

Northwest Review

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CURRENT COMMENT

The following paragraph from the Toronto "News" shows how the editor's native honesty comes out in spots, despite his general policy of antagonizing Catholic interests. The Montreal Herald's comment emphasizes this blessed inconsistency.

"It is a well known fact that a larger proportion of Separate school children than Public school pupils, who try the entrance examinations, are successful, because the Separate school authorities require a very high standard before allowing pupils to try for such examination."

What's this? Separate school authorities requiring a higher standard than Public school authorities? Why how can that be when those who favor Separate schools are bent on keeping the children in ignorance? For the Catholic schools of Ontario to play a trick like this just after the News has spent months in proving what an injury they do to educated citizenship is simply intolerable.—Montreal Herald.

We readily forgive the Winnipeg Tribune its exaggeration of our brief reference to Mgr. Langevin's "happy knack of telling repartee," since the example thereof which we quoted, and which the Tribune refrains from quoting in order the more safely to depreciate it, gives our carping contemporary an opportunity of praising our Archbishop for "the good impulses of his own loyal and kindly heart" and of adding that "Archbishop Langevin has earned something better than fame as the source of smart sayings, and that is the good will of a community that judges him by the strength of his life."

What an unmitigated ass that Telegram reporter must have been who made Father Cherrier enjoin on the members of the C.M.B.A. to adore the Virgin! One can hardly believe that such a monumental blunder could have been tolerated in the columns of a well edited paper; but there it is, in the Monday morning issue, in the report of Father Cherrier's sermon in St. Mary's church last Sunday: "He also enjoined on the members of the C.M.B.A. the duties of attending on (sic) the services of the Church, adoring the Virgin, praying for the departed ones, and praying for blessing upon the pope, seeking to do all possible good to their fellowmen, and in short, to be practical Catholics." Of course, Father Cherrier promptly denied ever having recommended 'adoration of the Virgin.' But it is too bad that such a denial should be necessary in an intelligent and enlightened city such as Winnipeg. Can it be that the average educated Protestant is incapable of distinguishing between adoration and devotion? Adoration, when used in our pulpits in its strict sense and not as a metaphor, can apply, whether directly or indirectly, to God alone. To attempt to 'adore the Virgin' would be blasphemy. We love her, trust her, ask for her intercession, venerate or worship her above all other creatures; but knowing her to be merely a creature like ourselves, we cannot adore her.

Moreover, one would naturally expect that a polite Protestant, wishing to write an accurate report of a Catholic sermon would make a point to use the technical terms employed by the preacher, and would therefore write "the Blessed Virgin," not baldly "the Virgin." This would not necessarily lay him open to the charge of papistry, since the Anglican Book of Common Prayer in its "Tables and Rules," has "The Annunciation of the Blessed Virgin," which in its "Lessons proper for Holy-Days" it even calls "Annunciation of Our Lady," and the Methodist Book of Discipline speaks of the "Blessed Virgin," though, to be sure, Catholics are the only Christians who fulfil, in common parlance, Mary's prophecy in Luke 1, 48: "Behold from henceforth all generations shall call me blessed."

The Minneapolis public school board has abolished the system of vertical handwriting. But meanwhile a whole generation of children has been saddled for life with a style of penmanship that destroys all individuality and does not even secure that legibility which was supposed to be one of its chief recommendations. This is one of the charming results of the absurd principle that whatever is old is bad and whatever is new is good.

It pays to be the panjandrum of a secret society like the Independent Order of Foresters. Dr. Oronhyatekha, who is a pastmaster in solemn tomfoolery, being a Freemason of high degree, a Good Templar, and a prominent Orangeman, has succeeded in getting his salary as Supreme Chief Ranger of the I.O.F. raised to \$15,000. As the accomplished doctor prides himself on his Iroquois or Six Nation origin, it is a case of the redskin beating the paleface at his own special game.

We will reprint next week an interesting article from the Montreal Daily Witness on the total eclipse of the sun which will take place on the 30th inst. The spot chosen by the Canadian observers is the Hudson's Bay post at the mouth of the Northwest River, where it empties into Lake Melville, which is also called Greenwater Bay, and is practically an inland extension of Hamilton Inlet, also called Esquimaux Bay, Labrador. Father Lacasse, O.M.I. who, as a missionary to the Labrador Indians, made that post his headquarters for several years, says that there is very little danger of fog at that western extremity of Melville Bay, because it is some seventy miles from the coast. Hamilton Inlet itself is subject to fogs, but as soon as you sail up to Melville Bay, the fog disappears. Thus the observers have a fair chance of fine weather, which of course, is indispensable for the success of the expedition.

This Hudson's Bay post, the chief depot of the Ungava district, has always been famous for the excellence of its furs. They grade higher in the market than any other furs. Here, for more than twenty years labored bravely in the service of the company, at a salary of \$75 a month, no less a personage than Donald Alexander Smith, now Lord Strathcona and Mount Royal. Of him Dr. Bryce, this time truly, says: "It is to the credit of the Hudson's Bay Company that it has been able to secure men of such calibre and standing to man even its most difficult and unattractive stations." (Remarkable History of the Hudson's Bay Company, p. 382).

Father Kavanagh, who goes out chiefly to make spectroscopic observations, is well remembered here as a first-rate all-round scientist, remarkably skilful in manipulation and full of ingenious resources, just the man to conduct observations the success of which depends on speed, accuracy and fertility of expedients to overcome unforeseen difficulties.

Father Kavanagh, who was for a number of years Professor of Physics and Chemistry in St. Boniface College, and a science examiner in the University of Manitoba, is only one of many Jesuits who will observe this coming total eclipse. Spain is probably the most favorable field for observers, for the path of totality crosses the Spanish peninsula from its northwest corner to its eastern shore, and beyond over the Balearic Isles, and it so happens that in this favored region, so celebrated for the purity of its atmosphere in August, there are no less than fifteen Jesuit colleges and residences, each of which will furnish its quota of skilled observers. In order to facilitate their preparations Father Stein, S.J., a Dutch Doctor in Astronomy, assisted by several Spanish Fathers, published at the end of last year at Tortosa, a city on the eastern coast of Spain, practical "Instructions pour l'Observation de l'Eclipse totale de Soleil du 30 Aout, 1905," which is before us as we write. These Instructions, which eschew technicalities as far as possible,

are divided into two parts; the first describing what can be done without any other instrument than a piece of smoked glass; the second showing what can be achieved with a moderate-sized telescope or an opera-glass and with properly adjusted cameras. The details are too numerous to be even summarized here; but the final advice is worth quoting: "Among the foregoing observations we wish to point out one or two that ought to be made by all Jesuit observers and for which we would ask the assistance of some Fathers living in America, so that they may go to Canada. What no one should fail to do, as far as possible, is first, to take one or two photographs; secondly, to sketch the corona. It is earnestly requested that these observations be immediately sent to Tortosa for our collective report." That collective report will be eagerly looked for by the scientific world, and will, no doubt, prove the progressiveness of the Catholic clergy. Father Kavanagh's interview with the Witness reporter reveals to those who have read the Spanish "Instructions" his familiarity with them.

A professor of philosophy, Mr. G. A. Van Hamel, has been chosen prime minister of the Netherlands. If he

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were a Catholic his profession of philosophy might make it hard for him to steer a logical course amid the rocks and shoals of political life; but, being a non-Catholic professor of philosophy, he need have no care for logic or consistency. Most non-Catholic professors of philosophy are untrammelled by anything like a coherent system; they merely expound, with perfect equanimity, the most contradictory systems, and they are generally far more familiar with the most absurd vagaries, than with that cohesive, rational philosophy held by the Catholic majority of the civilized world.

Perhaps the best recommendation of the C.M.B.A. is the winsome personality of its two chief officers now touring the central and eastern provinces in the interests of their great association of Catholic mutual beneficence. The Hon. M. F. Hackett, with his big, handsome presence and captivating eloquence, supplies the moving and penetrating force for a really important undertaking, while Mr. J. J. Behan, beardless, suave and gentle as any priest, in fact often mistaken for one, talks statistics in the most persuasive manner. One of the best points he made during his visit here was when he set forth the striking fact that the C.M.B.A. is the only

fraternal association in Canada that has not had to modify its original system of insurance, and that, from the very beginning, the original forecast of a possible maximum of 24 assessments a year has never yet been reached. We wish these noble and devoted Catholic gentlemen a success fully commensurate with their generous efforts. Their passage among us has certainly helped to raise the general level of Catholic endeavor, and we all feel proud of the Grand President and Grand Secretary of the C.M.B.A.

Mr. Edmond J. P. Buron, one of the few native Manitobans who have made a name for themselves as authors, confirms our view as to the proper title for this central region of Canada. He has just published "Les Richesses du Canada," a work of such solid worth that Mr. Gabriel Hanotaux, of the French Academy, Foreign Minister for the French Republic in 1895, who signed the commercial treaty of that date between France and Canada, deems it worthy of a preface from his own brilliant pen. The book is divided into four parts: 1. The Eastern Provinces; 2. The Central Provinces; 3. The Mountainous Region of the West; 4. Practical Information. When we turn to the second part we find under the heading "Provinces of the Centre," Chapter First, "The Prairies of the Centre," and the chapter begins: "This part of Canada comprises Manitoba, Assiniboia, Alberta, Saskatchewan and Athabaska." His "Central Canada" thus extends farther west than ours does; but he has caught the main idea, the only reasonable view.

On Wednesday morning the Telegram published a letter signed "Jean Lebrun" and purporting to set forth the aspirations of French Canadians. This letter which, although so ingeniously concocted as to deceive one who had not lived in Quebec, bore internal evidence of being merely a fake serving as a pretext for an editorial. Senator Bernier made mince-meat of that letter the next day in the same paper.

On Monday morning, the day on which the Telegram represented Father Cherrier as having said in his last Sunday's sermon at St. Mary's that practical Catholics should adore the Virgin, the Reverend Father wrote to the editor of the Telegram, protesting against the misrepresentation and demanding a retraction. No explanation nor retraction has yet (Thursday evening) appeared.

Ours is the only correct and complete report of Father Cherrier's sermon on the C.M.B.A., as well as of the French address and speeches at St. Boniface College.

The Greatest Family Remedy

And one well known in most Canadian homes is Nerviline, a perfect panacea for all internal and external pain. Mrs. M. E. Cartright of Morris says:—"I couldn't think of being without Nerviline. When I get a toothache Nerviline stops it. If I get a sick headache have a trouble with my stomach or bowels I can rely on Nerviline to cure me promptly. To break up a cold or rub on for rheumatism or neuralgia Nerviline has no equal. It's priceless in any family. Nerviline is king over all pain and costs 25c.

The following story is told by a biographer concerning Father Healy, probably the cleverest Irish wit of modern times.

The priest was once visiting a prominent newly rich neighbor, who took him to see his gorgeous and seldom used library.

"There," said the vulgarian, pointing to a table covered with books, "these are my best friends."

"Ah," replied the priest, with a quick sidelong glance at the virginal leaves, "I'm glad you don't cut them!"

Mamma.—"Now, Freddy, mind what I say. I don't want you to go into the next garden to play with that Binks boy; he's very rude."

Freddy.—(heard a few moments afterwards calling over the wall).—I say, Binks, ma says I'm not to go in your garden because you're rude; but you come into my garden, I ain't rude."

Clerical News

Rev. Brother Berard, Procurator-General of the Brothers of St. John Francis Regis, arrived here on Thursday the 3rd inst. He is visiting the west and especially the Saskatchewan district at His Lordship Bishop Pascal's suggestion, with a view to founding here some house of his order. The object of this order is the establishing of farms for orphans (orphelins agricoles). The Brothers had eight such agricultural orphanages in France and were assured that they at least would be recognized and spared; but the robber government suppressed them and seized all their property. Thirty of these Brothers have an orphans' farm at Lake St. Jean, Que., where they have already cleared 200 of the 1800 acres they own. This order exists also in Spain and Tunis. Brother Berard left for Prince Albert on the 6th inst.

Father Tessier, S.J., and Brother Renard, S.J., arrived at St. Boniface College on Friday morning, the 4th inst.

Father Lorieau, F.M.I., was a guest at the Archbishop's palace last Tuesday.

The Oblate Fathers began their annual retreat on Tuesday evening. The preacher is Father Laufer, O.M.I., who lately preached the retreat for the secular clergy. About 45 Fathers are present at St. Mary's Presbytery. The retreat will end next Tuesday, the feast of Our Lady's Assumption.

Father George Kenny, S.J., who has been for fourteen years pastor of the Church of Our Lady, Guelph, Ont., is transferred to the church of the Gesu, Montreal. Father Connolly, S.J., becomes pastor at Guelph, where he will be assisted by Fathers Doherty and Donovan, S.J.

The Trappist Father Antoine is here this week, ailing, at the Archbishop's.

Two more Basilian Fathers of the Ruthenian rite, the Rev. Romanes Wolymiec and the Rev. John Tymoczks, have recently come from Galicia and left last week for the diocese of St. Albert. They will be assisted in their labors among the Catholic Ruthenians by the nuns of the same rite, belonging to the order of the Little Servants of Mary, and by Sister Stanislaus who had entered religion as an auxiliary sister of the Grey Nun order, but who, with the Archbishop's cordial approval, joined the Ruthenian nuns shortly after their arrival in this country.

Rev. L. C. Raymond, parish priest of the Sacred Heart church, The Brook, Russell Co., Ont., stopped over here last Monday and called at the Archbishop's palace on his way to Vancouver. He will return home by the States.

The Bishop of Leeds has kindly lent to the Jesuit Fathers, who have undertaken on his invitation to provide a day college for the Catholics of Leeds, a part of the Seminary buildings, to begin in, and in September next the College will be opened for Catholic boys: Father Seddon has been in Leeds for some few months making preparations for the opening. The Jesuit Fathers have also been given charge of the church of the Sacred Heart, Burley-road, and on Sunday, July 23, they officiated there for the first time. Father O'Neil, S.J., (late rector of St. Walburge's, Preston), has at present care of the church.

The Most Rev. Dr. Fennelly, Archbishop of Cashel, arrived in Manchester on Saturday to preach on the occasion of the re-opening of St. Patrick's church on Sunday. His Grace received a most enthusiastic reception. Addresses were presented to him on Sunday afternoon, and the Bishop of Salford, speaking not only for himself but also for the Archbishop of Westminster, said it was of the utmost importance that the English and Irish Hierarchies should draw nearer to each other, and that the Catholics of the two countries should fight should

der to shoulder. Archbishop Fennelly, in replying, said the Government was about to cover itself with obloquy in the Redistribution scheme. He was thoroughly convinced Home Rule was the only radical remedy for the ills of Ireland. —Catholic Times, July 28.

This week the Most Reverend Archbishop of St. Boniface made his official visitation at Notre Dame de Lourdes, St. Leon, St. Alphonse, Somerset and Mariapolis.

The Most Reverend Placide Louis Chapelle, Archbishop of New Orleans, and formerly Papal Delegate to the Philippines and Cuba, died on the 9th inst., of yellow fever after five days' illness.

It is now just twenty years since the College of St. Boniface was entrusted by the late Archbishop Tache to the Society of Jesus. Fathers Drummond and Blain are the only Jesuits still here who came in the summer of 1885. The exact date of the arrival of these two old-timers was August 7, 1885.

The following appointments of Jesuits have just been made public:

Father Filiatrault, Rector of the Immaculate Conception College, Montreal.

Father Gregory O'Bryan, Rector of Loyola College, Montreal.

Father Henry Bourque, Rector of St. Joseph's Novitiate, near Montreal.

Father John McDonald, S.J., of St. Boniface College, left last Monday for Belcourt, N. Dak., where he is preaching a retreat to the Sisters.

Father Bournival, late Rector of the Immaculate Conception, Montreal, is appointed Professor of Philosophy at St. Boniface College.

Persons and Facts

Monsieur de Moissac, of Nantes, France, four of whose sons are already settled at St. Norbert and St. Claude, Man., has come with his wife and four remaining children to take up his residence at St. Claude. His eldest son, Henri, is married to a Miss Lachance, sister of Dr. Fortunat Lachance, of St. Norbert. There are five other sons and two daughters. Two of the younger sons will continue their studies at St. Boniface College.

The 6th of August was the second anniversary of the election of Pius X. The 9th inst. was the second anniversary of his coronation. **Ad multos annos!**

M. Combes is suffering from gastric troubles and chronic neuralgia, and is taking a complete rest and undergoing strict treatment. Several public engagements of the ex-Prime Minister have consequently been postponed.

Madame Albani is said to contemplate retirement after singing at the forthcoming Norwich musical festival.

Sir Anthony MacDonnell, the Chief Secretary for Ireland, is recovering more rapidly than was expected, and continues to improve.

In the South Australian House of Assembly on Tuesday, July 25, Mr. Price, the Labour leader, moved the adjournment of the House as an expression of no confidence in the Government. The motion was carried and the Government resigned. A new Ministry has been formed with Mr. Price as Premier and Minister of Public Works and Education.

The village of Ardmore, Co. Cork, celebrated on July 24, the feast of its patron, St. Declan, who was born in the year 347, and was one of the four Patrician bishops who preached Christianity in Ireland.

The Holy Father through the kind offices of Mgr. Stonor, has granted a dispensation from fasting and abstinence to the pilgrims who will take part in the pilgrimage to Rome organized by the Catholic Association of England in October next, and he has also signified his willingness to accept an address from the pilgrims. A goodly number of persons have already signified their intention of taking part in the pilgrimage. Father Francis of St. Edmund's, Miles Platting, has been appointed by the Bishop of Salford local pilgrimage representative for Manchester.

The Irish Nationalist members state that in blocking Private Bills they are not hostile to the schemes in question

on their merits, but only desire to impress upon the public and Parliament that ordinary business cannot be allowed to proceed under usual conditions in the present circumstances, and that the Government if they desire Private Bills to advance must surrender Government time for the purpose, and take the chance of debate.

Referring to the statement of Mr. Sloan, that he has received an assurance from the Government that such action as that of four Catholic Guardsmen, who took part in uniform in a Corpus Christi procession at Highgate, would not be allowed to occur again, a correspondent writes: "It is difficult to understand why Catholic soldiers should be prevented from taking part in a service in their own Church because they wear the King's uniform. Such a prohibition is, I am sure, most unacceptable to His Majesty, whose toleration and freedom from bigotry are well known." —Liverpool Catholic Times.

Speaking of the marriage of the young Marquis of Bute, wearer of eleven titles and a multimillionaire, and Miss Augusta Bellingham, daughter of a distinguished Irish convert, the Casket says that "one of the most admirable features of this wedding was its taking place in the bride's parish church. Such distinguished people might have had a bishop, or even a Cardinal himself to officiate at their marriage, but they were content to have a simple, country parish priest."

The new octagonal wing of St. Boniface College is now up to the eaves. Work on the roof will begin next week. It is an imposing structure.

Owing to the difficulty of deciding upon plans for the future cathedral of St. Boniface, it looks as if the work will not be begun this year.

Germany, for the first time since the Reformation, has a Catholic Chief Justice, Baron von Seckendorff, late Under Secretary of State for Prussia.

Lively scenes were witnessed in the House of Commons on July 25. Indignation was caused by the Ministerialists mimicking Mr. Churehill, who attempted, unsuccessfully, to move to report progress. Amid a scene of some disorder, caused by the ostentatious withdrawal of Conservatives, Mr. Dillon upbraided the Government for neglect of Irish education. He declared that it was a scandal and disgrace that the reports of the Department should be invariably belated, described the unsatisfactory condition of many of the school-houses in Ireland, and complained of the overlapping of effort, of waste, and of Treasury parsimony. In the course of the discussion Mr. Sloan and Colonel Saunderson associated themselves with Mr. Dillon's protest against the educational system. Mr. Long spoke in reply.

Bishop Conaty of Los Angeles, Cal., has received the personal check of a Los Angeles man for \$225,000 as a donation to the home of the Little Sisters of the Poor, work on the construction of which is about to be begun. Bishop Conaty declines to make known the name of the benefactor.

A colony of Breton priests have now taken possession of Salisbury House, Lanrwst which was purchased for them and there they will study Welsh as a preach Catholicism to the people of Wales in their own tongue. The mission calls back the old days when Brittany and Wales were closely associated.

The annual Conference of the Society of St. Vincent de Paul was opened in St. George's Hall, Southwark, on Saturday, and continued on Sunday. The Brother President, the Marquis of Ripon being absent on the first day through having to attend the funeral of a relative Count de Torre Diaz presided, and in an address to the members said the annual meetings were a great means of keeping up a spirit of union among the Brothers. A paper on "Catholic Guardians and the Administration of the Poor Law," by Brother Gately, President of the Cen-



CURES

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tral Council, Birmingham, was read on Saturday. Brother Burns of the Holy Name Conference, Manchester, read a paper on "The Manchester Patronage," and Brother H. A. Whitehead, Kentish Town, a paper on "The Need of a Conference in Every Parish." The Bishop of Southwark, in an address on Sunday, said he had always looked on the work of the Society as one of the grandest being done by the laity. Count de Torre Diaz spoke on "Work among Catholic Seamen," and the Hon. A. Wilmot, K.S.G., also delivered an address. —Catholic Times, July 28.

In the "Twenty Years Ago" column of the Free Press of the 9th inst. appeared the following:

The Northwest Review is the name of a new weekly to be issued in this city shortly, under the management of Mr. J. J. Chadock, a journalist who has resided here for several years. The new journal will be devoted to advocating the interests of the Catholics of the Northwest.

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.)

Death having finally silenced the Christians, the persecutors believed they had put an end to the religion of Jesus Christ, and, as formerly the emperors of Rome, so they also rejoiced in their apparent triumph. The people joined in this joy of their rulers, and in token of grateful homage to the Tokugawas for the peace which the country enjoyed, they erected a temple to Ieyasu and adored him as a god.

Thereafter, cut off from the rest of the world, and without any means of comparing their condition with that of the other nations, we understand how the Japanese could come to convince themselves more and more that they were the foremost people of the world.

But whatever is excessive cannot endure. The absolute power of the Tokugawas weighed too heavily upon this restless people, naturally so spirited

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: **J. J. GOLDEN**
PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG



and liberty-loving. The Japanese finally became tired of this regime, and it is a marvel how they could have lived tranquilly and submissively for two centuries and a half. During all this time, the real sovereign, the emperor, had, as it were, completely disappeared from the world. The Shogun, with the greatest demonstrations of respect, affected to honor him as a god and imbued the nation at large with the same feeling toward his person as too holy and too elevated to meddle with the things of this world. At the same time, and, of course, from the same motive, he had him guarded as a captive in his palace at Kyoto, watched over his conduct, controlled all his intercourse, and let him feel the want of commodities and even of the necessaries of life. Throughout the country, those who knew the state of things became indignant. Towards the end of the eighteenth century, a few men, bolder than the rest, dared to think and express in writing that the empire belongs first of all to the emperor.

During the fifty or sixty years that followed, the power of the Shogun declined by degrees. The corruption of the government officials, although carefully concealed, was too great to escape notice, and the number of the malcontented increased. The feeling of uneasiness soon spread. However strictly guarded, the country was not completely cut off from all the news of the outside world. The most intelligent among the Japanese felt that the world had progressed without them. The old watch-word, "Out with the barbarians!" was no longer sufficient to reassure them. There were no more barbarians in Japan; but there was another question to be answered: "Should their country be invaded by foreigners, how would they be able to defend it? And this invasion was looked upon by many as near at hand and inevitable.

Such was the state of things when, in 1854, a small American Squadron under the command of Commodore Perry, appeared for the first time in Japanese waters. The effect this sight produced upon the minds of the Japanese people was incalculable. It was seen that an attack on the part of other countries was possible, and whatever the Japanese might have thought of their own superiority and courage at the time, they were forced to acknowledge at least that they were not sufficiently armed to defend themselves.

"At that time," says Count Okuma, "we had only arrows and spears. A boat laden with dry grass, with a little powder to burn the enemy's ships, was the acme of our naval strategy. It was, as we all understand, quite inadequate against the foreign war ships."

We were convinced (not without pain, for it cost us a great effort) that to be able to resist the powers of Europe and America, it was necessary to master their sciences. At first we studied medicine, which in our own country was then limited to empirical processes and to healing powers of herbs and barks. Then, while studying English and French, we found that, so long as we had not a powerful army, the hope of repelling the barbarians would never be anything but an idle dream. Along with the science of warfare it was necessary to learn the art of casting cannons and making guns, of constructing battleships, etc. But for all these enterprises, money was required; the vile metal that the samurai of old Japan had affected to despise, became precious, and the study of economical sciences and financial industries was imposed upon us.

"Thus, in proportion as we came in contact with foreigners, those who before seemed to be barbarians, and whom we compared to the very animals, finally appeared to us as men, having also a country, and whose power was even formidable. We then became conscious that we were courageous, indeed, but lacked the means of showing our courage and maintaining its high standard. For that reason, those who led the others in crying, 'Out with the barbarians!' became gradually less strenuous in the demand. In fact we began to say, 'Let us beware of becoming imprudent, lest we have good reason to repent.'

"The imitation of foreign countries became then the order of the day. A return from Europe or America was universally celebrated. Any one, even an ignoramus, who had gone to England or America, had a right to speak out boldly his opinion, and he was listened to. The saying, 'That is a European,' was a magic word before which everybody bowed.

"We were also occupied in sending plenipotentiaries to Europe. We sent them by the dozens. The object of their mission was, in reality, to study the constitution, civilization,



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customs, commerce and industry of the different nations. For two years they travelled through more than sixteen countries. . . . Although many of them were old men, they all again became students, and brought back with them to Japan the lessons they had learned abroad. All the rights which the common people in European countries had obtained from their sovereigns by force, were then freely granted to the Japanese people by the emperor.

"However, the preoccupation to defend ourselves against foreigners never ceased to be a fixed idea. And, moreover, what we have seen in Europe has increased our feeling of envy; and it is with a sort of vexation that we decided to take foreigners as models in everything." (Ex-Tokyo, July, 1904.)

In fact, if there was anything distressing and painful for the Japanese as they were then, it was to go to school to, and to put themselves under the influence of, these same foreigners, whom they had so long and so deeply despised and hated. To let the soil which their gods had inhabited be trod upon by barbarians, to acknowledge that their country was three centuries behind time, and to have recourse to enemies of three hundred years' standing, to learn from them the very art of defending themselves, are sacrifices which, never since Japan existed, have been imposed upon the inhabitants. Nevertheless, they resigned themselves to these sacrifices. In order to be inferior to none, they seemed ready to sacrifice everything for a time,—ideas, prejudices, customs, traditions, even national pride itself.

(To be continued)

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SATURDAY, AUGUST 12, 1905.

Calendar for Next Week.

- 13—Ninth Sunday after Pentecost.
The Separation of the Apostles.
Commemoration of Saints Hippolytus and Cassian, Martyrs.
- 14—Monday—Vigil. Our Lady, Refuge of Sinners.
- 15—Tuesday—The Assumption of the Blessed Virgin Mary.
- 16—Wednesday—St. Roch, Confessor.
- 17—Thursday—Octave of St. Lawrence.
- 18—Friday—St. Hyacinth, Confessor (transferred from the 16th inst.)
- 19—Saturday—Of the octave of the Assumption. Fast day on account of the Solemnity of the Assumption to-morrow.

SLANDERING MANITOBA

"The Sunday Times," of Sydney, New South Wales, for July 9, has the following:

If many returned Canadians get writing to Home papers after the style of the attached letter, taken from the "Weekly Scotsman," of May 13, some of the tide of emigration to Canada will be turned this way—that is, of course, supposing our legislators agree to hold out inducement:—

There seems a public desire to get facts about Canada from people who have resided there; and as a former resident in Manitoba, I will mention a few points that should be well weighed before people decide to go there.

The talk that you do not feel the cold in Canada is simply nonsense; but it may be that many feel the poverty at home more. In Manitoba for four months the thermometer is always below zero. As the sun is always shining, and there is very rarely even a breath of wind, this is not felt, particularly during the day. In the early morning or the evening this extreme cold is most painful, and one hour's exposure to this cold in December and January will freeze any exposed parts, such as the tips of the ears, or the fingers, or the toes.

Every one wears two pairs of woolen under garments, and often two pairs of trousers and vests, if much outside. A good fresh breeze is full of health, making the blood circulate, but there is seldom even a zephyr in the north-west. This intense cold is favorable neither to animal nor human life. No trout disport themselves in the rivers and lakes of Manitoba; nothing but some tasteless white fish, that no North-Western shopkeeper would offer for sale. In

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winter all the meat and milk is sold frozen solid.

Then, owing to double windows, the houses are unhealthy, and any single person in a furnished room (and they abound) has to face the fact that his bedroom temperature will average 20 deg. below zero for several months. This means that an unhealthy load of blankets has to be put over a person. Then, before one can wash in the morning, it takes an axe to break the ice on the barrel, and then it needs to be warmed. I do not think it right to gloss all this over. Of course, if there is a family to fight this Arctic difficulty, things are tolerable enough.

Another very serious thing is the climatic scourge. This is sometimes called Red River fever. It is a sort of typhoid fever. Most emigrants are attacked by it, and it grips like a grizzly bear. I was away from my work two months owing to it, and for a month I was quite prostrated. If people get through the first two years, however, they are generally safe enough.

Another thing that most Scotsmen are concerned about is the large Catholic element in the population, and the immense power of Catholic wire-pullers in the whole of the national, municipal life of Canada. Is there any serious hitch to New Zealand emigration that is glossed over like the cold and foreign element in Canada?

As the writer of this letter has a vigorous imagination, all we have to do in rebuttal is to pin him down to facts. In the first place it is not true that "in Manitoba for four months the thermometer is always below zero." The four coldest months are from the middle of November to the middle of March. Now, during last February there were only eight days in which the thermometer did not rise above zero, and from the 18th of February till the 11th of March the mercury did not once drop below zero, and on eight of these 21 days it rose above the freezing-point, reaching the maximum of 51 deg. on the 2nd of March. From the 1st of January to the 14th of March, 1902, there were no less than 46 days in which the thermometer rose above zero, and 21 of these days witnessed a thaw.

"Everyone wears two pairs of woolen under garments, and often two pairs of trousers and vests if much outside." We have heard of that sort of thing in Russia, but seldom in Manitoba, except when one has to remain motionless in a long drive in the open air when the cold is very great.

The idea of any "bedroom temperature averaging 20 deg. below zero for several months" is too preposterous to need refutation. Did this writer never hear of stoves or furnaces? Even when there is no stove or heating pipe

in the bedroom, but only in the passage, if the house is at all well built, the water in one's jug or basin seldom freezes. Compare that with an average of 20 below zero for several months. Great, indeed, is that writer's imagination. This faculty of his, however, reaches its highest development when he says the axe has to be warmed before it will "break the ice on the barrel." Perhaps, he meant the water, but his grammar applies to the axe.

As to the Red River fever, of course, there is sickness here, but this particular kind of fever does not attack the vast majority of our population, and the farmers of Manitoba, are, as a rule, singularly healthy. The intense cold, which is rarely unbroken for more than a week at a time, is not injurious to health, when proper precautions are taken.

True, we have no trout nor salmon, but we fancy our friend's "North-Western shopkeeper" would be very glad to get our excellent white fish.

We admit that some of our country folk, having a horror of fresh air in the house in winter, make their double windows or storm sashes air-tight; but storm sashes with large ventilators are easy to find.

The Scotsman's correspondent is evidently a bigot, and therefore, we regret to say, exaggerates the size of the Catholic element "and the immense power of Catholic wire-pullers in the whole of the national, municipal life of Canada." In stigmatizing the Catholics as foreigners, he ignores the fact that Catholics were the first white settlers in Canada. As he refers especially to Manitoba, we commend that paragraph of his to Mrs. Sanford, who excuses herself for not engaging Catholic servant girls because, forsooth, there are so few Catholics in Manitoba.

Curiously enough, this disgruntled Balaam, who intended to curse, ends by blessing us even beyond our deserts. He says, for instance, that "the sun is always shining" when in reality it sometimes fails to shine for a day or two at a time; that "there is very rarely even a breath of wind . . . there is seldom even a zephyr in the northwest," when in reality the windmills all over Manitoba, are seldom at rest, and, if anything, we have too much wind. But perhaps the most amusing, because evidently unconscious, example of his propensity to extreme assertions is the oracular tone in which he avers that "one hour's exposure to extreme cold will freeze any exposed part, such as the tips of the ears, or the fingers, or the toes." Think of one hour's exposure of these delicate extremities to a cold of 40 degrees below zero, such as we generally have at least for part of one night each winter. Why, ten minutes exposure would freeze them hard. But then, no Manitoban dreams of exposing his ear-tips, or his fingers,

or still less his toes in such weather. We all have fur caps or at least ear-flaps, mitts and warm socks and foot-gear, especially felt boots which defy any cold.

Our Australian contemporary follows up the above quoted letter with an article headed "Too many Kickers," which we reproduce entire, because of its just tribute to our patriotism, which condones, with pitying indulgence the Australian editor's preference for his own country.

"Kickers" is the name given by Canadians to that large class of travelling Australians who run down their own country, so Mr. Walter Preedy, of the Statistical Department informs the Premier. Canada has no "kickers." "Go where you will in Canada, everyone—Press, city folk and farmers—are all intensely patriotic. They have their troubles, but they bury them, and you have to dig them out to find them. Professor Hodgson, commenting on this fine spirit, told me that it is a Gospel with all the people that Canada is the best country in the world, everyone's own province is the best, and everyone's own farm is the finest in the province."

That is the kind of gospel we want in Australia, where we have a finer soil, a better climate, a grander country in every way, but—far too many discontented, disloyal "kickers," paralysing the industry and injuring the prospects of their fellow Australians.

THE SECOND ANNIVERSARY OF LEO XIII.

At the Papal Requiem for the second anniversary of the death of the late Holy Father, the Pope was attended and served at the throne and in giving the Absolutions by Cardinals Agliardi, Macchi and Segna. The Mass was sung by Cardinal Vincenzo Vannutelli, Bishop of Palestrina, Commendatory of San Silvestro in Capite, and Prefect of the Council. The tomb of the late Pontiff will occupy the arch in the Lateran Basilica corresponding to that where is the tomb erected by him for Innocent III., in 1891. It will have a granite base with the Papal arms and festoons in bronze. An urn of 'verde antico' (old green marble), decorated in bronze and flanked by statues in white marble will hold the remains. The statue on the left will be a figure of the Church draped in mourning, with its right arm outstretched and the hand holding a laurel wreath upon the urn; the figure on the other side will be a pilgrim working man, leaning on an instrument of labour, and receiving from the figure of the Pontiff, above the urn, a rosary. The inscription will be "Leoni XIII. Cardinales ab eo creati." (To Leo XIII. Cardinals created by him.) Under the pilgrim will be the words "Populi peregrinantur ad eum." (The nations go in pilgrimage to his tomb.) The statue of the Pontiff is to be in bronze, resting on a base of yellow marble.

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There are some lines which are not mentioned.

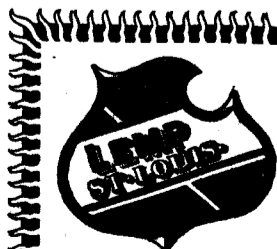
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WELCOME TO THE CHIEFS OF THE C.M.B.A.

From Friday, the 4th, till Tuesday, the 8th, the one absorbing topic in Catholic circles here was the visit of the Grand President and Grand Secretary of the Catholic Mutual Benefit Association. This visit has even attracted considerable attention from outsiders, all the dailies reporting its various phases and the Free Press especially doing so with its usual thoroughness. The Hon. Michael Felix Hackett, formerly Provincial Secretary in the Quebec government, a distinguished lawyer and statesman, who is Grand President of the C.M.B.A., and Mr. J. J. Behan, the Grand Secretary, have come here to inspect all the branches in Manitoba and the West. On the afternoon of Friday, the 4th inst., they went to St. Jean Baptiste, where they were given a great reception by the local branch. The visitors were met at the station by the local members with a band, and escorted to the meeting hall, where speeches were made. Then there was a lunch at the Pelissier hotel, after which another meeting was held. Messrs. Comeault, Bertrand and other officers of the St. Jean Baptiste branch, were in charge of the reception, which was much appreciated by the visitors.

Returning to Winnipeg on Saturday morning, the visitors were taken in charge by the local reception committee composed of Messrs. Smith, Fitzgerald, Heney and McKenty, and shown the sights of the city, including Silver Heights.

On Sunday last the series of receptions organized here by the Winnipeg and St. Boniface branches of the C.M.B.A. opened with eclat by a church parade before attending the 11 o'clock Mass at St. Mary's church. Headed by the St. Boniface band, "La Lyre," the three local branches of the association proceeded to the Clarendon Hotel and from there escorted the visitors to St. Mary's church by way of Portage avenue, Main and St. Mary's streets.

The rear of the procession was brought up by Grand President Hackett and Rev. Father Cherrier, his representative for this district, Grand Secretary Behan and President Dan. Smith, of the local celebration committee, President Gelley, and Vice-President Dumoulin, of the St. Jean Baptiste society of Winnipeg, Mr. J. J. McDonald, representing St. Mary's court of the C. O. F., Mr. Guilbault, of the St. Boniface court, C. O. F., President Bertrand, of branch 130, C.M.B.A., President Murphy of branch 52, C.M.B.A., and President J. J. Keeley, of branch 52, C.M.B.A.

Pews had been specially reserved for the members in the church and the visitors occupied seats of honor in front of the altar railings.

Solemn High Mass was celebrated by Rev. Father Frigon, the choir rendering a fine musical programme.

Father Cherrier's Sermon "Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 132, 1.

Though my text is usually applied to the Church and the happiness of those who dwell therein, yet it can be most fittingly extended to such circumstances as to-day, when we are visited by our brethren of the C.M.B.A.

As fellow-member and priest, I am proud of the C.M.B.A.'s splendid parade which shows to the city of Winnipeg the strength of us Catholics; so I gladly repeat the words: "Behold how good and how pleasant it is for brethren to dwell together in unity."

A few remarks about the spread of the C.M.B.A. and its work.

Society means fellowship, from the Latin word "socius" companion. God created man a social being. Man is part of a whole; he should not centre everything in himself, but work for others—the image of his heavenly Father who is charity and rains down His blessings on every being.

God gave man a helpmate by which the society of love was to be developed; it developed indeed, but through transgression man was doomed to unhappiness; he became a man of sorrows. For him no peace till there appeared a King who replaced him on the throne lost through his own sin.

Jesus, restored that society of fraternal love whose sweetness and benefits were spread throughout the world by the twelve Apostles.

Now, if it be allowable to compare little things to great ones, I shall say that the C.M.B.A. seeks to extend the good whose fountainhead is in the Church.

The C.M.B.A. was founded in 1876 by a priest of the Niagara district, for whose zeal the ordinary work of his ministry was not enough. He associated together 57 men among his flock to be a lever in the hands of the parish

priest making for good. Bishop Ryan of Buffalo gave this society his most hearty approval, christening it the Catholic Mutual Benefit Association. Thus do we see that the C.M.B.A., an outgrowth of the Church, should always cling to the Church.

The mustard seed has grown into a mighty tree which spreads its branches from the Atlantic to the Pacific. It numbers at present 20,000 members, judges, lawyers, statesmen, all men of note; yes, for every man who understands his duty is a man of note. So true is this that no man need apply for membership who is not a practising Catholic.

The C.M.B.A. works for the love of God under the protection of our heavenly Queen, Mary, in loyalty to the Sovereign Pontiff. Before the close of every Grand Meeting a telegram is sent to Rome to secure the blessing of the Head of the Church.

Besides watching over the moral interests of its members the C.M.B.A. grants them insurance policies of from \$500 to \$2000, at low rates. The fact that some \$3,000,000 have been paid out thus far will give you an idea of the amount of physical and moral pain relieved. A Reserve Fund of \$200,000 has been invested in the chartered banks of Canada.

The local branch, to which I belong, was founded in 1891. Out of seven members thus far called away, four were cut off suddenly in the prime of life, at the post of duty. Ask their widows what they think of the advantage of belonging to the C.M.B.A. Where would their little ones be now without its timely assistance?

Before concluding, allow me to congratulate you on belonging to a society whose object is to promote brotherly love, and to warn you to stand fast against the devil who would lead you to associations hostile to the Church.

I shall pray for the progress of the C.M.B.A., and I hope that this visit of the Grand Officers will hasten the day when the general convention of the Order will meet in Winnipeg.

Seeing St. Boniface. At four o'clock on Sunday afternoon a delegation from St. Boniface, composed of President Bertrand, Dr. Lambert, and Messrs. Marion, Lariviere, and Lecomte, took them over the river and luncheon was had at Mondor's hotel before the official reception in the college.

RECEPTION AT THE COLLEGE

All the elite of St. Boniface foregathered at the College to welcome the Grand Officers. One of the large halls had been tastefully decorated for the occasion. The union-jack and the French Canadian-Carillon flag flanked on either side a valuable copy of a Rubens Madonna, while green boughs scattered through the room gave freshness to the warm evening air. Shortly after eight o'clock the distinguished guests and their well wishers filled the hall. On the platform with Grand President Hackett and Grand Secretary Behan were the Very Rev. F. A. Dugas, V.G., Mr. Theophane Bertrand, president of the local branch, Senator Bernier, Mayor Turenne, Mr. Dan. Smith and Mr. E. Cyr, M.P.P. The Rector and other Jesuit Fathers were present in the body of the hall.

Mr. Theophane Bertrand opened the proceedings by reading an excellent French address, from which we cull the following passages:—"We expect the best results from this visit. In this vast western country our association is called upon to play an important part in the extension of the Kingdom of Christ, which is its chief object. Your visit will lead to the formation of new branches. You are here in the cradle of the Catholic Church in the west. The country is growing rapidly and our association must keep pace with that growth. Your visit is not an ordinary one. We salute in you not only distinguished persons, but the highest representatives of an organization which has already done immense good. I leave to you to explain more fully this good work. Most of the people present to-night either come from the Province of Quebec or have their kindred there. You will not, therefore, be surprised if I use the French language. You, Mr. President, are no stranger to our tongue. And I am glad to say that at our last general convention you nobly sustained the rights of our language. When one member ventured to propose that the use of the French language be not allowed in such general meetings, you rose and said that both nationalities have a right to use their language, and that so long as you occupied the chair you would not permit such a proposal to be repeated." (Loud applause).

MR. HACKETT'S REPLY

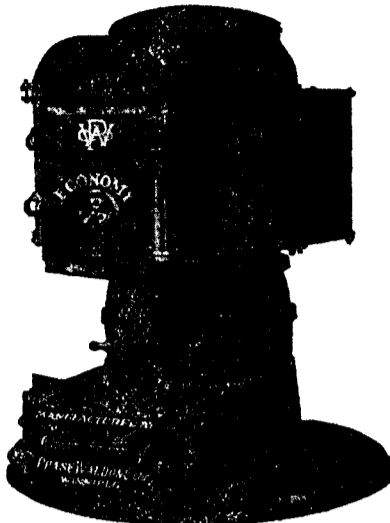
Speaking in French, Mr. Hackett said: "Reverend Fathers, Brothers, Ladies, and Gentlemen: It is a great

pleasure to me to be here to-night and to receive from your President so fine an address. I regret that I have not sufficient knowledge of your language to be able to give offhand a suitable answer to your magnificent address. We have been received at Winnipeg, St. Boniface and St. Jean Baptiste right royally as real brethren. I thank you for all this and especially for the great honor done me on this occasion. As I have some things to say and as my knowledge of French is insufficient, I will first take the liberty of using my notes, and afterwards I will speak in my mother tongue."

Mr. Hackett then proceeded to read, in very plain and serviceable French, his manuscript, which we translate in part.

"Words fail me to express my sentiments. Your kind demonstrations of cordial welcome show me the power of this association. Considering the number and respectability of the brethren, I am tempted to feel humiliated that a person so insignificant as myself should have been chosen for so high an office. However, I will try to do my duty. I feel that I can count upon your loyal and generous support. What is most important to cultivate is a greater spirit of brotherhood among Catholics. The C.M.B.A. contributes greatly to this end on account of its many and various ramifications. One of the great thinkers of our day has said that all mankind are so united that they may be considered as really one. But when to this common bond of humanity is added the closer union of such a body as the C.M.B.A., this unity is greatly increased. We live in an age of association, and in our society we have a superabundant manifestation of this tendency. The spirit of fraternity should be particularly encouraged among those who kneel before the same altar. 'Do unto others as you would wish others to do unto you' should be our motto. Here we find united men of different races and positions who otherwise might never have come into contact with each other: great and little, rich and poor are united. All lines of demarcation are effaced. They know no distinction except that of the Faith. We may well be proud of such an association. Is it necessary to say that initiative of this kind should receive the co-operation of all the influential people of the country. Canada has produced many excellent Catholics, men of high standing; to such men the C.M.B.A. offers a means of extending

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their wholesome influence; it puts them in contact with their co-religionists of all classes. The innate politeness of the French Canadian has always been a marked feature. One of their number attributes it to the friendly habits of intercourse between all ranks of society. The tenants were ever in relation with their seigneurs, their priests and their notaries, and thus caught the tone of the best society, which they have since transmitted from generation to generation. A similar effect ought to result from the commingling of classes in the C.M.B.A. I cannot say too much of the benefits that will accrue to all practical Catholics. Our Protestant friends need not mistrust our association. The C.M.B.A. never encroaches on the rights of others; it merely seeks to elevate Catholics. All good men should wish it success. Its salutary influence is felt everywhere. Members find friends everywhere. Their association is highly commended by the hierarchy and clergy everywhere. Once more I thank you for your kind reception. I am proud to see the C.M.B.A. so influential and so respected in this country, and I shall be glad to carry this message to your brethren of Quebec. You live in a country where Catholics should be united for the defence of their

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rights, and our association offers every thing that is necessary for that end.

The insurance feature was instituted for the especial benefit of the ladies whom I am happy to see so numerous here to-night. We have a reserve fund of over \$190,000 in the banks of Canada. Moreover, we have a sick benefit department, in which the youngest members, by paying 25 cents a month can secure, in case of illness, \$5 a week during 13 weeks, the rate rising, of course, with age, but remaining always very moderate. Such is the C.M.B.A."

Continuing in English, the Hon. M. F. Hackett, spoke with admirable fluency and fervor. He said: "The Catholic missionaries were the true discoverers and founders of this country. Wherever the Catholic Church sends her missionaries, there progress must ever follow. The families of to-morrow will reap what the families of yesterday have sown in the past. Every monument erected to commerce owes its foundation to the pioneers who came here first. It is the object and aim of this association to follow along this line of the brotherhood of men, to make Catholic children understand that they need a cord uniting hands and hearts, a cord woven by every eligible Catholic in Canada, a cord that will safeguard what belongs to the Catholics of this country. The aim of the C.M.B.A. is not only to insure the lives of its members, but to lift up Catholics to a higher plane and enable them to take their stand among the other peoples of the earth, and to make Catholics stand shoulder to shoulder, hand to hand and heart to heart. It is not a society that appeals to origin or class, but spreads its protecting folds from the Atlantic to the Pacific, asking only that Catholics be true to God and country."

After sketching the origin of the C.M.B.A., and its spread from Niagara Falls on the American side to Windsor, and then east and west, Mr. Hackett added: "We have, since 1892, distributed three million dollars of insurance money. If you want to know what that means, go to the young men who, though bereft of the bread-winning parent, found in his foresight the means that enabled them to receive a good education."

We should take pattern from our separated brethren. Protestants combine in a thousand ways. Why should we not imitate them? Do not forget that this association was established for the Catholic women of Canada, to prevent the widow from being left to the cold charity of a cold world.

From institutions such as the one I am speaking in, from the Catholic schools all over the country, there are issuing every year worthy young men who should be members of the association. It is the duty of the members to see that opportunity to do so be offered them. Let every Catholic understand that the C.M.B.A. has the approval of the hierarchy from one end of the country to the other. Everywhere they were told that they were the right arm of the Church and an aid to Catholicity. That being the case, every Catholic's duty is to belong to it. This is an age of combination; the man who stands alone is impotent. Our Order has a noble aim, and I ask every member as a commemoration of my visit to get one other member and see that he be initiated before Christmas."

Mr. J. J. Behan, the Grand Secretary, then spoke of how the first Canadian branch was founded in the mixed French and English town of Windsor, Ont., the next branches were established in German settlements, the next in Polish centres, the next in French Canadian districts, the next among the Acadians of the maritime provinces, and finally in the extreme east the C.M.B.A. gathered in the hearty Scotchmen who were perhaps the sturdiest workers. Yet the representatives of all these races, who used half a dozen languages in their local meetings, were all united in love for Mother Church.

The last 25 years have shown the good work done in Canada by the C.M.B.A. Its success is above all due to the support and endorsement of the clergy. It is the only Canadian fraternal association that has never been obliged to change its system of assessments.

The Very Rev. Vicar General Dugas, being asked to speak, said humorously, that he was going to praise himself, for he had two titles to the respect and affection of all the members: First, he was chaplain of the St. Boniface branch, and secondly, he was the most zealous promoter of the C.M.B.A., recommending it frequently from the pulpit.

President Bertrand then played a trick on Senator Bernier, introducing him as one who wished publicly to express his regret at never having become a member. The honorable Senator, thereupon rose, protesting that he had

never asked to speak, but adding that he was glad to welcome the Grand President and especially to honor in him the eloquent man who had had the courage to use the words quoted by the local President in his address. (Applause) As to his (the Senator's) not being a member of the C.M.B.A., the color of his hair explains that he is too old. He would say to the people of Quebec that if they did not come west that growing influence of the West, of which the Grand President had spoken so well, might be exercised against them.

The reception then closed, all the prominent persons present coming up to be introduced to the distinguished guests.

RECEPTION AT ST. MARY'S SCHOOL

Monday was spent by the two Grand Officers in taking in as much of the city as their short stay would permit. With Mr. Daniel Smith as cicerone they travelled on cars and in a carriage through a large part of the city, chiefly the business sections, and also made a trip to the overhead bridge on the C.P.R., enjoying a very fine view of the city from that point. In the evening they attended a reception at St. Mary's schoolroom arranged by branch No. 52, to give its members an opportunity to meet the distinguished visitors. The attendance was large and the function was a very pleasant one, beginning with music rendered with much taste by Miss Barrett (soprano), Miss Maloney (contralto) and Mr. J. Evans (piano). A gracefully worded address of welcome, expressing the gratification of branch No. 52 at receiving a visit from a chief of whom they were so proud, was presented to Grand President, the Hon. M. F. Hackett, K.C., M.P.P., by Mr. W. J. Kieley.

Grand President's Reply

Mr. Hackett replied with eloquence which completely fascinated his audience. Having thanked the members of the C.M.B.A. in Winnipeg for the very warm reception which had been accorded the Grand Secretary and himself, Mr. Hackett went into raptures in his praises of Winnipeg and the western country, saying he had never anticipated half the beauties or the business stability which he had seen in the last few days. Reviewing the history of fraternal societies from the days of pagan Rome to the present the speaker related how the C.M.B.A. was established at Niagara Falls in 1876 and had grown throughout North America, until there were now branches in every province of Canada from the Atlantic to the Pacific, all bound together by the bonds of brotherhood, and helping one another to be better citizens and better Catholics. Some idea of the good the association had done might be got from the fact that it had already distributed three million dollars among the widows and orphans of its members, but its financial affairs were of secondary importance compared with the union of hearts and brotherhood which were its great object. The association had now 20,000 members in the Dominion, and he hoped that by the end of the year they would see an increase to 25,000. Mr. Hackett concluded with an appeal to the Catholic young men of Winnipeg to join the great brotherhood of the association, and so fulfil a duty to their dependents and themselves.

Grand Secretary Speaks


He was followed by Mr. J. J. Behan, who dealt more fully with the business side of the work, pointing out the duty and advantages of life insurance and the sick benefit section of the association, both of which cost the members but a few cents a day, though in case of sickness or death they received very considerable provision for the distressed of bereaved.

The Rev. Father Cherrier also spoke and promised that when Mr. Hackett and Mr. Behan paid a second visit to Winnipeg they would find the local branches of the C.M.B.A. stronger than they were at present.

A very cordial vote of thanks was accorded the visitors for their inspiring addresses, Mr. N. Bawlf and Dr. McKenty being the mover and seconder. The Chairman, Mr. D. Smith, in moving the vote, said that in Winnipeg he knew several cases where families had been saved from poverty and had been able to acquire good education through the father having been a member of the association.

A vote of thanks was also passed to the Chairman and this concluded a very successful and enjoyable function.

On Tuesday the Hon. Mr. Hackett and Mr. Behan left for Brandon to visit the local branch there, whence they will visit all other local branches in the west as far as the coast. They hope to return via Winnipeg, for they are deeply impressed by our city.



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Every summer on the feast of the Assumption it is customary for the pupils, past and present, of St. Boniface College, to assemble in a body and receive Holy Communion in the College chapel, after which they all breakfast at the college and spend the day in athletic sports. This year this pious fraternal gathering promises to be larger than usual, for there is added to the ordinary annual festivity the fact that Father Garaix will on that morning pronounce his final vows as a Jesuit, before starting for Macao in China.

OBITUARY

Oswald Lalonde died at the early age of 22 after a brief illness, fortified by the rites of Holy Church, at the residence of his parents, 216 Austin street, on Monday last. The funeral took place on Wednesday morning from the family residence to the Church of the Immaculate Conception and thence to St. Mary's cemetery.

Mr. and Mrs. George Gilmour, of 73 Martha street, mourn the loss of their infant son, who died Tuesday morning. The funeral took place from Gardiner's undertaking chapel to St. Mary's cemetery Wednesday afternoon at 4.30.

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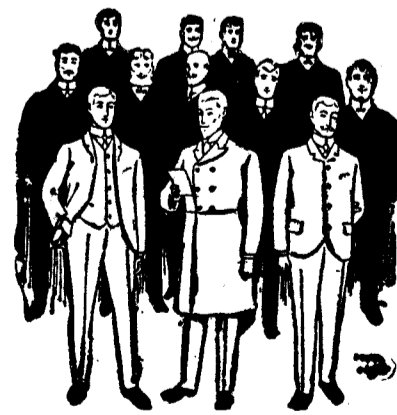
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Catechism in the church, 3 p.m.
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney, Dr. J. K. BARRETT, Winnipeg Man.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Having said this she stopped suddenly and looked him full in the face. He replied in a quiet, cautious way: "You have done well to obey such a request." She then showed him the locket desiring him to open it, and remarking the contents of the locket, according to Agatha's expectation would authenticate the various statements which she, Esther, was now making. Paterculus opened the locket, and taking out the rings it contained, looked at them with an air of indifference at first. Suddenly he started, exclaiming: "How comes the signet of Augustus among these trinkets?"

In fact Paterculus, though he knew only the latest of them in date, held three signets of Augustus in his hand. He reflected a little time and enquired whether she felt authorized to entrust him with one of those rings for a few days. Esther felt not the smallest scruple or doubt about assenting to this at once; whereupon the Praetorian tribune thanked her with a smile, and said in an emphatic manner, that she could not better serve her fair young friend than by hastening to apprise Paulus of his sister's situation.

News, he added, had been received that Paulus (entirely recovered from his wounds) had set out for Rome with a body of troops, and ought even then to be somewhere on the Nomentana Via, not far north or north-east of the capital. "Dionysius, the Athenian," concluded Paterculus, "is with his travelling party, in which by the bye you will find also the damsel's mother Aglais; and in my opinion, it is nearly as important (if not more important) to let Dionysius know what has occurred, as it is to inform Paulus of it. Dionysius will convey the truth to Augustus himself."

Hearing this, Esther and Josiah thanked the Praetorian tribune, took leave of him respectfully, and being guided back through the garden by the same slave who had introduced them, hastened away upon their new errand.

CHAPTER XVII.

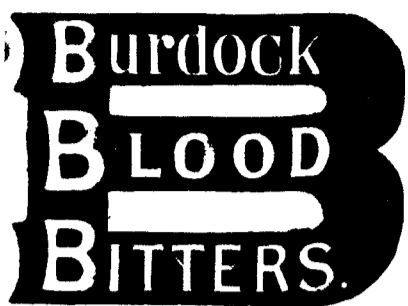
It was the first fresh hour after sunrise, about ten miles north of Rome. Thellus had taken the bridle of the Sejan steed from Philip the freedman, declaring he felt disposed for a ride, only he feared, upon that beast's back, it would be a short one, when Paulus himself, who had made his litter-bearers stand and let him out, overtook them, and, pointing to the white arches of an aqueduct which spanned the road a little way in front, exclaimed:

"Friend Thellus, I feel as though I were stronger than before my wounds. I will mount my tawny slave here, the Sejan horse. You see we are close to Rome; gather all these fine fellows, these brave soldiers, in order of march, who so faithfully stood by me in the hours of suffering; we will enter the city in military fashion."

Mounting the bank at the roadside, he leapt from it upon Sejanus. The great steed, after his wont, stood still as if electrified, and then bounded into the air. This was enough to tell him who the rider was; and thereafter, he paced forward with a grave, steady, and mighty stride—perfectly docile, and proud of what he carried. In front, moving at an easy pace, was the carriage of Dionysius, in which the Lady Aglais travelled; and ahead of this again was the smaller vehicle containing Dionysius himself. Paulus rode for a while by the side of his mother's carriage, conversing about Agatha, and arranging that, the very moment he should have reported himself to Germanicus, they would start together for Monte Circeio, and joyfully surprise Agatha by appearing unannounced. He then spurred forward, and in like manner accompanied the vehicle of Dionysius, expatiating on this pleasant little plan with immense zest, and urging the Athenian to come with them.

Dionysius, however, entertained certain fears and anxieties concerning Agatha which, at such a moment especially, he could not find it in his heart to mention to so affectionate a brother. This was the fairest and happiest time Paulus had ever known; a single word, a mere hint, would suffice to change all that mental sunshine into darkness and storms. The Greek affected to consider the invitation; and Paulus, reining in his horse, waited for his mother's carriage in order to inform her; but when it rolled abreast of him he caught her in tears.

She had been musing over those words



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of the sibyl—"The lioness has lost her whelp, and not all the power of Caesar can keep the prey"—and, remembering the venerable woman's command to haste to Rome, and her prediction that on the way thither more would be learnt not a bird had flown by without startling the lady, until, at last, her concealed anxiety overcame her firmness. At Paulus's look of astonishment and distress, she smiled and made some excuse. Paulus determined to call a halt of half an hour or more, and take breakfast in a neighboring grove of elms and sycamore trees not far from the highway in the very centre of which grove was a well, overflowing into a tiny brook upon a gravelly bed. It was a pretty place, with a fretwork of shade and morning light adorning the turf under the boughs. Cushions were soon arranged by the soldiers, who, retiring to the roadside, imitated the example of their superiors in a ruder fashion, and partook of less delicate fare.

Thus were they engaged, when, along the straight road, looking small in the distance, some sort of conveyance was seen approaching. There are queries which seem too trivial to be asked in words by any person of any other person but which each person asks himself in thought: such as was the query which the soldiers by the wayside, now lazily watching this vehicle rolling toward them, were all propounding mentally: "Who comes yonder, I should like to know?"

(To be Continued.)

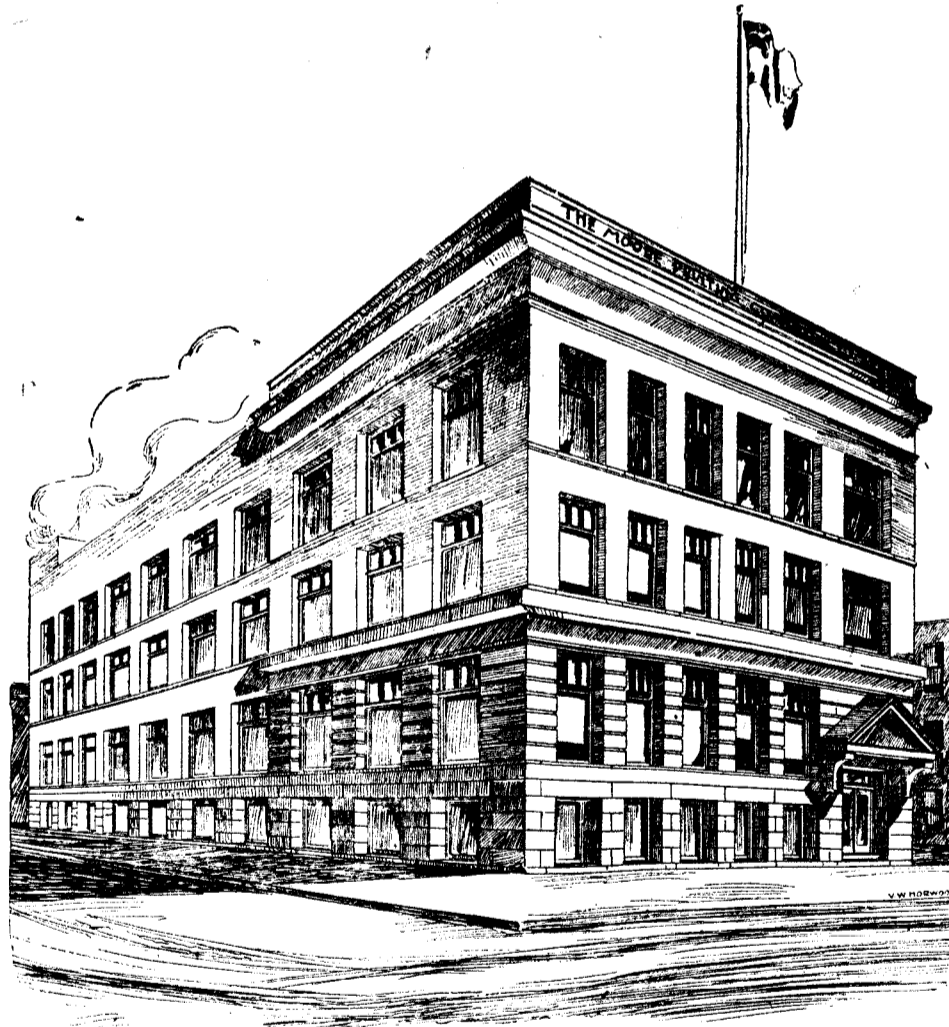
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The disestablishment of the Catholic Church in Mexico on the downfall of the ill-fated Maximilian and consequent confiscation of Church property palsied the energy of the Church, and numberless parishes at once began to decay. This was particularly the case with the mission churches in sections remote from the capitals and more populous towns of the different States. For example, fine church buildings in the State of Sonora, such as those at Onabas and Tecoripa, that once were thronged with devout worshippers, are to-day in ruins, roofless and deserted, save by the lizard, the bat and the birds of the air who find shelter in the deep crevices of the broken masonry. The melodious bells that for generations chimed the call for matins, the angelus and vespers, now hang silent and sullen in the dismantled campanarios.

The condition of the towns or pueblos in the midst of which stand these moldering monuments of former glory is in keeping with them, for ruin and decay are written large in their plazas, streets and dwellings. It is only in palaces where foreign capital in recent years has become invested in abandoned antigua mines that evidence of a new life, thrift and energy is apparent, and which shows itself in a slow rehabilitation of the Church, in the scant performance of its functions by wandering padres, whose pay is a bare pittance coming as it does in most instances, from the poorest of parishioners.

The pueblo of Baroyeca, distant from the Mina Grande about four miles, was one of the earliest of the missions established by the Jesuit Fathers in the country of the Yaqui Indians, probably near the beginning of the seventeenth century. The annals of Sonora are full of the heroic deeds and indomitable energy of these knights errant of the Cross in supplanting the gross paganism of the natives with the Christian civilization of Spain.

Slowly but surely the Yaquis accepted not only the faith of their Spanish masters, but also their tutelage in the arts of civilization which in time was to prove so helpful in the exploitation of the rich deposits of gold and silver ores, so profusely scattered throughout Sonora, and more particularly in the region watered by the Yaqui river.

In those early days when mining was conducted in the crudest and most primitive of methods, with a patience and industry almost incredible, as now in this age of scientific mining, the labor of the Yaqui Indian was well-nigh in-

dispensable. He is to-day the best the most faithful laborer in Mexico, and yet is treated much like a ferocious beast, and threatened with extermination. The pity of it! The pity of it! when his labor is so sorely needed in the upbuilding of a region so richly dowered as Sonora! Somewhere and somehow, a great mistake, a great wrong has been committed, which should be righted and a great race be encouraged to persevere in the arts of peace for which it shows so marked an aptitude and in which it has been so successful.

The Jesuit Fathers were expelled from Mexico in 1767, and their prosperous missions handed over to the Franciscans, who faithfully carried on the great work of civilization so ably begun by their predecessors.

Among the most famous of these Franciscan Fathers was the Padre Don Francisco Joaquin Valdez of Baroyeca greatly beloved during life in all the Yaqui region and after death his memory revered as that of a saint, even to the present day. While he lived a poor man was unknown in Baroyeca, so benevolent was his nature. To his enterprise was due the discovery of the first bonanza in the Mina Grande, or, as it was first called, the "Dolores" in 1792, although mining had been conducted for generations previously on other lodes in its immediate vicinity. The Mina Grande was the richest and most extensive of all the mines in that portion of the district of Alamos, and remains so to this day. The great wealth produced from this mine at once made Baroyeca famous throughout Mexico and Spain, and gave it a position of commanding importance, becoming during its most prosperous days the capital of the district.

NWReview Unknown Mex Saint etdW
The existence and prosperity of Baroyeca in the olden times depended solely upon the productiveness of the Mina Grande property, which gave employment to many workmen at the mines in transportation, and in the great lixiviation works at Baroyeca, whose ruins can be seen at the present day. They cover several acres, and are unimpeachable witnesses of the former prosperity of this interesting Sonora pueblo and of the immense mineral riches brought from the mines in the neighboring mountains. Great quantities of tailings are visible about these ruins, still containing some values which the old workers were unable with their crude methods to recover fully.

The first use which the beloved Padre Valdez made of the product of the

Mina Grande was to erect a stately church building, to take the place of the humble structure that had served as a sanctuary for the Jesuit Fathers for several generations.

This building, now a partial ruin, was remarkable, not only for its beautiful architecture, but also for its great dimensions. It is over 150 feet in length, and the walls five feet in thickness. Three spacious portals give access to the building at the nave and transept.

The massive campanario or bell tower is sixty feet in height and its walls ten feet in thickness. A chime of bells still hangs in the ruined belfrey, now bearing silent witness to the departed glory of Baroyeca. They ceased their ministrations in 1865, the year in which revolutionary bands completed the ruin, begun some years before by the Apaches and brigands.

The inscriptions on the bells tell the story of the old mission. About the base of the largest bell appears in Roman letters the legend, "MARIA PURISIMA DE LORETO," while about the upper part is given the date, "MARZO 16 DE 1646." The next in size bears the inscription, "SAN JOSE PATRIARCA SENOR," with the date, "MARZO 20 DE 1643." On the smallest bell an inscription reads, "SAN RAFAEL DEDICADO AL SANTISIMO SACRAMENTO," and the date, "MARZO 25 DE 1646."

The belfry is surmounted by a beautifully wrought metal cross of a composite design, a large star being a prominent feature, the whole executed in a highly artistic manner. Surrounding the belfry can be seen the indistinct traces of a Latin legend cut into the masonry, the only legible word remaining being "FORTIS."

Adjoining the church building proper, but forming an integral part of it are great chambers or chapels, some used as treasuries for the precious ornaments of the altar, and others for the work incident to an extensive ecclesiastical establishment.

Fifty years ago the building was still standing in its original perfection. In the Diccionario Universal de Historia y de Geografia, published in the City of Mexico, 1853, it is called una suntuosa iglesia, a sumptuous church building. In extent and design it was not far behind the present cathedral buildings of Hermosillo, and the largest church in Guaymas. In its furnishings it was one of the most unique church buildings in the world, the walls of the sanctuary and the altar being literally covered with silver plates, the product of Mina Grande bonanza mine, first discovered and worked by the old Padre Valdez.

The sacred vessels of the altar were of solid gold and silver, and all the embellishments and ornaments were also made of the precious metals. Velasco, the state statistician, in his report on Sonora, published in 1850, makes mention of these gifts to the Mission church, estimating their value at \$30,000. The building stands in the midst of a spacious plaza, una hermosa plaza, on one side of which can still be seen the residences of the ancient padres and their assistants. They are quite extensive and of a superior order of architecture, and all adorned with columns of some white material, producing a most dignified effect and adding greatly to the impressive character of the old Mission Church.

With the advent of American capital in this region, the belief has grown strong among the natives that the day is not far distant when Baroyeca will have a new birth and become again a

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flourishing town and successful rival of Alamos, now the chief city of the district.

Nor does it require a tropical imagination to picture the restoration of the old Mission Church at Baroyeca to its former grandeur and usefulness, to see it once more an edifice consecrated to sacred uses, to hear again the chime of bells now smitten with dread silence that seems an eternal, inseparable attribute of the desert, calling the faithful to their devotions; to see again the ample plaza, as of old, surrounded with handsome residences and substantial business blocks, and become the attractive rendezvous for a numerous, industrious and prosperous population.

Such a future for Baroyeca may confidently be expected, for the renaissance of Mexico is manifest in all its parts, in its green and fruitful valleys and in its ancient capitals, and Baroyeca cannot escape its mighty impulse, fortified as it also is with American energy and capital to develop its vast mineral riches. JAMES B. LAUX. Modern Mexico (in The New World) July 1.)

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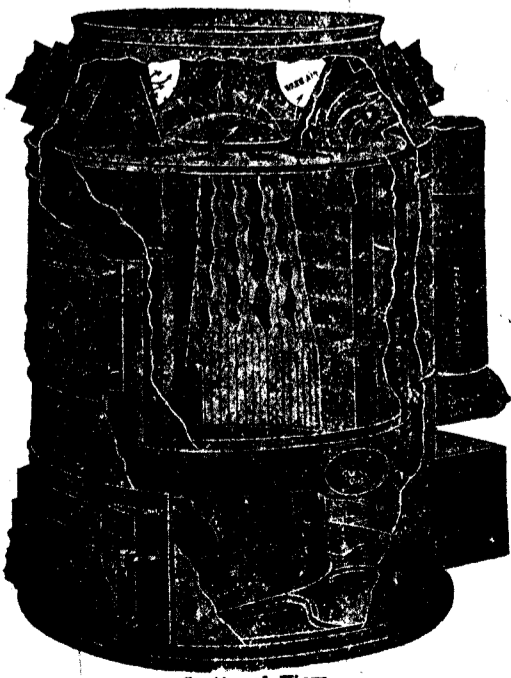
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