

## CURRENT COMMENT

A kind friend sends us the following clipping from the Minnedosa Tribune. The fact that our Manitoba contemporary published this without adverse comment or apology of any kind, shows that non-Catholics are at last awakening to what the Minnedosa Tribune calls "A weak spot in our public schools."

The Hamilton 'Spectator' recently selected a bright looking youth of 17 years of age, who had been through the collegiate institute, to test his fitness for a position. He claimed to have a fundamental system of book-keeping, whatever that is. His spelling was tested by giving him twenty-five ordinary words, by no means the catch words and puzzlers of the language, but twenty-five ordinary everyday newspaper words. The bright boy of the collegiate institute wrote the words as they were given to him and we have the record. Of the twenty-five words he spelled just five correctly!

Our contemporary remarks: "Now this is a fair sample of the boys who have the advantage of what is boasted about as being the greatest system of education in the world. He is most likely quite proficient in the lads and frills which have been imposed upon him. He admits that he has a 'fundamental system of book-keeping.' But he cannot spell. And simply because his teachers have neglected that most important branch of the boy's education, taking up his time with utterly useless frills, he cannot qualify for the situation he seeks. Is it not abominable?"

Writing in the 'True voice,' Father Strich, S. J., makes a good point in favor of Catholic newspapers.

"How often has not every priest been asked what Catholics are to think of certain statements, alleged facts, or false principles read in the newspapers, heard from the lecture platform, or urged in conversation by men and women, ignorant or prejudiced it may be, but too influential to be ignored? The priest regrets that his information or exposition in the case is given only to one person. He rightly wishes he could reach all Catholics likely to be perplexed by such utterances and through them all the non-Catholics who honestly seek information from Catholic friends or neighbors. The Catholic newspaper gives him the opportunity of carrying out his wish. The contribution of an occasional article on such practical questions will bring the priest who does it to keep closer watch over such damaging statements and opinions."

This is precisely what we are doing week in and week out. We should be very grateful to any of our priestly readers who, having occasion to refute current misrepresentations in his pulpit, would send us a short report of his remarks, made out by himself, since the reports of non-Catholic journals are proverbially incorrect. Thus his words would carry farther and do more good.

An amusing mistake, which a little knowledge of Catholic customs would have prevented, was lately made by a great German Journal, the 'Frankfurter Zeitung.' It announced that on September 18th Pope Pius X. allowed the golden jubilee of his priesthood to pass without ceremony. Now any well informed Catholic could have told the editor of that journal that

this was impossible, simply because the Holy Father is only in his sixty-ninth year. A golden jubilee means fifty years of priesthood, and no one can be ordained before his twenty-third year is fairly advanced. The fact is that Giuseppe Sarto was ordained priest on September 18th, 1858, and has still five years to wait for his golden jubilee.

The Rome correspondent of the 'Catholic Times' (England) gives this account of the Sovereign Pontiff's daily habits.

The Pope's day is simple enough at all times. He rises at or before five, and says mass after six o'clock in the little oratory which was made for him on the second day after his election. There is in it a small wooden altar, which has over it a crucifix of ivory. Six bronze candlesticks flank a gilded and inlaid tabernacle of wood. The altar rests on a carpet, which stretches out to the middle of the room where are the Pope's kneeling desk and arm chair. To the right is a credence-table. A tasteful Murano glass candelabrum hangs from the centre of the ceiling. His Holiness has not missed saying mass daily since his elevation to the pontifical dignity. On the day after his election he had no private oratory, the apartment of the late pope being sealed up, but he said that he could celebrate mass being Pope, just as when he was Cardinal, and he went and offered the Holy Sacrifice in the Pinacoteca, at one of the altars that had been set up for the Conclave. Monsignor Bressan, the private secretary of the Pontiff, generally serves the Pope's Mass, which lasts upwards of half an hour. After it the Pope kneels at the desk during a Mass of thanksgiving. His breakfast is a simple cup of coffee. When he went into the gardens, a practice which he has temporarily abandoned on account, probably, of a slight rheumatic affection in the right foot) he delighted to observe the vegetation and sights, conversing meantime with the private participant chamberlain and noble guard on duty. During this morning walk, which never lasted for more than an hour, the Pope invariably made a little pilgrimage to the grove of Lourdes, which as he has since said, he visits because he cannot go to the original sanctuary. On returning to his apartment, Pius X. goes through his immense correspondence, receives the Secretaries of the Congregations—these are the routine audiences—and finally the Pro-Secretary of State. Official and private audiences follow. The Pope takes his slight dinner—which is of a single dish of meat—a little after one. His siesta is of upwards of an hour's duration. Recitation of the breviary follows, and after this he resumes his work, until at six he goes for a walk in the loggias. Visitors and pilgrims are often received here, and after their withdrawal the Pope remains alone with his secretary, with whom he converses as he walks. He often speaks of Venice; he observes the frescoes and the decorations of the place; and enjoys the panorama. When the weather is warm the doors of approach remain open, but they are guarded each by a carbineer; if the heat be not inconvenient they are shut. But the walk is not a long one, and from about seven o'clock until nine the Pope continues his day's work. At the latter hour he takes his evening meal, which is as slight as that of Leo XIII. After ten, he again reads his breviary, and, if there be time, glances at the newspapers, but not for long, because at half past ten he invariably retires to rest.

The Rev. W. Montague Greer, vicar of St. Paul's Chapel, and one of the most prominent Episcopalian ministers in New York, created a sensation lately by an article he contributed to the New York Sun, in which he came out squarely in favor of denominational schools.

Dr. Greer charges openly that, instead of a non-sectarian system of education we have a sectarian one—the sectarianism of the agnostic and atheist.

"We will be flying," says Dr. Greer, "as frightened doves to the windows, to the Roman Catholic church, as the greatest power, which in troublous days, will stand for law and order and the highest morality."

Another declaration of Dr. Greer is: "Every religious body should provide for the education of its own children. \* \* \* This means division in part, at least, of the school moneys, and troublesome enough it is likely to prove; but it is Sailor's Snug Harbor in comparison with the stormy seas which we are now steering the Ship of State for."

When the graduates of Manitoba University put in their plea for a larger representation on the Council, they assured the St. Boniface representatives that they (the graduates) could elect at least one Catholic candidate. This promise helped them to the desired number of ten representatives; but the promise has not been kept; on the contrary, the Catholic representative, who has been nominated for some eight or ten years past, has been distanced by at least one much younger candidate, who has secured the number of votes required for election. Although, instructed by past experience, we set little store by that promise when it was made, yet we deem it well to note how poorly it was kept. Had there been any sincere wish to give representation to the minority, the graduates, in their preliminary meetings, would easily have persuaded a large number of the members of Convocation to vote for a Catholic graduate.

We beg to direct especial attention to the very weighty utterances of his Grace the Archbishop of St. Boniface, and his Honor the Lieutenant Governor of Manitoba at the inauguration of St. Mary's Academy. It will be noticed that Sir Daniel McMillan, who has been a resident of this city for 33 years, does not hesitate to say that the opening of so splendid a convent is an event of great importance to the citizens of Winnipeg and the people of the province of Manitoba, showing "that the desire to provide for higher education is kept fully abreast if not in advance of the growth of the city," and that the training imparted in St. Mary's Academy is "of the very highest order." These are his exact words, reported verbatim.

The final number of "Les Debats," the weekly scoffer, condemned by His Grace Archbishop Bruchesi, of Montreal, lies before us. That is what it has always done, and the ruling passion is strong in death. It announces that it will no longer appear as "Les Debats," but that its editorial staff will start another paper the prospectus of which will be submitted to Mgr. Bruchesi. Yet in one and the same issue it threatens not only an appeal to Rome, but also an appeal to the Civil law courts, and it calls the Archbishop a tyrant. The writhings of this scotched snake prove that the scotching came none too early.

Ever since new blood was infused into the management of the Northwest Review, at the beginning of July, complaints have come in, with unpleasant frequency, from

subscribers whom our present publisher has dunned. Good friends, kind friends, be not hasty or hysterical. Our present publisher will not make you pay if you show that you have already paid. He writes you according to his records in the books. That these books were badly kept by his predecessor is not his fault. We are all likely to be deceived, and no one regrets more than we do the trust we once placed in an incapable manager. But it will do our subscribers no good to get angry

and stop the paper. A word of explanation is better than a childish exhibition of temper.

From such exhibitions it is a comfort to turn to Father Jubinville's letter, printed in another column. By the way this letter shows how a French Canadian, who went through his university course in St. Boniface College, can write English. Not the slightest verbal correction have we made in this admirable letter.

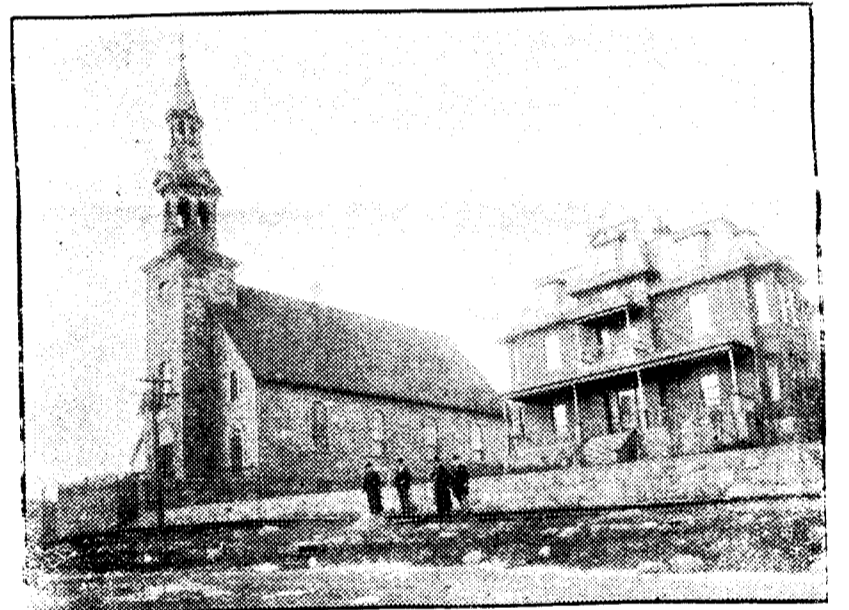
## Rat Portage Consecration.

Notre Dame Church, Erected at a Cost of \$30,000, is Free of Debt—Archbishop Langevin and Rev. Father Drummond Take Part in the Ceremonies.

Rat Portage, Ont., Oct. 11.—Through the goodwill and co-operation of his parishioners Rev. Father Gendreau, rector of Notre Dame, has removed the debt from the church, and this morning it was consecrated by His Grace Archbishop Langevin.

The interior of the edifice was

also Rev. F. Cahill, a former pastor, sang the mass. The music was good, especially the singing of the assistant pastor, Rev. Father Emard, and Mr. Leviller, of Norman, who sang throughout the four hours' service. The church was filled; large numbers came from Norman and Keewatin. Rev. Father Gendreau and his congregation of 150 families are to be congratulated on the splendid condition of the church.



Notre Dame Church and Priest's Residence, Rat Portage.

beautifully and appropriately decorated. In the centre the main altar is a work of art; above it is a niche containing the statue of the Blessed Virgin Mary, surrounded by an aureole of electric lights. This solemn, impressive service began at 8 a.m. with prayers on-side the church and the blessing of the exterior. Then the various parts of the interior were consecrated.

### THE SERMON.

Rev. Father Drummond preached an eloquent and convincing sermon on "Lift up your heads, O ye gates," Psalm 24: 7. He mentioned Jacob pouring oil upon the stone at Bethel, the first consecration ceremony, and later the splendor of Solomon's dedication of the temple. Here there was a special presence which told of God being there. This presence remained in the holy of holies, only in one city, one temple, witnessed only by the high priest, but since the incarnation, Christ dwells as the King of Glory in the Sacrament, as a spiritualized body, a mystery, but true, because it is the word of God. The reverend Father admonished his hearers to duly reverence the service of the Church, to fill their minds with imagings of the things that will not end, to cleave to the eternal, to consecrate the temples of their souls and keep them in the presence of God that one day they might see Him face to face.

Rev. Father Beaudin, rector when this church was built, was present,

The picture shown is that of Notre Dame Catholic church, Rat Portage, which was consecrated on Sunday by His Grace the Archbishop of St. Boniface. This edifice is situated on Third street, on a high elevation, from which is presented one of the finest views of the Lake of the Woods.

It is a stone structure, built in 1888 at a cost of \$30,000. This sum has been paid and there is no encumbrance of any kind against the property. Recently \$1,000 has been spent in refitting and decorating the interior.

Rev. Father Gendreau is rector, and the congregation is larger than that of any other church in town. On an adjoining lot is the priest's house, which was built in 1898. It is a solid brick building, and with the decorations of the grounds cost \$7,000.

The consecration of Notre Dame du Portage began at 8 a.m. and ended at 11.10. It was followed immediately by the solemn High Mass, celebrated by Rev. Father Cahill, O.M.I., which ended at 12.30. Shortly after one about twenty-five gentlemen, leading citizens of Rat Portage, Norman and Keewatin, representatives of the C.M.B.A. and the Catholic Order of Foresters, etc., sat down to a fine banquet prepared by the ladies of the parish. The bill of fare, which was full of happy hits, reads thus:

## MENU.

Celeri	Olives
<b>SOUP</b>	
Ox Tail a la Beaudin	
<b>FISH</b>	
Lake of the Woods White Fish, Egg Sauce a la Francaise	
<b>BOILED</b>	
Tongue a la Rat Portage	
Leg of Mutton a la St. Boniface, Caper Sauce	
<b>ENTREES</b>	
Chicken Salad a la Gendreau	
Manitoba Pine Apple and Raspberry Salad	
<b>ROASTS</b>	
Turkey a la Canadienne, Native Cranberry Sauce	
Sirloin of Beef a la C.M.B.A., Brown Gravy	
Veal a la Catholic Forrester, Dressing	
<b>EXTRAS</b>	
Partridge and Rabbit a la Poitras	
<b>VEGETABLES</b>	
Mashed Potatoes a la Irlandaise	
Scotch Parsnips with Cream Sauce	
<b>DESSERT</b>	
Plum Pudding a la Catholic Hospital, Brandy Sauce a la Central	
Lemon Pie a la Presidente	
Jellies a la Consecration	Klondike Ice Cream
Fruits	Nuts
Assorted Cakes	Grapes
	Tea and Coffee

## SPEECHES.

When the time for speeches—strictly temperance toasts, since the strongest beverage was coffee—came, Rev. Father Gendreau rose and asked the Archbishop to speak for him as he thought he could not do justice to the occasion. However, he really did the thanking very handsomely. He thanked the ladies for so tasty a banquet, the Archbishop for having consecrated the church,—had he (Father Gendreau) been able to consecrate it, he would have done so, for he always preferred to do his work himself—the preacher for his eloquent sermon, the guests for honoring him by their presence, the attending priests for their skilful assistance in the singing and the ceremonies.

His Grace, on rising, referred first to Father Beaudin, the founder of the Catholic church of Rat Portage, as he is the founder of St. Mary's, Winnipeg, St. Augustine's, Brandon and St. Michael's, Selkirk. Father Beaudin deserved to be congratulated on his fruitful citizenship. We are all deeply rooted in the country. What useful citizens are the priests of God when faithful to their vocation! In Rat Portage Father Beaudin is a public man, and though he does not make much noise, he does much good, he has realized the French saying, "Le bruit ne fait pas de bien, et le bien ne fait pas de bruit." This consecration is not only a Catholic ceremony, it is an event in the history of this country, and marks a great advance in the temporal order. Our interests are blended, we are all citizens of the same country. Religion helps a great deal for material progress. Rat Portage is a most delightful place, and though it has not yet made as much progress as some of our western towns, Sir William Van Horne believes in its future. Of course the Northwest is fast filling up, but surely Rat Portage will have its day when it will double its wealth and population. The name of Father Beaudin will ever be intimately connected with Rat Portage. Hence I am glad to see him honored. The "ox tail a la Beaudin" doubtless alludes to the terribly hard time he had in the rough beginnings of this place according to the French expression, "tirer le diable par la queue." Good Father Gendreau also deserves great praise for having prepared the consecration by his financial ability in freeing the church from debt. He is a man of many abodes; hence the appropriateness of the first-class salad a la Gendreau. He is a man of progress, afraid of nothing. He has done things more wonderful than paying off the debt of a church. When at the age of 59 he went to the Yukon, he displayed real heroism. It takes a man of warm heart to go into that frozen country. Now Father Gendreau comes here to crown the work of revered Father Beaudin. Father Poitras is mentioned in the menu: Partridge and Rabbit a la Poitras; it was he who built this commodious residence. I am glad also to thank the ladies; this banquet is a credit to them. Finally, it is a treat for me to meet so many prominent gentlemen here.

Father Beaudin wished to be excused from making a set speech. "I am an invalid. Still I must say

I am thankful for the kind remembrance everybody has of me. I hope that I may spend the rest of my life at least in praying for the welfare of the parish, which I began amidst so many hardships. Those days are now gone, and everything is bright and promising."

His Grace then called upon Father James Dugas, Rector of St. Boniface College, who said: "Only one word to thank the Reverend Fathers and the citizens of Rat Portage for their kindness to the young rector of St. Boniface College, and I hope your kindness will continue to be shown to the Fathers of our college in as tangible a way as in the past. What I observe with pleasure is the union of different nationalities. I notice in the menu, "Sauce a la Francaise," "Turkey a la Canadienne," "Mashed Potatoes a la Irlandaise" and "Scotch Parsnips," a fine amalgam of races well mixed up. I may say that I have already noticed in St. Boniface College, which good Father Gendreau so aptly characterized as "our college," for it belongs to us all, great union and charity between French, Irish, German and Scotch boys. Religion it is that produces this result. There is one great centre from which all the charity in the world radiates, the Sacred Heart of Our Lord, who left His Heart to His Church. There is nothing like the influence of Catholic missionaries to weld different elements together. So I thank the ladies especially for having thus emphasized the union of races."

Then His Grace said that he would call, not only upon members of the Church, but upon those who are friends from the outside, in particular upon one who is prominent in business here, Mr. Weir.

Mr. Weir: "I did not expect to have to speak, but I am glad to say a few words to congratulate Your Grace and the other Catholics present on the great event celebrated to-day. I am not going to enlarge on Father Beaudin's merits. Not only do I know what he has gone through, but we are old foes. He may be a very good priest, but he cannot play chess. In the old days I used to beat him about twice a week. What Your Grace so kindly said about the sympathy of outsiders I should have liked to have heard said before a larger audience. Although I am not myself a member of your flock, my better half belongs to the Church. I thank you very much for the honor of this invitation."

Rev. Father Charles, C. S. S. R., whom His Grace introduced with the announcement that, when Rev. Father Godts wrote, he said that, not being able to come himself, he had sent the best man he had (ce qui avait de mieux), spoke as follows: "I am grateful for the invitation and happy to have been chosen. Among the good things I have heard to-day, I was struck with the fact that Father Beaudin founded the Brandon mission, where a new and fine church was consecrated lately. As a representative, though a poor one, of Brandon, I can fully appreciate the labors of a pioneer where the work was harder and less agreeable than elsewhere. I wish also to congratulate Father Gendreau and all the Oblates of Mary Immaculate, the congregation

to which Your Grace has the honor to belong. We shall ever continue the kindly relations between our two congregations."

Mr. Bruyay, editor of the "Miner," then spoke: "Though I am not much of a speaker, what I shall say comes from my heart. I am pleased to hear reference made to Father Beaudin as a citizen of this town. His memory is carefully treasured in Rat Portage. His was the name most frequently mentioned to me when first I came to Rat Portage, but I never realized the extent of the good he has done till Father Gendreau dwelt upon it so feelingly just now."

Mr. L'Heureux said: "I must claim your indulgence, for I am not used to speaking in public, and should have preferred that someone else had been called upon. However, as a representative of the Catholic Order of Foresters, I thank Father Gendreau for inviting the officers of our sister societies to this magnificent banquet. I may say that the two Catholic societies of Rat Portage, the C.M.B.A. and the C.O.F., are greatly pleased with the encouragement which Father Gendreau gives them. I thank the ladies for their splendid service. Everything has combined to make this a day of religious festivity."

Mr. Lullier said: "My first words must be congratulations to Father Beaudin, our first missionary at Keewatin, and I humbly echo His Grace's praise and good wishes. Father Beaudin has been kinder to us than we have been to him. I thank the ladies for their tact in arranging this sumptuous repast. Nor can I forget Father Gendreau, superior of the mission, on whom we depend. He has done much for Keewatin, and I hope will long continue to minister to its spiritual wants."

## REPLIES TO ADDRESSES.

At 7 p.m. the newly consecrated church was densely thronged for the evening service, which began by the recitation of the Rosary and the singing of the Magnificat. Then His Grace the Archbishop received three addresses, one from the parishioners of Rat Portage, Norman and Keewatin, one from the C.M.B.A. and one from the Catholic Order of Foresters. We have space but for the first, which is well worth reading for the high principles it enunciates.

To His Grace the Most Rev. the Archbishop of St. Boniface.—May it please Your Grace.—It gives us great pleasure to welcome Your Grace upon this your first official visit to the parish since the appointment of the Rev. Father Gendreau as parish priest.

That Your Grace has come to consecrate our church, Notre Dame du Portage, is to us an extreme joy, in that it increases the merits of the prayers of the faithful, and is, therefore, heartily welcome.

We are highly appreciative of the self-sacrificing devotion to our interests evidenced by Your Grace in declining the invitation to Ottawa, and denying yourself the pleasure of meeting there on the 8th inst. all the Archbishops of the Dominion, together with the privilege of taking your part in ecclesiastical affairs. As the Church ministers to the soul, so does the school minister to the mind, or intelligence. All the world knows how Your Grace has striven and is still striving against soul-sickening difficulties for the Catholic schools of Manitoba. Even our separated brethren believe in our theory that education is not imparted solely through the generally accepted teaching by word of mouth. "Practice is better than precept" is a good motto now and forever. Only the Religious who is freed from selfish ambitions and distractions, and who does not work for money, manifests, in his or her personality, the Christian discipline that teaches how to live and how to learn throughout a lifetime.

Of eighty-seven separate schools in Ontario, eighty-two are taught by nuns, and five by the Christian Brothers; these are in such cities as Ottawa, Toronto and Hamilton. If the instruction in these schools were not all that could be required and hoped the teachers would not be retained. We, too, hope once more to enjoy the privileges known to other towns and cities; and trust that success crowning the efforts of Your Grace, we may secure for next year the additional services of the Sisters for the separate schools of Rat Portage.

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**Persons and Facts**

Last Monday evening there was an exceptionally fine aurora borealis.

At the last meeting of the board of studies of the University of Manitoba, Rev. Father Cherrier was again elected chairman. He has now been holding this responsible position, by the vote of his colleagues, for some two and twenty years.

Hon. William Burke Cockran some time ago sent \$50,000 to Horace Plunkett, president of the board of Agriculture of Ireland, requesting that he expend it for the benefit of Sligo. Mr. Cockran's native county. Mr. Plunkett decided to spend the money on the establishment of a saw mill in Sligo town.

At the last meeting of the University Council it was announced that the representatives of St. Boniface College for the coming year will be: Rev. Father Dugas, S.J. rector of the College, Rev. Father Cherrier, Rev. Father Drummond, S. J., Chief Justice Dubuc, Senator Bernier, Dr. J. K. Barrett and Mr. F. W. Russell. The representatives of the same college on the board of Studies will be, as in the past, Fathers Cherrier and Drummond.

Some months ago in the Westminster Cathedral, writes the London correspondent of the "Manchester Guardian," "I saw a large packingcase lying on the rough, half-finished floor of the sanctuary. It contained a throne for the Archbishop, and I wondered whether Cardinal Vaughan, who was even then in failing health, would live to sit here in state. Today the throne stands clear of its packings, and one sees that it will always be a memorial to him, for a brass plate in the front of it bears a dedicatory inscription to "Herbertus Vaughan." It was as a gift to him that this magnificent throne was sent. Like the pulpit, the throne is of marble adorned with Venetian mosaic, cold and pure, and heavily massive."

Father Martin, the superior General of the Jesuits, has granted American Jesuits permission to have an exhibit at the World's Fair in St. Louis next year. There could be no more appropriate exhibit, says the New York "Free-man's Journal." The Jesuits were the true pioneers in the territory, which a hundred years ago was ceded to the United States by Napoleon. They had discovered the Mississippi, and had penetrated the unknown wilderness beyond the Father of Waters years before a Puritan had caught a glimpse of the Alleghenies.

The outbreak of the plague at Marseilles seems to be serious. A noteworthy incident of it is that the lay nurses have fled from the hospitals, in fear of contagion, their places being taken by religious, who from all parts have volunteered to nurse the afflicted. And these are the women Mr. Combes drives out of France! Milwaukee Catholic Citizen.

Mr. J. J. Hogan states that the Hon. R. E. O'Connor, who, as notified in cable messages from Australia, has been appointed one of the members of the Federal High Court, claims among his ancestors the Arthur O'Connor of 1880, who died a general in the French Army. Mr. O'Connor has been for several years one of the leaders of the Sydney Bar, and has twice held the office of minister of Justice. Since the accomplishment of the Australian Federation Mr. O'Connor has been chief representative of the Barton Ministry in the Senate or Upper House.

On October 4th a meeting was held of the members of St. Cecilia's "Music Club" in St. Boniface College. The director, Rev. Father de Mangelere, opened the meeting by calling attention to the necessity of choosing a secretary to take the place of Mr. H. L. Cormier, who is now a Jesuit Novice at Sault-au-Roccollet, near Montreal. The posts of vice-president and third councillor were also vacant. The

following were elected: Vice-president, E. Boucher; Secretary, J. O. Plante; Third Councillor, Peter Noel.

The Rev. H. Drage, up till lately curate at All Saints' Anglican Church, Plymouth, has been received into the Catholic Church.

Lieutenant J. R. E. Stansfield, D.S.O., of the Gordon Highlanders, won the officers' heavy-weight championship at the annual Army and Navy Boxing competitions held at the gymnasium, Aldershot, on September 24 and 25. The gallant officer is the only son of Mr. J. B. Evelyn Stansfield, honorable treasurer of the Catholic Truth Society.

Miss Dubuc, daughter of Chief Justice Dubuc, left on Thursday, the 15th, for Edmonton on a visit to her brother, Mr. Lucien Dubuc, who is a partner in the law firm of Beck, Emery & Dubuc, of Edmonton.

Joseph Stoddart, a switchman, while coupling cars at noon on Wednesday, was caught between two of them and his head badly crushed. He was taken to St. Boniface hospital unconscious, but the following day he became conscious. Father McCarthy is attending him. On going to press we learn that there is great hopes of his recovery. Mr. Stoddart, who is a very worthy Catholic, resides with his wife and children on Seikirk Ave.

At last Tuesday's meeting of the civic board of works Mr. Edward Cass presented the request of the Sister Superior of St. Mary's Academy that the Winnipeg Electric Street Railway be permitted to run cars across Maryland street bridge and then 600 feet along the public highway to the academy, which now has more than 160 attending pupils. This was agreed to and recommended by the board, so that the cars will be running to the academy before the winter.

The street car line has now reached that part of Provencher avenue which is opposite St. Boniface College, but the section to be built on piles at the edge of the river bank opposite the Grey Nun convent is not yet completed.

We are requested to state that at the funeral of Dr. Bourbeau wreaths were presented by Dr. Peatman and Mr. Bertrand, bouquets of flowers by Mr. J. B. Lauzon and Mr. Denys Daoust, and spiritual bouquets by His Grace Mgr. Langevin, Rev. Father McCarthy, Rev. Dr. Trudel, Mr. and Mrs. P. Gosselin, Mrs. Guilmette, Mr. and Mrs. Gauthier, Mr. and Mrs. Minard, Mr. and Mrs. R. L. Chevrier, Mrs. A. J. Brooks, Miss E. Menard and Dr. Belonger.

The Catholic Club conversation on Thursday night was an unqualified success.

**Clerical News.**

Rev. Paul Kulawy, O.M.I., who was ordained last year in Germany, arrived last Saturday at the residence of the Holy Ghost Church. He is a younger brother of Fathers William and Albert Kulawy, who are both here, initiating him in his parochial work.

The physicians and surgeons who for several weeks have been attending Archbishop Kane of St. Louis, a patient at St. Agnes' Sanitarium, Baltimore, held two consultations Sunday. At the close of the last one, late in the day, they reported that, while Msgr. Kane is much improved, his condition does not warrant the hope that he will entirely recover from the ailments from which he is suffering.

Rev. Edouard Lecompte, Superior General of the Canadian Jesuits, left for Port Arthur on the 15th inst.

Rev. Father Charles, C.S.S.R., who represented the Redemptorists at the Consecration of Notre Dame du Portage last Sunday, returned to Brandon on Tuesday.

Rev. Father Van Gistern, parish priest of St. Charles, was here last Wednesday; so was Rev. Father Deloy, of St. Anne's.

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The Most Rev. Paul Bruchesi, Archbishop of Montreal, passed through here Wednesday on his way to the Pacific Coast. During the interval between the arrival and departure of the transcontinental train His Grace visited Mgr. Langevin, his classmate at Montreal College, and then drove to see St. Mary's Academy. Mgr. Bruchesi will remain six weeks on the coast for a much needed rest.

Rev. Father Bellemare, S.J., accompanied Rev. Father Lecompte in his eastward journey on the 15th inst.

A Wednesday despatch of the Associated Press announces the death on the 13th inst. of the Most Rev. John J. Kain, Archbishop of St. Louis. He was not expected to recover, as we noted in a previous item, but the end came rather suddenly. His Grace died at the St. Agnes sanitarium, St. Louis. Bishop Glennon, who was appointed last spring coadjutor with right of succession, is now Archbishop of St. Louis.

Rev. Father Proulx, S.J., who concluded Saturday before last the retreat to the French students of St. Boniface College, Rev. Father McDonald preaching to the English students, left on Thursday for St. Anne's, where he will preach to the students and alumnae of the convent their annual retreat. The closing sermon of the college retreat was delivered by His Grace the Archbishop of St. Boniface.

A letter received last Tuesday from the secretary of Monsignor Sbarretti, papal delegate to Canada, states that his Excellency has decided to pay a visit to Prince Albert en route east from the coast, and may also make a stay at Regina, therefore he could not possibly reach Winnipeg before the 20th inst. The exact date of his arrival, however, would be telegraphed later. His Excellency has accepted the proffered reception by the Catholic club.

Rev. Father Cherrier is preaching the annual retreat to the pupils of St. Norbert convent, beginning last Wednesday evening and ending on the morning of Sunday, the 18th.

Rev. Father Besson, a French priest who has already spent four years in mission work in eastern Canada, is now curate at the cathedral.

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Rev. Father Gendron was at the Archbishop's house on Thursday.

Rev. Father Viens, pastor of St. Cathbert's, Portage la Prairie, was here last Wednesday, making arrangements for the blessing of a bell for his church. Sunday after next, Oct. 25, His Grace the Archbishop will officiate and Rev. Father Drummond will preach.

Rev. Father Lalonde, who returned a fortnight ago from the east, where he found his mother quite recovered from an attack of paralysis, was here on Thursday and went back to St. Adolphe the next day.

Rev. Father Hogue came in from St. Adelard on Thursday.

Rev. Father Camper, O.M.I., who returned from a missionary tour through Pine Creek, Ste. Rose du Lac, etc., was at St. Mary's Precinctory this week, leaving for St. Laurent on Friday.

**Calgary Items.**

On Monday last the 5th of October the Rev. Father Fitzpatrick, parish priest, of Calgary, Alberta, left for St. Albert, to partake in a retreat, expecting to be absent for about two weeks.

Vicar Rev. Father Dubois, during his absence has charge of the congregation.

Everybody in Calgary is well pleased with our new chimes which have lately been erected in our new chapel.

**THE INTELLIGENT CHOICE OF PASTIMES.**

Much of the material given to children, says Mrs. Langzettel, in the Kindergarten Magazine, is aimless, and is given simply to pass the time, without any definite object in relation to possible gain for the child. Before the age of two and one half or three years the child can scarcely accomplish definite results in the work of his hands; but he does desire to repeat the various occupations of sewing, writing, cutting and numerous

household duties which come daily under his notice. Out of this impulse to repeat things grows the desire for real work in later life, and the fostering of the same is one of the privileges of motherhood. For instance, stringing the contents of mother's button bag was an occupation dear to the heart of every old fashioned child, and seeing the string grow longer and longer increased the sense of pleasure derived from viewing ones own handiwork. At a later period, glass beads, daisy chains, leaf chains, and a variety of forms supplant the button bag. They may also be supplemented by wooden beads of various sizes, forms and colors. With these and a shoe string, many an experience in form, color, and number may be gained. By a judicious oversight the child may grow from a simple, reflex reaction against materials, to a conscious selection and mastery of the same. Let there be a gradual growth from day to day in the selection of color, form, or number, and the combinations of one with the other. Let there be clear decision on the part of the child as to what he is attempting. Shall it be all red beads today, or one red and one white bead? Shall it be round beads or square beads, and how many of each? Innumerable combinations will suggest themselves as each chosen task is accomplished, and out of the chaos of beads carelessly strung may grow more and more regularity and beauty. Thus one may pass from simple amusement to true activity, and enjoy a well earned recognition. Beware of things which only amuse. The real test educationally is what arouses a child's self-activity and causes an action of the will.—Ex.

**IN THE EDITOR'S ROOM.**

Politician—I want to talk to you, sir, about a remark you made respecting me in your paper. You called me a political jobber, sir!  
Editor—Yes, it was a very annoying typographical error, and I promptly dismissed the compositor.  
"Ah! Then you didn't mean to call me a jobber?"  
"No, sir; I wrote 'robber' very distinctly."—Stray Stories.

# Northwest Review

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SATURDAY, OCT. 17, 1903.

## OCTOBER

- 18—Twentieth Sunday after Pentecost. St. Luke Evangelist.  
19—Monday—St. Peter of Alcantara. Confessor.  
20—Tuesday—St. John of Kent. Confessor.  
21—Wednesday—St. Hedwige, Widow.  
22—Thursday—The Purity of Our Lady (transferred from last Sunday.)  
23—Friday—Votive office of the Passion.  
24—Saturday—St. Raphael, Archangel.

## INAUGURAL COMMENCEMENT OF ST. MARY'S ACADEMY.

Last Monday evening, as the large and distinguished audience crowded into the beautiful auditorium of the new St. Mary's Academy, Crescentwood, a scene of almost magical splendor greeted their astonished gaze. Behind the graceful array of white gowned girls, the eye was held by a large and intensely realistic view of Niagara Falls. This painting, done in the most modern impressionist style, a perfect maze and blaze of delicate green and dazzling white spray and foam has the effect of opening out an immeasurably vast background to the already spacious hall, sloping down in amphitheatrical way to the high and wide stage. We understand that it was Rev. Brother Lew's, who presented this entrancing picture to St. Mary's Academy.

His Grace the Archbishop of St. Boniface, and Sir Daniel McMillan, Lieutenant Governor of Manitoba, presided. Lady McMillan, who was present, followed all the proceedings with the liveliest interest. So did Lady Schultz, Chief Justice Dubuc, Mr. J. A. M. Aikins, Capt. F. E. Gauthier, and the numerous clergy who filled the front seats. Roomy though the hall is, it was tasked to its utmost to seat the relatives and friends of the Convent girls. Among the clergy were noticed Very Rev. A. Dugas, V.G., Rev. James Dugas, Rector of St. Boniface College, Rev. Father Cherrier, Rev. Fathers Cahill, O'Dwyer, W. and P. Kullawy, Heiland and J. A. Magnan, O.M.I., Rev. C. Chaput, S.J., Rev. Fathers Jolys, Fillion and Gendron, Rev. Father Charles, C.S.S.R., Rev. Father Etienne, O.C.R., Rev. Bros. Lewis and Thomas.

This entertainment was really the commencement, so far as the public is concerned, of the new academy, and, before the exercises began, all the guests of the Sisters admired the magnificent entry of the building, the wide and handsome staircase, the shining hard wood floors, the broad corridors, the immense reception room, the floods of light everywhere, and the roominess and spaciousness of all the guest accommodation.

Programme.  
The first part of the programme, which began as the audience were taking their seats, and which was carried out without any delay, between the different numbers, was as follows:

Orchestral selections—Violins, Misses R. Simpson, M. Carroll, R. Cass, and J. Dubuc; mandolins, Miss Mary Tait, L. Germain, G. Colloton, M. Conway, and S. O'Connor; pianos, Misses Muriel Tait, and M. Colloton.

Welcome Chorus—Soloist, Miss B. Jarrett; accompanists, Misses J. Grant and M. Tait.

Prologue—Miss A. Dubuc.  
Duet—L'Echo de Naples—Misses J. Grant, A. Dubuc, M. Bernhart, M. Tait, E. Markinski, A. Lauzon, B. Jowett, and G. Johnson.

The dialogue, "Past, Present and Future" which was given by Misses Mary Tait, A. Dubuc, M. Carroll, M. Bernhart, R. Cass, W. Green, and E. Boxer, was well worked out and the cleverness of the production won hearty applause. The young ladies spoke in feeling terms of the old convent, and the memories which were brought into their new home. The record of the past world be the incentive of the future. In spite of the fond memories of the old school the new one was bright with promise.

## Graduation Honors.

In distributing the graduating honors to four young ladies who had completed their course last June, Father Drummond explained that, over and above the second-class teacher's certificate which they had earned from the department of education in this province, they had also passed with distinction on eleven extra subjects, ten of which were papers set and examined by Father G. S. Lebel and himself. The standing obtained was as follows: Miss Adrienne Dubuc, a total of 980 out of 1100, average 87.3 per cent.; Miss Elizabeth Coyle, total 844 out of 1100, average 76.8 per cent.; Miss Mary Tait, total 761 1/2 out of 1100, average 76.3 per cent.; Miss Belle Tait, total 761 1/2 out of 1100, average 66.45 per cent.

In speaking on the work done on the examination Father Drummond paid the young graduates a high compliment, in logic especially.

His Grace decorated each of the young graduates with a wreath of roses as a badge of honor and presented them as well with a gold medal from the convent giving each an individual compliment for their good work.

A most pleasing feature, which fittingly closed the graduation honors, was Miss Edith Boxer's farewell to the graduates. It took the unexpected and striking form of a short poem, full of high thoughts, breathing hope tempered with sisterly warning, the whole delivered with admirable loudness, distinctness and expression.

Next came a very charming chorus, "Sous les Bois," to which the Archbishop alluded graciously in his reply to the address. This was sung by pupils of the senior department.

Soloists.—Miss Beauchamp, Accompanists—Misses J. Grant, A. Dubuc, M. Tait, and M. Bernhart.

The violin solo by Miss R. Simpson skillfully accompanied by Miss Muriel Tait, was the musical gem of the evening. Miss Simpson handles the King of instruments with the greatest ease and perfection, playing from memory with a total absence of self-consciousness or affectation. She received an enthusiastic recall.

## Ribbons of Honor

Ribbons of honor and medals were distributed in the order of merit as follows:

Senior Department—Misses Anna Fawcett, Margaret Carroll, Margaret Bernhardt, Beatrice Jowett, Adele Gadd, Jessie Grant, Katie McKee, Charlotte Dorval, Joseph Lauder, Christina Wilson, Jessie Allen, Grace McKay, Alice Cameron, Muriel Tait, Kathleen McCusker, Clara O'Sullivan, M. Louise Prince, Alice McKay, Katie Guinan, Alice Sullivan, Yvonne Keroack, Gertrude Sullivan, Kathleen Sullivan, Cymodoce Cauchon, Edith Boxer, Beatrice Marrin, Clara McPhillips, Etienne Prendergast, Anna Courtney, Edna Phillips and N. B. Drake.

Intermediate Department—Misses Grace Lindback, Dora Vadrigen, Lena Gaube, Grace Lander, Beatrice Barnes, Gertrude Genest, Marguerite Conway, Sybil Morphy, Florence Sharman.

Junior Department—Misses Hilda Young, Lucy Wilson, Ethel Kinnear, Evelyn Champion, Helen Champion, Cecilia Driscoll, Irene Genest, Lillian McPhillips, Kathleen Bawlt, Maud Bawlt, Kathleen Gallagher, Electa Gallagher, and Geraldine Sullivan.

Ribbons of Encouragement.—Misses Rita Swanson, Lilly McDonald, and Zalba Ormond.

## Medal Winners.

Gold medals for religious instruction presented by His Grace Archbishop Langevin. Miss Clara McPhillips.

Silver medal for general application, presented by his honor, Sir D. McMillan, lieutenant-governor, awarded to Miss Margaret Bernhardt.

Silver medal for Mathematics, presented by his honor, Sir D. McMillan, lieutenant-governor, awarded to Miss Beatrice Marrin.

Bronze medal for English Composition, presented by his honor, Sir D. McMillan, lieutenant-governor, awarded to Miss Alice McKay.

Gold medal presented by the Mason & Risch Co., for success in music, awarded to Miss Jessie Grant.

Silver medal for success in senior French class, presented by a friend, awarded to Miss Yvonne Cauchon.

Silver medal for success in eighth English grade, presented by a friend to Miss Edith Boxer.

Silver medal for Domestic Economy, presented by Rev. Father Doucet, awarded to Miss Muriel Tait.

Diplomas for success in commercial classes, given by E. J. O'Sullivan, general manager of the National Business College, awarded to Misses Katie McKee, Clara O'Sullivan, Anna Fawcett, Edna Shaghnessy, and Stella O'Connor. Then followed a duet, "Smilower Dance" by Misses M. Tait, M. Bernhardt, B. Jowett, Y. Prince, G. Lindback, M. Dudley, M. Ducker, and M. Colloton.

The address to his Grace and Sir Daniel McMillan were the last numbers on the programme. The former was given by Miss Mary Tait, and the latter by Miss M. Bernhardt. Both were delicately worded and delivered.

## His Grace

began his reply by saying that this was both a sweet duty and a heavy task; sweet, because it is pleasant to express my satisfaction with tonight's entertainment; a heavy task because he could not express himself as well as he would like to do so. Speaking in French the Archbishop went on to thank the young ladies for honoring in his unworthy person the Catholic episcopate, which is the source of so much good in the world. Alluding to their graceful rendering of that song in which the beauties of nature were so charmingly extolled, he reminded them that their souls were more precious than the flowers and that they should take advantage of their larger and more beautiful convent to enlarge and beautify their immortal souls.

Speaking in English, Mgr. Langevin said: "Here you are drinking at the cup not of adulterated truth, but of complete truth. You receive here a complete education that will enrich your souls with virtue. It is good to be learned—it is better to be virtuous. Women cannot fulfil her mission unless she is really virtuous. One of you spoke of the 'sombre' duties of womanhood. No; they are not sombre, if you know how to accept them. Here you have the great advantage of imbuing your souls with an all-round first-class education, so useful for the soul. We all agree in this, all right-minded people thirst for a complete religious education. We want to build up a flourishing country that will endure. We know that powerful nations have fallen because they have forsaken God. So long as they were faithful, they were prosperous. I see that you understand thoroughly your religious obligations. The graduates are leaving the convent leaving the golden sheaves of their serious labors. Their knowledge has been recognized by the State, which has bestowed upon them second class certificates, and they have received praise for their extra work from one of the most learned educationists in this province. I am glad that you are Children of Mary, for thus you will realize that, unless we acknowledge Mary as our Mother, we cannot recognize Christ as our Saviour. In your dialogue and addresses you have honored the memories of the past, when you spoke of old St. Mary's Academy. Reverence for age is a noble trait, and so you do well in reminding us of the great and serious things you learned in that venerable abode. I was most pleased to hear you pay that graceful tribute to a place which is famous all over the Northwest.

Before I resume my seat I will, in my own name and in the name of this distinguished gathering, present my homage to the noble representative of His Majesty the



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King. You, young ladies, have said that loyalty is a duty. You are right. It belongs to the virtue of piety. To-day I may truly say—as an archbishop voicing the feelings of my people—that I gladly render homage to the King as a Prince of peace, a Prince of liberty, of peace, because by his tact and energy he has put an end to a dreadful war; of liberty, because he has fostered freedom of education and because he has freed the soil of Ireland. I am happy to give your Honor this solemn tribute of our sincere loyalty. I am also glad to welcome your honor as a representative of the "old-timers." Although I myself am comparatively a new-comer, I know that my great predecessor, Mgr. Tache, has a special fondness for old-timers. Those old times, he used to say, were days of peace and harmony, and he often bore witness to the good feeling then existing between all sections of the community.

SIR DANIEL McMILLAN then rose and said: "Your Grace, Reverend Fathers, Ladies and Gentlemen, and young lady students of St. Mary's Academy, it is not often that I am taken by surprise, but the ladies of St. Mary's Academy have taken me by surprise in their beautifully worded address. I greatly appreciate the very kind personal reference to myself and I thank them for it, as well as for their good wishes about my future happiness. You were good enough to say that you were glad to have me present to-night, but it is really I who have to extend my thanks to the Mother Provincial for inviting me. I have enjoyed this meeting very much. I have been deeply interested and I shall look forward to the day when I may have the pleasure of meeting you again. You were also good enough to refer to the little medals which I have the honor and privilege of giving to you, and I can assure you it affords me great pleasure to offer and present these medals. I am sure the winners earned them through their industry and perseverance. I may perhaps be permitted to say to the young ladies who are graduating: There is no limit to the success you can reach by industry and perseverance in this western country. The very highest positions are open to boys and girls. Youth is the time to prepare for this. Here you have the advantage of the very best educational facilities. If you profit by them you will qualify yourselves to adorn every position in life. Your Grace, I take it that this is the formal opening of this fine academy and I regard it as a most important event, important not only to the Reverend Sisters who have so ably and so faithfully conducted the education that has been carried on in the convent, but also of great importance to the citizens of Winnipeg and the people of the province of Manitoba. As an old resident, I know something of the splendid educational work carried on in St. Mary's in years past. As one who takes a great interest in education, I rejoice at the completion and opening of this splendid academy, which will add so much to the educational facilities of this city and province. It is a credit to everyone, it is an ornament to the city of Winnipeg and would be a credit and ornament to any city of Canada. Reference has been made by the young lady orator to dear old St. Mary's Academy; I very well remember the original academy, built long before the recollection of the Sisters here to-day. Then the building was the only teacher in the infant town of Winnipeg. Great improvements have taken place since then: substantial business blocks and beautiful residences have been erected; fine colleges and a solid University building have arisen; there has been great growth and developments; but I hold that the erection and opening of this splendid academy will serve quite as well as the large business blocks do to proclaim our progress. The erection of such buildings as this shows that the desire to provide for higher education is kept abreast, if not in advance, of the growth of the city. This is but right, for it is the early training of youth that goes to form the future character of men and women. Here the early training is of the very highest order. I thank you very much for the kind invitation to be here to-night and especially for your kind refer-

ence to myself, and I wish the academy every success. The audience then rose and sang "God save the King," after which, as the guests were dispersing the graduates received the hearty congratulations of their friends.

The ignorance of the average up-to-date journalist is sometimes astounding. Last Saturday the Tribune of this city reproduced from some American paper a well written pen picture of John Alexander Dowie. This article was headed by the time-honored Apostles' Creed, without a word of change, the same venerable creed which has been known and recited by Catholics for fifteen centuries—it probably attained its present form in the fifth century—and by Protestants for nearly four centuries. Yet Mr. Arthur P. Gardner, the writer of that article, evidently thinks this profession of faith was drawn up by Dowie, for he opens his sketch with these words: "This is the Apostles' Creed of the Christian Catholic Church in Zion, of which John Alexander Dowie is head, front and middle. It is repeated aloud by every service they hold. It will be seen at a glance," naively adds this modern ignoramus, "that it is a very broad doctrine of faith and offers little to which the average Christian may take exception. It is nominally the creed upon which Dowie has built up a following which has made him a multi-millionaire in less than a decade and has enabled him to indulge his ambition of many years to 'drive the devil from out New York, the Gomorrah of the east.'" *Risum tenetis, amici.*

LOCAL HITS.

A famous Winnipeg oculist received lately from the postoffice a letter addressed "To the best eye and ear doctor" of Winnipeg. The other very "good" oculist talks of suing him for opening a letter that was meant for "the other."

A recent item in the Free Press "To-day twenty years ago" recalls how a certain young lady then burst upon this western city as a rare and radiant vision. To explain how it happens that she still, to all appearances, is that a wag says her youth is renewed like the eagle's.

An ambitious Winnipeg lady, travelling in an out-of-the-way part of the British Isles, thought she could safely boast of having entertained royalty (the Duke and Duchess of York, now Prince and Princess of Wales) during three days. But the globe is now a small place. A man who knew Winnipeg society thoroughly happened to meet the Lowland lady to whom the boast had been so airily made, and, although the latter could not remember the Winnipeg boaster's name, she described her with startling exactness. As our royal guests were entertained in no private house in Winnipeg and spent but half a day here, this chicken will surely come home to roost.

THE RIGHT SORT OF LETTER.

Dear Sir,—I received last week your circular and the sample copies of the Northwest Review to be distributed amongst the English-speaking population of my flock. In reply I would say that it will be with great pleasure that my efforts shall be directed towards complying with your request, for I am an admirer of the Review, the careful perusal of which affords me a great and useful pleasure every week.

Allow me to thank you very heartily for the kind inducements you are proposing to me in order to cover the little amount of work I might do on your behalf. However, I will be amply repaid, if through my remarks, you could secure a few more subscribers for your valuable paper, which it should be my greatest pleasure to find in every English-speaking Catholic home.

Now, let me remark that there are but very few English-speaking families in my congregation; five or six only. However, I will see them and introduce your paper and use what little influence I have on behalf of the truly Catholic work you are doing.

As to my acting as correspondent, and sending such details as might prove interesting in your

columns, I would also remark that there is never anything very startling in these remote and very quiet parts of the country. We are but a handful of Catholics here; but should anything occur that I would see fit to appear amongst the news of your weekly, it is with pleasure that I shall take advantage of your kind offer, and send in my little bundle of news.

With earnest wishes for the well merited success of the good work to which you are devoting your energies and talents, I beg to remain, dear sir, yours very respectfully.

W. L. JUBINVILLE, P.P.  
Dunrea, Man., Oct. 5, 1903.

THE POPULAR ORIGIN OF THE CONCORDAT.

A great deal is written on the famous concordat between France and the Holy See. Much has been written on the subject by men very competent to form a correct judgment of the instrument that is generally credited with having restored religion in France. Among the laity d'Haussonville and Boulay de la Meurthe; and among the clergy Father Rinieri and Cardinal Mathieu have done most to elucidate the dismal and intricate series of tentative peace measures that were undertaken between the Vatican and the Tuileries. But they relied chiefly on official documents, which in this case have proved very misleading. The true history of the "rise and fall" of the Catholic Church in France after the Revolution can be gleaned only from the private correspondence of the period. Religion is vital to the existence of a people; and Catholicity has always been an element in the private, social and public life of the French people. It is erroneous to speak of the "rise and fall" of the Catholic religion in France, as two events in her modern history. The Catholic religion rose in France with the advent of her first missionaries in Montmartre; and it never fell since. Its outward manifestation was obscured during the terrible days preceding and following the French Revolution; but its life was not interrupted. It continued to grow and wax strong after that carnial of blood, and has been growing ever since. To-day there is more stalwart Catholicity in France than ever before in her history. The Church is more flourishing in that country now than in the palmy days of her sainted and Catholic kings. When there were no bishops and the parish priests were in exile. The people were like sheep without shepherds, and there were none to break the bread of life to the hungry children of the faith. But matters were never in as deplorable a state as they were in Ireland in the days of the penal laws. But as in Ireland the people and their clergy found means of communicating, and surreptitiously the sacraments were administered, if not so often, certainly with far more fervor than ever before. The people assembled in their churches and read the prayers of Mass, uniting their intention with their brethren in distant and happier lands. Correspondence was kept up with the exiled parish priests and gradually they returned to their sanctuaries. But while they were away public worship was kept up. The principal men of the villages by turn led in prayer, the Maire very often performing this duty. The church bells were rung for prayer on Sundays and holidays and among the offenses made punishable at the time was the "sonnerie," or the ringing of the church bells for lay service. But before the imperial crown touched Napoleon's brow, religion was restored and in full vigor throughout France. He only gave official sanction to a condition that had assumed the dimensions of a popular statute books what was already in full sweep and vigor in the life of the people.

These facts have been brought out in a recent brochure by Georges Gogan, in the "Revue des Deux Mondes." His investigations have been in the archives of the chateau and his researches in the correspondence of the upper Middle Classes. The result of his explanations is very encouraging, as it shows that religion is not after all entirely dependent on the political power or on the clergy, or on any agreement that may be formed between them. It is a vital principle in national

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life and can survive the fall of both the props that are generally supposed essential to its existence. God does not abandon his people, even when kings are re-erant and priests prove false.—Western Watchman.

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## Regina Notes

Rev. Father Van Heertum leaves Regina at the close of the present month to reside permanently at De Pere, Wisconsin, where the order of which he is a member, have their community. Our pastor will be missed. How inadequately those words express the depth of sorrow Regina Catholics feel to bid farewell to their beloved pastor. We know all Catholics love their priests and are loath to bid them adieu; but Father Van Heertum's stay in Regina has been at such a time when circumstances drew him very near and dear to his flock. His Grace well expressed our sentiments when he said in reference to Fr. Van Heertum: "You have a noble, prudent and devoted priest who is highly capable of leading you, and thank God you have had the good sense to follow him." Most sincerely do we hope that where'er his lot may be cast, he may long be spared to labor in God's vineyard.

Regina is a city now, and Regina Catholics must keep pace with the city. No more standing on the sidewalk in front of the church after service. Oh! No! That is countryified! We form a part—and a very important part—of the city of Regina.

Buildings are going up at a rapid rate. Carpenters are in great demand. Messrs E. McCarthy & Co., are enlarging their store, making it higher, and adding to the present building.

Mrs. McCusker returned on Wednesday from a visit to Winnipeg, bringing Miss Aileen with her for a few weeks rest, as she has not been well since her return to St. Mary's Academy.

We are quite proud of late issues of the "Review" and will be pleased when "Finem Respic" and "Amica" take their accustomed places in your excellent paper—and what has happened to our friend from Ste. Rose? and the much appreciated article from that "spicy" pen. GENA MACFARLANE.

## Home Column.

### ORA PRO ME.

Ave Maria! bright and pure,  
Hear, O hear me when I pray!  
Pains and pleasures try the pilgrim

On his long and weary way;  
Fears and perils are around me,  
Ora Pro Me.

Mary, see my heart is burdened,  
Take, O take the weight away,  
Or help me that I may not murmur

If it is a cross you lay  
On my weak and trembling heart,  
—but Ora pro me.

Mary, Mary, Queen of Heaven!  
Teach, O teach me to obey;  
Lead me on through fierce temptations

Stand and meet me in the way;  
When I fail and faint my mother,  
Ora pro me.

Then shall I—if thou, O Mary,  
Art my strong support and stay,  
Fear nor feel the threefold danger  
Standing forth in dread array;  
Now and ever shield and guard me  
Ora pro me.

When my eyes are slowly closing,  
And I fade from earth away,  
And when Death, the stern  
Destroyer,

Claims my body as his prey,  
Claim my soul, and then sweet  
Mary,

Ora pro me.  
Adelaide A. Procter.

### FINE DISCIPLINE FOR CHILDREN.

They Should be Taught to Act  
Quickly and Fearlessly in  
Face of Danger.

Clang! went the fire gong, and in less than thirty seconds, 1,300 children were on their feet. In less than five minutes they stood in orderly rows in the street. Each child knew exactly what to do and did it instantly. The occasion was a fire drill in one of the big public

school's. The children did not know that the drill was to be held. Had there been a real fire instead of the regular drill they would have behaved in exactly the same self-possessed orderly manner.

These children are being taught the inestimable value of self-possession in time of danger.

"We do not aim for speed," said the principal of the school, "but for order and discipline. Too much haste creates panic, and panic creates danger."

Fire is the supreme test of human courage, and if the children are taught to control themselves and retain their self-possession in face of this great danger, they will have learned a lesson which will be of the greatest benefit to them during their lives.

Panic, that dread foe of order and safety, is to blame for many of the tragedies of history. Panic is temporary insanity. Man is changed from a rational human being into a fierce unreasoning animal, with no thought save that of self-preservation.

Panic lost Cleopatra the battle of Actium. The battle of Cedar Creek was only wrested from panic-stricken defeat by the timely arrival of Sheridan. Thousands of lives were lost at the time of the presentation of the present Czar's coronation cups, owing to the fact that the crowd became panic-stricken, and fled many in all directions and was instantly changed from an orderly crowd into a howling insane mob. On the decoration day after the opening of the Brooklyn Bridge the promenade was crowded with people anxious to view the wonderful structure. A slight vibration of the bridge was felt, the crowd became panic-stricken and fled many in all directions. The result was a sacrifice of life.

Women have little individual panics all to themselves every day in the week. What woman, in attempting to cross a crowded thoroughfare, does not—unless there be a guardian angel in the guise of a policeman to assist her—hesitate to go forward, turn back, only to end by being ignominiously rescued from total annihilation by some pitying man? A woman is in a state of absolute panic when she stands undecided in front of a rapidly approaching trolley car, bicycle, automobile, anything that leaves her two avenues of escape. If there were only one thing to do, she might do it; but the choice bewilders her. The blind instinct of self-preservation is the great enemy of self-possession.

Fearlessness is a splendid equipment in life, and the child who inherits it is indeed blessed, but unless fearlessness is guided by discipline, it is not an unqualified blessing. A cool head in time of danger is even more desirable than fearlessness. Extreme danger sharpens the wits of cool headed people, enabling them to take advantage of chances which are overlooked by the fear-crazed person. All humanity needs training in coolness. The children of the public schools are learning through the fire drill a lesson that many of us are obliged to learn through bitter experience, and that lesson is discipline, self-possession and coolness in time of danger. —Ex.

### THE LESSON OF THE VAN WORMER BOYS.

Three young men, Frederick, Burton and William Van Wormer, hardly more than boys, were electrocuted last week at Dannemora prison. They had been convicted of murdering their uncle, Peter Haltenbeck, at Greendale, N.Y., on December 21, 1901. In their dreadful end there is a lesson for every-going parents. The "Van Wormer boys," as every one in Columbia County called them, were criminals from their early years. As youngsters they were noted for their cruelty to animals. Each, as he grew old enough, became practically a bandit. They committed all sorts of depredations on the neighboring farmers. Robbing hen roosts with them became a thriving business, for they boldly shipped their plunder to commission merchants, from whom they received generous returns. Apparently no restraint was placed upon them. Their father's occupation kept him away from home, and a step-mother had no influence over them. They would not work. It suited them to loaf around in good

clothes, thieving whenever their funds ran low. Finally they murdered their uncle in order to rob him.

The newspapers have discussed the case of these young criminals. One paper declares that "there is a psychological mystery in the criminal evolution of these young men which is hard to fathom." "Their clean-cut American features," it is declared, "suggest the reverse of depravity. They have even no traces of dissipation. Indeed, so far as drink is concerned, they were rather more temperate than the average young men of their age. Each one of them is an intelligent, spirited looking, prepossessing young fellow, who would be about the last person you would pick out in an assemblage of American youths as of criminal instincts, least of all as a desperado capable of cold-blooded murder."

It is easy, however to solve the mystery. These young men seem to have received a fair amount of education, but it was a Godless education. No proper moral training was given to them. If any religious influence was brought to bear on them in their youth, the fact does not appear. On the brink of the grave, however they were not deaf to the appeals of the Catholic chaplain of Dannemora, Father Belanger, who received them into the Church a few days before they paid with their lives the penalty for their crime. Had these unfortunate young men come under Catholic influences earlier, particularly those of a Catholic educational nature, their end would have been very different.—Catholic News, Oct. 7.

### GHOSTS IN A PRIEST'S HOUSE

It was Discontinued as a Jesuit Mission Three Years Ago, and Since then the Assistant Priests Have Been Frightened by Apparitions and Noises.

York, Pa., Aug. 23.—Until three years ago, when by an order from Rome the Conewago Catholic Chapel in the township of the name, in Adams county, was discontinued as a Jesuit Mission, which it had been for 180 years, and made a parish church of the Harrisburg diocese, it was little heard of outside the religious world save in connection with its historical associations.

Now the ancient chapel so long a quiet abode of the Jesuit Fathers is reputed to be haunted, and the ghostly tales being told of it by the country folk are not without foundation.

The Rev. Father Haltermeyer, the priest in charge of the chapel, tells of the midnight visitations of an apparition and strange rappings. These special visits and the rappings have been occurring more or less regularly since the abandonment of the chapel by the Jesuits. The frequent change of its rectors and assistants since then is thus apparently explained.

Father Haltermeyer, who has been the rector for more than a year, is so much so, impossible to keep an assistant for any length of time. Occasionally there has been a young priest with the courage to put up for two months or more with the nervous shocks and frights to which the inhabitants of the chapel are exposed, but a fortnight is the usual term of an assistant's service, while a few have been driven from the charge before the end of a full week.

Father Haltermeyer says: "I am finding it almost impossible to keep an assistant on account of the inexplicable things that have been occurring in this old edifice since I have been in charge. I have had no personal experience with the apparition. Those who have seen it describe it as a thing of mist, having the outlines of a human form garbed in ecclesiastical robes. The midnight hour is the usual time of its coming and it has been seen most frequently in the sleeping apartment assigned to the assistant rectors.

"The rappings I have often heard. These too, occur at midnight and hardly a night passes that we are not disturbed by them. On one occasion they were heard at midnight on my study door as I sat talking with a priest from New Oxford. Sometimes the noise issues from under the floors. More fre-

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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.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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quently it is a door that seems to be beaten upon by bare knuckles. When a door is quickly opened in response to the raps nothing is to be seen.

"Returning to the apparition, one of my assistants who was here but a few weeks, greeted me one morning with eyes agog, and told how, during the night while he was lying awake, in his bed, unseen fingers, having the temperature of the grave, seized his locks and pulled them vigorously. He started up just in time to see the dim outline of a priest vanish into mist. To have the covers pulled from their beds while they slept and to awake and see the priestly apparition dissolving, as it were, has been the common experience of all those assistants who occupied the chamber.

"One night while I sat in my study, chatting with an assistant from New Oxford, we were startled by a series of loud raps coming from under the floor. The noise was accompanied by a sound which for the instant caused us to think that an image on my writing table had fallen on the floor and been broken into fragments. When we recovered from our shock we found that the image was intact on the table. In vain did we try to discover the cause of the strange manifestations.

"I am not superstitious. It would be contrary to my religion to be so. I know that most of these supposed or reputed manifestations of the spirit world are usually traceable to natural causes, but in our efforts to ascribe the chapel's alleged ghost, and his conduct to such sources we have been baffled and our investigations have only served to mystify us the more."

The rectors preceding Father Haltermeyer at the chapel related experiences similar to those described by him. The Jesuits founding the Conewago Chapel, in 1720, in the solitude of the Pennsylvania wilderness, were from Baltimore and Canada and the original mission was established in a hut fashioned like the lodges or wigwams of the Conewago Indians.—New York Sun.

**DASTARDLY "NO-POPERY" PUBLISHERS.**

Surreptitiously Securing the Name of a Venerable Lady of 73 as Authoress of a Vile Production Against Nuns.

City Hospital, Richmond, Va., Aug. 21, 1903.

Editor the Richmond News Leader. Owing to the various sensational stories lately published in the papers concerning me, and in justice to myself and my religion, which I love more than life itself, I deem it my solemn duty before God to make known, ere I depart this mortal life, the following facts:—

I was born January 18, 1830, in Princess Anne County, Va. At five years of age my family removed to Norfolk, Va., where I was educated as an Episcopalian; although an Episcopalian, even when a young child, I fell in love with the Catholic religion. The strict Episcopalian education which I received was in reality the means of my conversion to the Catholic religion, as it was through Episcopalianism that I saw the truth of Catholicity. My love for the old Apostolic faith continued to increase. I would often steal away from home to attend the Catholic services. A nurse was afterward appointed by my mother to see that I was prevented from attending the Catholic Church. Even the ringing of the Catholic bells was music to my soul.

At the age of fifteen I was received into the Catholic Church at Norfolk, Va., by the Rev. Father Hitzelberger. I was a fervent Catholic and very faithful to the performance of all my religious duties.

About the age of seventeen, and contrary to the wishes of my spiritual adviser at Norfolk, I determined to become a religious. The priest, my spiritual adviser, told me decisively that I had no religious vocation, that my place was in the world, and that by remaining in the world I could do far more good than by becoming a religious. I afterwards discovered to my sorrow that his decision was absolutely correct, that I had no religious vocation, and should have remained in the world. Would to God that I had followed the advice

of my kind and fatherly director! Had I done so how much unjust persecution from the world would have been spared me!

Through the agency of my god-mother I obtained an entrance into St. Joseph's Academy at Emmittsburg, Md. I was entered as a postulant to the Sisters of Charity for the first three months, after which I entered the novitiate, where I remained as a novice for about four years, at the end of which time, and, unknown to my superiors, I, early one morning, quietly left the institution. I missed the stage and walked about twelve miles to Creagerstown, a small village in Maryland. There I stopped at a country inn and at once wrote to my father that I had left Emmittsburg and requested him to come for me.

Meanwhile the sisters at Emmittsburg learned of my departure and of my whereabouts. Thinking my going away was the result of a girlish notion which I would afterward regret, some of the sisters, bringing with them all my belongings, including some jewels, advised me in a kindly manner that it would be to my interest to return. When they saw I was determined not to go back to their institution, they gave me all my belongings, and without attempting in the least the use of any force, left me unmolested, and quietly departed.

Soon afterwards my father came and returned with me to his home at Norfolk, Va. My mother had meantime died in the yellow fever epidemic, and I felt it my duty to assume her household duties, being, as I was, the oldest of nine children. I remained at home, as nearly as I can remember, some two or three years, when I married Solomon Andrews, M.D.

I assert that it is absolutely false to designate me as an ex-nun, I never having been a nun. It is a calumny to say that I, by my marriage, broke my vows. At the time of my marriage I was no religious in any sense of the word, other than being a Catholic, was bound by no vows, and was just as free to marry as any one in the world. All promises of obedience, etc., which I had made to the order I left, had long since ceased to exist, as they had binding force for only one year at a time, at the end of which time, in order that they have further force, a renewal for another year was, and is, necessary. As prior to my marriage, I had, after I left St. Joseph's Academy, lived in the world at least two, and possibly three years, it is clear that I could not be bound by promises that had long since ceased to have binding force through lapse of time.

Owing to the opposition of my father, my marriage took place in North Carolina. I then went with my husband to a small town in New Jersey, where I lived for a number of years. One son was born to me, a beautiful child, talented and gifted in every way. I had him baptized a Catholic. My son, while an engraver by profession, was an eminent musician and played to many audiences in Richmond, to which city he and I removed from New Jersey. At about the age of twenty-three, as nearly as I can now remember, my beautiful boy was snatched from me by death and with him the light of my life went out. He was buried in Oakwood.

Years before my husband, who was a medical doctor, a graduate of the New York Medical University, mysteriously disappeared. Whether he is living or dead I know not.

During the many years that have elapsed from the death of my son until now I have seen many vicissitudes and suffered many sorrows, but my faith in the Catholic religion has ever remained as it will remain until death, unshaken.

With regard to the infamous calumnies contained in the book entitled, "An Escaped Nun," and whose authorship has been attributed to me, I deny in toto any connection with the book, except that, through a decision of the Supreme Court of New York, I succeeded in having the publication of the same suppressed.

The publication of the infamous book mentioned above was brought about by others whose object was the making of money by the sale of a sensational publication designed to calumniate the Catholic religion. A certain literary man of Norfolk, whose name there is no need

of mentioning, hit upon the idea of making my life the subject of a book, with object as already stated. I knew nothing of his ideas. I had in my desk a little sketch of my childhood days, before my entrance to St. Joseph's Academy. This was stolen from me and the contents woven into the story of the escaped nun. I knew nothing about the book and its contents until after its publication.

I solemnly assert before Almighty God that I had nothing to do with the composition of the book mentioned above other than being the author of the little sketch of my childhood days, which was woven into the book, and which, in point of time, did not extend to the period of my entrance into St. Joseph's Academy. On one occasion I remember that I was forced by those around me to sign my name to a piece of folded foolscap paper, I at the time not knowing the reason of the signature, but was told it was necessary to sign the document. This occurred in the Astor House, New York. This signature, I found out afterward, was used in a book entitled "Testimony of a Novice," with the writing of which I had absolutely nothing to do. The use of my name in connection with the book is a veritable forgery.

In conclusion, I call Almighty God to witness the truth of what I say when I state that during my residence in the academy at Emmittsburg I saw or knew of absolutely no practices there in any sense derogatory to the character of the good sisters. Further, I assert that I knew of no one detained there against her will; that I was treated there with unvarying kindness and saw nothing other than what gave me the greatest of edification.

I certify that I have never written a word against the Catholic Church, the Sisters of Charity at Emmittsburg, or any of her institutions, her priests or religion. I testify that I believe the religious of the Catholic Church are the most self-sacrificing people on earth.

Any word or writing attributed to me against the Catholic Church, her institutions, priests and religion I pronounce as a calumny and disown authorship of the same.

Having carefully considered all the statements contained in this communication, I solemnly assert the same to be absolutely true, and herewith affix my signature.

JOSEPHINE M. ANDREWS.

**IMMORALITY IN THE SCHOOLS.**

According to a press dispatch from Milwaukee, the Women's Christian Temperance Union intends to start a crusade against immorality in the schools in addition to temperance educational work. Leading members of the Union say there is gross immorality among school children, and declare that systematic education, tending to a higher standard of morality should be included in the curriculum, just as scientific temperance studies already have been made a part of the course in many schools.

Mrs. W. J. Allen, vice-president of the First Milwaukee Society of the Women's Christian Temperance Union, and superintendent of its purity league, presented a paper in a session in Plymouth church embodying the ideas of the association on this subject. There is no doubt of the prevalence of immorality among our school children," said Mrs. Allen. "It is due largely to the fact that parents are remiss in their duty of instructing the little ones, and the school must supplement the home in this regard. We cannot see the children of the country ruined through their ignorance. Many parents err through their own ignorance in not instructing their children regarding these matters."

These people interested in this new campaign are all Protestants. Without doubt they are friends of the public schools. And yet they say there is immorality in the schools. If a catholic made that assertion he would be denounced as an enemy of liberty and all that sort of thing. But such denunciations do not conceal the fact that thoughtful non-Catholics are more and more realizing that there is something serious lacking in our public school system. To blame

parents for whatever immorality may exist among school children is to dodge the real question. The school should train the child morally as well as intellectually. It does not do to turn out a boy or girl with a well developed brain, but with a sadly neglected moral sense. Not until the schools provide for the religious as well as secular instruction of pupils may we look for no further complaint of immorality among the children.—Catholic News.

**PIUS X. AND THE SCRIPTURES**

Last year the Pious society of St. Jerome was founded in Italy, for the diffusion of the New Testament among the people, and nowhere did its efforts meet with greater encouragement than in Venice. The patriarch, who is now Pius X., secured several thousand copies of the new edition of the Gospels for his people, and declared that he would never be satisfied until every home in Venice was provided with one of the first acts of his pontificate has been to encourage and promote the excellent Society of St. Jerome, and to grant several indulgences to those who become members of it. Cardinal Mocenni, the honorary president, and Monsignor Della Chiesa, acting president, have issued a circular explaining what has already been accomplished with relatively slender means and a comparatively limited membership. The mere fact that in little more than a year the society has introduced no fewer than 200,000 copies of the gospels and the Acts of the Apostles into Italian homes is an eloquent proof of its activity. Bishops, parish priests and charitable laymen in many parts of Italy especially in the Northern provinces, have purchased thousands of copies of the splendidly edited little volume and distributed them gratuitously among the people, and have been rewarded by the evident interest the people are taking in the written word of God.—Exchange.

**GRACEFUL CHARITY.**

The refined wit of the cultured Frenchman is always enjoyable; when it embodies in addition the delicacy of the truest Christian charity it is admirable as well. A little incident in the life of a former Bishop of Chalons, Mgr. de Prilly, merits narration as a case in point.

This good prelate, who died in 1860, was not less noted for his charity than for his undaunted heroism, displayed particularly during a cholera epidemic. A citizen of Chalons, the father of a large family, was on one occasion reduced to the very extremity of misery. He had experienced business reverses, and these losses had been followed by a prolonged illness, which had completely exhausted his resources. Anxious to procure food for his starving children, he consulted an acquaintance, who advised him to solicit the help of the holy bishop.

Acting on the advice, he proceeded to the episcopal residence, and was admitted into the presence of Mgr. de Prilly. The destitute father, with some hesitation, exposed the indigence to which he had been reduced. The bishop listened with his usual kindness; then opening his purse, handed his visitor fifteen francs. The latter took the sum, but in doing so it appeared to him that he was guilty of a sort of sacrilege. With a scruple of conscience which did him honor, and thinking that the prelate had aided him as a Christian, he declared that he was a Jew.

Mgr. de Prilly reopened his purse. "My good friend," said he, "all men are children of God. I have just given you fifteen francs in the name of the Son; here are fifteen more in the name of the Father."

The words and act were as graceful as they were charitable. As a model of good form and of good morals they are worthy of remembrance.—Ex.

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## CORRESPONDENCE.

## ATTENTION, INDIAN DEPARTMENT.

To the Editor Northwest Review, Winnipeg.

Sir,—Allow me a small space in your esteemed journal to bring to the notice of the authorities certain matters of great importance, especially to the Catholics of Manitoba.

It is a well known fact that intoxicating liquor is sold and traded openly on this reserve, and it is the boast of these human vultures that the Indian Department is not smart enough to catch them, and that they at all times are prepared with money in their pockets wherewith to pay their fines if caught.

This liquor, alcohol or high wines is brought by the steamboats from Selkirk in five gallon lots, here diluted and sold under the name of white whiskey, veritable poison, selling at one, three and four dollars the bottle, according to size. It is not only a disgraceful, but most pitiable sight to see Indian men and Indian women, some of the latter with infants on their backs, staggering home to their reserves in a beastly state of drunkenness.

Now there is no excuse for this state of affairs. It has been brought to the notice of the Department on more than one occasion. Their reply is that they are unable to cope with this evil. Now, Mr. Editor, is this not most extraordinary? Is it possible that the Indian Department is powerless and can do nothing? I fear there is something in the background either they do not want to, or they do not wish to go to the trouble or expense of prosecuting these individuals.

Is it not most deplorable that innocent women and children should suffer. I myself in pity have put my hand into my pocket and helped these poor starving women and children, who came to me with tears in their eyes, while their brutal husbands were absent carousing, even selling the coats off their backs to gratify their base passion for liquor.

With due respect for the officials, of whom we have an abundance, what good does it do their visiting this reserve once or twice a year, living at remote distances from their places of duty, sixty or one hundred miles away? Can they really be cognizant with what is transpiring on the reserves daily? They may possibly learn by hearsay; but these reports are very often false and most unreliable. What is required is to have a good man stationed on each reserve, who will do his duty faithfully without favor or affection, and who is authorized to make arrests of those breaking the law. Then and not till then will there be peace and harmony on these reserves.

I am now going to speak of the schools. The teachers for the most part are men of good education. Great fault is found with these, some of them having a better education than some of those set over them. I will explain some of the difficulties these teachers have to contend with. I think you will see at a glance that the blame does not rest with the teachers.

As soon as the month of April comes the Indians begin to scatter, going long distances away from their reserves, remaining away until Treaty payments in July. As soon as this is over they again go away, nothing being seen of them until winter sets in. Some of them who do return, or come back only for the purpose of getting advances from the Hudson's Bay Company so as to enable them to hunt and trap, of course taking their families with them, never putting in an appearance until the end of March. Now, is it not a rank injustice to say that the teachers are not competent to teach simply because they have no pupils? I ask any one, is it possible or likely that progress can be made under such unfavorable circumstances?

We have a chief and four councillors; do they do their duty, or assist the teachers in any way? I am afraid not. Do they make a tour of the reserve and the schools to see how they are getting on, seeing that they are kept supplied with wood, the school-houses frequently scrubbed out? I am afraid not. It seems to me only a matter of dollars and cents with them.

If the chief and council, and the people of the reserve take no interest in their schools, what inducement or encouragement is there for the teachers? For these people will do nothing unless they are paid for doing so. This is indeed a melancholy state of affairs, yet it is the truth, and nothing but the truth.

In future I would recommend that the medical man should make a house to house visitation, see the sick personally and prescribe for them, and not allow consumptives, cripples, etc., to travel long distances to see a doctor.

One thing more and I am done. It has been repeatedly brought to my notice that certain parties, employees of the Indian Department, who are paid large salaries for doing their legitimate work as quill drivers, venture to express an opinion on a subject of which they have no knowledge, holding their positions, as they do, merely through political influence. Let me give these gentlemen a piece of advice, let them attend to their own business, and not attempt to give an opinion when it is not wanted, as they are only subordinates and at the nod and beck of their superiors.

In a future correspondence I shall bring to the notice of the authorities some further matters which may prove interesting. JUSTITIA. Fort Alexander, Oct. 5th, 1903.

P.S.—The whole of the above statements can be corroborated at any time.

## BUDDHIST SAVAGERY.

Trials of Priests and Nuns in the Orient.

We are always prone to believe good of others, especially when we are not sufficiently in contact with them to experience the effects of whatever evil they possess. The fact that we are so remote from the professors of Buddhism causes us, perhaps, to care very little about the special characteristics of those orientals. However, the world is growing smaller, through the increased facilities of communication, and in one sense we are much nearer to the Buddhists than we were twenty-five or fifty years ago. Father Finn, S.J., in a recent article, says that a modified Buddhism, the theosophical cult, is making considerable progress in several American cities. One of the great claims of Buddhists and theosophists is that their pagan cult is one of tolerance and charity. This would be exactly an avenue along which that system might make headway in the Western world; and it is, therefore well to know to what extent this claim of theirs is justified. Here are two extracts. The first is from an article in the "Jaffna (Ceylon) Catholic," referring to a terrible outbreak of Buddha's followers, on the occasion of a recent Buddhist pilgrimage. That journal says:—

"To the peaceful citizens of Anuradhapura, and especially to the comparatively few Catholics there, who witnessed, with the most intense alarm and sorrow, the demented rage with which Buddhist fanaticism had made a dead set, in broad daylight, on their peace and safety, the night of Tuesday, the 9th inst., must have been a terrible night—most anxious, painful and restless—by the reason of the great fears excited as to what worse length than fanaticism might not run, in the dead of night, in the absence of the chief officer of the province and in view of a police force utterly inadequate for purposes of resistance or protection. There was, however, one redeeming feature in the grave and perilous situation—the presence of a lady of railway employes, with a few Europeans at their head, who, with praiseworthy valor, had opposed the maddened mob, during the day. A much greater calamity was thus averted.

"The first news, wired to the Vicar-General on Tuesday last, about 3 p.m., which spread like wild fire, electrifying the town and attracting anxious crowds to the mission house, referred only to the brutal attack on Father Roux, to the burning of the school and the wrecking of the Catholic Church and parsonage, and the first impression created was that the whole brute force of Buddhist fanaticism was directed solely against the rising Catholic Church at Anuradhapura. The offense, arising out of religious intolerance of the most desperate type, was perpetrated in the centre and seat of Provincial

Government, running foul of every one and everything, setting all authority at defiance, filling the whole peaceful population resident with the intensest alarm, and placing them for a time in a situation the most perilous imaginable. A great outrage has been committed on the public peace—the greatest and foulest we have known—and the cry for justice and protection rises from the ancient city of the ninety kings and from all parts of the island."

The second extract is from a letter written by a Catholic nun in the "Ceylon Catholic Messenger." Referring to the same event, the Sister says:—

"We were taking our mid-day recreation on the 9th inst., at about a quarter to one, when a woman rushed in half mad with terror saying that the Buddhists were rioting in the town. Immediately we assembled in the chapel and began the Rosary. Our earnest supplication lasted about ten or fifteen minutes, but even then we had no idea of our imminent danger. Before we had finished, some Catholic men rushed in crying out: 'The rioters are breaking down the church!' It was only then that we became alarmed and shut all our doors and windows with the intention of remaining all together in the chapel. The cry of our poor little orphans would pierce your heart; they thought it was their last hour. In a moment after the same good men came to the door, exclaiming: 'The Buddhists are striking the priests. If you want to save your lives, come out every one and fly. If you remain inside you will all be killed.' At first, we were unwilling to leave our convent home, but they went down on their knees and begged us for the love of God to come out of the house everyone and fly down the garden. We obeyed them, saying, 'the voice of the people is the voice of God.'

"Our fright was so great that we forgot our umbrellas, consequently we had to walk without a cover in the broiling sun. While yet on the veranda one of the rioters appeared with a hatchet in his hand lifted to strike the first one he met with. Providentially his hand was held by an invisible power from striking us. He said, just like a demon: 'Be off out of this quickly or you shall share the same fate as the Father whom I have just struck with this weapon.' While all this was going on, we were flying down the garden at the back of the convent, all praying to the Holy Family to save us from our enemies. In the distance we could see the boys' school ablaze, and farther on, whom should we see lying unconscious on the ground but the Rev. Father Roux, bathed in his blood, with two men minding him. On looking to the other side we saw Father Alphonsus running through the jungle, where he concealed himself till evening. Returning to our flight, we went on and on through the jungle, swamps and streams, sometimes nearly knee deep in mud. Almighty God sending us good people here and there to direct our steps. When walking on the high road we could perceive Buddhists in the distance blocking it up to prevent our passing. Christians told us quietly: 'They are after you in a rage; they want to kill all the nuns, don't walk on the public road, go through the jungle.' We then went by a winding canal until we reached the great lake."

This gives as an idea how to consider the professions of the theosophists on this continent.

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