

Father Janssen subdeacon. After the gospel, Very Rev. F. A. Dugas, V.G., introduced the preacher, Father Carriere, S.J., as a former professor of the newly ordained priest. Father Carriere preached an impressive sermon on the need of a divine call to enter the priesthood and on the sacrificial duties of the priest.

Brother Tomas, S.M., brother of Father Poiras, who came here last week to spend a few days in the bosom of his family, returned to Drayton, O., by Wednesday's train.

Port Arthur, Ont., Aug. 1.—Mgr. Sbarretti, papal delegate to Canada, was a visitor here on Sunday for a short time. His excellency accompanied by Bishop McEvey of London, Ont., Rev. Dr. Sinett, and Rev. Father Egan, arrived from Duluth on the steamer Huronic. He was here merely on a pleasure trip, and returned on the Huronic as far as Sault Ste. Marie.

Father Garaix, S.J., of St. Boniface College, who is now preaching a retreat to the Sisters of the Presentation at Wild Rice, N. Dak., will soon leave for Macao, China, there to learn the Chinese language in order to be able to succeed Father Hornsby, S.J., in ministering to the Chinese Catholics of Montreal.

Conspicuous among those who attended the sick and dying of the Gunboat Bennington, whose boiler blew up in the harbor of San Diego, Cal., was the venerable Spanish priest, Rev. A. D. Ubach, of St. Joseph's parish, who went from cot to cot speaking words of comfort and cheer to the suffering sailors. Father Ubach also officiated at the funeral services of the Catholic dead.

His Lordship Bishop Dowling of Hamilton has undergone a serious operation in St. Joseph's Hospital, Guelph, Ont.

As was generally expected throughout the new diocese of Superior, the Rev. Walter L. Fardy, the venerable and experienced pastor of the Sacred Heart Church, Superior, has been chosen by Bishop Schinner to be his vicar-general.

Father I. J. Kavanagh, S.J., formerly Professor of Physics in St. Boniface College, and now occupying a similar position in Loyola College, Montreal, sails from Quebec on Aug. 3 as spectroscopist to the Government party under Dr. W. F. King, chief astronomer of Canada, going to the mouth of the Northwest River, Labrador, to observe the total eclipse of the sun on Aug. 30. This advance party will prepare the piers and platforms for the instruments, and will be followed by a second party starting on Aug. 21. Father Kavanagh is the only person representing Montreal. Two other scientifically distinguished Catholic priests, Father Choquette of St. Hyacinthe College and Father Lajeunesse, O.M.I., of Ottawa University, will accompany the second party, composed of unofficial observers.

Persons and Facts

Mr. Joseph Louis Arnold Weis, of Lac du Bonnet, whose father was an Anglican, was received into the Church by Father Belanger last Sunday and made his First Communion the same day. For the baptism Fr. Belanger acted as godfather and Mrs. Antoine Bruneau as godmother. On the following day, Monday, Fr. Belanger married Mr. Weis to Miss Emilie Bruneau, daughter of Louis Bruneau and the late Lella Lafontaine. A great number of friends were present on both occasions to wish joy to the happy couple whose union was so signally blessed.

The new presbytery at Selkirk will be ready for occupancy at the end of next week.

A new church is going up at Beaujour. The foundations are already laid.

Father Giroux, of Ste. Anne, finds that the annual pilgrimage to his church on the 26th of July is much more devotional when pilgrims drive in singly, as they did this year, instead of coming in noisy, pleasure-seeking crowds by train. There was great fervor and real devotion this time.

Last Sunday at Thibaultville, Father Defoy's church of the Infant Jesus witnessed the blessing of a bell by Father R. Giroux, pastor of St. Anne. The bell was the gift of Mr. Isaie Richer, of

St. Anne and weighed 127 pounds. It was christened Adelard (in honor of the Archbishop), Isaie (in honor of the donor) and Alexandre (in honor of Fr. Defoy). A great number of people were present and a pretty good collection was taken up.

The Sisters of St. Boniface advise their friends and benefactors that the rooms in their new Hospital are ready to receive the furniture offered by their generosity, and that the inauguration will take place at the end of August.

Rev. Dr. Bellevue, who conducted the annual Manitoba pilgrimage to St. Anne de Beaupre, returned last week. He says the pilgrimage of seventy people from this country was in every way a success. The pilgrims travelled together on the way to the shrine, and returned separately at their leisure. He visited Quebec and Montreal, and especially the home of his family at Louisville, Que.

The Hon. Mr. Hackett, Grand President of the C.M.B.A., accompanied by the Grand Secretary, is about to visit all the western branches of this great Catholic order. They are expected to arrive here on Saturday, Aug. 5. The next morning, Sunday, the Winnipeg and the St. Boniface branches will call for the two distinguished officers at the Clarendon Hotel, to escort them thence to St. Mary's Church, where they will attend the 11 o'clock High Mass. In the evening at 7.15 the members of the St. Boniface branch will welcome their guests in their local hall and escort them afterwards to St. Boniface College, where they will tender them a special reception. All members are requested to be present on both occasions. The Grand President and Grand Secretary have undertaken this journey in order to promote the best interests of Catholic Mutual Beneficence.

Sir Anthony McDonnell, under-secretary to the Lord Lieutenant of Ireland, about whose retention the Orange League raised such a disturbance, has just undergone a severe operation which left him in a very weak condition, and may oblige him to resign.

JAPAN

(From the "Apostle of Mary," Dayton, Ohio. Translated from the French of Rev. Father Ligneul, Director of the Seminary at Tokyo by A. W.

What is Japan and what are the Japanese? Shut up for nearly three centuries, and utterly unknown during all this time to the outer world, it is scarcely thirty years since the country was again opened and its people put in contact with civilized nations. It seems inexplicable that Japan in so short a time has been able not only to take rank among the civilized nations, but that she has been bold enough and has had enough military science and courage to dare attack the first and most formidable power of the earth, and vanquish it in a single year.

This phenomenon, probably unique in history, is not the result of a single cause, but of several. The opening of the country and the education given since then to the Japanese people, though the principal and most recent, are not the only ones; there are others more remote, but the influence of which is not less. To understand the situation well, a glance at the history, even the most ancient, of this people is necessary.

Surrounded on all sides by almost impassable seas, the islands of Japan form a world apart. Their inhabitants having been during so many centuries either unknown or separated from the rest of mankind, it is not surprising that they have evolved customs and habits that have nothing in common with those of other countries. Similar traditions and religious beliefs are met with in the beginning of the history of all nations, but owing to the complete isolation of the country, it is quite natural that in Japan these beliefs should have acquired a character altogether local and particular.

According to the Japanese belief the gods came down from the skies, reaching the earth where Japan now is; they created the land the mountains, the forests and the rivers of these beautiful islands, and were themselves the first inhabitants thereof. Hence Japan is the country of the gods, the Japanese are their descendants, the emperor is the first born and the chief of the whole line, the nation is a people of brothers, entirely of a divine race. The true world is Japan, the true people are the Japanese. The others are all barbarians. (The ancient Greeks spoke in about the same manner; for them, also, the race of men had but two divisions:

Greeks and Barbarians.) Thus in the mind, and especially in the heart of the Japanese, the soil of their country, their ancestors, the emperor, son of heaven, and the gods who founded the empire, all form an individual whole, and it is precisely this national individuality which under the name of "Kokka" (country and home) is for the entire people, even for the little children, the first and principal object of worship and love. Furthermore, patriotism, which is a virtue in all lands, is, in Japan, the religion of the country, the very soul of the nation.

The country and the people are as extraordinary, the one as the other. The aspect of the soil varies unceasingly as you advance through the land; one would think that the earth was formerly as undulating as the sea, and that its billows are now become fixed hills, on all sides overgrown with verdure, alternating with valleys of waving grain ripe for the harvest. A country of tragic emotions, of violent agitation. The earth trembles here as by habit; cyclones are periodic; fires break out at all moments; from cold to heat or from heat to cold there is no transition, and we pass in a few hours from the most terrible tempest to the most serene sky.

The character of the people appears to be a product of the climate. Extremely sensitive and passionate to excess, the Japanese go to extremes in everything: capable of every heroism, they are equally capable of every crime. Lovers of all that is extraordinary and novel, the Japanese as a people appear to fear but two things, the golden mean and the conservative life.

Into this tumultuous nature Buddhism, with its oppressive doctrines of fatality and ultimate annihilation, has infused calmness, stoic patience, pity for the unfortunate and complete contempt for death. The philosophy of Confucius disciplined Japanese society by inspiring its laws, and Chinese etiquette, cold and formal, regulated social relations, even in the details of domestic life. On the whole, Shintoism, the religion of the country, Buddhism and Confucianism, are the three elements from which evolved the spirit, the customs and habits that characterized the Japanese people during so many centuries. Still, there was a difference between the common people and the higher classes: the common people were very religious and gloried in being honest, while the upper classes took more pride in the fine arts and in a peculiar code of honor.

A sense of the beautiful is natural to the Japanese. Possessing an artistic temperament, we find them meddling with everything, even in the details of the simplest things; and this regard to details in trifles is met with in the homes of the poor and the rich alike. They profess for the beauties of nature, for flowers and landscapes in particular, a veritable adoration, which is, besides, a part of their religion. With a people of this character it is easy to understand that industry and the fine arts were early developed. Their paintings, statuary, lacquered ware, works in bronze, precious textures, etc., are so well known that they speak for themselves.

The Japanese are reproached for never having invented anything, and for living a life of borrowed civilization. They owe much in the past to China and to India but we must bear them testimony that they have stamped their own seal upon all that has come to them from other countries. Their Buddhism is no longer Indian, but Japanese, and their Confucianism is their own. They and their country are in their eyes the centre of the world; they assimilate all things foreign, they never allow themselves to be assimilated; they take from or dominate over others, but never allow themselves to be dominated.

With such a temperament it is easy to understand that their history could be nothing else but a succession of wars and revolutions. And in this chaos of tragic events that form their history, what a mixture there is of ambition and generosity, of revolting perfidy, and of sublime loyalty, of assassinations for revenge, suicides for the sake of honor, in fact, of all passions, good and bad, but all dominated by the passionate love of glory and a sovereign contempt for death.

The first necessity of a Japanese is to distinguish himself by some brilliant action, it matters not what. Nowadays, as well as in former times, a Japanese who leaves his home, swears not to return before he has made a name for himself in the world. Of course, all do not succeed, but all make the attempt. The samurai of old, still the type of the true Japanese of today, took pride in excelling equally in literature, in warfare and in pleasure. He passed his time between two battles, in ex-

changing pieces of verse with his friends and in drinking tea, according to all the regulations of etiquette. His ideal was to lay aside his brush (pen) only to take up his sword and die.

Every true-born Japanese is a warrior, orator and poet, the women as well as the men. Whether to speak or to fight a Japanese is never seen to hesitate. The national flower and the traditional symbol of the national character is the wild cherry blossom. Before even a single leaf appears, this beautiful tree is covered with blossoms of snowy whiteness, slightly tinged with red. The blossoms are in bloom but three days, and on the fourth they fall to the ground, and nothing remains of them but a memory. The brave man sheds his blood in the same manner as a cherry-tree sheds its blossoms. It is impossible to express the feeling better.

From the beginning of the seventeenth century until the middle of the nineteenth, or, to be more precise, from 1600 to 1868, the history of Japan took on a new aspect. After a long period of feudal wars and several centuries of confusion, little short of anarchy, the Shogun (viceregent of the empire), Ieyasu Tokugawa, and his successors, succeeded in calming these restless and indomitable people, and in uniting them, or at least, in controlling and holding them in subjection. By art and diplomacy, by a skillful combination of religion, morality and tyranny, for two centuries and a half, war was rendered impossible, though it cannot be said absolutely that peace reigned in the empire during all this time; at least the country was not disturbed.

The political system of the Tokugawas merits to be studied attentively; it is assuredly not without reproach, but for the time and the country where it was applied, it was a work of genius.

Under the influence of this enforced restraint, what became of the Japanese people with their almost morbid activity, their indispensable need of movement and change? Compelled to retire within themselves, they turned their energy towards refining everything, attaching undue value and importance to the smallest things, and losing themselves in formalities and circumstantial ceremonies; forced at every moment to dissimulate, their natural bent for cunning and duplicity became still more pronounced. Like trees enclosed in a space too small for their size, the Japanese people after such a long time of constraint resembled pretty much the stunted pines so common in their country, which, twisted and dwarfed by culture, are things to be marvelled at, but with nothing of their natural form.

In surprising contrast with his sensibility and excessive love of change, a Japanese can keep for a life time the memory of an injury or of a benefit received, and at the opportune moment, wreak his vengeance or show his gratitude with the same ardor as if the feeling were but a day old.

Although the average Japanese is small in stature and weak in appearance, he can hold his own with the most robust when occasion demands. Owing to their severe training, their extreme sobriety and the small value they attach to their lives, the Japanese are perhaps without rivals in their alacrity to face dangers, and their ability to support privation with all its accompanying evils.

The Christian religion was first brought to this island empire in the middle of the sixteenth century. St. Francis Xavier arrived in Japan on the 15th of August 1549. Each province was then governed by a feudal lord, and each feudal lord was practically independent in his domains.

As merchants preceded and accompanied the missionaries, several feudal lords entered into relation with the foreigners on account of the profit they derived from commerce. When a feudal lord became favorable to Christianity, or became a Christian himself, a greater or less number of courtiers and common people would follow his example. Besides the learning and sanctity of the missionaries, the condition of the country was also one of the reasons why conversions multiplied so rapidly in the beginning.

But when the Taiko Hideyoshi and the Shogun Tokugawa dreamed of pacifying the country and of uniting it under their sway, they determined above all things that Japan should belong to itself. To that end they resolved to do away with all foreign influence, in particular with that of the Spanish, whose invasion they feared. On the other hand, the presence of the missionaries among the people and the doctrine which they preached, was an obstacle to the national spirit. As Catholicism is not pliable at will like any other doctrine, wherever it takes root it changes men and things, but



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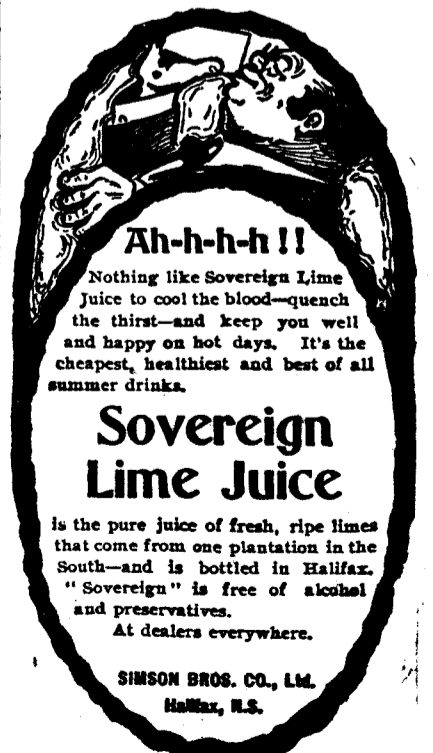
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