the inscription upon a brass tablet, which contained the words: "Of your charity pray for the soul of Georgina Hext" and "Jesus, Mercy. R.I.P. Mary Help." Returning once more to the western end of the church, and taking his seat with the Chancellor on his right hand, the Bishop asked Mr. Gibbons several questions as to the "Appendix" to "Ancient and Modern," which was used, and also with regard to additional services and prayers. He also questioned him as to the elevation of the Host, the use of incense and lights the observance of holy days, the use of the word "Mass" the images and the inscriptions. He next asked Mr. Gibbons about the use of the stoups, and the reply was that "Children and others place their hands in them and make the sign of the Cross." The vicar was also examined, and in addition to the other subjects he was asked as to the use of an altar card which was in Latin. The vicar was understood to reply that nothing was used from it, but certain manual acts were observed. Mr. Molyneux said that, having heard the vicar's answers, he had nothing to correct.

Tabernacle, Images, Altars, and Candles

The Bishop said he was ready to give such directions as seemed to him to be called for in regard to the church. He must first of all thank the churchwardens, Mr. Anwy and Mr. Molyneux for the very courteous and full way in which they replied to his questions. Among the things that had attracted his attention in the church were especially the number of images, the existence of a tabernacle, of three holy

tables, of two holy-water stoups, and the fact that at certain times images had placed in front of them candles and flowers and the like, and that was specially the case in regard to the image of the Blessed Virgin Mary during the month of May. He now gave the following directions not by the way of what was called sentence or monition, but of direction given in the exercise of his pastoral authority, and which he desired the churchwardens and the incumbent of the church respectively strictly to observe.

First, he directed the incumbent who was responsible for the services of the church from time to time and at all times to submit for his approval and authority all services and prayers for which there was no express direction or authority in the Book of Common Prayer, and of hymns which were not included in the generally known "Hymns Ancient and Modern," which enjoyed the tacit approval of the Bishop of the diocese in common with certain other well-known hymn-books. Secondly, the Bishop directed the incumbent carefully to abstain from the use of any such prayers, services, and the like as he had specified until they had received his approval and authority. He specially directed the incumbent and the curate, who, he believed, were the whole of the clergy of the church at present, to abstain from all interpolations, or omissions, or variations in the service of Communion as it was laid down in the Book of Common prayer, and from all or any rites or ceremonies not specifically directed by him, especially from such ceremonies as had been mentioned in the evidence. He also specially directed them to abstain from the use of incense—the ceremonial use of incense—or portable lights in any sense. Thirdly, he directed the clergy of the church to abstain from giving notice of, or observing by special notice any festival or other days not directed by the Prayer Book to be observed, unless such occasions and services were sanctioned by the Bishop. Fourthly, he directed them to abstain from the placing of flowers, lights, or ornaments before any image or picture in the church, other than flowers usually permitted to be placed on the holy table for decoration. Fifthly, to abstain from the using of the word "Mass" in oral, printed, or painted notice of Holy Communion. Lastly, to abstain from the use or inclusion of prayer directed to any created being.

Directions to the Churchwardens.

Continuing, his lordship said he directed the churchwardens, and each and all whom it might concern, that unless within six months from that date a confirmatory faculty or faculties should have been obtained for the retention of certain articles, which he would presently specify, those articles should be removed from the church. He specified the two large images at the entrance to the chancel—the image of our Lord with the Sacred Heart displayed, and the large image of the Blessed Virgin on the right hand, or south side of the chancel; the images at present in the windows of the church, five in number and the holy table at present standing in the south aisle from which a holy table was previously removed by the direction of a former

Bishop of Exeter. He directed the removal of the tabernacle from the holy table in the north aisle, and from the church altogether, and that neither tabernacle, nor image, nor any other object be in future placed within the church without a faculty being properly obtained. He also must direct that, as soon as conveniently could be, the words "Ora pro nobis" be removed from the stained glass windows in the church unless a confirmatory faculty was obtained within six months for their retention. He gave a similar direction with regard to the stoups, which were used at present, he understood, for holy water. He directed the churchwardens and the incumbent in common to abstain from placing flowers, lights or ornaments before any image or picture in the church, or from authorising or permitting any other person to do the like. Those were the directions which he gave solemnly and strictly to the clergy and churchwardens of the church. There was, however, one other point to which he attached great importance, and to which the Chancellor had drawn his attention. On a certain tablet in memory of a lady on the north side of the church, the words "Mary help" occurred. He must ask them again, unless a confirmatory faculty was obtained within six months for the retention of that tablet that the words "Mary help" be within six months removed from the tablet in question. All those questions with regard to faculties would, of course, be subject to any faculty being already given. Those were his directions to the incumbent and churchwardens, and he earnestly impressed upon them the necessity of carrying them out.

The court was then adjourned.

BLUSHING

Darwin held that when we see or fancy that we are being criticised or closely observed our whole attention becomes concentrated upon our countenance. Then, just as an immediate effect may be produced upon the saliva by thinking of a lemon, our face reddens in quick response, its veins relax and are filled with arterial blood. A later theory is that of M. Melinard, which is at least original. Blushing, he says, is simply due to confusion. We redden because we feel that people are finding out something which we wish to hide. He supports his theory by showing that when the fear of being unmasked is removed there is no blushing. A child having nothing to hide does not blush. Lovers may blush when they meet so long as they desire to hide their sentiments, but not when this condition ceases.

The tiny green apple would be a failure if it never got any further. But it keeps on growing. It turns red and grows sweet and mellow. Every apple must be small and sour before it becomes anything better, and most people have to pass through the same experience. Do not be discouraged because you are not full-grown yet, because you need sweetening and mellowing. Keep on growing.

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