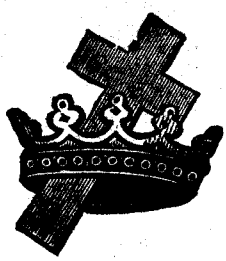


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CURRENT COMMENT

Our thanks are due Rev. Father Cahill who at High Mass at St. Mary's Church last Sunday referred to the work which the Northwest Review is doing in terms eulogistic, and urged on his hearers the duty of supporting the local religious press. This is but another instance of the respected Rector of St. Mary's timely zeal in the spiritual interest in his people. A representative of the Review, in the course of a few days, will make a thorough canvass of St. Mary's parish in the interest of this paper. We hope and trust that his efforts to increase the circulation of the Review will meet with a ready response and generous support. Our one aim is to assist in the spread of pure, solid and interesting Catholic literature. To accomplish this it is necessary that we have the financial support of the Catholic community.

Much of the trouble of life comes from a lack of knowledge of facts. If people only stopped to think many of the dissensions that we are familiar with would cease. To illustrate this it is but necessary to look at the ordinary non-Catholic ignorance concerning the most patent facts in the world to day, the indestructible Catholic Church.

Take the case of the Rev. Stiggins, or Niven, is it? (we beg the Very Reverend gentleman's pardon if we have uncsciously given him the patronymic of Dickens' famous character). Now if brother Niven only stopped to think, he would have discovered that there are many things that God alone can do and yet does by the ministry of man. God alone can foretell the future yet He chose to do this by the mouths of his prophets. God alone can work miracles, yet these miracles are worked through the instrumentality of His creatures. So, too, God alone can forgive sin, yet has He chosen to grant forgiveness, other than in extraordinary cases, through the medium of His priests. Has he not said; "Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven unto them, and whose sins ye shall retain they are retained." Apropos of the question as to who can forgive sin how does evangelist Niven explain away the reference to Confession in his Confession of Faith wherein it is stated that to Church officers has been given the power of retaining and remitting sin.

Leo XIII, speaking to the universal church in the encyclical published in 1896 thus speaks of the need of an intermediary between God and man:

"Although God can do by His power all that is effected by created natures, nevertheless in the councils of His loving Providence He has preferred to help men by the instrumentality of men. And as in the natural order He does not usually give full perfection except by means of man's work and action, so; also He makes use of human aid for that which lies be-

yond the limits of nature; that is to say, for the sanctification and salvation of souls.

"The fact is," says Mr. Niven, the latest expounder of Catholic doctrine, "that the religion of the Church of Rome has far more of traditions in it than it has of Scripture. Where, pray, Brother Niver, do you get your authority for observing Sunday as the Sabbath? Certainly not from the New Testament. There is nothing in the Bible to justify this observance. Here as on many other points you are driven to Tradition, and the practice of the Catholic Church to justify the existing usage. Yet there is no point of the popular religion of Protestants more prominent than the strictness with which they observe the weekly rest on Sunday. This duty is constantly based by them upon that commandment of the decalogue which forbids work on the Sabbath.

There are twelve different forms of Presbyterianism in the United States, and twenty different forms of Methodism. Baptists we find served up in every conceivable form from the Two Seed to the Hard Shell. We should not be surprised soon to have them on the half shell. Besides these there are the Quakers and the Shakers, the Christadelphians and the Schwenkfeldians and hundreds of others. If architect Niven succeeds in construction a united Church out of this mass of sectarian chaos then indeed we give him credit for possessing more brains than his arguments would lead one to expect.

Hon. Burke Cockran, the eloquent Irish-American Congressman, in his scathing reply to Congressman Dalzell, who recently made a "Know Nothing" speech in Congress, made use of the following memorable words which show that American birth is no patent of nobility:

"My friends, where are the great orators of the world—Burke and Curran? Where are the great writers of the world—Goethe, and Schiller, and Racine, and LaFontaine, and Lessing, and Dante, and Petrarch, and all the balance of them? Its great painters, sculptors, architects—are they all Americans? There is nothing in my opinion, more foolish than the notion that because you happen to be a German, or because you happen to be a Frenchman, or because you happen to be an Englishman, or because you happen to be an American, thereby you are better than anybody else. You are better if you are better, and you are not if you are not. (Applause.) Within certain great, broad, indelible race lines human nature is the same from the mouth of the Hudson to the mouth of the Danube. Wherever peoples are within the lines of mutual assimilation God has marked them practically the same. He has laid down metes and bounds and race characters within certain broad lines, but no more than that."

We publish on our editorial page an excellent report of Father O'Dwyer's reply to the criticisms Mr. Niven made on Father Cunningham's lectures. The learned Passionist, being busy giving

missions elsewhere, could not reply, but the learned Oblate has come to the rescue in a masterly way. The report we publish was prepared for the Free Press by one of our ablest Catholic laymen. But there is in that office some anti-Catholic sneak who has a mean way of hitting below the belt. Not daring to refuse so accurate a report, he managed to introduce it with a sneer in large type, "The Doctrine of Romish Church." "Romish" is to Catholics an insulting epithet; besides, it is no longer polite English even among decent Protestants. Then again, that same Free Press, usually so ardent in the matter of circulation, managed to limit that particular issue to the smallest possible number of copies, so that when one was applied for the next morning at nine not one spare copy could be found. Generally speaking, whatever appears in the evening issue is reprinted the following morning on another page; in fact a great many columns are printed a third time in the issue of the next evening, these three insertions being a great help to increase the size of the paper at little cost; but in this particular case Father O'Dwyer's reply was deemed too dangerous for even one repetition.

For the benefit of those wiseacres who imagine that Jesuit education is conducted on medieval methods we beg to call attention to the successful career and brilliant record of Mr. Cyril Martindale, a scholastic of the Society of Jesus, who matriculated at Pope's Hall, Oxford University, in 1901. He is considered the most brilliant among the whole body of Oxonians, having won a first class in Classical Moderations, as well as two of the most important scholarships. Since the beginning of the year he has further won Gaisford Greek Verse prize and the Chancellor's prize for Latin Verse. Pope's Hall, it may be added, is the Jesuit House of studies at Oxford.

What is wrong with the literary editor of the Pittsburg Observer? A few weeks ago he made a feeble attempt to grow funny at the expense of the Northwest Review. This week he copies word for word, without credit, our recent remarks re Mary Gladstone's Life of Lord Acton. It would certainly appear that most of the Observer's "Literary Notes" are written with a paste box and shears. The editor has yet to learn the meaning of inverted commas. Placing the "Notes" on the editorial page, too, looks like an attempt to deceive its readers. We imagine that if our "literary" brother would drop the shears and the paste box for the shears and the tailor's goose he would find in the latter pursuit something more congenial to his soul, and more conducive to honesty.

We have no objection to our daily or other contemporaries borrowing from our columns with due acknowledgment when the matter is not common property; in fact, we are delighted that they should thus give greater publicity to our humble efforts; but when the prosperous spoon-fed Free Press appropriates without acknowledgment one-sixth of a column in its smallest print

from our pages and heads this exclusive information "St. Boniface Church Notes," we do strongly object to this inexcusable breach of journalistic courtesy.

There having appeared in some of our American exchanges a somewhat inaccurate paragraph about the Jesuits as pioneers of agriculture in Alaska, we beg to rectify the statements therein made and we do so on the unimpeachable authority of one who has been there, Father Jette, now here. Fine gardens, which excite the wonder of all travellers, are to be found at two mission stations along the Yukon, Nulato and Koserefsky. Nulato is near the 64th degree of north latitude, Koserefsky near the 62nd. The church name for the former mission is St. Peter Claver's where Father Jette was stationed and whither he returns this summer; the name for the other mission is Holy Cross, which is about 240 miles (by river) southwest from St. Peter Claver's. The Holy Cross garden, which covers ten acres, was begun in 1890 with nothing but potatoes and cabbage. From a few potatoes the Jesuits raised seed for 1891, when they also introduced cattle, three or four cows and one bull. In 1895 the Fathers sent specimens of fine vegetables to the Department of Agriculture in Washington. Nearly all the familiar products are raised at Holy Cross—potatoes, peas, radishes, cabbages, lettuce, beets, turnips, carrots, parsnips. The flowers are especially beautiful and varied. The garden at St. Peter Claver's, Nulato, is smaller, covering only two acres; but, although two degrees farther north, it presents the same general features. Wild fruits, such as blueberries, whortleberries, wild raspberries, red currants, and above all cranberries, are very plentiful in these sub-arctic regions. The almost continuous daylight and the absence of night frosts or even dews from the end of May to the beginning of August account for this luxuriant vegetation during the brief but glorious summer.

The "St. Peter's Bote," the German Catholic paper of Rosthern, Sask., reprints an article from "Der Wanderer," an American Catholic paper, adversely criticizing Mr. Borden's criticism of the Grand Trunk Pacific bill.

One of our most respected subscribers writes to us complaining that we published without comment a clipping from the London "Universe" to the effect that, if it be true, as the French papers say, that the recent treaty between England and France brings no real advantage to the latter, then French "diplomacy must have degenerated since they played at Republics and Empires, for in the centuries prior to 1800 they always made up in treaties what they lost in battles." From our correspondent's letter, which merely protests on general principles, we cannot make out what can have offended him in this statement. Surely he cannot pretend that France never lost a battle. And when battles were lost what better course was left than to make up the loss by an advantageous treaty? Every one knows that

France has ever had among her soldiers the bravest of the brave; but she has been even more successful in diplomacy than on the battlefield. That is all that the "Universe" meant.

One of our agents called, by mistake, on a so-called Catholic, a drunken hotelkeeper, asking for a subscription. The ignorant blackguard replied with a curse that he "would not give ten cents for that d— paper." Another met by chance the richest and most intelligent citizen of a thriving western town, who volunteered the information that the only western paper he read was the Northwest Review; he never looked at the Winnipeg dailies, but he read our columns from beginning to end. Which of the two was more likely to be right, the intelligent and virtuous man or the dunce that fattens on the vices of his fellows?

Mr. Andrew Strang complains to the Free Press of June 14 that the previous day he was kept waiting 25 minutes at the Norwood crossing of the C.N.R. by a switch engine shunting cars. Mr. Strang naturally thinks the public have rights which the railways should respect. If he lived in St. Boniface he would soon lose that antiquated prejudice.

Elsewhere we reproduce an article from the pen of W. F. Burnham, which appeared in a late issue of the *Arnaud Advance*. Mr. Burnham's article will be of interest to all teachers, and to educationists generally, for it deals with matters of vital interest to our schools. The writer makes a strong plea for fewer studies and a more thorough study of the few, and in this he is right. Mr. Burnham might have gone further and advocated the revision of many of the text books used in the public schools. Take for example the text book on Canadian history prescribed for Grades V and VI, that of W. H. P. Clement. Now this History is written in the form of an abridged encyclopedia. The style is altogether unsuited for children. The sentences are ponderous, lengthy, and, in many instances, not clear. If history be man-picturing then indeed do we look in vain for it in Mr. Clement's volume. He makes practically no attempt at continuity of thought. As an analyst of men and motive he is a failure. In criticizing his work when first it appeared John A. Cooper, of the *Canadian Magazine*, said among other things that Mr. Clement's characters "are wooden effigies to be wheeled on to his dingy stage for a moment, made to perform one or two mechanical movements, and then shoved off at the opposite wing." Nowhere are facts presented in a picturesque manner such as would appeal to the young. In fact as a book to interest the young the work is a failure.

Now as regards the Health Readers in use in our schools we beg to say that while the end in view is admirable yet we question if the end is to be accomplished by the means employed. Too much of anything is good for nothing, and too much temperance literature written from the extremist stand-

point is apt to do harm instead of good. To be continually grading about the dangers of alcohol and cigarettes to the young may, and in some cases does have the effect of arousing their curiosity to such an extent as to prompt them to experiment for themselves as to the truth or falsity of these teachings. Whatever be the cause the use of the cigarette is on the increase.

Owing to an accident to our typesetting machine, an important obituary, a couple of marriage notices and much local news which came in late are unavoidably held over.

Persons and Facts

By the departure of Mr. David Houle St. Boniface loses one of its most respected citizens. Mr. Houle had been 22 years here, and as manager of the Grey Nun property he had won golden opinions. He leaves for the east and intends to reside permanently in his native town, Three Rivers. Send us some more like yourself, Friend David.

The first Manitoban pilgrimage to St. Anne de Beaupre started on Thursday from Winnipeg under the guidance of Rev. Father Cloutier. Rev. Fathers Camiran and Perreault also accompanied about one hundred pilgrims who entrained here. Return tickets for \$40 are good for one month.

Although our last week's report of Mr. Pare's farewell to St. Anne's was based on information received from a most trustworthy source, it seems that some points in that report stand in need of correction and development. Mr. Theophilus Pare, after a complete classical course in the College of Sainte Therese, Que., studied architecture in Montreal, came to St. Anne's, Manitoba, 32 years ago, studied surveying for a short time here, qualified as a notary and was, for two years, the only school teacher in the parish. After that he was a clerk in the Hudson's Bay store at St. Anne's, and, later, he became secretary of the municipality, a post which he retained until the 1st of last January. He was also for some years registrar. As secretary of the St. Anne's Cheese Factory he was instrumental in promoting this local industry. He was also a successful farmer, having the finest farm in the parish, of which he was acknowledged to be the greatest benefactor. Mr. Pare has not yet taken the soutane, but will do so as soon as his business is properly wound up.

Work has begun on the new wing to St. Boniface Hospital. It will be 130 feet long and 38 wide.

Last Monday the St. Boniface car track was torn up by the C.N.R. at the crossing south of the hospital. Thus even that miserable apology for a street car line was rendered useless. One wonders why in the world that line was ever started and how in the name of common sense the St. Boniface town council ever accepted an arrangement that brings no profit to anyone, not even to the Winnipeg Electric Car Company.

A Catholic exchange says that the Rev. Joseph Murgas, pastor of the Sacred Heart Church, Wilkesbarre, Pa., has patented a system of wireless telegraphy, upon which he has been working for several years; and that the Patent Office has just granted the sixth and seventh patents on the apparatus. Father Murgas, so the report states, claims that his system is better than Marconi's, because messages may be sent and received in one-half the time the Marconi system requires.

Italian Catholics in Chicago are reported to be making great progress in forming parishes and erecting churches since the advent of Archbishop Quigley in that city. Within the past week the cornerstone of one church was laid, plans for another completed, and ground for a third, and the largest, purchased.

The attention of our city fathers has been called to the disgraceful condition of that end of Broadway

which connects with the bridge. The old planking has been taken up and is now being placed in a more presentable condition. Better late than never.

Mr. Herbert H. Cottingham, a former student of St. Boniface College, in the recent examinations conducted by the Royal Academy and the Royal College of Music in conjunction with McGill University, was awarded the highest standing in Canada as a senior grade pupil on the violin.

Clerical News.

Rev. Father Cochin, O.M.I., of Battleford, was here last Monday on his way to the general chapter of the Oblates at Liege, Belgium. Not having visited Winnipeg in nineteen years, he found the city wonderfully improved. Father Cochin, who, by the way, is a relative of the once famous writer, Augustin Cochin, had occasionally to preach in four languages, English, French, Cree and Roumanian. This last language he picked up while studying in a French seminary where there were a few students from Roumania, and now that Roumanians have settled in the Battleford district this knowledge comes in handy. Father Cochin left on Monday evening by the Limited for Montreal, where he will join his bishop, Mgr. Pascal, and then sail for Europe.

Rev. Father Veilleux, S.J., of St. Boniface College, left on the 12th inst. for Port Arthur, whence he took a steamer to Marquette, Mich., there to take the place, for three weeks, of the pastor of the French parish in that city.

Rev. Father Jette, S.J., returned last Sunday from Quebec and will remain here for some time putting through the press another Ten'a prayer book, the manuscript of which has been recently sent to him for publication.

Rev. Fathers Fillion and Dumoulin, of St. Jean Baptiste, were here on Tuesday and Wednesday.

Rev. Father Thibaudeau, O.M.I., took charge of St. Charles' parish last Sunday.

Rev. Father Dorais, O.M.I., left this week for Sandy Bay, where he will erect an Indian boarding school.

Rev. Father Mireault is going to be assistant priest at Grande Clairiere.

We regret to learn that the venerable Father Beaudin, of Rat Portage, is seriously ill.

Rev. Father Chossegros, S.J., who returned from the Lake of the Woods on Wednesday, reports considerable progress in the construction of the Jesuit summer residence on Aulneau Island. Brother Granthier, S.J., is hard at work building, and is materially assisted by Rev. Father Calmes, O.M.I., and the boys of the Indian school.

Home Column.

MOTHERS' LITANY BY THE SICK BED OF A CHILD.

Savior that of woman born,
Mother-sorrow didst not scorn—
Thou with whose last anguish strove
One dear thought of earthly love
Hear and aid!

Low he lies, my precious child,
With his spirit wandering wild
From its gladsome tasks and play
And its bright thoughts far away—
Savior aid!

Pain sits heavy on his brow,
E'en though slumber seal it now;
Round his lip is quivering strife,
In his hand unquiet life—
Aid! Oh aid!

Savior! loose the burning chain
From his fever'd heart and brain,
Give, Oh! give his young soul back
Into its own cloudless track!
Hear and aid!

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Thou that saidst, "Awake! Arise!"
E'en when death had quenched the eyes—
In this hour of grief's deep sighing,
When o'erworn hope is dying,
Hear and aid!

Yet, Oh! make him thine, all thine,
Savior whether Death's or mine!
Yet, Oh! pour on human love,
Strength, trust, patience, from above!
Hear and aid!
—Mrs. Hemans.

LET HOME TROUBLES BE SACRED.

One of the gravest faults to which women are addicted—one of the faults that help to wreck a home—is this unnecessary discussion of family affairs with friends, and oftentimes with strangers. With all their failings, we must truthfully say it is very unusual to hear a man say an indiscreet thing about his wife; while how commonly we hear women discuss their husbands and their family affairs, not only with their confidantes but with people who are scarcely bare acquaintance. Such discussions are a wrong, only work mischief, and are injurious to the happiest family life. No woman has a right to analyze her husband in public, except for the good, and even then it is not always wise. Let your friends find out his good qualities themselves. If there are one or two little grains in his character you would rather not have discovered in him, shield them with your silence, your love, and your womanly instincts. To tell them to a friend, no matter how close she may be to you, will not help matters, and walls too often have ears. There are hundreds of women who have yet to learn the great lesson of silence upon matters which belong only to themselves, and not even to their families.

Whatever your husband may be, my dear woman, remember that he is yours, and by stamping his faults to the world, you stamp yourself a traitor to your most sacred vows. Marriage is never without its misunderstandings, and it is well for you to remember that your neighbor has to contend with as many as those which enter into your daily life. The only reason you do not know it is because she is wiser than you are—she does not tell them. No matter what your husband may be to you when you are alone, he should be only one

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thing before the world. A loving husband and a devoted father. Your little troubles will be magnified by the world if you tell of them. They may be all true but it is not always wise to tell some things, even if they are true. Society is cruel and given to exaggeration. Keep before you the rough but true freighted saying, that it is only a fool who tells all he knows. If there be a skeleton in your home for your own sake and for the sake of everything that is most dear to you, be a true wife, a noble woman and keep the key of the closet hidden in your heart. Let not the world know more of your family life than is strictly necessary. Let your friends see the pleasant side of your domestic circle and they will be influenced. Let them see the dark side, and you work your own injury. None of us are weighted with one ounce more of trouble than we can bear, although we may often consider ourselves over freighted. Others have just as much as ourselves, only they do not show it. Be wise and emulate their example. Well do we know that there are hundreds of wives who suffer untold tortures from ungrateful or unfaithful husbands, and the cross is a hard one to bear. But believe me, it will not always be so. The roughest man has his tenderest spot, and some day, when you least expect it you will find you have touched the main-spring. Nothing so touches a man who has wronged, as a woman's silent patience. A far more powerful weapon is that than angry words or fretful discussions. The latter anger; but a patient exterior a loving indulgence, a faith in man's better self, has turned the heart of many a man, and the magic has not lost its touch.

A wife whose life cannot have been all sunshine, writes the following advice to other married pairs: "Preserve sacredly the privacy of your house, your married state and your heart. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never speak of it outside, but to each other confess, and all will come right. Never let the morrow's sun still find you at variance. Renew or review the vow at all temptations, it will do you both good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one."

To bring others into your troubles only aggravates matters and never helps them. Peacemakers in families are only trouble brewers. There can be no arbitration between man and wife. No diplomat ever lived who was so skillful that he could come between man and wife to advantage.

There are thousands of medicines that give temporary relief to pain but only a few that cure. A friend may heal a wound temporarily, but it is never so well done or so lasting as when it is healed by the doctor and patient. Give in to your troubles, and they will manifold. Rise above them and they will diminish. Ingratitude, faithlessness in a husband are hard to bear, but there are scores of other troubles in this world. Each has her portion. Let us all try to solve the great question. How shall we bear our share? Cowper says:—"The kindest and happiest pair will find occasion to forbear, and something every day they live, to pity and forgive."

GENA MACFARLANE.

HOW TO BE POPULAR.

Nothing can be more certain than that the happier, the luckier, the better dressed and the gayer you are, the more people will like you. In romance you can throw yourself into people's arms and tell them all your woes; but in real life you cannot do it.

It is not that society does not wish to have miserable people in its wheel, so much as that sad people are out of place there.

A merry voice, a smiling face, a habit of praising the world rather than blaming it, make one acceptable. People who can set others laughing are popular. On the whole no doleful person need to expect sympathy, it is too troublesome. Woe begone folk are not wanted.

Even strong feeling, deep thought or fervid sentiment, are troublesome in society.

Light talk, agreeable chat, subjects that cannot hurt anybody's feelings are desired.

If you can manage to be amusing without being satirical, interested in everything that is said without being personal, and to dress with good taste, even if you are poor, you will be popular.

We are not sure that it is worth while to win what is neither love nor interest, but it is better than to be unpopular.

And in any event the "doldrums" the exhibition of your empty purse broken heart or poor health will be against you.

When you have to be wretched—as, if you own a heart, you must—go away by yourself and cry. If you are poor take your poverty into a dark corner where nobody will see it, and when you can no longer be well, go away and suffer in silence. As a general thing all that people want of you is to amuse them in some way. And if, in all the world, you have one friend who truly sympathizes with you in joy and sorrow—prize her highly, for you have a rarer thing than the Phoenix.

At all events remember that you cannot bemoan yourself and be popular even among your own next of kin.

GENA MACFARLANE.

AN OBJECT LESSON TO RURAL TEACHERS

By W. F. BURNHAM
In The Advance, Arnaud, Man.

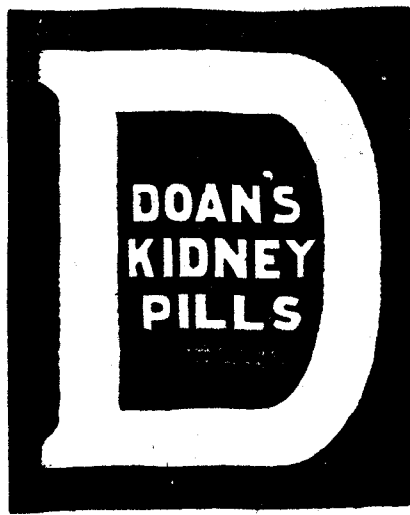
The recent controversy between employer and stenographer, which appeared in the press of Winnipeg, should be a warning to teachers of rural schools, especially in the Province of Manitoba.

You will ask, "Why rural teachers more than their brothers in the towns and cities?" You will read my answer in this article. At present 25 per cent of the scholars attending rural schools have not the remotest idea of Grammar and Composition. It seems to be the hobby of teachers in these schools to grade as high as possible, with utter disregard to qualification.

My experience while teaching in this Province, has been that IV. and V. grades would be more in their element in the II. and III. If a child can read in the III. he can most certainly make a very good attempt at the V., but it does not follow he should be promoted to that grade. In school work a routine of studies should be followed, commencing with standard three, and strictly adhered to, routine to be as follows: viz, Reading, Writing, Spelling, Arithmetic, Dictation, Composition, Grammar, History (especially Canadian history), Geography, a certain amount of Physiology, and last, but not least, letter writing.

When a child has mastered these studies fairly, say Arithmetic as far as vulgar fractions, taking up all practical work from commencement, Grammar as far as the commencement of inflection, and the other studies in proportion; he should be advanced to the IV., and his studies advanced also.

At present the greater majority of children attending these schools can read, write, spell and figure poorly (especially spell). Yet you will find their names on the register as IV. and V. grade pupils. Why is this? Simply because the majority of teachers do not care for junior grade work and have the idea if a child is promoted into a senior grade the parent will say, "oh! my what a good teacher we have." And its only too true. The parents do think just this, and say how well Willie, Jack or Tom is getting on. Why he is in the IV., knows all about decimals, interest and big two story things—(I don't just remember what he calls 'em), and in all probability the poor



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child could not master a practical problem of the II. grade. You will say what has this to do with your subject? This—a very large per cent of the stenographers and clerks in our Province come from the country, and special attention should be given to the studies of Grammar and Composition. The tautological powers of the present scholar in the IV. and V. grades of a rural school are brought most vividly to the front in an attempt at either Composition or letter writing, and it is a disgrace. Where is he to derive his idea of this most important subject if not at school? Nine times out of ten the parents are illiterate, or too careless to take an interest in their children's studies, and no help can be looked for from that source. Then there is the lamentable fact that the majority of children are removed from school at about 16 years of age. They go out to fight life's battle unprepared, but with high flown ideas of their great mental capacities caused by false ideas instilled into their minds by improper educational methods, and they awake to find they know nothing. This should make the rural teacher strive with great effort to overcome this blight on the features of rural education. Commence with the III. grade and instil a good solid business foundation into the child, by perfecting him in all these branches, especially those pertaining to business. Leave drawing, foreign languages, Botany and other rot aside. When this is done there will be no danger of tautology or improper orthography. And the children of our glorious Province (the fairest among the fair), the future mothers and fathers of our western empire, will have no cause to blush, or run the risk of ridicule, from some cantankerous employer, who although a poor dictator may have a thorough knowledge of how work should be done. Teach as you would like to be taught. Do not try the impossible or idiotic process of teaching to read by sound.

You were taught the alphabet and so should the child of to-day.

If your senior grade is the II., better a competent II. than an incompetent III., IV., or V. Bear in mind that you are not teaching for salary alone—it should be of secondary importance, but of course necessary.

There is no time for private correspondence and magazine reading between the hours of 9 a.m. and 4 p.m. You are not only answerable to the earthly parent, but also to the Divine Father. The child's character is budding day by day and as you mould so will it develop either for the better or the worse.

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SATURDAY, JUNE 18th, 1904.

Calendar for Next Week.

JUNE.

- 19—Fourth Sunday after Pentecost. St. Juliana Falconieri, Virgin.
- 20—Monday—Votive Office of the Holy Angels.
- 21—Tuesday—St. Aloysius Gonzaga, Patron of Youth.
- 22—Wednesday—Votive Office of St. Joseph.
- 23—Thursday—Votive Office of the Blessed Sacrament. Vigil.
- 24—Friday—The Nativity of St. John the Baptist.
- 25—Saturday—St. William, Abbott.

CATHOLIC DOCTRINE ABLY DEFENDED.

Rev. Father O'Dwyer Replies to Mr. J. M. Niven's Criticism.

(Free Press Bulletin.)

Speaking at St. Mary's Church on Sunday evening, Rev. Father O'Dwyer considered at length statements regarding the Catholic Church recently made by Mr. J. M. Niven, in the course of a sermon delivered by him in one of the Presbyterian churches of the city, and fully reported in the Free Press. Basing his remarks on the words "The Charity of Christ presses us," I Corinthians, 5th chapter, 14th verse, Father O'Dwyer first explained that he had no desire for controversy, but an opportunity was here presented of explaining some points regarding the Catholic faith and church, and it seemed to be an opportunity that it might be well to take advantage of. Mr. Niven's first charge was that "in the Catholic church it is authority that is supreme and the Holy Scriptures are subordinate thereto, whereas the Bible is the rule of faith of the Protestant." This, said Father O'Dwyer was one of the very few correct statements made by Mr. Niven. No body of Christians in the world have a greater respect or veneration for the Bible than Catholics have, because they believe that all that is contained in that book is the inspired word of God. But they believe also that the Bible does not contain the whole of God's revelation to man, and as evidence that it does not, he quoted the last words of St. John's gospel. Catholics believe also in tradition, or the unwritten word of God—revelation that came from God and has been continually taught and kept alive by a body of men divinely appointed in succession, and who have been assisted by God Himself in faithfully handing down the trust committed to them. The word of God whether written or unwritten, is of equal authority, and is equally binding. The Catholic Church is the divinely constituted teacher of God's word to men. "Go forth and teach all nations." They should

mark that word teach; it constituted the church, the divinely appointed interpreter of God's revelation to men, the interpreter of both scripture and tradition. The authority of the church is supreme and the Bible is subordinated to the authority of the church because the church is the divinely appointed teacher of the revelation contained in the Bible. The church existed for years before there was any Bible; it taught the doctrine of Christ and converted millions before some parts of the Bible were written. The first gospel was not written until eight years after the Ascension, the apocalypse of St. John not until sixty-five years after; and it was not until after the end of the fourth century that the true church of Christ sat in judgment on the Bible, rejected many spurious gospels and epistles, and forever decided which books were canonical and which were not. It was the Catholic Church that did this, and in the meantime, during those 400 years the Catholic church had been carrying on its work in the world and no thought had arisen in any mind that a Bible was required to prove the existence of the church. And then for many centuries after, there was no body of Christians in the world who had the Bible to be their rule of faith. If all the Bibles in the world were to disappear the church of Christ would still go on to the end of time teaching the true doctrine of Christ; but on the other hand, the Bible has every need of the Church, and it is only on the authority of the church alone that anyone, Catholic or non-Catholic, can be sure that their Bible is the word of God. It is quite true that Catholics can prove the church from the Bible, but this is not arguing in a circle, as Mr. Niven claims, because when they wanted to make this proof they simply began by considering the Bible for the purpose of this argument, not as the inspired word of God, but as a well authenticated history. Having further developed this argument, Father O'Dwyer went on to consider Mr. Niven's declaration regarding the dogma of the infallibility of the pope.

THE VATICAN COUNCIL.

He pointed out that Mr. Niven's figures regarding the number of bishops who at the Vatican council opposed the promulgation of the dogma did not agree with other reports; he showed that after the doctrine had been defined only two out of the six hundred and seventy members of the council were opposed to the definition, and the greater portion of the minority who voted against it during the session did so firmly believing the doctrine was right, but doubting merely the time had come to define it. For instance, Newman declared that whilst from the moment he became a Catholic twenty-five years before the Vatican council, he had always believed that the doctrine of papal infallibility was theologically correct yet had he been at the council he would have voted with the minority simply on the ground that the time was not opportune for the definition of the doctrine. The fact that there was a division in the council was no argument as Mr. Niven seems to imagine, against the unity of the church. There never had been a council that was absolutely unanimous—but once a dogma is defined all Catholics accept it—and the Church remains the world over—one in faith, one in sacraments, and one in its government. The definition of a dogma is not an announcement of some new revelation in the words

of the bull in which it is promulgated, it is the definition of a truth revealed to the apostles either by Christ or the Holy Ghost, and handed down through the church.

THE IMMACULATE CONCEPTION.

With regard to the doctrine of the Immaculate Conception of the blessed Virgin, Mr. Niven said that this dates no further back than December 8, 1854, yet later on in his sermon, Mr. Niven asserts that fourteen years before that date, namely in 1840, the then pope granted an indulgence of one hundred years to whoever recited a prayer commencing, "O Immaculate Queen of Heaven." There was evidently a great inconsistency in these two assertions. To show that the belief in the doctrine was well known in the thirteenth century Father O'Dwyer referred to the discussion regarding it in which a prominent part was taken by the celebrated theologian St. Thomas Aquinas, and he further traced the practice of this devotion in England as early as the 11th century. Mr. Niven might as well have said that the church did not exist before the 4th century whose creed contained belief in the Divinity of Christ, for it was only then that the church condemning the heresy of Arius declared the Divinity of Christ a dogma of faith, yet no one would assert that in making that declaration the church was then at the beginning of the fourth century unveiling a new doctrine. Father O'Dwyer went on to show that it was absolutely false to say that Liguori taught that evil might be done that good may come; he explained lucidly what the theologian does teach regarding the permission of one sin to prevent the commission of a greater one that could not possibly otherwise be prevented; and he further developed Liguori's teaching regarding mental reservation, denying that this involved swearing falsely as was asserted by Mr. Niven. He referred to John VII: 8-10, where Christ Himself made use of a mental reservation, and showed the scriptural basis for the whole of Liguori's moral theology.

With regard to Mr. Niven's charge that the Catholic church suppresses the second commandment and to make up the required number divides the tenth into two, Father O'Dwyer read from a catechism to show that Catholics put into one commandment the first and the second commandments as held by Protestants; there is no suppression whatever, merely a different arrangement, and he defended the Catholic arrangement, as being the correct one, quoting support of this from Archdeacon Paley's "Evidence of Christianity."

PRAYER TO THE VIRGIN.

Father O'Dwyer next took up Mr. Niven's charges regarding prayers to the blessed Virgin and showed that Father Cunningham was fully justified in the sample he gave of ejaculatory prayers. In proof of this he quoted from leaflets distributed amongst Catholics during the recent mission in which seven ejaculatory prayers were recommended, only one of which is addressed to the Blessed Virgin, all the others to Jesus Christ; and on this point he examined exhaustively the service of the church, the holy mass, the benediction of the blessed sacrament, the stations of the cross and ten ejaculatory prayers said at the close of each evening service, seven of which are offered to God and three petitions to Mary asking her to pray for them. He eloquently explained the devotion of the Holy

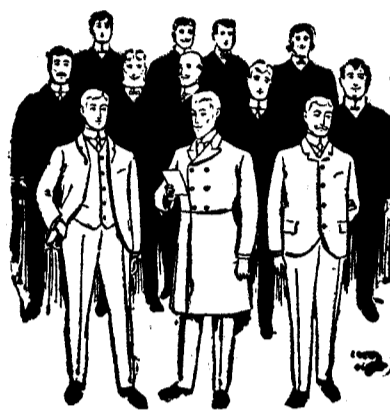


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Rosary, showing that it consisted of the recitation of the creed, the Our Father, the Hail Mary, and the Glory be to the Father, and pointing out that whilst reciting each decade Catholics at the same time meditate on the mysteries in the life and passion of our Lord. Father O'Dwyer denounced the alleged prayer to the Blessed Virgin quoted by Mr. Niven as an absolute lie—no such prayer is ever said by Catholics; and on the point that Mr. Niven wished to make regarding the number of churches in Rome dedicated to Mary he suggested that he need not have gone so far afield, he might simply have instanced the churches in Winnipeg, but when he did go abroad he might have referred to Protestant England where for instance he would find the official university church of Cambridge is called "St. Mary the Great," and the official university church of Oxford "St. Mary, the Virgin."

As to Mr. Niven's challenge to show Mary identified in the gospels with Christianity, Father O'Dwyer quoted the visit to her of the Archangel Gabriel, as recorded in the first chapter of Luke; the divine maternity; and by references to the gospels he showed that Mary and the Founder of Christianity were inseparable in life, inseparable in death, and, too, they were united in the Nicene creed and in the Apostles' creed.

PURGATORY.

St. John and St. Paul certainly must have known the doctrine of purgatory, for they were acquainted with the book of the Maccabees, in which it is written that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

Father Cunningham never taught it was easier for a rich man to be saved than for a poor man, but it was quite true that if a rich man made proper use of the temporal gifts he received from God they would be of great assistance to him in obtaining salvation, just as, on the other hand, if he abused the goodness of God in this regard he would have eventually to render a strict account of his stewardship. This teaching is in conformity with the teaching of the Lord where he says: "Make to yourselves friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings."

He would not say anything about indulgences, as this subject will be fully dealt with by Father Drummond next Sunday evening.

Auricular confession had been so fully explained and proved by Father Cunningham that Mr. Niven's criticism sinks into insignificance by comparison, and it was only necessary to add that Mr. Niven's statement that St. Paul does not refer to it in his epistles to Timothy and Titus was without point. St. Paul says nothing in that epistle, for instance, about the observance of Sunday, nothing about the sacrament of the Lord's Supper, as Mr. Niven would call it, and only one obscure reference to the sacrament of baptism.

On the other hand, there were several references in St. Paul's epistles to the value of tradition and as to what St. Paul knew of transubstantiation. Father O'Dwyer would refer Mr. Niven to the 27th verse of the 11th chapter of the first epistle of Corinthians: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord." And later on, "He that eateth or drinketh unworthily eateth and drinketh damnation to

himself, not discerning the body of the Lord."

Father O'Dwyer declared that he hesitated to quote further the remarks of Mr. Niven regarding the Holy Eucharist, to the ears of Catholics it was horrible blasphemy, but in answer to the question: "Is this wafer, the Christ, the Lord of Glory?" He quoted from 26th Chapter of St. Matthew: "And whilst they were at supper Jesus took bread and break and gave it to His disciples and said, 'Take ye and eat; this is My body.'" He would leave this to the consideration of his hearers to say whether Father Cunningham or Mr. Niven was most in accord with the teachings of Christ on this matter.

In conclusion Father O'Dwyer compared the methods and manner of Father Cunningham with those of Mr. Niven. The discourse of the latter was, as had been seen, a tissue of misstatements and misrepresentations, many of them most offensive; whereas the former had given the doctrine of the church lucidly and a spirit of love, and in a manner utterly void of offence to non-Catholics. He wanted his hearers to pray for all those outside the church, and closed by quoting the following eulogy on Catholicism pronounced by the late great statesman of England, Mr. Gladstone:

"She has marched for 1,580 years at the head of civilization and has harnessed to her chariot, as the horses of the triumphal car, the chief intellectual and material forces of the world; her art is the art of the world; her genius, the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the evangel of immortality and souls to be saved. And this wondrous church, which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age as fresh and as vigorous and as fruitful as on the day when the pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands the most attention and demands and deserves the most serious examination of those outside its pale."

WHAT IT WILL COST.

The waste of national treasure in this suppression of Catholic schools had been concealed by Premier Combes. When putting the cost of new schools and teachers at 25,000,000 francs, he omitted the cost for the departments and communes. According to official statistics, primary education costs the State fifty francs annually for each child, and, therefore, the 1,300,000 children taught by the religious will entail on the State an additional expense of 65,000,000 francs every year. As for the difficulty of procuring teachers, M. Buisson himself, in his report on the last budget of public instruction, stated that the normal schools furnish only about half the number of teachers required even with the Religious orders.—Chronicle, France, in the Messenger for May.

A STORY OF LORD NELSON.

Just before the battle of Trafalgar a mail was sent from the English fleet to England, and word was passed that it might be the last chance to write before the expected engagement. The letters had

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been collected from the ships, the letter-bags were on the vessel which was to take them, and she had got some distance on her way under full sail, when Lord Nelson saw a midshipman approach, and speak to Pasco, the signal-officer. Pasco uttered an exclamation of disgust, and stamped his foot in evident vexation. The Admiral called him and asked what was the matter.

"Nothing that need trouble your lordship," was the reply. "You are not the man to lose your temper for nothing," rejoined Nelson. "What was it?" "Well, if you must know, my lord, I will tell you. You see that coxswain?" pointing to one of the most active of the petty officers, "We have not a better man on the Victory; and the message that put me out was this: I was told that he was so busy receiving and getting off his mail-bags that he forgot to put his own letter to his wife into one of them; and he has just discovered it in his pocket." "Hoist a signal to bring her back!" was Nelson's instant command. "Who knows but he may fall in action tomorrow? His letter shall go with the rest." The dispatch vessel was brought back for that alone. Capt. Mahan tells this story on the authority of the son of Lieut. Pasco, who used to say that the sailors idolized Nelson. It was evidently with reason.—Youth's Companion.

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FROM OUR EXCHANGES

Education does not make a man successful in business, but to the man successful in business it is an invaluable aid. The educated man invests business with grace and power. He lifts the mere acquisition of dollars and cents above the groveler, whose only delight is his hoards, and places wealth on the plane where it justly belongs and where its results are beneficial to humanity.—Pittsburg Catholic.

The Independent (New York) thinks that "what France needs now is to abolish the Concordat, to put the support of the Church on the free will of its members, to grant full liberty of teaching to all, at their own expense, and then let the best win."

This wouldn't be the "American system" in the matter of teaching. "Full liberty of teaching to all at their own expense is not the system under which "non-sectarian" public schools are maintained, not at the expense only of those who approve of them, but at the expense to a large extent of those who do not approve of them or make use of them, and while having to pay towards their support pay also for the support of schools they do approve and make use of.—Freeman's Journal.

Now, what does it prove in favor of Russia's ecclesiastical methods that Catherine II invited the Jesuits—expelled, then, from well-nigh all western Europe—to come and help educate the barbarian and savage peoples of her empire? So did also Frederick II. of Russia? Has that ever given the Church the position, the rights and the security to which it is entitled? There are at present (to give another example) a goodly number of young French instructors and teachers, in St. Petersburg, in Moscow, in Kiev, etc., but woe to him who would dare—in Holy Russia—to utter a single word, half a word in favor of republican ideas and democratic institutions, despite the fact that France is Russia's ally, nowadays! For all that the Muscovite government remains what it is.—Providence Visitor.

The "World" is Mr. Joseph Pulitzer's paper, and it publishes a story that ought to make Mr. Pulitzer put on his considering cap. It is Mr. Pulitzer's belief that journalism ought to be taught in a college or university, although he himself did not receive any such training ere he became a journalist. The story is that of an attempt on the part of thirty students of Chicago University to produce a specimen daily paper. They had all been trained in Professor Vincent's journalistic class in the university. When their theoretical journalism was put to the test of practical work it resulted in something truly laughable. The editors did not know how to write to fill their space; the reporters did not know how to write; the witty man wrote the emptiest of trash. Between the thirty they were not able to fill the paper, so that many columns of dummy "ads" had to be utilized to prevent the whole scheme from fizzling out. It is the belief of countless people, otherwise sane enough, that any one can be an editor or a journalist, but even a university cannot make one unless the man already has the gift.—Standard Times.

Thoughtful Americans are gradually waking up to the dangers of divorce. Before the National Mothers' Congress, held in Chicago a few weeks ago, the Rev. James S. Stone, rector of St. James' Episcopal Church of that city, described divorce as an infernal machine threatening the foundation rocks of government, society and home, and laid the blame for its growth at the doors of the Protestant church and its clergymen. "In other churches," he said, "the man or woman who remarries while the divorced wife or husband is alive, is excommunicated. It is the Protestant church and those who have no religion who are responsible for divorce." More than five hundred mothers applauded his words. It is to be feared, however, that, like the foolish virgins, they have slumbered too long. Even though there

should be "the awakening of a truly Christian spirit in the ministers so that they will not remarry those who have broken vows previously made,"—and nothing but an authoritative dogmatic declaration that such remarriage is a violation of the sixth commandment will awaken this spirit,—those whom the ministers turn away will feel perfectly satisfied to be married by a justice of the peace. Divorce, with its train of attendant evils, is one of the inevitable consequences of the exercise of private judgment in matters religious; and until this private judgment is surrendered "tandem marriages" will continue to exist.—The Casket.

BRITTANY AND ITS PEOPLE.

Dr. Thomas O'Hagan writes an entertaining paper in the May Catholic World on "Brittany and its People."

"It is to be regretted that the French government of today has shown itself so unjust and hostile to the Breton people. They deserve better of the Republic while the beautiful Celtic language, so rich in epithet, so harmonious in its word relation, may be and is taught in the schools of Wales, Scotland, and Ireland, it is prescribed in Brittany, and in 1902 an order was addressed by M. Combes to all the bishops and clergy of Lower Brittany forbidding them to preach in the language understood by the people, on pain of withdrawal of their stipends. It is needless to say that the order has been properly disregarded.

"In speaking of the establishment of Christianity in Brittany it should be noted that the Irish missionaries bore a prominent part in the work. When Ireland, through the teachings of St. Patrick, turned from Druidism to the Cross the spirit which stirred into religious life the Celt of Ireland soon reached the shores of Brittany, and as a consequence missionary colleges for the training of young men for the priesthood were established there almost coeval with their foundation in Ireland. Indeed, the work of the evangelization of Ireland seems to have sent a religious thrill through Brittany.

"A little event took place at Quimper, in Finisterre, in August, 1902 which must have satisfied M. Combes that Brittany is indeed in France. It was on the occasion of the expulsion of the religious orders from the historic old city where, in the early centuries, had labored the Breton Saint, Corentin.

"Such a manifestation against the French government has been witnessed in no other part of France. The Breton women entered into the fight, and, like the Irishwomen of Limerick who made it so hot for the army of William of Orange, so the brave wives and daughters of the cathedral City of Quimper fought M. Combes' little army of guns and bayonets till the latter almost despaired of being able to accomplish their task. An amusing complaint issued from the minions of M. Combes after the battle. It was that the Breton women did not fight fair—not according to the accepted and approved tactics of the French military school of St. Cyr. It reminds one of the statement of a French military journal, that the charge of the Light Brigade at Balaklava was magnificent, but not war. So M. Combes' doughty brigade when it attacked the defenceless religious of Quimper found themselves with cannon to right of them and cannon to left of them—the brave Breton women—and they came very near suffering the same diminution of numbers."

KOREA.

The extraordinary favor shown to Americans aroused the jealousy of all the representatives of all the foreign powers at Seoul. A storm of opposition arose, and all progress was systematically blocked, rather than allow the country to be developed by Americans. Strong parties grew up at court among the Korean officials representing other interests commercial and political, and the emperor saw, himself, after years of effort, unable to carry out his plans against the united opposition of his court

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and the representatives of foreign governments. He decided then to unite himself to one or the other of his neighbors. His country had been overrun for centuries by the Japanese—its cities destroyed, its libraries, monasteries and temples burned to the ground, the inhabitants wantonly massacred, many thousands of skilled artisans and workers of rare porcelain carried forcibly to Japan. Still later, in 1895 the Japanese, ostensibly defending the independence of his country against China, assassinated his queen and submitted him and his son to the greatest personal indignities. The Russians, on the contrary, whilst pursuing their policy in Korea with the utmost vigor, have rarely failed to maintain the attitude of one great nation toward another. After the assassination of the queen, and his escape from the Japanese guards placed in his palace, the Emperor was given refuge by the Russian minister in his legation, where he lived for a year. Whilst using this excellent opportunity to advance Russian interests, the minister treated his imperial guest with the greatest courtesy and kindness.—W. F. Sands, in the Messenger for May.

FOR WOMAN'S EYE.

The Real Homes.

Homes are not dependent on riches, and their beauty does not consist in bronzes and bric-a-brac. The real home is a place where character is formed and joined for upward growth, where comradeship softens, where mutual endeavor prevails, where mutual endeavor and sympathy makes any work which calls them forth a godsend, where peace exalts the mind and rests the body and refreshes the spirit of man and woman of whatever condition or class. It is for the building of such homes that women should be trained. Men prate too much about the lack of bread-raising and floor sweeping accomplishments in the modern girl. Good bread and clean floors do not make houses homes. It is the character back of the cleanliness, or the flaky biscuit, or the

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



HOW MANY WOMEN HAVE TO DO THIS FROM DAY TO DAY?

MILBURN'S HEART AND NERVE PILLS are a blessing to women in this condition. They cure Nervousness, Sleeplessness, Palpitation of the Heart, Faint and Dizzy Spells, Weakness, Listlessness, and all troubles peculiar to the female sex.

Mrs. James Taylor, Salisbury, N.B., in recommending them says: "About eight months ago I was very badly run down, was troubled greatly with palpitation of the heart and would get so dizzy I would have to leave my work and sit down. I seemed to be getting worse all the time, until a friend advised me to try MILBURN'S HEART AND NERVE PILLS. I can truthfully say that they do all you claim for them, and I can recommend them to all run-down women.

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cordial welcome, or whatever duties may become the portion of his wife, which makes a man's house his castle and his sanctuary. These bread-raising and floor-sweeping accomplishments are not difficult of attainment to the woman of ordinary ability. The degree of her success lies largely in her willingness.

Mrs. Newpop—Baby was awake all last night with colic, and to-night I'm afraid there's something worse the matter with him.

Her Mother—Why do you think so?

Mrs. Newpop—He's been asleep for four hours and hasn't stirred once.—Philadelphia Press.

Nothing Loosens Up Colds

On the chest and relieves that tight feeling and hard cough like Nerviline, writes E. P. Reishall of Sutton, "I never use any other remedy but Nerviline and find it serves as a general household liniment best of all. Children's colds and inflammatory pains are quickly cured by Nerviline, and its action on colds, coughs and sore throat is unequalled by anything I ever used. Nerviline is both powerful, pleasant and reliable." Every mother should use Nerviline. Price 25c.

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	12 30
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettapiece, Minota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat., Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

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Canadian Northern TIME TABLE

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

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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb.)

CHAPTER XXIV.

"Now the heavy day is done,
Home awaits thee, wearied one,"

—Felicia Hemans.

"I am footsore and very weary,
But I travel to meet a friend:
The way is long and dreary,
But I know that it soon must
end.

"Like a dream all my toil will
vanish,
When I lay my head on His
breast:
But the journey is very weary,
And He only can give me rest!"

—Adelaide Proctor.

Many years have passed away,
and we may cast one glance round
upon the different characters upon
whose joys and sorrows we have
taken some interest, and linger for
a moment longer upon spots which
have been associated with these
events.

To an old, quaint town in Bel-
gium we must bend our steps.
Threading along the narrow streets
where the houses almost meet
overhead, we come at last to a
curious pile of buildings—a long,
low house on each side, and an
old Gothic church in the middle.
It is the Convent and Hospital of
the Dames of St. Augustine, who
break their cloister only to attend
upon the sick and dying. The
church is open to all comers; so we
will open the door and walk in. It
is a beautiful church, and from the
glare of the summer's day there is
coolness and refreshment in the
shade of those long aisles
and shadowy roof, and the
sunlight falls through the stained
glass in gorgeous hues upon the
stone floor. In the portion set
apart for the religious several nuns
are kneeling in prayer. They wear
the habit and scapular of white
serge, the leathern belt, and
straight black veil, which mark the
daughters of St. Austin.

In the outer part of the chapel
there hangs upon the wall a large
and celebrated painting; it is of
the "Mater Dolorosa." Before the
picture is kneeling a lady dressed
in black, and those who are in the
habit of frequenting the church
bear witness how constantly
through the day that same slight
figure is seen kneeling there, and
those eyes, which are so often
swollen with weeping, gaze long
and lovingly on the face of her who
cried, "Is there any sorrow like un-
to my sorrow?" And those who
knew Constance said afterwards
that she told them she could think
only of one of those seven sor-
rows which grieved the heart of
Mary, and it was the three days'
loss, when His mother "sought
Him sorrowing." But on this day
while Constance knelt absorbed in
prayer, a side-door opened, and a
nun entered, and beneath the habit
of the Religious might be re-
cognized the sweet features of Rose
Ford. She bent forth a few mo-
ments in earnest prayer; then, ap-
proaching Constance beckoned her
from the Church. When they were
outside she said: "There is a
change," and without another
word they hastened to a large
room in the hospital, in which
Isabel was lying. For ten years
had she lingered in darkness of
mind, and, until the last few weeks,
in the same state in which she had
left England. She had not even
missed Rachel, who, a few months
after their arrival died, literally of
exhaustion and sorrow, blessing
God that He had brought her
to die within the shadow of His
house, and with the strength of
His sacraments, and praying with
her last breath for the child of her
love and devotion.

Beside Rachel's grave there was
another, unmarked, save by a little
cross, and the good nuns of the
Convent often prayed beside it, and
mingled tears with their prayers,
for they said that though she who

rested there had been unable to
speak their language, they knew
assuredly her fervent penance had
won favor with God, and if they
prayed for her according to her
last earnest message to them, she
would plead for them before God's
face.

Shortly before Rachel's death
Rose entered the convent, and re-
ceived the habit of the order, and
in due time was professed. She
was however, constantly sent, as
well as others of the Religious, to
assist Constance in the care of
Lady Beauville. But latterly
Isabel's strength had suddenly
given way without any apparent
cause, and the physician declared
death was at hand, and, with an
intensity of anxiety, the watchers
waited for some sign of reason,
and fervent were the prayers that
went up that this boon might be
granted.

On each side of the bed knelt a
nun, and a physician was standing
near, while in one corner stood
Father Louis, the almoner of the
hospital. There was a change on
the sufferer's face, and she turned
restlessly from side to side. She
fixed her eyes on Constance as she
entered.

"Constance, is it you?"

Constance bent over her. "Dear-
est, I am here. I see all, I know
all," she murmured. "Forgive me
ere I die."

And Father Louis came near, and
she said: "Father, bless me, for I
have sinned deeply. Is there hope
for me, father?"

And Father Louis answered:
"He that cometh unto Me, I will
in no wise cast out."

And the watchers withdrew, and
the room was closed to all save
the priest and the dying penitent.
And then they were recalled, and
the last rites of the Church took
place, and Isabel made her last
communion. After that she spoke
but little, but those words were
treasured up afterwards, for in
them lay hid a depth of penitence,
and of self-abasement, and of the
child-like faith that clung to for-
giveness in the Precious Blood.

She looked at Constance, and
she blessed her for her long years
of patient devotion. "Thou hast
comforted me, my sister, and God
will comfort thee in thy last
hour." The night came, she fell in-
to a gentle sleep, and awoke in her
death-agony. It was not long, but
sharp; and the prayers of Holy
Church went up with might, and
at last peace came.

"Mother!" she cried, looking up-
wards, "do I see you at last,
Mother and Walter—how beautiful,
oh how glorious—"

And Constance's eyes looked up-
ward, for she too, almost fancied
she saw angelic forms, and for a
moment she murmured, "Lord,
take me home also." But only for
a moment, and then the humble,
patient spirit turned again to her
task on earth, to watch, to wait,
to pray.

Within a year of their arrival in
Belgium, Lord Beauville procured a
divorce, and immediately after-
wards married again. The next
news that came to Constance was
that her darling boy, the little
Marquis of Moreton, was dead. In
the midst of his childish glee, while
riding on a pony in the park of
Bertram Castle, the pony stumbled
threw the child, his head struck
against the root of a tree, and he
was taken up dead. Poor Con-
stance! when the first burst of the
mother's agony was over, while
she pictured to herself those golden
curls lying stiff in the coldness of
death, and those merry blue eyes
closed forever, became comforted,
and thanked God for thus taking
and thanked God for thus taking
one of her darlings safe in his inno-
cence to the country where there
are no more partings; but her
anxiety for her remaining child
was keener; and increased when she
received the news of her own
divorce, which the Duke, after the
death of his heir, was induced to

seek, and afterwards of his mar-
riage to Mistress Elizabeth Fortes-
cue, a woman of the same nature
as her mother—stern, implacable,
and bigoted. But there was no
help on earth, and Constance pray-
ed on. Years passed from the time
of Isabel's death, and Constance
spent her time between prayer and
good deeds. From the feet of the
Mother of Sorrows, where she
poured out her aching heart, she
went to comfort the afflicted, to
bind up the broken-hearted. All in
sorrow, all in sickness, all in suf-
fering, knew her well. "The pale
English lady" the name the
Belgians gave her. She was kind to
all; but when as it sometimes
happens, refugees from England
came for shelter, her sympathy
poured itself upon them with in-
finite tenderness. The sick valued
the touch of her cool hand, and
the sound of her soft voice. The
sorrowful raised their heads as
they looked at her, bearing her bit-
ter trials so meekly; priests, who
were venturing on the English mis-
sion, came to see her to beseech
her prayers; for in their might be-
fore God's throne, they had great
faith. The Religious also of the
Convent, when in trouble or dis-
tress, were wont to ask their
Superioress's leave to beg the En-
glish lady to pray for them; but of
all who loved her, and she loved,
the dearest were the little chil-
dren.

They flocked round her when she
went forth; and she could enter in-
to their gambols, and soothe their
childish sorrows with a mother's
care. She was not wont to say
much, but her words of counsel
sank into their hearts and checked
many a hasty word or foolish
action. In such deeds her calm life
passed away; and gradually her
step grew feebler, and a hollow
cough shook her frame, and sister
Mary of the Cross (which was
Rose Ford's name in religion) saw
plainly that for her, too, rest was
coming.

At last she could not go beyond
the convent walls and then she
grew weaker still, and could no
longer leave her chamber. It was
a peaceful room, that of Constance
the windows looked into the con-
vent garden, with its bright flowers
and shady trees, and one trans-
parent of the church was in view;
and Constance lay on her couch,
and gazed on the fair things His
hand had made, and thought of the
time when she, too, had played
among the flowers, blithe as the
birds that flew past the window;
and she remembered what she was,
stricken and suffering, with death
near.

It was on such a day that two
persons might be seen passing
through the streets, and inquiring
anxiously for the Augustine Con-
vent; one was a tall and handsome
Frenchman, and he bent with ten-
der care over a young lady who
clung to his arm, and whose fair
complexion and sunny hair marked
her at once as having English
blood. They paused before the
door of the Convent, and the lady
cast an eager glance on the grey
walls.

"Does an English lady reside
here?" said the gentleman to the
portress.

The woman answered him burst-
ing into tears.

"Oh, is she dead?" cried the lady
in a tone of agony.

"No, no, madame, but near to
death. You had better see Mother
Prioress."

They were shown into the parlor
and an aged nun the Prioress of
the Convent entered.

"You asked for the Duchess of
Bertram," she said; "she is very
ill, and few indeed, are they whom
we can allow to see her;" but she
glanced at the lady: "you are En-
glish, and that has ever a claim
upon her." And then the nun start-
ed. "Madame is a kinswoman of
our dear and noble lady?"

"Reverend Mother," said the
lady, going forward, "I am her
child."

Sister Mary of the Cross went
gently into Constance's room; she
sat, as we have said, gazing on the
fair scene, and then on a crucifix
she held in her hand. The nun knelt
down by her side.

"Has she come, my sister?"
said Constance gently. "Yes, I
know all: that Mother's Heart has
heard my prayer, and I shall see
my child ere I die."

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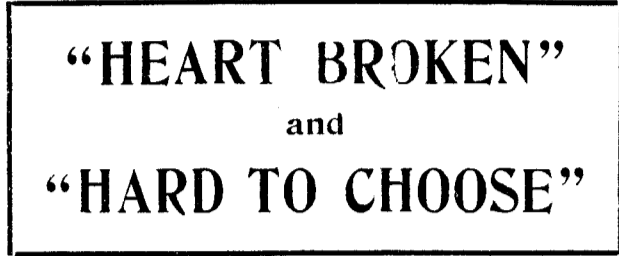
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upon any wall where they may hang, bringing to one an inner smile
of the soul even on the darkest day. For what can shed more happi-
ness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened,
but one of the merry little companions of the woe-filled little maid who
has broken her heart is laughing already, and the other hardly knows
what has happened. Cut flowers nod reassuringly at them, and a
bright bit of verdure covered wall stands in the background. There is
something piquantly Watteauesque about one of the petite figures,
suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities
of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by
the artists before the recipients analyze it for themselves. Again
there are three happy girls in the picture, caught in a moment of
pause in the midst of limitless hours of play. One of the little maids
still holds in her arms the toy horse with which she has been play-
ing. Flowers and butterflies color the background of this, and an
arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy
little girls, so glad to be alive, so care-free, so content through the
sunny hours amidst their flowers and butterflies, that they must
brighten the house like the throwing open of shutters on a sunny
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Northwest Review

And for the few last days of Constance's life, she was watched and tended by a daughter's love.

Mary Bertram's was a strange history; her childhood had been an unhappy one; her stepmother was stern and unloving, and treated the child with undue severity. It tended however to keep alive in her mind a tender remembrance of the mother's fondness she dimly remembered. She never forgot the prayer she had been taught, and she cherished an intense desire to know more of the religion for which her mother was banished. When she grew up and made her appearance in the world, she was taken notice of by the French Ambassador, who remembered Constance, and who, from political reasons, was high in favor at court. By her Mary was instructed in her faith, and by her means a marriage was arranged with the Marquis de Coucy, who had been attached to the Embassy, but who on his marriage, would return to France. Mary was one to inspire ardent affection, and he was as eager to grant as she to ask, that her first act should be to visit Belgium, and see the mother from whom she had been so long parted.

So thus it came to pass that Constance first saw her beloved child received into the Catholic Church, and left her the wife of a Catholic. All earthly sorrows and cares were over; and leaning on Mary's bosom, and holding Rose's hand, she not long after passed to her home.

At the same hour in a royal palace, there was another death-scene, and the sufferer sat upon the ground in sullen despair, and "dared not" die in her bed.

Long ere this Basil Travers and Arthur Leslie (who became a priest) had gained the martyr's crown, and in their turn, gone "to Tyborne."

And Thoresby Hall. We must not forget one look at that and its inhabitants, and what they have been doing these long fifteen years. Good Sir Robert sleeps with his father, and Sir Henry Thoresby rules the hall. Blanche, too, has long since gone to her reward; and Mary and Clinton reside at their manor at Northwolds, near Colchester. Sir Henry has married, and little merry voices wake the echoes in Northwolds and in Thoresby Hall, and childish feet patter up and down the stairs, and childish minds wonder much why the large tapestry chamber at Thoresby is kept so sacred, and never used save by the priests.

Three hundred years are past and gone! The last of the Tudors and the last of the Stuarts alike crumble into dust. A new dynasty holds the sceptre of England, and a queen, with all a woman's virtues, sits upon the throne. The rack and the torture chamber are things of the past, and the savage laws of Elizabeth can be found only in some obsolete statute-book. Men walk abroad in safety, for England is free!

Still fondly do we linger over the traces where our martyrs suffered and our confessors endured. Still stands Thoresby Hall; its walls are grey and the ivy clings lovingly to them. Though still the property it is no longer the habitation of the noble line. The pressure of fines removed, they have grown wealthy, and a more stately house has arisen for their home, and their honored name is on the rolls of England's nobility. There has been no stain on the history of their house. No apostate has ever been reckoned among their ancestry; and in Thoresby Hall, though the daily sacrifice was oft suspended, and the faithful worshipped in fear; still, never through these long three hundred years has the sound of alien worship, of mutilated rites, or of false doctrine, been heard within its walls. The chapel now was the chapel then; small and not richly adorned, yet breathing the odor of a changeless faith, of an abiding presence. And the lime-trees send forth their sweet fragrance in the moonlight, while other lovers, perchance plight their vows; and on the grassy slopes the sunlight shines. Go visit Thoresby Hall, as we erstwhile did, on some summer day, when the scorching glare of the sun is almost blinding, and yet round Thoresby there breathes the air of coolness and repose. Go and look at the "hiding-hole" where Walter de Lisle once lay and pray-

ed. Look around the garden and mark the rose trees bending to the earth with their luxuriant weight, and feel as we did that over Thoresby Hall there breathes a "perpetual benediction."

And what of Tyborne? Three hundred years are past and gone, and the tall trees are cut down, and tall houses have risen in their stead. A wilderness of houses, and the once muddy broken road is smoothly paved, and the green fields are laid out into Hyde Park, and the rush of gay carriages, and gayer ladies pass by, without a single thought, the place where many won the martyr's palm. How few know the spot where close beside the Marble Arch there stands a little milestone to tell where Tyborne stood. Its name serves now to mark a fashionable quarter of town and there are none who, like the Catholic Queen, kneel at the spot and water it with their tears. It is hard, indeed, to stand there, in the midst of bustling, gay London, and recall the scenes such as we have dwelt upon in these pages; and yet Tyborne should not be forgotten; its witness pleaded to Heaven, and it pleads still, more powerful than man's weapons, more availing than his strong words; for

"God knows it is not force nor might,

Not brave nor warlike band,
Not shield and spear, not dint of sword,

That must convert the land;
It is the blood of martyrs shed,
It is that noble traine
That fight with word and not
with sword,

And Christ their capitaine."

THE END.

Mr. Cleverly.—I have a great joke on my wife! I've bought her a hat for \$5, and had it sent home with a \$15 price mark on it. She'll never know the difference!

Mrs. Cleverly. (Later).—Harold, dear, I guess I would better buy my own hats after this. I could have done a good deal better for \$15. You've been awfully cheated. Why, I saw this very same hat in the window with a \$5 mark on it.—Detroit Free Press.

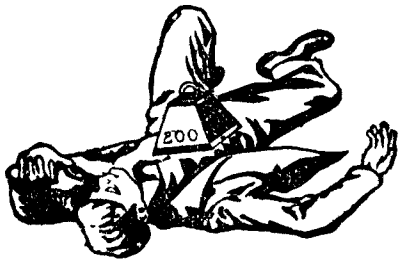
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"We can't tell yet."

"Then what are you congratulating me for?"

"We are going to name the disease after you."—Chicago Tribune.



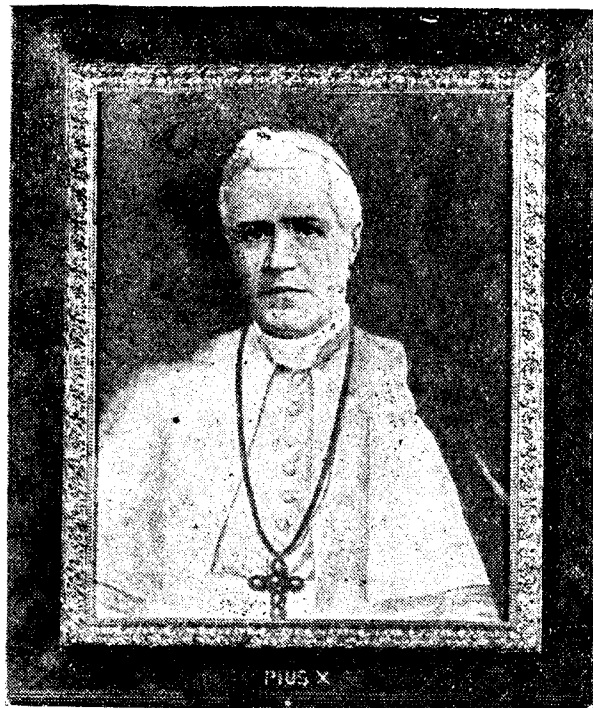
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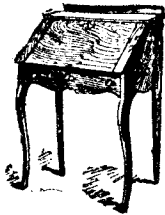
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