

SENATOR HANNA AND THE CHURCH.

Our Catholic people, says a Baltimore exchange, perhaps may not be fully aware what manner of man Marcus Alonzo Hanna was, and especially how far in his thoroughly honest way he was a friend of all the people and without prejudice, and in reality the advocate in high places of the claims of the Catholic Church and its American children.

Three years ago in Washington it happened that the Rev. P. F. Flanagan, of St. Anne's Chicago, was given a special audience by the late President McKinley. The President was particularly anxious to learn the views of prominent Catholic priests and laymen with regard to the Philippine question, and the claims of the Catholic people were staunchly urged by Mr. Hanna. To the end, however, that he might better know of conditions, Mr. Hanna had asked his clerical friend, several questions, and finally Mr. Hanna turned to the friend and President McKinley, and said: "Mr. President, I know this man well and can vouch for who and what he is and the great service he has rendered to his Church and country. and I want you to bear well in mind his words. And I will go further, Mr. President, and say to you that the day is not far distant when we shall have a greater crisis in this country than that which we have just passed through. The Catholic Church has at all times furnished some of the most loyal defenders of our flag, but I look to it to do still more. The day is coming when treason will rear its head, and socialism become rampant, and in that hour Mr. President (and I am not afraid to say it here or elsewhere), the flag must rely on its staunch friends, and among them, in my opinion, our greatest protector will be the Supreme Court of the United States and the Roman Catholic Church."

About three months before his death Senator Hanna was in Chicago and was almost heart-broken over the strife and trouble of the labor element. Speaking to a particular friend in the most scathing terms of the socialistic agitator and anarchist, he said: "I have always been a friend of honest labor, and I am giving it the best days of my life; and I have not lost hope, but on the contrary expect to see labor—honest labor, well and duly rewarded. Nevertheless, there is a crisis coming on which will have to be met, and the sooner the better, there is no place (and there must be none) in this country for anarchy and treason. In this connection I once said that in the day of trouble the United States must look to the Supreme Court and the Roman Catholic Church. I will go further now and say that I believe the best friend and protector of the people and the flag of our country will have in its hour of trial will be the Roman Catholic Church, always conservative and fair and loyal. That is the power I look to to save the nation."

THE ARCHIEPISCOPAL PALLIUM.

What is a pallium? In the Latin Church the pallium at present is an archiepiscopal ornament, consisting of a circular band, three fingers wide, of white lamb's wool. Woven to this circlet, one half of which is double thickness, are two short pendants of the same width and material. At the ends of these pendants are attached thin sheets of metal, usually lead, covered with black silk. When worn the pallium rests on the shoulders, over the chasuble with the pendants hanging, one on the breast, the other on the back of the prelate. Moreover, it must be so worn, according to the "Ceremoniale Episcoporum," that the half which is of double thickness may rest on the left shoulder. Six black silk crosses adorn the vestment, four on the circlet, one on the back and one on the front pendant. This is the custom at present, although during past centuries the form, number and color of the crosses have changed several times. Finally, the left shoulder and the pendants are ornamented with jewelled pins, which replace those formerly used to fasten the pallium to the chasu-

ble.—Valentine F. Rochfort, in the Messenger for May.

The greatest care is used in selecting the wool from which the pallia are woven. On the feast of St. Agnes, January 21st, two white lambs are blessed in the church of this saint, which is on the Nomentan Road, a mile and a half outside the city of Rome. After the blessing they are taken to the Vatican and presented to the Holy Father. He confides them to the care of the nuns of St. Cecilia in Trastevere. About Easter the lambs are shorn of their beautiful fleece, which, mixed with other lambs' wool, forms the material from which the nuns of the Convent of 'Torre d' Specchi' weave the vestments. The earliest documents which mention the use of lamb's wool for the making of the pallia also record the fact that the wool used was obtained from lambs thus blessed at the Church of St. Agnes.—Valentine L. Rochfort, in the Messenger for May.

THE SAINTS AND THE BEES.

Many charming stories are told in the lives of the saints of the intercourse between those holy personages and irrational animals of all kinds; lions, wolves, dogs, birds and even the little bees. One pretty incident concerning bees is narrated of the great St. Ambrose.

Before Ambrose was either a saint or great, when he was decidedly little—in fact being just a roly-poly baby in his cradle—he was lying fast asleep one day with his mouth wide open, in the courtyard of his father's palace. His nurse, who had gone to have a little chat with another servant on the opposite side of the yard, was suddenly startled by seeing a whole swarm of bees fly toward the cradle, circle above it for a moment or two, and then settle upon the baby's face. The woman was alarmed lest the insects should sting the child; especially when she saw the bees one after another, fly into the baby's mouth and fly out again in a regular procession.

She was just going to "shoo" them away when little Ambrose's father came along, and, noticing the strange behaviour of the bees, he told the nurse to let them alone. After a few minutes, when the queer visitors had all paid their respects to the baby, they flew away of their own accord, and went right up into the air—so high that they were soon lost to view. Ambrose's father thought he saw in so strange an occurrence a mysterious sign, and remarked: "If God grants this child length of days, he will one day be something great." And everybody knows how true his prediction became.

There is another story about bees related in the life of St. David of Wales.

One of St. David's monks, an Irishman, named Madonnoc, could not resist, in his old age, the desire to see once again his native country. Such a longing is very common among old people of all nationalities; they like to die where they were born.

Well, Madonnoc received the necessary permission from his superiors and went on board the vessel that was to carry him to Ireland. No sooner had the monk embarked, however, than all the bees of the monastery flew down to the shore and established themselves on the vessel's bowsprit. Madonnoc denounced them to his superior, and tried repeatedly to chase them back; but it was of no use; the bees hadn't taken any vow of obedience, and they persisted in sticking to the vessel and accompanying Madonnoc to the Emerald Isle.

Ever since that time bees have been found in Ireland. Some historians say that, previously, they were unknown in that country; although the Green Isle is so sweet a place that I think the bees must have made honey there ever since Noah let them out of the ark.

Boroughs—Mr. Merchant's out, you say? Why he had an appointment with me here. That's very funny.

New Office Boy—Yes sir; I guess he thought it was too. Anyways he was laughin' when he went out.—Philadelphia Press.

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NOTHING TO PAY

MO STOIRIN BAN.

Is the hawthorne bough less white,
 Are the Azure skies less bright,
 Than they used to be in Erin in the days gone by?
 Is the perfumed breeze less cool
 In the willow by the pool—
 Why does the throistle's song
 awake within my heart a sigh?

II.

Oh, the May is just the same,
 And the sunset's golden flame,
 Leaves a glory on the brown hills
 that watch out across the sea;
 And 'tis only my heart's moan
 That makes drear the world,
 and lone,
 Since the day that dawned and
 found you, stoirin, far
 from me.

III.

There is wealth galore, they
 say,
 In that strange land far away,
 Where mo stoirin ban has gone to
 win for me a golden prize;
 But the gold for which I pine—
 Would to God that it were
 mine—
 Is hidden in the sun-kissed hair and
 laughing Irish eyes.

IV.

Mine the black and bitter woe,
 Here where Slaney's waters
 flow,
 Where the whispering willows hush
 to hear my dirge of cease-
 less pain;
 For me stoirin ban machree,
 My heart's portion shall I see
 Back in Erin of the green streams
 never more again.
 —Cahal O'Byrne, in the
 Messenger for May.

THE RETROGRESSION OF WOMAN'S RIGHTS.

That a reaction has begun to set in against some of the phases of what is popularly styled "woman's rights" is unmistakable. The movement has reached its high tide and the signs indicate that, hereafter, it will ebb slowly, but surely. Let it go.

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The things it has done in the past for women's amelioration must stand to its credit, but the principle on which it is based aims in its last analysis, to subvert the divine decrees as well as the natural laws governing the sexes.

It has developed the mannish woman and the womanish man. It has weakened the marriage bond and promoted divorce, thus loosening the very corner stone of our Christian civilization—the home. It has signally failed to elevate the standard of morals, either public or private.

For all these reasons the handwriting is upon the wall. "Theoretically, I still believe in woman suffrage," says a once ardent suffragist, "but practically I fear its results are extremely disastrous."

"You may say that it doesn't sound very nice to hear your wife slam the door after her when she leaves the room," remarked the Observer of Events and Things, "but it may sound a good deal nicer than if you heard what she said."—Yankers Statesman.

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	12 30
Tuesday, Friday, Sunday		
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, Minitota 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
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
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., Winn pe

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun. 10 25	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun. 16 25
Mon. Wed. Fri. 10 25	Mine Centre, Glenorchy, Atikokan, Keshabow, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat. 16 25
WEST		
Mon. Wed. Fri. 10 45	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat. 17 00
Tues. Thurs. Sat. 10 45	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri. 17 00
Mon. Wed. Fri. 10 45	Sifton, Ethelbert, Minnetonas, Swan River.	Wed. Thurs. Sat. 17 00
Mon. Wed. Fri. 10 45	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed. Thurs. Sat. 17 00
Fri. Sat. 10 45	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat. 17 00
Fri. Sat. 10 45	Fork River, Gruber, Winnipegosis.	Sat. Tues. 17 00
Mon. Wed. Fri. 7 00	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat. 17 50
Daily ex. Sun. 8 05	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun. 18 25
SOUTH		
Daily 17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily 10 10
Daily 13 45	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily 13 30

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