

Northwest Review.



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Current Comment

As the great closing week of Lent is only eight days ahead it may be as well to remind our readers that the best way to enter into the spirit of that period of grace is to be present at all the offices of those eight precious days and to read one's Holy Week book. M. E. Keroack, corner of Water and Main streets, has a large supply of Holy Week books at 35 cents each.

The most valuable feature of the Holy Week book is the history of the Passion in Latin and English by the four Evangelists. This is truly the story that transformed the world, the most wonderful story that was ever told, related in the simplest and most matter-of-fact way. If a Catholic was familiar with no other parts of Holy Writ he would yet know what is best in the Bible. A non-Catholic who is not familiar with the four-fold Passion story, even if he has read the Bible half a dozen times from cover to cover, does not really know the spirit of the Written Word, for he misses its culminating point. This is simply an application of the well known principle, so well developed by Cardinal Newman in his "Idea of a University" (University Teaching, Discourse VII.), that a well trained judgement seizes the strong point in every thing. Ill trained minds lose themselves in a multitude of confused details. They have no mental perspective. To them insignificant facts or third-rate passages of a great author are on the same plane as the most vital facts and the masterpieces of literature. But a well trained judgment realizes that masterpieces are rare even in the writings of the best authors, and that a very few facts in the history of mankind are supremely important. So in our knowledge of the Bible the New Testament is vastly more important than the Old, and in the New Testament the concluding chapters of the four Evangelists are the most important of all, because they relate the death and resurrection of the Saviour of the world.

Rev. John J. Wynne, S.J., one of the five editors of the Catholic Encyclopedia, writes to us that there is absolutely no foundation for the rumor, lately circulated, that he had withdrawn from the editorship of the Catholic Encyclopedia. The rumor, he adds, probably arose from a confusion of names. He has, for good reasons, withdrawn from collaboration in the Encyclopedia Americana; but he has not the slightest intention of severing his connection with the great Catholic Encyclopedia, the first volume of which will appear in the course of this year. This denial on the part of Father Wynne will be a great relief to the anxiety caused by that false rumor, for his name carries with it the guarantee of orthodoxy, great practical experience and remarkable success in editorial work.

The specimen sheets of the forthcoming Catholic Encyclopedia show that it will be in every respect a splendid publication. The letter press and illustrations are the best that can be found anywhere. The articles are learned, original and full of unusual interest. Catholics who read these pages will recognize that this eagerly expected treasure-house of Catholic lore is to be no dry-as-dust collection of colorless biographies, but a living reflex of Catholic opinion on men and things.

The venerable missionary, Father Lacombe, has lost none of the hopefulness and enthusiasm of his early years. It will be remembered that some ten years ago, viewing with sorrow the wretched condition of many of those French half-breeds who had been at one time the firmest supporters and most zealous helpers of the first Catholic missionaries in the Northwest, he determined to offer them a comfortable home. Thanks to his indomitable energy and persuasive eloquence he

obtained from the Federal Government at Ottawa a concession of fifteen square miles on the north bank of the Saskatchewan, 120 miles east of Edmonton. This territory, which he called the colony of St. Paul des Metis, was reserved to French half-breeds, who were invited to come and settle therein. Each family was entitled to eighty acres, which they could till and use as their own and then hand down to their children, but which they could not transfer by sale or gift to anyone else. When we consider the shiftless, nomadic life led by so many of these half-breeds, who have not even the advantage which the Indians have of being kept together as wards of the Government, this offer was a godsend that ought to have been eagerly accepted by the majority of the ten or twelve thousand French half-breeds scattered over Manitoba and the new provinces. And indeed a goodly number of these poor people did close with the offer and came with their horses and other belongings to settle at St. Paul des Metis. Father Lacombe begged for them with such success that he was enabled to build for them a five-thousand dollar church, the gift of Mr. and Mrs. Rodolphe Forget, and a large convent in which the Nicolet Sisters of the Assumption educated the Metis children and taught them trades and especially agriculture. Generous donations made the colony prosper. We shall never forget Father Lacombe's tears of joy when he received a two-thousand dollar cheque from his old friend, Lord Mountstephen. This, the dearest project of Father Lacombe's generous heart, the monument of his affection for the Metis and of his gratitude for the services they had rendered to the missionaries in the past, was taking more lasting shape every day when, a little more than a year ago, in the depth of winter and in the middle of the night the fine industrial school was burnt to the ground. What added fresh horror to this total loss, for there was no insurance, was the death of one of the Metis girls, who perished in the flames. But there was worse to come. After the building had been reduced to ashes it was discovered that the conflagration was planned by some of the Metis boys, who avowed their incendiaryism and were released by the local courts on the plea that they did not realize their guilt. This cruel blow almost broke Father Lacombe's great heart. For some months he was desolate and no one could comfort him. But he forgives the authors of that ruin and now he is at work once more rebuilding the industrial school on a smaller scale. He appeals to his friends to help him in this noble work, although he now hopes to make the colony, to a certain extent, self-supporting. The better to secure the realization of this hope he again invites all those French half-breeds who are in want to come and settle in the colony of St. Paul des Metis. Surely, such dauntless energy in the venerable octogenarian missionary deserves to meet with lasting success.

The "Etudes," the learned organ of the French Jesuits, in its issue of March 5, under the form of an editorial note headed "Lex Orandi, par le P. Tyrrell," says that this now notorious publication of the then celebrated English Jesuit, which appeared early in 1904, has unfortunately been praised by certain Catholic reviews, although it attacks the very substance of dogma and cuts at the root of all Christian faith. One sentence of the "Etudes" article deserves a literal translation, which we here give. "We were not unaware that the 'imprimatur' obtained in England was due solely to a regrettable error and that the ecclesiastical authority had never been asked to examine the different pamphlets or confidential letters circulating secretly, which, giving the key to the system adopted by the author, flung an unfortunate but dazzling light on the very grave errors hitherto enveloped

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TRIBUTE TO HIS GRACE ARCH-BISHOP LANGEVIN

Written by Miss K. Sullivan and recited by Miss K. McCusker at St. Mary's Academy, March 20, 1906

(Published by Request)

Like water gently flowing ever onward to the ocean
With its rushing, foaming billows to the great expansive seas,
So, into time, our years do glide with gentle onward motion,
Leaving nought behind to mark their course, but fleeting memories.

Of all the days of happiness, of gladness and of pleasure,
Those little flowers of memory that deck our pathway drear,
There's none more fondly cherished as a golden, priceless treasure
Than the one on which we gladly greet our own Archbishop dear.

We watch the hours rolling by; we watch their slow declining
Which heralds in the dawn of this most glorious festal day,
When we do bid adieu to grief, to care, and vain repining.
O joy of this blest moment, o'er each thought and deed hold sway!

Upon this evening's stillness, now in happy union gathered
Beneath the kindly roof, which shelters us from harm and fear,
There come to us sweet hearsays of by-gones long since severed,
Of days that have departed, replete with gladness and with cheer.

And dearer impress there is wrought when you, my Lord Archbishop,
Did minister your deeds divine as priest and chaplain dear,
Did train those favored minds and hearts to love, to serve to worship
The One whose Name grows sweeter and more honored year by year.

But now that time has long since fled, your duties grow more pressing
Which ban from us your presence bright so full of hope and cheer;
We long to welcome you more oft, to hear your words of blessing,
And so with love and pride do watch this festal day draw near.

And though within those golden days which time has hidden from us,
When other hearts did faithful prove 'neath your firm but gentle care,
The flowers of love and gratitude did bloom with perfect fullness,
Yet, may not ours in sweetest truth full well with theirs compare?

Full oft new faces greet you here, new voices cheer your coming,
Of former friends and teachers, there now remain but few;
But others fill the void they left, and join with us this evening
In offering heartfelt wishes, and congratulations true.

Oh! may your works rewarded be; Oh! may rich blessings hover
Upon your future pathway, God's beacon light to cheer;
Unfaltering faith and trust, with a strength that ne'er can waver,
We wish for you our Father, Friend, and kind Archbishop dear.

Then may our sweetest Jesus from His glorious throne in heaven,
Bless your noble works of zeal, your hours of sorrow and of care,
Bless your children of St. Mary's who to honor you have striven,
And may they worthy be of His great blessing and your prayer.
Mar. 20, 1906.

Wanted: Two men in each county to represent and advertise Hardware Department, put out samples of our goods, etc. Travelling Position of Office Manager. Salary \$90.00 per month, cash weekly, with all expenses paid in advance. We furnish everything.

THE COLUMBIA HOUSE.
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Persons and Facts

Like our Archbishop Bruchesi, on the eve of the appearance of Sarah Bernhardt in "Camille" in Omaha lately, Rt. Rev. Bishop Scannel issued a pastoral against certain plays and called on Catholics to be very careful of the theatrical performances they witness.

Rev. David N. Burke, who has been appointed assistant at St. Patrick's church, Watertown, N.Y., was formerly in the diplomatic service as Consul General to Morocco during Cleveland's first administration. He also held positions in the foreign service during Cleveland's second term.

Archbishop Ireland of St. Paul, lecturing in Kansas City recently, addressed 15,000 persons in Convention Hall on "The Republic of Washington." United States Senator Warner was chairman.

A farm said to be worth \$15,000, and located in the beautiful Chester Valley, with an abundance of good water and a fine house has been given to the St. Vincent de Paul society, Philadelphia, by a non-Catholic lady in memory of her deceased husband, the gift being inspired by an example of true Catholic charity which came under her observation. It is supposed that the farm will be the scene in the summer of the outings for poor children and at other seasons of a convalescents' home for women.

At Ulupa, Mexico, there died recently Nicholas Diaz, aged 112 years. For eighty years he was a resident of the city and was a practical Catholic. In boyhood he knew Padre Hidalgo, the Mexican Washington.

The press of Pampelona, Spain, says El Ideal Catolico, chronicles the contrite repentance and Christian death of Don Jenaro Berroaonda, famous as an infidel writer in Spain and for his hostility to religion in all its phases. One of his books was the nauseous and blasphemous "El Herrero de Mirafuertes." At the last hour he saw the truth and abjured his errors.

The recent reception into the Catholic Church of Sir Cyril Stanley Rose, is of peculiar interest from the fact that the young baronet—he is not much over thirty—is a direct descendant of Thomas Addis Emmet, one of the patriots of 1798. His grandmother was a Temple Emmet, the wife of his grandfather, the first baronet, who was an eminent Canadian lawyer.

St. Peter's Church at Rome is the largest church in the world, seating 60,000 people. The distance from the floor to the top of the cross is 485 feet and the length of the base is 613 feet. Its colonnade consists of 284 Doric columns, with 192 statues. It was 500 years in building.

Madame Eugenia Turina Costamagna of Turin, Italy, whose life was devoted to works of charity, has, on her death, which took place recently, left property valued at about three million francs to the Rev. Dom Rau, successor of Dom Bosco, supervisor general of the Salesians.

Mgr. Vay de Vaya, the noted Hungarian priest and nobleman, who visited Winnipeg and the Canadian Northwest last year, is about to start for Manchuria where he will lay the cornerstone of an agricultural college.

Prince Rainer of Bourbon, son of the claimant to the throne of Naples and nephew of the late King of the Two Sicilies, has joined the order of Jesuits and entered upon his novitiate. He is a brother of the Infant Charles of Spain, and like him received his education in Spain being brought up, in fact at the expense and under the direction of the Queen Mother Christina. Prince

Rainer is now twenty-three years of age, and holds a commission as cavalry officer in the Spanish army.

Rev. Father John McHale of Cleveland, is editing a volume of Irish ballads with the purpose of spreading a knowledge of Ireland and its people. Histories, he says, are too long, too dry and contain an excess of detail difficult of mastery; he has collected the standard Irish ballads and is arranging them chronologically, that is in the order of the periods to which they relate.

A French Catholic paper, the Gazette de France, has received from a number of friends a "propagation fund" amounting to no less than two hundred thousand francs. From the interest of this sum the management will be enabled to send the paper daily, gratis, to ten thousand persons.

Vicar General Meunier, of Windsor, Ont., was presented on March 11 by Bishop McEvoy with the document from the Holy Father appointing the zealous priest Domestic Prelate to His Holiness. May he long live to wear the purple.

Miss Kathleen O'Connell of Darrynane Abbey, great-granddaughter of the Liberator, is a probationary nurse in Richmond hospital, Dublin. She has just won a gold medal for the highest aggregate of marks in three competitive examinations in anatomy, physiology and hygiene, against a number of competitors from three hospitals.

The National Alumni Society of the Christian Brothers Schools and Colleges is to meet in Baltimore, April 3rd. Gov. S. W. Pennypacker who presided over the uniform divorce law congress at Washington, which adjourned recently, says that the outcome of that gathering was highly encouraging. Its object, he said, was the establishing of a common basis upon which the different States could adopt uniform legislation on the subject of divorce and this, he thinks, was accomplished in the resolutions adopted at the closing session.

According to the last census, the kingdom of Bavaria contains 4,000,000 Catholics. The balance of the population, 1,800,000, is Protestant.

The High Church Episcopalians of the United States are introducing the Gregorian chant in their services since the Pope recommended its adoption in Catholic Churches.

The Congregation of the Propaganda has lately endeavored to compute the exact number of Catholics. They amount to about 230 millions, we are told, and they are thus distributed among the different nations of the world: Italy numbers 80 millions; Austria-Hungary, 36; France, 38; Germany, 22; Russia, 14; Spain and Portugal, 19; Belgium and Holland, 6; Switzerland and Turkey, 2; Northern Africa, 4; other parts of Africa, 2; the United States of America, 15; Central and South America, 30; Asia, 2; other parts of the world, 10.

The recent municipal elections in Turin, Italy, proved a great victory for the Catholic voters, allied, as they were, with the Liberal Moderate party. All the sixty-four candidates agreed upon were elected, and the Socialists, who were previously represented in the municipal council by thirty members had their numbers reduced to sixteen. Naturally this victory for the Catholic element in the liberal former capital of the kingdom has greatly pleased the Church authorities, and similar efforts will be made in future municipal elections in other cities.

About 3,000 Frenchmen, including several Bishops, arrived in Rome Saturday, February 24, to assist in the

{Continued on page 4}



Proclaims Its Merits.

It is with gratitude and heartfelt thanks I pen these lines: My wife had lost all control of her nerves and could only speak at times, and was in a very low condition generally. She commenced using Pastor Koenig's Nerve Tonic August 4th and a few days afterwards she could come into the parlor and sing to the music and execute the solo part of hymnals, she is also able to do work about the house. I am sorry that I did not hear of this wonderful remedy sooner for I could have bought twenty-five or more bottles for what I paid the doctor here, just to come and look at her, for he did no further good whatever. Pastor Koenig's Tonic will be a blessing to all, and I can strongly recommend it. I send to day for another bottle for my wife, and also for one for another lady whose nerves are weak, and whom I told what your Nerve Tonic had done for me.

JOHN MITCHELL.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Poor patients also get the medicine free. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the

ST. MARY'S PARISH ANNUAL REPORT

Church Debt is Increased by Unusual Items of Expenditure—Good Showing Made.

The annual report for St. Mary's church, to Jan. 1, 1906, has been completed and printed for distribution among the parishioners. The total parish debt on that date was \$74,561.28, while the parish debt, one year ago, Jan. 1, 1905, was \$65,035.29,—an increase in the debt of \$9,526. From this figure might, to be exact, be deducted \$868.68, being the cash on hand remaining from a loan to the amount of \$9,586, standing against the church.

Despite this increase of the debt, the showing altogether is favorable, since the increase is due chiefly to several unusual items of expenditure, including: Balance paid on contract for new school, \$5,131.45; expenses for improvements to cemetery, \$2,033.85; expenditure for electric wiring in church, \$1,234.85; subscription to the new parish of the Sacred Heart, \$1,000, and a few more items in the way of renewals and improvements, which amount altogether to more than the increase in the debt.

The statement in full is given here-with:

Table with 2 columns: Church Statement Receipts, and amounts. Includes items like Sunday Collections, Pew Rents, Altar Society, etc.

Church Statement

Table with 2 columns: Disbursements, and amounts. Includes items like Electric wiring & fixtures, House Furniture, Vestry supplies, etc.

Total Disbursements \$11296 68 Deficit 1905 \$668 43

School Statement

Table with 2 columns: Receipts, and amounts. Includes Monthly Collections, Entertainments, Other Sources, etc.

Total Receipts \$5953 35 Expenditures

Table with 2 columns: Bal. on Cont. for New school, and amounts. Includes Improvements to school yds., Fence in rear of school yard, etc.

Table with 2 columns: Furniture and equipment, Improvements to Bros.' Hse., etc., and amounts.

Total expenditure \$11909 98

School Deficit \$5956 63

Capital Account

Table with 2 columns: Credit, Debit, and amounts. Includes Land and Buildings, Improvements, School Debt, etc.

Cemetery Statement

Table with 2 columns: Receipts, and amounts. Includes Fees for Graves and Lots, Advanced by Church, etc.

Expenses

Table with 2 columns: Removing & repairing caretaker's house, Repairs to stable, etc., and amounts.

Summary for 1905

Table with 2 columns: Receipts, and amounts. Includes Church Receipts, School, Cemetery, etc.

Table with 2 columns: Expenses, and amounts. Includes Church Expenses, School, Cemetery, etc.

Liabilities

Table with 2 columns: Church Debt, School, Cemetery, and amounts.

PRESENT-DAY CRITICISM—AN ADVICE TO CONVERTS

(Sermon by Bishop Bourne)

"We are children not of the bond-woman but of the free, by the freedom wherewith Christ hath made us free." After recounting the difficulties and opposition which St. Paul experienced in preaching the Gospel, His Grace said it was well that they should continually recall to themselves and to others the great principle of authority on which the whole power of the Divine mission of the Church rested. They were living in the midst of a pagan world in which many did not recognize the authority of Almighty God. The authority of God to teach at the present day was vested in the Catholic Church. If she spoke she did so because she was compelled, and it would be woe to her were she not to carry out her work of evangelizing the world. Whether it was by some organized community or by the voice of a poor, weak missionary in the midst of a savage race, she spoke with the authority of God Himself. Round about them there was at the present day a tendency to minimize her authority. They were conscious of

HOW TO TAKE THEM

FOR CONSTIPATION BILIOUSNESS INDIGESTION TORPID LIVER DYSPEPSIA HEADACHES IMPURE BLOOD RHEUMATISM KIDNEY TROUBLE NEURALGIA IRRITATED HEART NERVOUSNESS BAD COMPLEXION

Begin treatment by taking one "Fruit-a-tives" tablet three time a day and two at bedtime—for 3 or 4 days.

Take the tablets twenty minutes before meals, and always drink half a tumblerful of cold water (not iced) with each tablet.

Then take two tablets every night for a week—and then one every night for a month.

Be careful about the diet—eat regularly—avoid veal, pork, dark meat fowls, and never drink milk with meals.

Bathe frequently—dress warmly—exercise sensibly—take "Fruit-a-tives" faithfully—and see how much better you are at the end of the month.

it in this country where they were surrounded by those who, while revering God and accepting the Christian dispensation, never recognized the authority of the Catholic Church. In the midst of the criticism of the present day, when everything was criticized in the midst of political turmoil, when there was, of necessity, a vast amount of criticism, there was a tendency, even on the part of some Catholics, perhaps unwittingly, to apply criticism to the Church's authority which might without sin be applied to human authority. There was a tendency on the part of many to minimize and avoid their obligations, and that was more the case with converts than with those who had always been Catholics. Some converts might have been drawn to the Church by the beauty of her teaching, by the splendor of her ceremonies, or by the long history of her work on the earth, without fully realizing that the one reason why men should be subject to the Catholic Church was because she spoke with the authority of God. It was not a question of taking this or that doctrine and weighing them up according to their reason. They must accept the teaching of the Catholic Church because they were convinced she was the Divinely appointed voice of God on earth. Continuing, His Grace said, many regarded attendance at Mass on Sundays as irksome, and looked upon it as a heavy yoke, but they should remember they could not worship God and keep their passions in check without practising self-restraint. Many regarded Holy Communion and confession as a yoke too heavy to bear, and, as a consequence, often neglected their duties. They should remember that the New Law was a law of liberty, that it was no kind of slavery, but a continual assistance, a continual help to them in the service of Almighty God. If they forgot that the New Law was a law of liberty, if they would be utterly free from restraint, they must bear in mind the words of St. Paul, "Let not liberty serve the flesh."—London Catholic Herald.

Largest Organ In The Body. Is the liver. Small wonder that liver trouble makes you feel so miserable. The symptoms are constipation, dizziness, indigestion, headache, feeling of depression and lack of appetite. There is but one sure cure,—Dr. Hamilton's Pills. In every case they are successful. By relying on Dr. Hamilton's Pills you are sure of strong vitality, nourishing blood, bright cheery spirits. No longer will you suffer from disordered liver or kidneys. The marvel of this medicine is that it keeps you well—prevents and wards off sickness of every kind. 25c. per box everywhere

WHY WE SHAKE HANDS

The Prussian officer who held it his duty to kill a mere soldier who offered to shake hands with him had a complete case from the official Prussian point of view. Handshaking implies a certain degree of equality, and it is not possible for a Prussian officer to imagine any equal except another Prussian officer. Clearly, any act suggesting such a thing could not be expiated by any punishment short of the immediate death of the offender.

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Advertisement for DREWRY'S Refined Ale. If your health is failing try DREWRY'S Refined Ale. a pure malt beverage which never fails to tone up the appetite and enrich the blood. Sold by all Dealers

The custom of handshaking dates back to prehistoric times, a relic of those savage days when strangers could not meet without suspicion of murderous purpose. Then all men went abroad with weapons and shields, and when they met, would stand in pleasant converse, each with his shield upon his left arm and with right hands clasped so that there would be no chance for a sudden swing of the knife or bludgeon. The right hand was invariably used for the weapon, with the result that we are a right-handed race. The reason for this undoubtedly lay in the fact that the left arm was always employed in the important work of shielding the heart. Among the common people of the Aryan race the old pledge of amity in yielding the right hand to be grasped and held has since remained the chief token of open friendship. In the Iliad, the returning chiefs were "greeted with extended hands." Even at that remote day the early significance of the hand-clasp had been lost in the nobler meaning of civilized life. But it remains a salutation in which a greater or less degree of equality is claimed or conceded. It is, therefore, possible for a humble person to shake hands with the President of the United States, but it is not permissible for him to do so with an officer of the Prussian army.—Harper's Weekly.

Menial work may be noblest service.

Advertisement for DOAN'S KIDNEY PILLS. Suffered Terrible Agony FROM PAIN ACROSS HIS KIDNEYS. DOAN'S KIDNEY PILLS CURED HIM.

Read the words of praise, Mr. M. A. McInnis, Marlon Bridge, N.S., has for Doan's Kidney Pills. (He writes us): "For the past three years I have suffered terrible agony from pain across my kidneys. I was so bad I could not stoop or bend. I consulted and had several doctors treat me, but could get no relief. On the advice of a friend, I procured a box of your valuable, life-giving remedy (Doan's Kidney Pills), and to my surprise and delight, I immediately got better. In my opinion Doan's Kidney Pills have no equal for any form of kidney trouble." Doan's Kidney Pills are 50 cents per box or three boxes for \$1.25. Can be procured at all dealers or will be mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont. Do not accept a spurious substitute but be sure and get "Doan's."

Advertisement for Clark Bros. & Hughes UNDERTAKING. Office Phone 1239. Two Ambulances in Connection. Office and Chapel 186 JAMES STREET. WINNIPEG, MAN.

The Sisters of St. Boniface Hospital have organized a "Staff" for their Hospital consisting of the following members:

St. Boniface Hospital Staff Consulting Staff Physicians: Dr. J. H. O'DONNELL, M.D., Dr. J. E. JONES, M.D. & Dr. WM. ROGERS, M.D. Consulting Staff Surgeons: Dr. W. S. ENGLAND, M.D., Dr. J. H. McARTHUR, M.D., Dr. E. MACKENZIE, M.D.

Attending Physicians: Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. FEATMAN, M.D. Attending Surgeons: Dr. J. O. TODD, M.D., Dr. JAS. McKENTY, M.D., Dr. J. E. LEHMANN, M.D. Ophthalmic Surgeon: Dr. J. W. GOOD, M.D. Children's Ward Physicians: Dr. J. E. DAVIDSON, M.D., Dr. G. A. DUBUC, M.D., Dr. A. J. SLATER, M.D. Isolated Ward Physicians: Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D. Pathologist: Dr. G. BELL, M.D., Dr. F. J. MACLEAN, M.D., Dr. WM. TURNBULL, M.D. Assistant

There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. E. Mackenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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Advertisement for Golden Yellow Calliopsis, 50 Flower Seeds 10c. Aster, Balsam, Canna, Calliopsis, Nasturtium, Morning Glory, Fairy, Larkspur, Jobs Tears, Poppy, Golden Glow, Snapdragon, Cosmos, Pink, Zinnia, Verbena, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Castor Oil Beans, Portulaca, Candytuft, Sweet Peas, 5 CHAMPION BULBS: The Summer Eyes, Golden Lily, Humming Bird, Gladiolus, Giant Tuberoses, Baby Breath, Orzula, all this beautiful collection of seeds and bulbs only 10c. in silver or 25c. stamps to CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

SIR JOHN THOMPSON

Reminiscences of the Distinguished Canadian Convert

The January number of the "Canadian Magazine," published at Toronto, Ont., contains a highly interesting article, "Reminiscences of the late Sir John Thompson," from the pen of Hon. J. J. Curran. The able writer, who was a long time friend of the statesman, whose career of usefulness was altogether too brief, gives his readers a little insight into the charming personality of a distinguished convert to the Catholic faith.

When, at the death of Sir John Abbott, the brilliant Thompson succeeded to the premiership of the Dominion, he met with much hostility from the bigoted sects on account of his religion. Attack upon attack was hurled at him from unexpected quarters, only to be met with silent scorn. Ministers hurled invectives at him; the opposite party thundered at him, but the brave, silent man heeded not the vaporings of his enemies. He dreaded his political enemies only because they would become his enemies through no fault of his own, but he faced the storm bravely, and bravely he conquered all.

His journeying to England, his death in Windsor Castle, where a priest was brought to his bedside at his and the request of the Queen of England, is recent history. It is remembered that not since the days of the brutal King Hal had a Catholic priest been allowed to officiate within the historic castle walls. The highest honors were paid to the dead statesman, whose career opened as a reporter on a small newspaper, and his name is revered by people of all denominations over all the Dominion to-day.

Mr. Curran's article is worth reading and not the least interesting part is the following letter, written by the dead statesman at the time the storm of criticism and religious bigotry was being showered upon him. The letter speaks more than a volume. It shows the calm, rugged soul of Canada's statesman, and we can easily understand the great and wonderful character of the man who studied faithfully the doctrines of Mother Church and later practised these doctrines as humbly as the lowliest of her members.

The letter follows: "My Dear : Words cannot express my appreciation of your great kindness in writing to me as you did, about the extraordinary attack made on me by Dr. Douglas. The noble words of your relative, too, were a great comfort, and made me realize how many there may be among the 800,000 for whom Dr. D. claims to speak, who have too much of the Christian spirit to follow his uncharitable judgment on one of whom he knows absolutely nothing.

"I have many indications of the same kind from my own province, where my life was spent until the last seven years, and there no enemy, political or otherwise, ever breathed of me any one of the slanders which the Doctor has twice uttered in the West. One acquaintance, writing from Halifax a few days ago, declares that in the Methodist church where I worshipped when a youth there are very many who have referred to these tirades, but that every one has condemned them; and that if I were to run an election in Halifax to-morrow, the great majority of the congregation would be at my back, as it always was. Every reference to detail in the Doctor's two addresses was absolutely false—the Bible class was a myth. I never taught any but a class of poor children who were learning to read. As to the rapidity of my conversion—"as sudden as the wildest Salvationist"—I had been attending the Church of England and Roman Catholic services exclusively for upwards of four years, and reading all of controversy I could get my hands on, and finally yielded only when to believe and not to profess appeared to be wretched cowardice. The "occult reasons"—what could they be? I did not know one R. C. prelate. I had very few Catholic clients—no influential

USED MEN AT THE OFFICE UP AND TIRED OUT WOMEN IN THE HOME CHILDREN AT SCHOOL

Every day in the week and every week in the year men, women and children feel all used up and tired out.

The strain of business, the cares of home and social life and the task of study cause terrible suffering from heart and nerve troubles. The efforts put forth to keep up to the modern "high pressure" mode of life in this age soon wears out the strongest system, shatters the nerves and weakens the heart.

Thousands find life a burden and others an early grave. The strain on the system causes nervousness, palpitation of the heart, nervous prostration, sleeplessness, faint and dizzy spells, skip beats, weak and irregular pulse, smothering and sinking spells, etc. The blood becomes weak and watery and eventually causes decline.

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are indicated for all diseases arising from a weak and debilitated condition of the heart or of the nerve centres. Mrs. Thos. Hall, Keldon, Ont., writes: "For the past two or three years I have been troubled with nervousness and heart failure, and the doctors failed to give me any relief. I decided at last to give Milburn's Heart and Nerve Pills a trial, and I would not now be without them if they cost twice as much. I have recommended them to my neighbors and friends."

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friends. Not my marriage relations—I had made the acquaintance of my wife after I had resolved to make the change; but I had been married a year before the change occurred, as I did not want it to appear as though I had "turned" in order to be married. My wife brought me all the joys and blessings that have made my home happy for twenty-two years, but not one dollar of money. In fact, I believed the day of my baptism was the day that closed my chances of professional advancement, or any other. I felt that I had but one resource left—my shorthand—at which I knew I could support my wife and myself if matters came to the worst. But I felt that there was no use in putting all this before the public, in answer to Dr. Douglas, and that it was better to stand or fall by the certain right which I had, to declare that these were not matters for public discussion, but matters of conscience only. If I had discussed them I must have added that after more than twenty years of experience and consideration, I would do again, if it were necessary, what I did then, and do it a thousand times, if necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions. This could not fail to offend many who, I felt, were willing to treat the matter in a broad and Christian spirit—or to lay it aside as one that should not be debated. At any rate there would be no end of the controversy that would have ensued as to the "why and the wherefore."

"Permit me again to thank you and to wish you and yours every grace and blessing. Yours sincerely, JOHN S. D. THOMPSON.

The Happiness of Home.

Very largely depends on the mother's disposition; if she is animated and bright everyone is happy; but if she is nervous, irritable and cross—everything goes wrong. Bright cheery women usually use Ferrozone, the greatest health-maker known. By acting through the blood Ferrozone is able to reach all the organs that need assistance, it establishes regular and healthy action of all functions, builds up the general health, fortifies the system with a reserve of energy that defies disease. Don't put off—Ferrozone costs only 50c. at any drug store; get it to-day.

A MARTYR IN THIBET

(Letter of Bishop Girardeau, P.F.M., Vicar Apostolic of Thibet)

On April 3rd, a troop of lamas of Bathang, escorting a party of sixty soldiers, forcibly recruited in three villages, arrived at Yare-gong shortly before the setting of the sun. Father Soulie, warned by the red lamas of Yare-gong, had made preparations for an immediate departure, and was getting ready to take away his effects. Ignoring what was going on at Bathang, he was under the impression that pillage was the only thing to be feared. So that when, stepping upon his door, he saw his house surrounded by the

lamas and their warriors, Father Soulie promptly decided to surrender. He took a few steps forward and called out to the chief: "Here I am, you may do with me as you please, even to the extent of taking my life." No one daring to lay a hand upon him, the chief lama commanded a notorious member of his party to capture the priest, promising him at the same time, a good reward.

The soldier obeyed the command of his chief, and seized Father Soulie. Shackles were placed upon his feet, although his hands were left free. While the shackling was being done, Father Soulie received a slight sabre blow upon the head, and a stone struck him on the side, causing sufferings which he felt until the last. The lamas of Bathang accused him of but one thing, preaching another doctrine than that of lamasery.

The chief lama entered the Father's apartments, in which he found a register containing a diary of everything that was going on in the post, the whole written in Thibetan. This register gave him an excuse to seize everything in sight. After all the provisions and furniture of the mission and that belonging to the Christians had been confiscated, the same official detailed sixteen soldiers and ordered them to execute the priest. They conducted him to a point a little distance from the village and tied him to a tree. Immediately shots began to be fired at the human target, a bullet entering the back of Father Soulie's head, and going through made its exit from the forehead. Another shot fired at close range pierced his heart. The murderers then untied the body and covered it with stones and branches from neighboring trees. It was on the fourteenth day of April, the feast of the Transfixion of the Blessed Virgin that Father Soulie, who had been a missionary in Thibet since 1885 gave his life for his God and his holy religion. He was a native of Rodez, France.—Annals.

Germ Proof

"This towel," said the attendant in the germ-proof barber shop, "has been subjected to an extreme heat, and is thoroughly sterilized. We take every precaution against exposing our patrons to infection and contagion."

"Good thing," commented the patron. "This soap," went on the attendant, picking up a cake thereof, "has been debacterialized, and the comb and brush are thoroughly antisepticated."

"Great scheme," said the patron. "The chair on which you sit is given a daily bath in bichloride of mercury, while its cushions are baked in an oven heated to 987 degrees, which is guaranteed to shrivel up any bacillus that happens along."

"Hot stuff," said the patron. "The razor and the lather brushes are boiled before being used, and the lather-cup is dry heated until there is not the slightest possibility of any germs being concealed in it."

"Fine," said the patron. "The hot water with which the lather is mixed is always double heated and sprayed with a germicide, besides being filtered and distilled."

"Excellent," said the patron. "Even the floor and ceiling and the walls and furniture are given antiseptic treatment every day, and all change handed out to our customers is first

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WAITING FOR DEATH, BUT NOT WITHOUT HOPE

"There is a poor woman in this parish apparently just waiting for death to come through consumption. She has not the means to go to a Sanatorium, or she would probably be at one before this. She is still comparatively strong, walks about quite a lot—drives sometimes, too—but every day, of course, is growing worse. Would there be any possibility of her being taken into your Home for Consumptives? It would be a mercy if she could be permitted to enter it. I would much appreciate an early reply, as every day means so much."—REV. HAROLD SURTON, Incumbent, Belmont, Ont.

LOST TWO DAUGHTERS

"I am advised by Dr. J.D. Wilson to write you concerning how soon I could get my wife admitted to Consumptive Hospital at Gravenhurst, also please send me pamphlet re terms while there. I have been told that it is free, so please let me hear from you soon as possible. I have lost two daughters, and my wife contracted the disease from our eldest one, who died ten months ago. I am a working man and not able to pay a high rate, but still anxious to do what I can."—A. CAMPBELL, London, Ont.

The above are typical of scores, indeed hundreds, of appeals constantly coming before the trustees of the

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No effort is being spared to meet every call. . . . Not a single applicant has ever been refused admission to the Free Hospital because of his or her poverty,



NEW PATIENTS ON WAY TO HOSPITAL

and the anxiety of the trustees to keep none waiting is shown in the decision reached a few weeks ago to increase the accommodation by twenty-five beds.

This increase in patients will add heavily to the burden of maintenance and can only be covered by increased generosity on the part of friends in all parts of Canada. Patients have been admitted from every Province in the Dominion, and it is with confidence in the response to our appeals, that the trustees believe will come from Canadians everywhere, that these additional burdens have been assumed.

Where a cause more urgent? Where a greater call to help suffering Canadians? Where will your money do more good?

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The Live Sponge

wiped with antiseptic gauze. The shoe polish at the bootblack chair is boiled and then frozen, and the— "Well, look here," said the patron, who had been sitting wrapped in the towel during all this, "why don't you go ahead and shave me? Think I'm loaded with some kind of germ that you have to talk to death." "No, sir," answered the attendant. "I am not the barber." "You're not? Where is he?" "They are boiling him, sir."

When the sponge is in the sea alive the inside of the pores is covered with a soft substance like the white of an egg. This appears to be the flesh of the animal, and currents of water may be seen running into the sponge through the small pores and out of it through the large ones, and it is supposed that while the water is passing through the sponge, the nourishment for the support of the animal is extracted from it.



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SATURDAY, MARCH 31, 1906.

Calendar for Next Week.

APRIL

- 1—Passion Sunday.
- 2—Monday—St. Francis of Paula,
Founder of the Minims.
- 3—Tuesday—Ferial Office.
- 4—Wednesday—St. Isidore, Bishop,
Doctor.
- 5—Thursday—St. Vincent Ferrer, Con-
fessor.
- 6—Friday—Compassion of the Blessed
Virgin.
- 7—Saturday—Ferial Office.

THE SCHOOL CAMPAIGN IN ENGLAND

The following article from the Liverpool "Catholic Times" is so full of truly Catholic principles and methods of action in the sacred cause of education, methods and principles which have their application everywhere, that we reprint it entire as an encouragement and a model.

We publish to-day further important declarations on the rights of Catholics in the matter of education. The Archbishop of Westminster, in a Pastoral Letter which represents the view of the Catholic Hierarchy, clearly sets forth the justice of our claims. Archbishop and Bishops, clergy and people, we Catholics are all in line. We know the strength of our position, and we have not the slightest intention of abandoning it. With one acclaim the weakness and wobbling of our contemporary the "Tablet" has been condemned by Catholics who are entitled to voice Catholic feeling on this question, and with enthusiastic emphasis the demand advocated by the "Catholic Times" for the maintenance of the denominational principle to its fullest extent has been upheld in every quarter. We wish that those who entertain any doubt on this point would attend some of the meetings held for the purposes of defence. They are in every sense of the word people's meetings, and the cause is a popular one. Throughout all the great towns of the North it is the one cause that binds all Catholics together, no matter what their social position or their politics. There is

not amongst them a scintilla of difference in opinion. The layman and the cleric, the merchant and the working man, all use the same language and express the same ideas. The tone of the Catholic parents is especially decisive. They will have no interference by outsiders with the religious training of their children. We chronicled last week many Lancashire meetings. There was no lack of decision or firmness in the resolutions they passed. This week the record of meetings is continued. The members of the Catholic body in holding their assemblies are not influenced by any desire for parade. What they say they mean. The cause which has roused them to action lies near to their hearts and every pledge or promise they have given in its interest they are ready to make good. If suffering is necessary, it will be borne manfully; their sentiments in that respect are open to no misunderstanding.

When we examine the groundwork of the whole subject we are astounded at the audacity of modern attempts to invade and override the rights of parents. Let us get down to bed-rock principles. Everybody who has read Aristotle knows how large is the part he assigns to the State in the conduct of society, and if ever it could be said of a pagan author that he has been a leader of Catholic thought, that author is Aristotle. Catholics, then, are not likely to limit unduly the power of the State. We freely admit that the individual and the State act and react upon one another. The mind, disposition and character of the man is influenced by the State, but if men owe much to the State as an entity, the State owes more to them. Above all it is the debtor of parents, who in the persons of their children supply the material of which the future State is to be composed. In the education of those children the parental right is supreme and the right of the State is absolutely restricted to exacting secular efficiency. The attempt to manufacture a religion which they are to accept, willingly or unwillingly, is against natural law, common sense and religious freedom. Even in Sparta when its citizens were machined into soldiers such a monstrous thing was not and never would be dreamt of. All the Greek cities associated the children with certain acts of public worship, but in school life there was no State compulsion. What the Catholic attitude is, the Rev. James Conway, S.J., an American priest, lays down very plainly in a catechism entitled "The Rights of Our Little Ones," published by Messrs. Benziger Brothers. The child belongs to the parent before he belongs to the State, and it is the parent's duty to educate him or see that he is educated.

The teacher holds the place of the parent with precisely so much authority as the parent has been pleased to invest him with, and no more. The school is, in fact, a supplement or appendix to the family, whose object is to impart that education which the parents cannot give conveniently, or at all. In secular sub-



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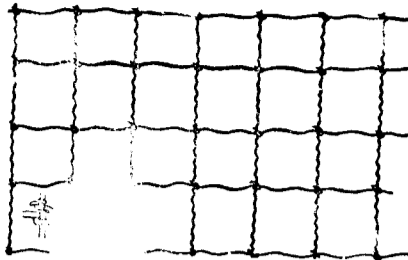
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jects the State can insist upon efficiency being attained, but in religion it must grant the parents the freedom allowed by natural and divine right. Our position, then, is unassailable. Not all the Passive Resisters in the world can invalidate it.

We have said that the Catholic body as a whole is perfectly united. If amidst the leaders or in the ranks there be a single person who would cravenly surrender a portion of the sacred rights of our children, we would bid him remember what those rights are and what is the character of the battle in which we are engaged. As we have shown in this article, the right of the parent to have for his child the denominational teaching of his choice is inalienable. No Government can deprive him of it; no Minister of State can force upon him a manufactured creed contrary to his convictions. Upon the recognition of that principle depends the enduring solution of the whole problem. Let the State give no privilege to any denomination. Hitherto, the Nonconformists have been privileged. They have had the education of their children, religious and secular, provided at the expense of the State. The State's duty, as we have pointed out, is restricted to seeing that there is secular efficiency. It is the business of the Nonconformists to build their own schools if they require their religion taught. And if the secularists wish for schools without religion, let the same rule be observed in their case. Let them build and have their

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schools. This is the only principle that is just, logical, and fair all round. For us, we have observed and shall maintain it. We have built our schools and shall keep them with Catholic staffs and under Catholic management. We are well aware that we have reached a critical stage in a mighty struggle. The enemies of Christianity, whether direct opponents or indifferentists, are bent on destroying the Christian schools. The work of destruction is carried on gradually, and any of its supporters who give way by a jot or tittle are not only faint-hearted and cowardly, but take upon themselves a responsibility the extent of which only future generations can measure.

CURRENT COMMENT

(Continued from page 1.)

in the cloudy haze of mystic and ambiguous formulas." This, of course, implies that Father Tyrrell was not honest and straightforward. Error never is. The "Etudes" confirms the welcome news that Father Tyrrell is no longer a member of the Society, which never approved his dangerous and erroneous doctrines, and which, after exhausting all conciliatory means, has felt itself in duty bound solemnly to repudiate all responsibility for such teaching.

With this solemn repudiation it is curious to confront Father Tyrrell's own explanation written to the London "Daily Chronicle." This letter is fully in keeping with that fondness for ambiguous phrases, catchwords with double meanings, and vague but specious generalizations which has made Father Tyrrell so popular with people who do not analyze. For instance, he is careful to hint in general terms at the "so far irreconcilable antitheses with which the Church is wrestling in a period of transition," but he wisely refrains from any special example of these supposedly irreconcilable antitheses, lest he should promptly be met with the proof that it is quite reconcilable. He is thus enabled to pose as a victim of "fidelity to one's principles" and to "the rigor of law," while at the same time handing out bouquets to his quondam brethren. This diplomatic gem reads as follows:

I learn with regret that more notice has been taken in your columns of my ecclesiastical difficulties than they really deserve. I do not know in detail what has been said. But I wish to say briefly, once and for all, that the conflict such as it is, has been one of tendencies, not of persons; that the separation has been the result of mental and conscientious necessities on both sides, and of the so far irreconcilable antitheses with which the Church is wrestling in a period of transition; that however harsh the consequences of fidelity to one's principles may seem, yet they result from the rigour of law rather than from personal rancour. Let me add that while I am most grateful to those who take up the cudgels for me, I had far rather be left defenceless than that anything should be said to offend

my Jesuit and pro-Jesuit friends, who are very many and very dear; or that would seem to refuse to the opinions and tendencies of others that broad tolerance which, in the name of Catholic liberty, I claim for my own.

Persons and Facts

(Continued from page 1.)

great ceremony at St. Peter's Sunday, when Pope Pius X. consecrated the 19 French prelates whom he created Bishops recently. France contains 40,000 churches.

The famous priest-composer, Rev. Dr. Hartmann, O.F.M., has just been elected a resident socio of the Italian academy, an honor bestowed only on Verdi and Mascagni.

Wanted: Subscription solicitor, lady or gentleman for Northwest Review, the only Catholic newspaper in the West. Liberal terms. Apply The Business Manager Northwest Review.

Professor Alfred W. Anthony, of the Cobb Divinity School, is heading a movement against the divorce evil in Maine. A Boston Herald correspondent from Lewiston quotes him freely.

"Maine," says Professor Anthony, "will be notorious for the number of divorces granted by her courts. Already the divorces granted in one year in the state are more than one-seventh of the marriages solemnized."

"In the number of causes recognized Maine compares favorably with the other New England states. New Hampshire allows 14 causes; Vermont, 6; Massachusetts, 9; Rhode Island, 10; and Connecticut, 8. But Maine surpasses them all in the frequency with which her courts grant divorce. This I think, is due more to leniency and laxity on the part of the courts than to a worse social condition prevalent in the state."

"In this matter I wish all Protestant Churches would come up to the standard of the Roman Catholic Church. The Protestant Episcopal Church is approaching it. Divorce as commonly understood is not recognized by the Roman Catholic Church and is totally unknown among good Roman Catholics. To them marriage is a sacrament. The commissioner of labor of the United States, in publishing a report 17 years ago upon this subject, said: 'Large and increasing as the number of divorces in the United States is, it is an undeniable fact that were it not for the widespread influence of the Roman Catholic Church the number would be much greater.' This, I believe, is true."

The Portland, Oregon, Commercial club has adopted a unique method of making the beautiful "Rose City" of Oregon, and its surrounding country, known to the school teachers of the United States, in offering cash prizes of \$5,000 for articles descriptive of the city of Portland, and the section of the Pacific Northwest tributary to Portland.

HAVE YOU RECEIVED OUR LATEST CATALOGUE?

If you have been in the habit of receiving our catalogue in the past, you ought to have a copy of our recently-published Spring and Summer Catalogue now. It is just possible, however, that the one sent you has gone astray in the mails. If so, let us know; and at once, if possible, for the time has come to lay in the stock of spring goods. In the nature of things early orders are likely to fare best. We do our utmost to fill all orders promptly, but when the rush is on, in full force, delays sometimes occur.

Then there are many new arrivals in the West whose names we have not, and we want them also to have a copy of the catalogue, for we believe it will reveal to them ways of saving money. By buying direct from the mills and doing our own manufacturing we are able to save all middleman's profits, and our customers have the benefit of every saving we make, for we are satisfied with reasonable profits. To assist our patrons in making selections, we send samples on request. If you are thinking of buying dress goods, silks, prints, cottons, linens, carpets or wall paper send for samples, and in doing so, tell us for what purpose the goods are intended and about the price you are prepared to pay.

In buying from us you take absolutely no risk. We not only take every care to fill orders correctly, but if the goods do not open to your entire satisfaction you can return them to us and we will send you other goods or refund the money, just as you wish.

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Right Rev. James McGolrick, Bishop of Duluth, has left for Rome. Every bishop has to make a call on the Holy Father at least once in every ten years. Bishop McGolrick some years ago called on Pope Leo XIII., and this is his first visit to the reigning Pontiff.

The "Irish World" of last week contains a table showing the criminality among the foreign populations of New York city, stating that there is one criminal in every 2,807 of the Irish; one criminal in every 998 of the English; one in every 2,178 of the Swedes; one in 1,152 of the Austrians; one in 1,053 of the French; and one in 1,771 of the Germans.

The German equivalent for the phrase "entente cordiale" is "Annäherungsbestrebungen." The difficulty of pronouncing this word is said to be largely responsible for the friction between France and Germany over the Morocco business.

Clerical News

Rev. Roman Wolynec, O.S.B.M., of St. Nicholas' Ruthenian church, went last week to visit several groups of Ruthenian Catholics near Dominion City. Each of the Ruthenian Fathers of the Order of St. Basil the Great has at least seven missions to attend.

Rev. Alexander McDonald, brother of Rev. Joseph Basil McDonald, of Grafton N.D., was ordained priest by Bishop Shanley at Fargo on March 21 and celebrated his first Mass, a solemn High Mass, in the church of St. John the Evangelist at Grafton last Sunday. Rev. Father Cullen, pastor of the Immaculate Conception, Minneapolis, preached a learned and impressive sermon on that occasion. Rev. Father Ryan and Reardon, of St. Paul, were also present to rejoice with the two brothers on that great day. Father Alex. McDonald, after taking the medal for philosophy at St. Dunstan's College, Charlottetown, P.E.I., took a five year's course at St. Paul's Seminary.

Rev. D. Plante, S.J., did duty at St. Joseph, Man., last Saturday evening and Sunday, for Rev. Father Martin, the parish priest who was ill at St. Boniface Hospital. Father Plante returned on Monday and went that evening to assist Rev. Father Cherrier in the Forty Hours' Devotion.

The London (Eng.) "Daily Chronicle" having announced that the well known Biblical critic, Father von Hummelauer, was about to leave the Society of Jesus, Father Hayes, S.J., wrote to the editor: "In one of your recent issues your Rome correspondent stated categorically that Father von Hummelauer was about to sever his connection with the Society of Jesus. I must ask you in Father von Hummelauer's name to contradict the statement. He writes to me expressing his indignation at this absolutely unfounded misrepresentation concerning himself so widely circulated.

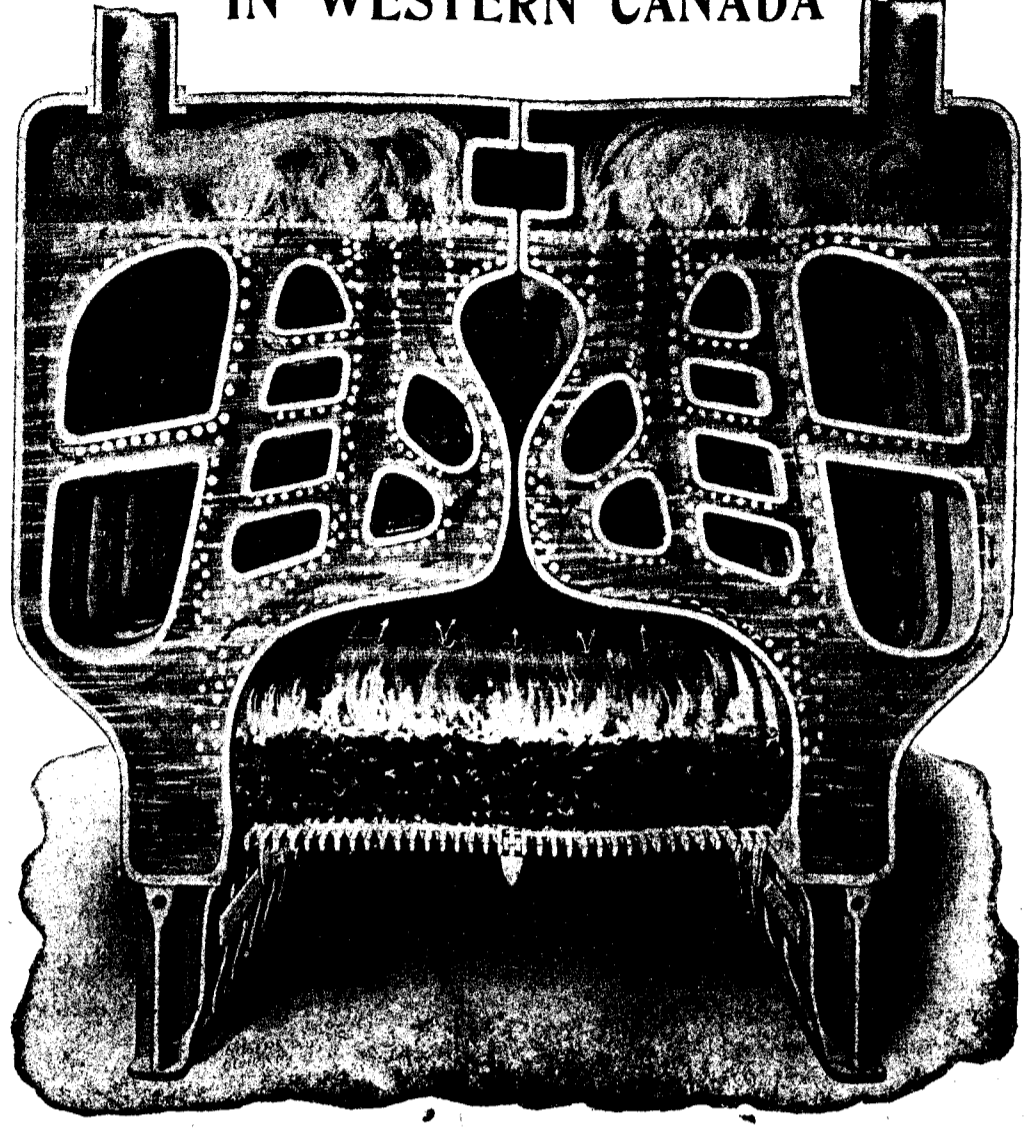
Rev. Father John Hennessy, of Queensland, Australia, arrived here last week on his way to visit his aged parents in Ireland. While here he is visiting some of his friends in Killarney, Manitoba. The Catholics of Queensland number about one hundred thousand out of a total population of five hundred thousand. There are three dioceses: The archbishopric of Brisbane, the bishopric of Rockhampton and the Vicariate Apostolic of Cooktown.

Rev. Father Jolys, of St. Pierre, this week preached a mission at St. Norbert which ended on Friday, the 30th inst.

On Friday, the 23rd inst., Rev. Father Drummond, S.J., lectured to a crowded house at Emerson on "Great Irish Orators." Rev. Father Allard, O.M.I., acted as chairman. Vocal and instrumental selections by several Emerson ladies were given before, between the two parts of the lecture and after it. Mr. Hamilton, Mayor of the town, proposed the vote of thanks and the Rev. Mr. Jacobs, local Presbyterian minister seconded it. The total receipts, for the benefit of the newly repaired Catholic church, were sixty-two dollars.

During the past few weeks the zealous Catholics of Emerson have been repairing the Church of the Sacred Heart under the able direction of Father Allard, who, on Sunday, at 10.30 sang the first High Mass solemnized there for many years. The altar was beautifully decorated with flowers recently by Miss McDonald; the pews had been painted, the stations of the Cross set up, a fine statue of the Sacred Heart

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restored to its place of honor and everything looked bright. Father Allard thanked the congregation for their generosity in restoring the sacred edifice, mentioning as specially devoted workers and contributors the Turner, McDonald and Rivard families. Although the venerable missionary, who administered this diocese during the vacancy that occurred after the death of Archbishop Tache, had said that he would not preach, he nevertheless gave two very practical and persuasive instructions, one in English and one in French. The choir sang very well the Mass of the second tone, accompanied by Miss Marie Parent, of Letellier. Mr. Frank Hart, of Pembina, kindly volunteered his services and sang with his usual skill and spirit. More than forty persons received Holy Communion on Sunday and Monday mornings. In the afternoon of Sunday, at 3.30, Father Allard taught catechism and conducted the Way of the Cross. In the evening at 7.30 there could be no Benediction, because there is as yet no ciborium nor monstrance, but, after the recitations of the beads by Father Allard and the singing of the beautiful Hymn, "Heart of Jesus, all burning," Father Drummond preached to a very large and

attentive congregation, many of whom were Protestants, a homily on the gospel of the day, the Annunciation, commenting on almost every word of St. Luke i, 26-38. He showed the unique character of this unprecedented conversation between the Angel and a young girl the tremendous importance of the event thus prepared and depending upon the co-operation of the Blessed Virgin, and the importance of pondering on this great scene in order to realize the mystery of the Incarnation. Those who ignored Mary's part in this, the central fact in the history of the world, failed to understand either the divinity or the humanity of Christ. He concluded by exhorting his hearers to recite with vivid faith the Angelical Salutation, the most important part of which was taken from Luke i, 28 and 42. Neither let them forget the concluding words, added by Holy Church to affirm against the heresy of Nestorius Mary's divine motherhood. "Holy Mary, Mother of God, pray for us sinners now and at the hour of death." For it is in death that we need all the graces we owe to the Incarnation of Christ. After the sermon Father Allard read a beautiful extended form of the acts of faith, hope, charity and contrition.

The two priests, during their stay in Emerson, were the guests of Mrs. Turner, as were also Mrs., Miss and Mr. Frank King, of the district near Dominion City, who had come twenty miles to witness this happy revival of regular services in the Church of the Sacred Heart.

Father Allard will again celebrate the Holy Sacrifice there on Sunday, April 22, coming a few days before to prepare some young people for their first Communion.

On Sunday evening Fathers Allard and Drummond took tea with Mr. and Mrs. L. Gagnon and their numerous and charming family. Mrs. Gagnon, nee Jane McKay, is a daughter of the late Hon. John McKay, one of the celebrities of the Red River settlement thirty years ago. She was also the first boarder that entered St. Mary's Academy.

Mr. E. G. Turner deserves great credit for successfully organizing the lecture and promoting the church repairs.

Rev. Father Drummond, S.J., left on Friday morning for Rainy River, Ont., to participate in the blessing of Father Meleux's new church. He will return on Monday or Tuesday.

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ST. MARY'S MISSION

All the Services Very Largely Attended—Eloquent Addresses

(Free Press)

The women's mission conducted at St. Mary's church by the Passionist Fathers during the past week was brought to a most solemn close yesterday afternoon. Morning and evening since the mission was opened on the previous Sunday the church has been thronged with the women of the parish, and yesterday at the closing service every seat was occupied and the proceedings which terminated with the solemn Papal Benediction were of a most impressive character. At the service some beautiful and appropriate music was given, notably a very effective soprano solo by Miss Rose Braniff, whose sweet voice and artistic method added in no slight degree to the solemnity of the occasion.

The mission to men opened at 7.30 in the evening and the service proved to be a most striking evidence of the growth of Catholicity in the city. An hour before the time of the commencement men began to flock to the church, and it was soon filled to the doors with the galleries crowded and a large number unable to find seats. Rev. Father Richard Barrett led in the opening prayers which were recited by the grand congregation with a fervor which gave striking evidence that all present thoroughly entered into the solemn spirit of the occasion. The opening sermon was preached by Father Gregory O'Brien, who for an hour held the vast audience in breathless attention, as, with his truly wonderful oratory, his controlling sincerity and his personal magnetism, he spoke of the soul of man and urged and entreated his hearers to attend diligently and without ceasing to that one only important undertaking which should engage their time and attention, namely to work out their salvation. It was a magnificent discourse that evidently deeply affected the congregation and went straight to their hearts and appealed at the same time to their intelligence.

The mission for men will be continued throughout the week. Each morning the principal Mass with instruction will be at 6 o'clock, with a second Mass and instruction at 9 o'clock. The evening services, at which the mission sermon will be preached, will commence at 7.30.

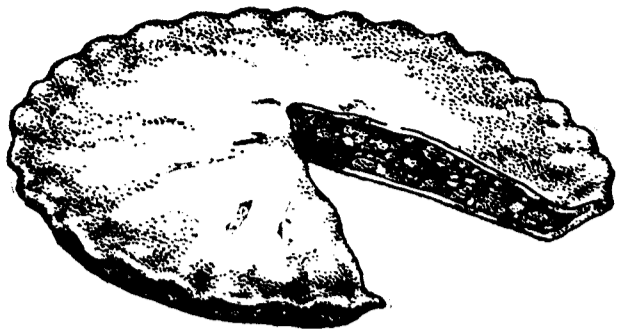
Next week will be devoted specially to a mission to non-Catholics.

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FATHER TYRRELL LEAVES THE JESUITS

We were pained, but not surprised, to read in the despatches of last Friday that Father Tyrrell had left his order, being unwilling either to retract his un-Catholic writings or to discontinue them. For some years this, gifted priest was the most popular Catholic writer in England; and a certain novelty of expression and fascination of style won for him a host of readers in this country. The Catholic press everywhere welcomed him as the translator of mediaeval asceticism into modern thought and feeling. We don't remember ever having read a more extravagant commendation of any writer than was contained in our most ex-



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clusively ecclesiastical review regarding the "Lex Orandi" of Father Tyrrell. That was the book that broke our patience with this priest. We discovered a false note running through every sentence of that book. Our criticism was the reflection of our hot indignation, and there were many who considered our animadversions not only severe, but unjust. There was only one writer of prominence who supported our criticism; while dozens deprecated and condemned it. What puzzled us more than a little was the imprimatur of his Jesuit superior which the book bore. The Jesuits are good theologians. In moments of introspection we sometimes thought that perhaps, after all, we were too severe. This latest denouement satisfies us that we have a good many enlightened companions in our error, if error there was.

Perhaps it is better that Father Tyrrell has left the Jesuits. It was his association with the Society that gave him his influence. Now none will read him; and his power for good or evil will be vastly curtailed. As between Father Tyrrell and the Jesuit order Catholics will not hesitate long in deciding which to follow.

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Mr. Samuel J. Hibbard, Belleville, Ont., writes: "Last spring I was very poorly, my appetite failed me, I felt weak and nervous, had sick headaches, was tired all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood medicine. You may use my name as I think that others should know of the wonderful merits of Burdock Blood Bitters."

There was never any pronounced Old Catholicism in England; but Acton and Mivart were warm sympathizers with Doellinger. And these two illogical men had many followers in England. Before the advanced coteries of modern English writers became weedy, they grew horribly wordy. Truth is laconic; error wraps itself up in the folds of high-sounding periods. Father Tyrrell was smotheringly wordy. There are at least two other popular writers, with unmistakably Milesian names, now busy with their pens in England, who will bear watching.

The latest achievement of these modernizers is an up-to-date theology; a theology that will be stripped of all casuistry; in which the sacraments will have to be introduced to each other; and which will resemble a present day theological text book as Newton's Principia does the theories of Zoroaster. These men have already revolutionized the study of Scripture. They have given us a Bible without inspiration, and a Gospel without miracles or a divine teacher. The Holy Office has dealt as unkindly with these innovators as has the Jesuit Order with Father Tyrrell; and poor Father Loizy will now have plenty opportunity to compare notes with his English brother.

We profess undiminished reverence for the old theologians, from St. Thomas and St. Bonaventure down to Koenings and Genicot. Call their theology old, if you will; you will find the old theologians very young if you put on the gloves with them. We have always contended that the Summa of St. Thomas contains scientific sensations for all time; but the startling innovators among our Catholic writers would do well to confine themselves to Thomastic fireworks.

We are strongly of opinion that Rome has had something to do with the silencing of Father Tyrrell. A false note is soon detected by that much abused tribunal, the Inquisition. God bless Rome! What a bedlam the Catholic world would be without her! —Western Watchman, March 15.

"I presume your wife makes life for you one grand, sweet song," said the old friend.
"Mostly recitative," answers Mr. Henry Peck, with just a tinge of sadness "mostly recitative."



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SOME INTERESTING NOTES

(N.Y. Freeman's Journal)

It is remarkable that in all the published memoirs of Englishmen of note, there are constant reference to the church which their forefathers had abandoned. From the quaint diary of Samuel Pepys, whose wife was a "Papist," down to that of the late Lord Bulwer Lytton, whose romances are next to those of Scott and Dickens, the best known by the masses of English-speaking people from the reign of Charles II. to the reign of Victoria, there is much evidence that the church is never entirely forgotten by those who seem most alien to her.

Scott revered her; Thackeray almost accepted her; Dickens a most vulgar bigot, makes in one of his letters the strange admission that he had seriously thought of her claims. In the biography of the late Lord Lytton, we find the following extracts:

"And here," writes his son, Owen Meredith, "he adds a warm tribute of respect to the French religious. It was doubtless well merited, for the calumniators of the conventual orders in France are not those who best know what lives their members lead." Lord Lytton wrote his diary on account of the Hospice des Enfants Trouves, in Paris:

"Noticed the great attention of the Nuns (Sisters). Greatly affected by their supernatural devotion to purposes so truly beneficent."

Later, he writes: "Noted the sensible and true conclusion of Abbe Kinsella, that those who are paid to do good work cannot do it with the zest and efficiency of persons who do it gratuitously from duty. Hence the great and eternal use of the religious."

"Talked with Kinsella to a peasant, near Versailles, about religion. Sensible replies to questions on images and absolute. Invererate ignorance in England about Catholic tenets."

"Observed manner of praying in this country (France). More unostentatious and really devout than ours. Advantages of leaving the churches always open. Recollected the beautiful sentence in Hervey's Meditations, applicable to the Catholic, but not (as he meant it) to Protestant churches: 'the doors of the church, like the religion it was intended to honor, were open to everyone who would enter.'"

Thus it was that common things in the religious life of the French people struck a mind not wholly warped by prejudice.

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KEEPING HOUSE IN VENICE

Anyone who keeps house in Venice will find that the picturesqueness of surroundings is carried out in all the details of life. The kitchen, for instance, will be more primitive than any kitchen you have yet seen, if your apartment is anything short of a palace. It is apt to be a spacious room, around the top of which runs a row of shelves filled with pewter plates. There are rows of copper pots and saucepans, and there are fascinating earthen dishes and casseroles of every size, and in the inventory there is sure to be a round wooden board with a stubby handle, to turn out the steaming polenta on. Polenta is nothing in the world but an excellently made cornmeal mush—a cornmeal mush with the mushiness left out, for to be perfect, polenta must have consistency. Besides the exact proportions of water, salt and meal, polenta, to be good, must be stirred continually, and a long cudgel for this purpose is another item in the kitchen furnishings. Our polenta was cooked in a copper pot hung on a crane over a wood fire; and this brings me to the cooking arrangements. There is no stove in this Venetian kitchen; there is nothing to cook on by means of which an American cook could turn out a square meal. There is a wide, soapstone hearth, the height of an ordinary range, surmounted by an imposing hood. On this hearth, without aid of andirons, is built a wood fire. The sticks are long, and only one end is

lighted—the other end extends out on the edge of the hearth, and as the lighted end burns down, the stick is pushed back into the flame. On either side of this fire stands a "fornello" an earthenware vessel, something like a large, square flower-pot. In these are made charcoal fires, quite large enough to heat two flatirons at the same time. This is all the cooking arrangement; there is no place for roasting or baking. No bread, cake or biscuit is ever made in an Italian house. If you wish to roast a turkey or a large bird, you send it in its pan, with the butter for its basting to the baker, who roasts it to a beautiful brown for from three to five cents. The smaller fowls are roasted in one of the large copper casseroles, and by turning and twisting and basting incessantly, the bird is as perfectly roasted as one would wish. There is no place for keeping anything hot on this embryonic range, and with only three places for cooking something must be cooked first and set aside to make way for other dishes. On the other hand, there could not be a more economical way of cooking. In a very few moments the charcoal fire burns at full pitch, and if one wishes for just enough, and no more, to broil a chop, one may have it without having to light a fire sufficient to cook an entire dinner, as one would have to do with us, for the fuel for an American kitchen range costs anywhere from twenty-five to thirty-cents a day. In Italy, fuel, including both wood and charcoal, costs ten cents a day for a family of moderate size.—The Pilgrim.

FLORA'S MISTAKE

"Everybody is so nice to some folks. I wish they acted to me the way they do to Nannie." Flora heaved a long sigh as she watched the greeting her popular schoolmate was receiving after the brief separation of a week's holiday. Everyone was glad to see Nannie. It was rather hard, Flora thought, that no one appeared particularly glad to see her.

"Have you been upstairs yet? There's a new picture in the schoolroom." There was an eager note in the voice of the girl who told this bit of news. Evidently she thought it rather important and expected her listener to be interested.

"Is there?" said Flora indifferently. She was not thinking about the new picture. She was wishing that she was popular, like Nannie, and wondering how it would seem to have everyone so glad to see her. The other girl turned away. A minute later she told Nannie the same news.

"A new picture!" Nannie cried. "Why, how nice! I love something pretty to look at when I get tired looking right at my lessons, don't you? I'm going upstairs to see what it's like." A young girl passing with a group of Flora's classmates stopped beside her. She was a pretty girl and dressed in exquisite taste. Flora glanced at her and drew suddenly away.

"It's Eleanor Ryerson," she told herself. "I wonder what she came here for? Her father's so rich, I know she looks down on every one of us. I suppose she'd think it dreadful to be friendly with me, if she knew that papa gets such a small salary." She looked half defiantly at the unconscious stranger, as if she had expressed the sentiments Flora herself was responsible for. But she felt a queer little pang later when she saw Nannie deep in a chat with the new girl.

"I'm so glad you're coming here," Nannie was saying, in her usual frank fashion. "There're such nice girls in this room, and we have such good times together." Apparently, Nannie was not embarrassed by the fact that the father of this new acquaintance was wealthier than her own father. She took it for granted that the other girl wished to be friendly, and she responded as if Nannie were not mistaken. At the close of school they walked away together arm in arm, and a group of other girls followed as close as they could get. Flora walked by herself.

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Don't accept a substitute for Dr. Wood's Norway Pine Syrup. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cents, at all dealers.

"If only I could make friends!" Flora sighed. She did not stop to think that there was nothing in her downcast face to draw others to her. She did not realize that she had repelled the advances of her schoolmates that very day; and she had overlooked the chance to welcome a stranger; that while she envied Nannie's popularity, she did none of the pleasant, friendly, sympathetic things which made Nannie such a favorite. Least of all did she guess that the chief difference between herself and her popular friend was that her own thoughts were self-centered, while Nannie was profoundly and healthily interested in other people. She went home sighing, not knowing that the love she craved was hers for the taking.—Pittsburg Observer.

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 Catechism in the church, 3 p.m.

N.B.—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.

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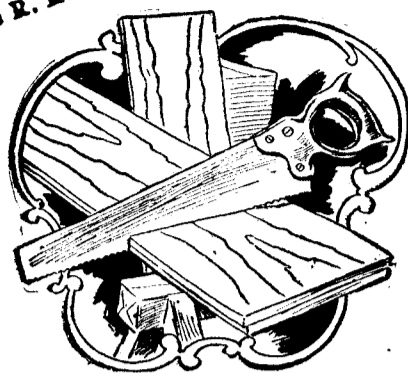
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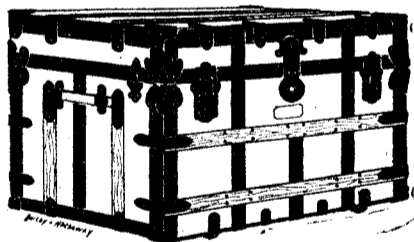
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NOTICE!

Our Regina subscribers complain that they did not receive the **Northwest Review** of March 17. It appears that the Regina Post Office gives very poor satisfaction. Here, too, when we have complaints to make of the non-delivery of papers we certainly mailed, the Post Office officials never succeed in finding the careless or malicious clerks who either neglect or purposely suppress our paper. The only remedy to this evil it is in our power to supply is to mail to our Regina subscribers, as we do this week, copies of the 17th as well as of this issue. Perhaps some of our influential Regina subscribers might, through Lieutenant-Governor Forget, stir up the Postmaster-General to a sense of his duty in this matter.

LYCEUM NOTES

The plans for the spring and summer months are beginning to take definite shape. On Tuesday evening after the mission service an Association Football club was organized, which will enter the League, and for Thursday evening the organization for a League Baseball team was scheduled.

The following Executive was elected for the Lyceum Football club: Honorary President, Dr. Meinder; President, Ralph Patterson; Vice-President, W. Taylor; Secretary-Treasurer, R. P. McLernan; Executive Committee, W. Otterson, P. Nyland, A. Donnelly.

The Football material is very promising. Several of the most ardent promoters have been playing League hockey in the city, while others were associated with some fast teams in the Old Country. As for Baseball, a team of players of League experience either here or in the East can be picked from among the charter members, if the boys can find the time to get into the game.

There was no general meeting on Thursday evening of this week because of the men's mission in progress at St. Mary's church.

The report of the Baseball meeting will be given in these columns next week.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We the undersigned have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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A good story is told of how Andrew Carnegie helped the Methodist church of New Rochelle to get a new pipe organ. Some of the congregation decided on a \$1,000 instrument and wrote to Carnegie for a donation. He replied that if the congregation would raise \$500 he would see what could be done. This was encouraging, and the flock soon had the money pledged. Then they notified Carnegie, who, meanwhile, had investigated the needs of the congregation. The result was that the deacons received a letter from Carnegie, who said that he had found the congregation was too small for a \$1,000 organ, and that one for \$500 would answer the purpose very well. As they had collected this amount there was no need of any help from him.

My friend," said the solemn man, "have you ever done ought to make the community in which you live the better for your living in it?"

"I have done much, sir," replied the other humbly, "to purify the homes of my fellow beings."

"Ah," continued the solemn man, with a pleased air, "you distribute tracts?"

"No, I clean carpets."

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