

ORDER OF THE ARCH-BISHOP'S VISITATION.

- MAY.
Friday 5—Starts for Regina.
Saturday 6—Regina.
Sunday 7—Regina.
Monday 8—Balgonie.
Tuesday 9— "
Wednesday 10—Troy, evening.
Thursday 11—Qu'Appelle.
Friday 12—Montagne de Lime.
Saturday 13—St. Andrews.
Sunday 14—St. Andrew's, evening at Moosomin.
Monday 15—Leaves Wolsely for Neudorf.
Tuesday 16—Neudorf.
Wednesday 17—Broadview, Lac Croche.
Thursday 18—Lac Croche.
Friday 19—Esterhaz.
Saturday 20— "
Sunday 21— "
Monday 22—Fort Pelley.
Sunday 23—St. Mary's, Winnipeg, 4 p. m.; Immaculate Conception, 7.30 p. m.
JUNE.
Monday 5—Souris.
Tuesday 6—Evening at Brandon.
Wednesday 7—Brandon, evening at Hun's Valley.
Thursday 8—Hun's Valley.
Friday 9— "
Saturday 10—Oak Lake.
Sunday 11— evening at la Grande Clairiere.
Monday 12—Oak Lake.
Tuesday 13—St. Maurice.
Wednesday 14— "
Thursday 15—Return to la Grande Clairiere.
Friday 16—Deloraine.
Saturday 17— "
Sunday 18— "
Wednesday 21—St. Norbert.
Thursday 22—St. Agathe.
Friday 23—St. Jean-Baptiste.
Saturday 24—Lettier.
Sunday 25—St. Joseph.
JULY.
Tuesday 25—St. Anne.
Wednesday 26—St. Anne.
Thursday 27—LaBroquerie.
Friday 28—Lorette.
Monday 31—St. Pierre-Jolys.
AUGUST.
Tuesday 1—St. Malo.
Wednesday 2—St. Adolphe.
Sunday 6—St. Charles.
Monday 7—St. Francois - Xavier.
Tuesday 8—St. Eustache.
Wednesday 9—Fannystelle.
Thursday 10—St. Daniel.
Friday 11—St Hyacinthe.

PROTESTANT TRIBUTES.

Continued from page 1

exhibition of yourself, and shown how ignorant a preacher may be and yet think himself competent to talk at a scholarly Catholic priest like Father Nugent. We make acknowledgements to Father Alfred Young, in whose book, "Catholic and Protestant Countries Compared," we found conveniently arranged all but one of the quotations we have given. Father Young's book is invaluable to the Catholic layman who is often bothered by such anti-Catholic trash as is to be found in the Parson's letter to Father Nugent, and in cheap Protestant literature generally. There are two other works that cannot be too highly recommended; we refer to Archbishop Spalding's "Miscellanea" and "History of the Protestant Reformation."—N. Y. Freeman's Journal.

ANANIAS OUTDONE.

N. Y. Catholic News.

One of the meanest pieces of bigotry we have come across in a long time is furnished by a Presbyterian journal, the Herald and Presbyterian, of Cincinnati, in the following item :

The action of Congress in

voting thanks to the Red Cross Society and a gold medal to Miss Helen Gould has called attention to the absence of Sisters of Charity and members of other Roman Catholic sisterhoods from the battlefields and camps during the Spanish-American war. When the question was under discussion, Senator Hoar asked that it might be delayed for a day and have a wider application. But next day, when the question again came up, he withdrew his objection on the ground that the "Sisters had not been in evidence during the war." And yet it will not be long before such a claim will be made for them.

The man who wrote this paragraph is either an ignoramus or a deliberate liar. Perhaps he is not aware that the very first women to offer their services as nurses on the declaration of war were the Sisters of the Holy Names of Jesus and Mary, of Key West, who sent the pupils of their large academy for young ladies home so that they might turn the building into a hospital. There they cared for sick and wounded sailors, and did this work so well that they won the high praise of officials and the undying gratitude of their patients. For their services, by the way, they never asked for a penny. Who were the most efficient and faithful nurses in the army camps? Let the Herald and Presbyterian bigot refer to Surgeon-General Sternberg's recent letter to the superior of the Sisters of Mercy at Mount Washington, Md. This letter has been published in several newspapers, but, of course, the man who could write such a lie as we have quoted became stone-blind if his eyes ever fell upon it. If the Herald and Presbyterian writer knows any soldier who served in the war, let him ask if the Catholic Sisters were conspicuous in camp or battle-field by their absence. And let him ask any of the soldiers, Protestant or Catholic or infidel, who have been nursed back to health and strength in the hospitals of the Sisters throughout the country, what he thinks of their noble devotion to the sick and wounded boys in blue.

Then let this bigot make inquiries as to the number of nuns who gave up their lives for the soldiers of their country. He will find that the Catholic Sisters have a record unsurpassed by that of any other body of women who gave their services during the war. Perhaps men such as this Presbyterian editor are ignorant of what our nuns have done because these nuns did not deem it proper to rush into print every time they did anything. They were not seeking notoriety. As patriotic Americans they volunteered in the service of their country. As a matter of fact, thousands of nuns offered to go as nurses, but only two or three hundred were taken by the Government. They have not yet received all the recognition due them. And thus it is that so outrageous a lie as the one in the Herald and Presbyterian is circulated. It is in such ways that falsehoods about Catholics and their Church are started.

THE SAMOAN DIFFICULTY.

For the past month the press of Great Britain was unanimous in urging the Imperial government to a resolute anti-German policy in Samoa, where unhappily English and American as well as native blood has been shed. The jingoes were wild with joy, because "English and American soldiers and sailors were fighting magnificently shoulder to shoulder"—against naked creatures. On Saturday, however, a complete change took place in the English attitude, and it is significant that on the same day it was semi-officially announced that the American government had declined the invitation to send visiting warships to the leading ports of England during the summer. In short it appears that England is leading, or endeavoring to lead, Cousin Jonathan into entanglements, and that there is deceit behind the Samoan entanglement is evident from the rapidity of Lord Salisbury's back down to Germany. In fact a complete diplomatic victory is now conceded to the Germans, and what is more, conceded upon the German Foreign minister's firm demand. All the facts have not leaked out so far, but Germany, having insisted upon unanimity in the decision of the Samoan commission, has gained her point, which prevents beforehand the possibility of any understanding between England and the United States leading to practical results. Lord Salisbury has run away from a weak case full of deceit and the schemes of religious bigots. The bloodshed has been provoked by English missionaries who were jealous of the influence of German priests; and Germany is too strongly Catholic a country to stand any humiliation upon such grounds. The cable despatches on Monday reported that Michael Davitt has written a letter to Herr Liebknecht on the situation. He says that his visit to Apia gave him an insight into affairs there. The letter adds: "The whole trouble was really the work of a London missionary society seeking to make the English dominant in Samoa. It has a fanatical auxiliary in Justice Chambers, who, though nominally an American, is in reality an Englishman. He made use of disturbances which the London society promoted to further the project of an Anglo-American alliance to overwhelm the mass of the Samoans, who were for Mataafa, but because Mataafa is a Catholic and supported by the Germans, the London society, through its tool, Chambers, succeeded in inducing English and American officials to intimidate the people. It is certain that the American people will act justly when the truth is brought home to their minds, and there will be a reaction of popular feeling in the United States in favor of Germany when it is found that England is playing a perfidious game, trying to breed bad blood between America and Germany, and so profit by jealousy."—Toronto Catholic Register.

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BACK FROM THE WILDERNESS OF THE REFORMATION.

Mgr. Moyes, the editor of the "Dublin Review," dealing in the current issue with the Neo-Anglicanism of which Lord Halifax is the leader, marks three stages in the march of the Anglican movement. 1. The emancipation from the narrowness and baldness of Reformation Protestantism and from the idea of a mere insular establishment and the yearning to be at one with the patriotic and liturgical traditions of Catholic Christendom. 2. The stage in which Anglicans not only look abroad for abstract standards of belief and practice but are willing to submit to what they regard as the authority of the "Catholic Church" and "Catholic consent," or the living voice and judgment of the "Ecumenical Episcopate" determining in supreme instances the meaning and sense of such standards. 3. The final stage, which we are yet to see, will be the true allocation of the living rule when in God's providence Anglicans will come to see that just as Catholicism is essentially the religion of the living voice and living rule, so that this voice and rule cannot be found save in the unity of the See of Peter. Such, the Monsignor hopes, will be the line of the march which, under God's light and leading,

many of the best and sincerest of the English nation will make, back from the wilderness of the "Reformation" to their ancient religious home in the peace and joy of Catholic unity. Fiat, fiat. —Liverpool Catholic Times.

ILLICIT MARRIAGES

When two Catholics go before a squire to get married it is because they discover an imperative necessity of reconciling events and dates. When a Catholic and a Protestant go before a squire for a permit to cohabit, it always means that the Catholic party is willing to sign a blanket mortgage on his body and his boots and his little soul to purchase the contempt and scorn of the Protestant. In cases of that kind our sympathies are always with the non-Catholic. — Western Watchman.

USELESS IN ANY EVENT.

In a country district in Scotland a lecturer held forth against the doctrine of eternal punishment, finishing up by offering to return and further enlighten his hearers on the subject, when one of the audience replied: "If what ye've been tellin' us is true, we're no needin' ye, and if it's no true, the less we hear the better."

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I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets do it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowser, Ph. G., 529 Newark Ave., Jersey City, I took Ripans Tablets with grand results. Miss BESSIE WREDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ANTON H. BLAUBER.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—FOR FIVE CENTS. This low-priced set is intended for the poor and the economical. One dozen of the five-cent cartons (120 tablets) can be had by mail by sending forty-eight cents to the RIPANS CHEMICAL COMPANY, No. 10 Spruce Street, New York, or a single carton (TEN TABLETS) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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