



Current Comment

In our last week's comments, page 5, the word "at" dropped out of a sentence on the Three-church-union's view of the sacraments. We had written that the unionist's view of the nature of the sacraments is "not at all Catholic;" but the printed page reads "not all Catholic," as if some aspects of that view were Catholic. True, the subsequent context makes our meaning plain enough. However, it is well to insist on the contrast between the Protestant and the Catholic doctrine on the sacraments, so as to put the latter in a clearer light. Briefly, the contrast consists in this, that the Catholic Church looks upon the sacraments as channels through which grace infallibly flows into the soul unless that soul has built up against the inflow of grace the dam of mortal sin, whereas the Protestant theory is that the spiritual efficacy of the sacraments depends altogether on the dispositions of the recipients, and that the sacraments themselves are considered to be mainly as badges of church membership.

Another misprint occurred in the same issue on page 1,—this frequent reception of **absolutism**, where the last word should of course be "absolution."

Our English brethren are thoroughly in earnest on the school question. The Catholic Bishops, who in England always act together, lately recommended that the following question should be addressed to candidates at the elections now just completed:

"Will you, if returned to Parliament, resist any interference with the right of Catholic parents, as at present secured by law, to have their children educated in the elementary schools of the country in conformity with their conscientious religious convictions?"

In accordance with this recommendation, the Catholic Association sent the question to candidates for constituencies north of the Thames, while the Catholic League did the same in South London. Many replies were satisfactory, and some "were very foxy ones," says the Tablet, which prints the result of 101 enquiries. No reply was received from 41 candidates, mostly Liberals or Laborites, among whom is the Right Hon. John Burns. Several candidates advocate strongly the teaching of religion in school hours, and many, particularly the Jewish candidates, are very determined in their resistance to any interference with the rights of Catholic parents.

Catholic Lancashire strenuously expresses its convictions and claims in a manifesto that appeared in the "Manchester Courier" of Jan. 6. This weighty pronouncement is headed "The Catholic League to the Catholics of Lancashire," and begins thus: "In the name of God and our holy religion, we call upon you in this day of peril to our Catholicity to stand shoulder to shoulder for our holy faith—that faith for which our fathers died, for the faith of our children and for our schools. Let it be known at last, to Liberal and Tory alike that in the matter of religious education in our schools we are yielding no further,—no, not one step more."

After exhorting all Catholics to join the league, the manifesto continues:—"Banded together, we, the Catholics of Lancashire, priests and people—irrespective of party, whether Liberal or Tory—demand and claim, once and for all the inviolable right to Catholic schools for Catholic children; also to Catholic teachers for Catholic schools, with an hour a day for religious instruction; also to Catholic management and Catholic training colleges" (normal schools); "and to a fair financial treatment from the State in proportion to our contribution for the education rate. We do not ask for charity, but for justice and a right to our religion, which these concessions are the only means to defend. When our schools are gone our religion is gone!"

"Moreover, we of the Catholic League, acting together, now solemnly and openly declare that if these our just demands are set aside or infringed by either party in power, forthwith, on a day appointed, every Catholic school of the League will be closed, the scholars disbanded, and forbidden to attend any other school whatever, until such times as there shall be granted to us the measure of justice and fair treatment which we not only conscientiously demand, but which we are in conscience bound to fight for—and this, no matter what measure of fines and imprisonment and cruelty may be put in force against us."

Truly, these Lancashire men are valiant kickers, and they undoubtedly mean to face persecution or force redress by closing their and all other schools to Catholic children. Then will come the tug of war between compulsory secular education and the God-given rights of Catholics. What they will do we also can do if the two-edged weapon of compulsory education is unwisely sharpened by an unfair interpretation of the phrase "efficient schools."

The advantage of having principles and sticking to them, as our English brethren do, is thus strikingly insisted on by the London (Eng.) "Standard."

On the education question nobody who watches events can be unaware that the Radical Government is prepared to offer special terms to Roman Catholics and Jews. To these two bodies preferential treatment has already been accorded by sundry county councils. That the Roman Catholics—in this country a relatively small and poor community—should be able to get their own way, while the wealthy Church of England is snubbed and brow-beaten, affords a significant illustration of the advantage of having principles and sticking to them—of saying what you mean and meaning what you say—of presenting a united and undaunted front to every hostile attack—of suppressing faddists—of rejecting compromise and demanding neither more nor less than your just rights—of possessing leaders who are deservedly trusted by their followers.

With reference to the preferential treatment of Catholics by the present British Liberal Government, the London "Morning Post" having said that the party now in power would stipulate that the price would be the desertion of the cause of religious teaching in the Anglican schools, the "Tablet" observes: "Needless to say, Catholics will always be supporters of the rights of Anglican parents to get the definite religious education they desire for their children; but if other Protestants deny that right to Anglicans, yet cede it to Catholics, Catholics cannot refuse that cession, though it is less wide a one than they will ever wish to work for."

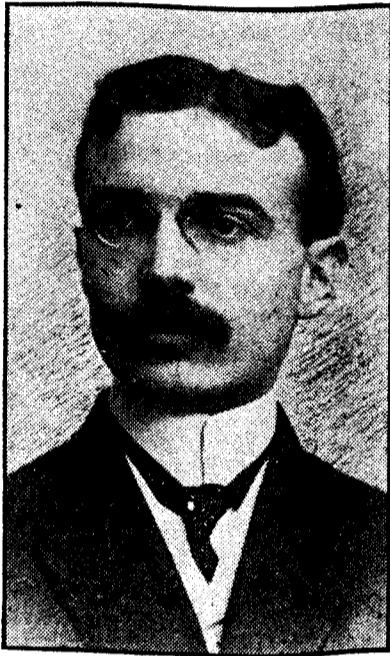
During a speech in favor of the candidature of Mr. John Burns at Battersea, Mr. George Bernard Shaw, who is nothing if not outspoken generally on the wrong side of ethics, made a good point, when he emphasized the astonishingly successful game of bluff played by the small but dogged Orange faction. These were his words:

There was no need for him to say much about Home Rule. He was an Irishman and his countrymen governed England. (Laughter and cheers.) Of course, no Irishman speaking of his countrymen meant them all. He meant only the party he belonged to. In sympathy he (Mr. Shaw) was with the great Nationalist Roman Catholic mass, but by birth he belonged to the Protestant garrison, and he had still enough of the old leaven to be proud of that garrison, for the way in which it took the late mighty Government by the scruff of the neck and said: "Look here,

(Continued on page 4.)

NORMAN LINDSAY LIMITED

The Norman Lindsay Limited, Piano and Music house, opens this week at that very central location, the Stobart Block, 284 Portage Avenue. The store is to be very handsomely fitted up. A new front is being put in, and other improvements are to be made at once. In front will be the department devoted to music and musical supplies, this department containing a well selected stock of sheet music and musical instruments of all characters. Very handsome piano parlors are being fitted up in the rear portion of the store, with large, airy rooms in the basement for a phonograph department, and for reserve stock.



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THE NEW PASTOR

Back of his coming to you there lies a history, which, if known to you, would make you treat him with great consideration. There was a time when he was not a preacher; when he was living an almost secular life, doing as little as you are now for the salvation of men. But he began to feel impressions of duty, to hear a voice directing him to preach the Gospel to perishing men. He obeyed the call in the face of discouragements. Ridicule, opposition, unkind treatment at the hands of those for whom he labored have not turned him from his course, and in the providence of God he comes to you to teach you, or remind you of the greatest truth it is given to mortals to know—truth so great that even the angels of heaven stand in awe before it.

Take care how you treat a man that comes to you on such a mission. He is a messenger of God, and God is looking. Welcome him, and thank God for the message he sends, however imperfectly it may be expressed.

Your treatment of your pastor as a servant of God will help him to bear in mind his high office, and never fall in dignity below it in his association with those he is sent to instruct or warn, or comfort.—Church Record.

At the saturnalia, the heathen prototype of Christmas, it was the Roman custom to decorate the houses with evergreens. This was done to give the woodland spirits refuge from the cold.

In Atlanta, Ga., it is the Christmas custom to let free all prisoners whose only offence has been against the city ordinances.

Persons and Facts

At the end of last week and the beginning of this we had exceptionally mild weather, a decided thaw, even in the shade, for a few days, but Jack Frost came back to his own with renewed vigor on Tuesday.

A literary treat in French was presented to Monsignor Dugan on the 24th of January by the French speaking pupils of St. Mary's Academy, "La Societe du Bon Parler Francais." Declamations, essays and music made a very enjoyable entertainment after which the Rt. Rev. Vicar General spoke a few appropriate words in English and at greater length in French. This was his first appearance at the Academy since his elevation to the Roman prelatore.

Professor Buller thinks the other side of the Assiniboine is a sight better than the present university site.

Rev. Henry I. Stark, of the Paulist House in San Francisco, tells some interesting things about the Chinese missions conducted by the Paulists in that city: "We have a school of 300 Chinese children there. This is conducted under the auspices of the Helpers of the Holy Souls. Five of the Sisters are natives of China. They speak not only Chinese, but Italian, French and English. They are influential not only in this country but in China as well. There are eighteen Sisters in our school altogether, and they are doing splendid work among the boys of the Chinese quarter. We have made many converts among the Chinese and we seem to have the Oriental confidence in a way no other people have ever possessed it."

The Archduchess Marie Immaculee, who is reported as having retired from the world and taken the veil, is a daughter of the Archduke Leopold Salvator, of Austria. Her mother is a Bourbon princess. The Archduchess is not yet fourteen.

Joseph Patrick Nannetti, member of Parliament in the Nationalist interest for the College Division of Dublin, and chief compositor of the "Freeman's Journal" who was recently elected Lord Mayor of Dublin, was born in 1851, and is the son of an Italian sculptor and modeller. He was educated at the Baggot Street Convent schools and at the schools of the Christian brothers, Dublin. He was apprenticed to the printing trade, and was afterwards employed in Liverpool, where he was one of the founders of the Home Rule organization.

One of the most notable conversions to the Catholic Church in the present generation (though little has been heard of it in this country), and one destined to have a far-reaching influence on philosophical and theological thought in Northern Europe, has been that of Dr. K. Krogh-Tonning, the celebrated pastor, writer and pulpit orator of Christiania. As Lutheran rector of Old Aker parish in the capital of Norway, he won a brilliant reputation, not only in his own country, but in Sweden, Denmark and Germany, being known not only as an eloquent preacher but as a man of profound and varied learning. His great treatise on dogmatic theology, in five volumes, won a speedy place as the standard work on that subject throughout the Lutheran Church, and it is probable that, since the conversion of John Henry Newman just 60 years ago, no similar event has caused such a commotion in Protestant circles as the news that Dr. Krogh-Tonning has been received into the Catholic Church by a Jesuit Father at Aargus in Denmark.—Pittsburgh Catholic.

At a recent meeting of the Archbishops held at Washington, it was decided to put up a building at the National capital for the residence and execu-

tive quarters of the Papal legation to this country to cost \$100,000.

Next month President Diaz of Mexico will pay his first visit to the State of Yucatan. The principal object of his visit will be the dedication in Merida of the O'Haran Hospital. The name speaks for another instance of Irish philanthropy in odd corners of the world.

A course in the history, language and literature of Japan was established at the University of Notre Dame last Monday and Francis Sugita of Tokio has accepted the newly founded chair. Though a young man, Mr. Sugita is well prepared for the task, having received a thorough education in the University of Tokio. Notre Dame is one of the first of the American Institutions to add a course of Japanese to its curriculum.

The Life of Leo XIII., which Marion Crawford and Count Soderini are writing is expected to reveal a new phase of the Papal attitude towards the unity of Italy and to revolutionize the general feeling toward the pontificates of Pius IX. and Leo XIII. In view of the fact that the biographers have access to unpublished documents and of the movement looking toward a reconciliation between the Vatican and the Quirinal, the forthcoming life of the late lamented Pontiff will be awaited with much interest all over Christendom.

At the Auditorium the attendance continues to be most satisfactory, and is a flattering testimony to the popularity of the rink. Sweet music is discoursed nightly by a first class band; the ice is always in excellent condition while all other conveniences necessary to the comfort of the skaters are carefully attended to. An afternoon or evening spent at the Auditorium is always enjoyed.

A hundred years ago—in 1805—Revs. Joannes Lansink, Jacobus Nelissen and Lambertus Prinsen landed at Cape Town by permission of Commissioner General de Mist. They were the first priests who were permitted to celebrate Mass in South Africa. In the following year, when the Cape fell under British rule they were expelled by the governor, Sir David Baird. To-day the Catholics can point to five vicariates and two prefectures apostolic, 165 churches and chapels and 253 priests.

The restoration of St. Mark's Cathedral, Venice, Italy, proceeds satisfactorily. The scaffolding supporting the Apocalypse vault, which was most in danger, has been completed without the decoration of the vault suffering injury. The pillars of the tribune and the chief walls have been protected and supported. The preservation of the basilica is now assured.

It is a matter worthy of special note that the two leading prize winners in a competition which had 6,000 contestants are pupils of the Catholic schools. A prominent Buffalo business house instituted an essay competition open to pupils of the public and parochial schools in and around Buffalo. There were about 6,000 responses.

Archbishop Farley and a great many prominent Catholics in New York are putting on foot a plan to produce a number of religious dramatic oratorios of the highest possible class. It is planned to develop a religious school of music.

Rev. Andrew Morrissey, for 12 years president of the University of Notre Dame, has returned from Europe much improved in health.

The Texas Baptists have decided to raise \$100,000 for missions during the coming year.

THE ONLY CATHOLIC BISHOP OF THE NEGRO RACE

(From the Boston Transcript)

The widespread and enthusiastic celebration the other day of the Garrison centennial makes more than ordinarily interesting any bit of news about the achievements of any member of that long-oppressed (and indeed still oppressed) race for which Garrison dared and did so much. Hence the interest which attaches to an account in a Spanish-American newspaper of Monsignor Gomez Pimenta, Bishop of Marianna, Brazil, who up to his recent death had the distinction of being the only Roman Catholic bishop of the negro race in the world. There are, of course, in that world-wide Church clergymen of the negro race (there are two or three in the United States), and over one of our North American dioceses there presided until recently a man who had a trace of negro blood in his veins. But Monsignor Gomez Pimenta, the Brazilian prelate was the only full blooded negro Bishop, and now that he has passed away there remains in the Catholic Church no Bishop of the African race.

The story of Monsignor Pimenta's life is an inspiring record, a proof of what ability and merit will do, and a further proof (if any were needed after beholding the rise of Pius X., the present occupant of Peter's chair) that in the Roman Catholic Church, apparently so autocratic and aristocratic, lowly origin is no bar to the attainment of the highest offices and honors. Still further than this, Monsignor Pimenta's life history is a most striking instance of negro progress and achievement.

Silveria Gomez Pimenta was the son of slave parents. Born in extreme poverty, he knew what it was to be destitute and hungry. When a child he attended school half naked and barefooted, but he was from the first remarkable for his application and his good conduct. He was, in fact, so excellent a schoolboy that his case came to the attention of the Archbishop of Balua, who took a liking to the exceptional young negro, and placed him, after some time, in the seminary of his see city. Here Pimenta, now a young man pursued his studies for the priesthood, winning admiration on all sides, not only for his intellectual powers, but for the kindness and nobility of his heart. Ordained a priest, he overcame the prejudices which exist against the negroes even in Catholic countries (though these are by no means so strong as the prejudice against negroes which prevails in the United States) and was given ecclesiastical charges and offices of much importance in which he bore himself so well and so creditably that when still quite young, he was raised to the episcopal dignity as Auxiliary Bishop to the diocese of Balua. In this office he still won favor, and when, in 1902, the late Pope Leo XIII. restored the Diocese of Marianna, Amazon, whose area was 300,000 square kilometres and whose population was two millions, he designated as its prelate the negro Bishop.

This new office was by no means a sinecure. For years the Bishop's territory had been more or less neglected, and the state of religion was far from ideal. He was almost alone and without resources in his vast diocese. Added to this it had been the scene of an anti-Catholic propaganda which rendered the new Bishop's task particularly difficult. But this son of slave parents, who had overcome so many obstacles in his life, was not discouraged by the situation, no matter how hopeless it seemed. He bent every effort to the work in hand—the building and maintaining of churches, schools, seminaries, houses of charity, etc. and gave so little thought to himself and his own dignity as a Bishop or even to his own comfort as a man that he often went almost as poorly clad, and certainly with his feet as destitute of covering, as when he attended school years before in Balua. But he succeeded before his death in rehabilitating the diocese which he had found in ruins, and in elevating the tone of its religious and social life.

The merits of this negro Bishop were not confined to his own diocese or to Brazil; nor did his life of labor prevent him from continuing those studies in which he showed himself so brilliant at school. He was a man of vast learning, and had a high reputation among Orientalists for his knowledge of the Semitic languages. He was besides held as authority of great weight in Biblical questions, and in Rome, that city of religious experts, his opinion was much esteemed. His death removes a man of whom the negro race of North as well as of South America may well be proud.

IS IT POSSIBLE FOR A CATHOLIC TO APOSTATIZE IN GOOD FAITH?

There is a canon of the Vatican Council (De Fide, Cap. III., 6) which seems to imply that it is not: "If any one should say that the faithful are in the same condition as those who have not yet come to the only true faith, so that Catholics may have just cause to suspend their assent and to doubt of the faith which they have already received under the teaching of the Church, until they have completed a scientific demonstration of the credibility and truth of their faith, let him be anathema."

In the body of the chapter, where the same subject is dealt with more fully, the reasons assigned for this doctrine are: the splendor of the evidence for the Church's claims, and God's promise not to desert any soul that shall not have first turned away from Him.

It would seem from this as if the Church were definitely committed to the view, that it is impossible for a Catholic, especially an adult, to apostatize without thereby committing a formal sin of infidelity. But the annotations added to the preparatory scheme, which was submitted to the Fathers of the Council, make it plain that this conclusion is not necessarily implied by the decree above quoted. The decree, we are there told is directed against the teaching of Hermes, who had exhorted students of theology to prosecute their studies in a spirit of indifference to all, even the Catholic or Christian, forms of religion. The decree, it is expressly stated, "leaves untouched what some of the older theologians do not hesitate to admit, that per accidens, it may happen that in certain circumstances the conscience of some uninstructed Catholic may be led astray so far as that he would join some heterodox sect, and this without committing any formal sin against faith; in which case he would not lose the faith nor become a formal but only a material heretic." (Coll. Lacensis VII., pp. 534-5).

Should this be true, it would explain what many persons regard as an indisputable fact, that when the Eastern and the Anglican Churches separated from the Holy See, many of those who apostatized did so in good faith. But, as the learned Dr. Walter McDonald of Maynooth puts it in a recent popular lecture ('Rationalism in Religion' in 'Proceedings of the Second Australasian Catholic Congress,' p. 97), "On the one hand, it is hard to doubt the fact; while it is still more difficult on the other hand to reconcile it with the doctrine propounded by the majority of theologians."—Catholic Fortnightly Review.

DID THE POPES PROMOTE WAR?

Dealing with the assertion that they did, made by a correspondent of the Springfield Republican, Dr. Starbuck says:

This gentleman tells us that his "few persons at Rome" have not scrupled from time to time "to promote war."

He might, to support this charge refer us to various early Popes who encouraged the Romans to stand out successfully against barbarian and Italian invaders. Benedict VIII. was one of these, and if I remember right, Leo II. (IX), and others. He might also cite Urban II., who set on foot that magnificent series of expeditions which, while failing of their immediate purpose, so essentially helped to preserve the independence of Europe against Moslem invasion.

He might mention Pius II., who would probably have reft Constantinople out of the hands of the Turks if Europe, and possibly had Venice alone observed his enthusiastic impulse.

He might cite Pius VI., who at least brought about the destruction of the Turkish fleet, which was thought so glorious a thing when it was repeated three centuries later at Navarino.

He might exultingly instance Innocent III., whom Paul Sabatier, so little a Catholic that he is an admirer of Combes, declares, by crushing the Albigensian heresy, to have saved European civilization from corrupting into sullen lunacy. He will surely not omit Alexander III., for he unquestionably promoted war, a war of twenty-three years. He encouraged the Italians at the cost of all these years of strife, to maintain their national distinctiveness against all the powers of the redoubted Barbarossa, and carried them through to a triumphant success, and to such a marvellous Christian modesty in the use of their triumph as has most seldom, if ever, been seen again in the world.

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Yet, although the Popes of the Middle Ages could, on occasion, encourage war—and I by no means say that all the wars which they encouraged were commendable—yet I notice that the attention of these two great Protestant scholars, Bishop Westcott and Bishop Stubbs, is chiefly drawn to the marvellous—to Westcott it appears hardly short of miraculous—justice and wisdom of the mediæval Popes of every level of personal worth, in staying the Catholic nations from war, or in bringing them about to a reasonable peace. We see, then, how strong a case our correspondent has.—Sacred Heart Review.

POLISH PAPER CRITICISED

To the Editor of the Free Press: Sir,—On Jan. 13, 1905, a Slavic-Liberal Immigration club of Winnipeg was organized by the Poles and Ruthenians of this city. The two foremost aims of the club are: (1) to organize more closely the Slavic races of Canada; (2) spreading of education with a view to inculcating Canadian national ideas and patriotism.

That the aims of this club were gladly received by the peoples in question its membership of 300 is ample evidence. On Jan. 27, 1906, at a meeting of the club in Fairbairn's hall, the following resolutions were passed.

1. Because the Polish weekly, Echo Kanadyjskie, published by Dr. W. Harvey & Co.; and edited by Thomas Sniezek, is a purely business paper, and has for one of its principal aims the sale of farms and lots, as a commercial enterprise, therefore the said paper was not established for the education of the Poles and their development as Canadians citizens; and

2. Because the said paper, instead of organizing and educating, in our

Suffered Terrible Agony

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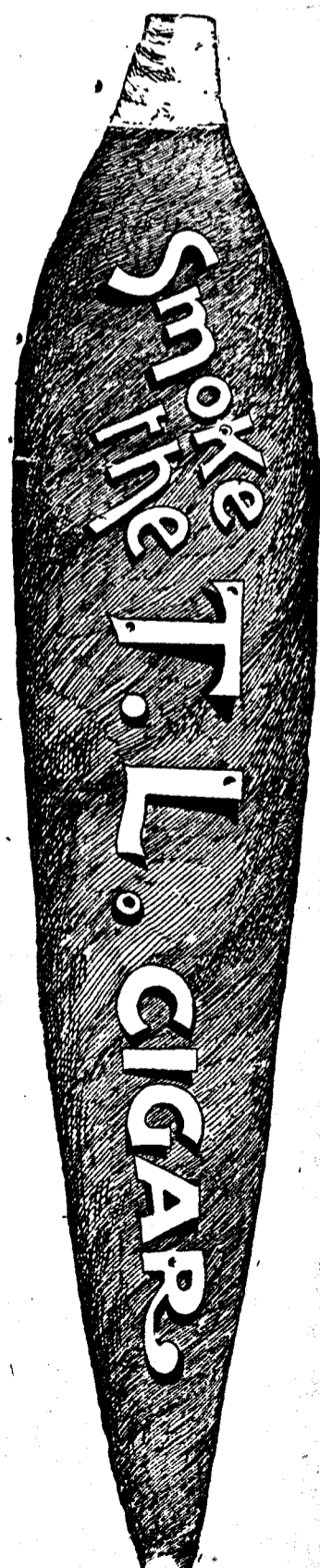
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opinion, sows disruption and political and religious hatreds; the editor, being without discretion, deficient in his knowledge of literature and of current affairs, and in the elementary principles of the grammar of the Polish language and its orthography; and

3. Because the said paper, we would have the public note, slanders the clergy of the Churches to which the Polish people belong, especially the Catholic Fathers, who individually and by virtue of their office, hold very important positions in the Polish communities, and their offices being respected by the people and the outrages upon their good name perpetrated by the party referred to, being resented, they caused his ejection from the place of their meeting and, in addition, they resolved unanimously to ignore the Polish weekly, Echo Kanadyjskie, and its editor, for his offensive actions towards the Polish community, likewise to give warning to our people by inserting the above resolutions, not only in the Polish, Ruthenian and German, but also the English papers.

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J. NOWACKI, Secretary.

THE GREAT CHANT BY GRAMOPHONE

According to an article in La Semaine Religieuse, of Montreal the gramophone is the latest auxiliary to be invoked by the Roman Catholic Church, to spread the use of the Gregorian chant, in all its purity. It has been found much more difficult than it had been expected to make the same melodies uniform with the same rhythm. The tonic accentuation differs in different countries on account of the various accent and pronunciations. To obtain complete uniformity, a Jesuit from the United States has suggested that the gramophone be used by the Pontifical commission as a means of obtaining perfect unity.

The first trial was made with the leading Gregorian melodies according to the Solesmes Benedictine chant, and the commission caused the gramophone containing the records to be heard by the Pope, Pius X., who showed the liveliest interest and declared: "This is an excellent idea and it must be spread."

The difficulty of harmonizing national accents and pronunciation has often proved a stumbling block in the propagation of the Gregorian chant. Charlemagne, Emperor of the French, was a great admirer of the Gregorian chant, but he found that his Gallic singers differed much in their rendering of the plain chant from the singers he had heard at Rome. He, therefore, addressed the Pope and obtained that several of the singers in the Papal choir be sent to France to train the singers in the Emperor's choir. It is expected that the use of the gramophone will obviate the necessity of sending singers from the Papal choir to the different portions of the earth, and that within a few years uniformity will be established throughout the world.

REV. FATHER FRIGON FOR SUNDAY CARS

Would be a Great Help to Parishioners in Attending Catholic Services.

The Rev. Father Frigon was in the pulpit at the 11 o'clock Mass at St. Mary's church on Sunday. In the course of his sermon Father Frigon passed a few remarks with respect to Sunday cars. He regretted that a large number of the parishioners of St. Mary's church had been unable to attend Mass the Sunday previous, as the weather was so wretched. A large number of the Catholics who live out by the C.P.R. shops as also at Norwood, and in the outskirts of the city, he said, "have a long and tedious tramp on the Holy Day to get to church, and he hoped and impressed upon the parishioners the fact that it was the duty of every Catholic in the city of Winnipeg to vote for Sunday cars and to use his endeavors to get their friends to do so. It is the duty of every member of the Catholic Church of this city. I want you to understand," said Father Frigon, "to vote, when the time comes to decide the question, that cars will run in Winnipeg on the Sabbath. It is all nonsense," he said "to say that it will mean longer hours for the employees of the Street Railway Co. It may mean work for a few men," said Father Frigon, "but what of that? When it will mean at all events that everyone in our growing city will have an opportunity of paying homage to God and attending divine worship on Sunday?"

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

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

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

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

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

Milburn's Heart and Nerve Pills 50 cts. per box or 3 for \$1.25, all dealers, or The T. Milburn Co., Limited, Toronto, Ont.

Obituary

The funeral of the late Mrs. Albina Vouriot, wife of Mr. Louis Vouriot of St. Norbert, who died of typhoid fever after a short illness, on the 21st ult., took place on the 24th from the residence to St. Norbert church at 10 p.m. where Requiem High Mass was celebrated, and thence to the cemetery close by. The services were conducted by Rev. Father Cloutier. A mark of great esteem was shown by the large number that followed in the cortege after the remains. Deceased leaves a sorrowing husband and daughter to mourn her loss. The pall bearers were Alfred Pellier, Oscar Pirson, Henri Gousseau, Pierre Campeau, Joachim Laporte, and S. Laporte.

FATHER REMIGIUS CHARTIER, S.J.

News has been received at St. Boniface College that the Rev. Remigius Chartier, S.J., formerly rector of that College, died at Sudbury, Ont., on Jan. 26. He was born in the province of Quebec on Jan. 8, 1839, went through a classical course in the College of St. Hyacinthe and entered the Society of Jesus on May 10, 1862. After the usual course of studies and teaching he was ordained priest December 21, 1872, and took his last vows August 15, 1879. Soon after his ordination he was employed in parish work. At Sault Ste. Marie, Mich., where he was pastor of the church of the Holy Name of Mary for a dozen years, he won the confidence of all the parishioners by his strict attention to his parochial duties, his kindness, patience and administrative ability. It was he who built the fine church in which the Catholics of the "American Soo" have worshipped for nearly twenty years. There he received into the Catholic Church a large number of adult converts, whom he used to prepare with great pains by a system of oral instruction which covered the whole field of Catholic doctrine.

About 1890 he was transferred to the pastorate of St. Andrew's Church, Port Arthur, where he built the commodious priest's residence and repaired the church partially destroyed by fire. After conducting the affairs of the parish with success for six years, he was appointed Rector of St. Boniface College and held that responsible position to the satisfaction of all committed to his care, till January, 1900. What those who lived with Father Chartier and knew him best admired most in him was his deep sense of justice and his unalterable equanimity. Most humble and forgetful of self, and deferential

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to his ecclesiastical superiors, he was preeminently a just man, never allowing himself to be influenced by personal preferences. A man of few words, he was never known to show the slightest signs of self-love or impatience. Although his constitution was so robust that he was never known to omit any of his spiritual exercises or manifold exterior duties through illness or any other cause, he suffered forty years from a continual headache brought on by too great application to study in his early manhood. In remembering how he woke with his dull headache, worked with it all day and found relief at night only in seven hours' sleep, one cannot help thinking of the words of Father Faber, himself a martyr to headache: "What must the light of glory be to a head that aches always?"

On leaving St. Boniface Father Chartier became pastor of St. Joseph's Church, Chelmsford, Ont., and later on of the church at Steelton, Ont. He returned to Chelmsford last summer and when the Jesuits, a few months ago, resigned this mission into the hands of the Bishop of Sault Ste. Marie, Father Chartier was stationed at Sudbury, where his sudden death surprised all those who had witnessed his appar-

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His 1905 Open Letter

MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—
Contributions from rich and poor, young and old, received by the Free Hospital for Consumptives, tell of the love and charity toward the great work carried on in Muskoka. Thousands from all parts of Canada not only sent their "God bless the work" but their money also to help to answer their prayers. The poor widow out of her hard-earned savings, telling how her own heart was made lonely through the dread scourge, as well as the rich insurance companies, have sent their gifts. 2,000 patients have been cared for since the opening of our Homes in Muskoka. 560 of these were treated in the Free Hospital. 150 patients in these two Homes to-day, show how this life-saving work has grown. Premier Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work." Seventy-five patients to be cared for in the Muskoka Free Hospital for

Consumptives means a large weekly outlay. The Trustees accept this obligation, believing the needed money will be forthcoming. The world is full of good and generous people ready to give. But they want to be sure that their money is wisely spent. In no other place can your money do so much good. The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one. The Muskoka Free Hospital is to-day the only place where a sufferer in the early stages of consumption is admitted free. Will you not help to save the life of a sick one to whom all other doors are closed? What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death? \$50,000 is wanted for the coming year. Will you join in this greatest of all charities? Faithfully yours,
W. J. GAGE.
Toronto, Can.

ently undiminished vigor. But, as he ever lived in the presence of God, he was not unprepared for the glad summons.

R. I. P.

A Cardinal and Decollete

A Dublin correspondent gives this interesting item to a daily paper:

We are justly proud of our women. Their virtue, their beauty and their charm are as pronounced to-day as ever. This being admitted, it is a pity a well known Catholic hostess, who for obvious reasons must be nameless, should at a dinner party at her house, one night this week, have given Cardinal Logue such serious offense in the matter of dressing. The lady in question and some of her smart women friends were all heroically decollete one of the coldest nights of the year. His Eminence, as most people know, makes no attempt at concealing his feelings, looked unutterable things during dinner, scarcely raised his eyes, and spoke to his hostess

with a chilliness that sent a veritable icy breeze through his hearers. When the lady rose, at the end of dinner, to give the signal for retiring to the drawing room, the Cardinal drew from his pocket a large white pocket handkerchief, saying: "My dear Lady K— allow me to save you from catching your death of cold," and with this remark he draped his hostess' ample shoulders in the silken folds. "If you could only see yourself now," the Cardinal added, "you would realize how very much better you look." Lady K— turned crimson to the roots of her hair, but she did not attempt to remove the Cardinal's draping as she led the guests to the drawing room. His Eminence's action has, of course, been criticised, and some of the women say it was cruel in the extreme. The general idea here, however, is that it is a great lack of good taste for ladies to appear in exaggerated evening dress when the Church is represented, more especially as some little time back they were informed that it was especially desired that they should not do so.—The Leader, San Francisco.

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SATURDAY, FEBRUARY 3, 1906.

Calendar for Next Week.

- 4—Fifth Sunday after the Epiphany. St. Andrew Corsini, Bishop. Solemnity of Purification.
- 5—Monday—St. Agatha, Virgin, Martyr.
- 6—Tuesday—St. Titu, Bishop.
- 7—Wednesday—St. Romuald, Abbot.
- 8—Thursday—St. John of Malta, Confessor.
- 9—Friday—St. Cyril of Alexandria, Bishop, Doctor.
- 10—Saturday—St. Scholastica, Virgin.

PARISHIONERS PROTEST

The readers of the Free Press may remember a sensational report which appeared in its columns on January 11, about high-handed proceedings supposed to have occurred at Aubigny. The pastor of the Catholic parish of St. Antoine d'Aubigny was represented by an anonymous parishioner as a tyrant and an extortioner who gave physical assistance to two constables ordered by him to expel an unoffending lady because she had not paid for her pew in a very short limit arbitrarily fixed by the pastor himself. Reverend Father Desrosiers, the pastor of Aubigny, took the very best means of refuting this tissue of lies. He proposed to his people to sign a written protest, setting forth the facts and showing up the anonymous slanderer, whose misdeeds are public property at Aubigny. The parishioners eagerly accepted this proposal, drew up the protestation, signed it, and had it presented to the Free Press editor, who, with praiseworthy fairness, printed it in his issue of January 26, page 9. With great pleasure do we reproduce this formal protest here. It shows that Father Desrosiers did not touch the lady in question; that, far from being an offensive creature, she exhorted her daughter to slap the faces of the constables; that the pastor was not arbitrary in fixing the limit of payment, but merely followed the instructions of the Vicar General; and that all these misrepresentations were inspired by re-

venge. The anonymous maligner was furious because Father Desrosiers got him condemned to pay \$124 for selling liquor without a license on Sunday. He is an ex-member of a religious order who vents his spleen upon the clergy by stirring up strife between pastors and their people. The parishioners of Aubigny affirm, as will be read below, that the indignation which this slanderer said was "felt by the community generally" against their pastor is really felt against the man who misled the Free Press into giving credence and publicity to his lies.

(From the Free Press of Jan 26)

THE CHURCH TROUBLE AT AUBIGNY

Parishioners make a Statement in Explanation and Defence of the Parish Priest.

The Free Press has received the following statement in reply to an item which appeared in these columns on Jan. 11.

To the Editor of the Free Press:

Sir,—We the undersigned parishioners of St. Antoine d'Aubigny, enter a formal protest against the misrepresentations contained in a report that appeared in the Free Press of Thursday, Jan. 11, p. 11, under the heading, "Woman dragged out of church—Priest helps to put her out of pew she had not paid for." Being fully aware that you, sir, have, as you yourself say, received your information from "a citizen of Aubigny, who visited the Free Press," on Jan. 10; knowing, moreover, the character of that citizen and the revengeful motives that prompted him in his slanders, we appeal to your well-known spirit of fair play to insert this protest and denial.

First, it is not true that "the purchaser of a pew is permitted to make payments whenever convenient during the currency of his contract as a pew holder." On the contrary, payment must be made within eight days of the purchase. This was the custom even before Mgr. Dugas confirmed it by the letter represented in your report as an innovation.

Secondly, Mrs. Pelland insisted on occupying a pew which she had not paid for, and when two constables attempted to remove her therefrom, she told her daughter to slap their faces, which that "chip of the old block" did with resonant vigor.

Thirdly, Rev. Father Desrosiers did not touch Mrs. Pelland; he simply superintended the necessary expulsion.

Fourthly, "the indignation felt by the community generally" is not against our devoted parish priest, but against the man who misled you, sir, into giving credence and publicity to his lies. His motive is one of revenge. Having been forced to withdraw from a religious order, he affects a clerical appearance and makes it his business to stir up strife between parish priests and their parishioners. Knowing that Rev. Father Desrosiers is zealous for the observance of the laws regarding the sale of intoxicating beverages, he openly braved him by selling liquor without license during High Mass on Sundays



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and at other times. Rev. Father Desrosiers, as in duty bound, prosecuted him for this offence against the laws of this province, and secured his condemnation, which entailed a fine of one hundred dollars and costs amounting to twenty-four dollars. This is the true motive of the slanderous tales he has carried to you.

Hoping that you, sir, will rectify the involuntary error into which your good faith has betrayed you, we hereinafter sign our names: Pierre Hebert, Edesse Hebert, P. Hebert, Z. Hebert, Alfred Chartier, Madame Alfred Chartier. Madame Veuve F. Chartier, Noel Chartier, W. Laferriere, Philippe Laferriere, R. A. Laferriere, Madame W. Laferriere, A. Laferriere, Renest Laplante, Emerite Laferriere, Ouvide Laplante, Fortunat Robert, Josephine Robert, Mad. F. Robert, Emile Robert, Joseph St. Onge, Selevene Robert, Ernest St. Onge, Amanda Robert, Hector St. Onge, Berthilde Robert, Fidelia St. Onge, Arthemise Robert, George Bouchard, Joseph Robert, Mme. Damasse Bouchard, Melanise Robert, Mlle. Angelina Bouchard, Ovide Robert, Mlle. Ida Bouchard, A. L'Heureux, Adrien Bouchard, Albert L'Heureux, Dame Stanislaus Fisette, Octavie L'Heureux, Maria Fisette, Alberta L'Heureux, Stan. Fisette, Prosper L'Heureux, Patria Laplant, Hosanna L'Heureux, Monique Laplant, Joseph Fisette, Meacheal Barthlett, Marie Fisette, Lucy Barthlett, Michel Lafreniere, Paul Berthelette, Dame Michel Laferriere, Madame Paul Berthelette, Dima Laferriere, Paul Berthelette, fils, George H. Blanchette, Emilienne Berthelette, T. Laferriere, M. Marie Beaudreau, Mariane Laferriere Louise Beaudreau, Cuthbert Laferriere, Edward Poudrau, Albert Laferriere, Rose Poudrau, Charles Laferriere, Margarit Poudrau, Louis Laferriere, Antoine Poudrau, Marie Larivere, Elie St. Jacques, Aloudia Larivere, Octavie St. Jacques, Geo. Pichette, Elie St. Jacques, Dame Georges Pichette, Alice St. Jacques, Joseph Berthelette, Eva St. Jac-

ques, Dame Francois Berthelette, Joseph Perrault, Wilbrod Verrier, Hormidas Perrault, Daria Vernier, George Perrault, Charles Berthelette, John Elert, Marie Berthelette, Henri Mousseau Laura Berthelette, Margaret Berthelette Rose Delina, Berthelette, John Berthelette, Margarine Berthelette, Marie Berthelette, Alderie Berthelette, Francois Berthelette, Baptiste Berthelette, Janvier Hebert, Adele Hebert, Mde. Edouard Berthelette, Anna Berthelette, Rose Berthelette, Honorius Berthelette, Rosalie Berthelette, Marcien Berthelette, Vital Rivest, Dame V. Rivest, E. Pelland.

One hundred and eleven signatures, to which forty more could easily have been added, had we been willing to prolong the already too long delay in entering this protest.

CURRENT COMMENT

(Continued from page 1.)

you have put in a man named Wyndham. Out he goes." And out he went (Laughter). The mighty Government dared not resist that little handful of Protestant Irishmen, whom politically he detested more than any other politicians.

Quoting this Shawism, the "Tablet" says: "It is an open secret that Mr. George Wyndham's sentiment towards that same party of religious disturbance in Ireland is identical with that finally expressed by Mr. Shaw; and we seek in vain for candor in the reply given the same evening by Mr. Balfour in Manchester when asked why Mr. Wyndham had resigned: 'Chiefly for reasons of health.' Well, 'health' is a comprehensive word; and the reply becomes true if restated: Because he was too sick of Orange faction to continue in office, as in part, the nominee of its promoters."

We happen to know that Mr. Lincoln Steffens was doubtful as to the way in which the general public would take his article on Mark Fagan. He feared there would be scoffers. But there are none. Even the editor of McClure's Magazine must have had his doubts, for the Mark Fagan article was not advertised on the cover of the January number in which it appeared, while several less important articles were mentioned there. But the editor now realizes what an epoch-making article that was, for he refers to it in two separate advertisements in the February number. In the first one, page 8, he says you should get his magazine "if you yourself want to know what all these great questions mean—what the freight rate is, what all this talk about private cars means, who Colby was and what it is that Mark Fagan has done that has made his name so great." In the second advertisement page 62f, we read in an appeal to mothers of boys: "No boy who reads McClure's can help knowing that strong, honest men, like Folk, Fagan and Jerome, have behind them the power for right which comes from information, courage and patriotism," a very inadequate explanation, by the way, of Fagan's case. And a few lines further on (p. 62g) "Turn to the story of Mark Fagan, Mayor of Jersey City, in the January number of McClure's, read it, and you will know what we mean by the inspiration of McClure's. Is not that what you want for your boys?"

the honest strivings of Everett Colby, a rich young man who has entered politics with good intentions. Although his career has only just begun, and does not inspire us with the same confidence as Mark Fagan's does, yet it contains many valuable lessons. One of these is the danger of sacrificing the mental to the physical development of children. Everett Colby was handicapped at the start by this great mistake. This is how Mr. Steffens puts it

Imperial Kipling has raged at the "flannelled fools" of England. Did you know we had them? We have. There is a constantly growing class of rich men's sons who can throw as much strength, nerve, and concentrated intelligence into sport as their fathers put into the game of life; but, having been brought up only to play, they can't work.—'can't,' not 'won't.' They don't know how; they don't know anything but games, and they cannot learn. Everett Colby was headed straight for this fate when a man got hold of him,—J. A. Browning, a teacher who teaches. He took a small class of boys who had busy fathers and loving mothers; Harold and Stanley McCormick, Percy and John D. Rockefeller, Jr., and Everett Colby. Everett Colby was in the worst condition. The boy could only play. "He played hard," says Mr. Browning, "but it was sport, not work. He couldn't read till he was fifteen; he couldn't fix his attention. I got into his mind through his hands. He liked to play with tools. I let him. It was play till once I set him to making a bookcase for his mother. He finished it, and it was good and it was work."

Young Colby was lucky in meeting such a man; but how many young boys pampered in body and starved in soul by misguided mothers, never meet a saving teacher till the power of fixing their attention is irretrievably lost.

It is greatly to be desired that the Manitoba University debaters in the forthcoming international debate with the University of North Dakota will devote some time and care to the arrangement of their speeches, we do not mean to the finer graces of eloquence, but to the most elementary requisites of good public speaking. No one who has heard many of the college debaters in this city can fail to have remarked how careless of both matter and form most of the debaters are. Their matter may be good, but it is all a jumble, like a mob of undisciplined men instead of a well organized army of arguments. Their form is still more wretched: indistinctness of utterance, monotonous lists of unrelated ideas jerked out anyhow, no proper distribution of emphasis, no head or tail or well marshalled proofs. In a memorable debate, nearly two years ago at the University Council a certain disgruntled Professor scoffed at the French text-book of rhetoric used in St. Boniface College because it contained such questions as: "What is eloquence?" But the proof of the pudding is in the eating. The young men trained in this systematic French way make immeasurably better speeches than do the young men who have no idea of exordium, confirmation or peroration. The reason is that the former are continually using analysis and synthesis, while the latter proceed in a haphazard, aimless and utterly ineffective way. For the past ten or fifteen years whenever a student of St. Boniface College has to speak at a public banquet in some other college, he is conspicuously superior to the other

OUR FEBRUARY FURNITURE SALE

THE month of February is the time that furniture moves briskly. It is the month of our furniture sale, and to insure big business we give prices that mean material savings, whether the goods bought are required for immediate or future use.

In order to be able to give these special prices we place large orders with some of the largest mills in Canada for goods that are made up during the dull season in the factories. Rather than have their machinery standing idle, and their employees out of work, they give us quotations that cannot be duplicated at any other time of the year.

On account of these special conditions it is advisable to order early. Once the goods are sold out we cannot repeat on them, and though we have made provisions for a big February business, some of the lines may be cleared out early. Naturally it follows that the early orders are likely to fare best.

We have just issued a special furniture sale catalogue which is sent free on request. It contains a list of the articles we have for sale and the prices we charge. Examine the illustrations, read the descriptions and judge the value for yourselves.

The first month of our January and February sale is past. There remains but another month. Many who ordered at the beginning of the sale sent in large orders later. We take it that they were satisfied or they would not have repeated. If you have not ordered you have the same privilege. Write to us at once and if the goods do not open to your entire satisfaction return them to us and you shall have your money back.

OUR MOTTO—
The greatest good to the
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In the February number of McClure's Mr. Lincoln Steffens gives a sketch of

student speakers, although English may not be his mother tongue, simply because he has been taught how to write a speech and deliver it. And, as the power of writing a good speech is one of the best tests of a good education, our Catholics who have that power should not be too generous in conceding the superiority of a non-Catholic system which does not confer that power. Non-Catholic education may be more omniverous than Catholic education; that is, non-Catholic students may know a great many more disconnected items of general knowledge; but that is only information, it does not imply a cultivated mind. In logic, clearness of thought, power of expression, persuasiveness, philosophical balance, and true mental perspective, the graduate of any Catholic college ought to be and generally is superior to the graduate of any non-Catholic university, anywhere in the world. And let him not forget it, nor eat humble pie before any loud-mouthed bearer of highly advertised degrees.

Cardinal Richard, Archbishop of Paris, has addressed a circular letter to the priests of that city, in which he declares that he will never permit the tabernacles to be opened for the agents charged with making inventories of church goods, and instructing them to declare on their word of honor as priests the number and the value of sacred vessels, but on no account to open tabernacles.

Nearly all the bishops, including the most moderate of them, have issued letters similar to that of Cardinal Richard. The order to make an inventory of church goods is looked upon as a mistake by all except the most violent of the anti-clericals and is believed by some persons to be the beginning of a real conflict between Church and State.

LYCEUM NOTES

The Lyceum Hockey Seven went down to its first defeat last week at the hands of the Kennedy's. On the merits of the game as played the Kennedy's won, but everyone who saw the Lyceum players in the first two games are not discouraged. The puckchasers in the green and white were plainly off form. They will meet the Kennedy's again.

There has never been an unfavorable report to make of the Lyceum orchestra. Mr. D. Scali was added to its membership this week, and his clarinet fills a long-felt void in the balance of the orchestra. Mr. W. Taylor, cellist, played the drums with fine effect at this week's rehearsal.

So popular has the "gym" become that the Executive is seeking means of enlarging the accommodation. There were 25 fellows enjoying themselves therein on the last Thursday evening.

The orchestra has changed the regular weekly rehearsal night from Tuesday to Friday at 8 o'clock sharp.

AGAINST GODLESS SCHOOLS

(From the Sacred Heart Review)

The London "Spectator," in an article (December 30) on the education question in England, expresses the fear that the result of the differences of opinion of the several denominations may result in a complete secularization of the school system. The Nonconformists are not satisfied with the present law, and the Liberals being returned in the general election the probability is that new legislation along Nonconformist lines will be the result, as the Liberals are committed to a policy of opposition to the present law. The "Spectator" thinks that all the denominations in England should come together and devise some simple system of religious instruction which would be agreeable to all. The Catholics, the extreme High-Churchmen and the Jews, the "Spectator" excludes from this agreement. It agrees that something should be done in their case, so it suggests entirely independent schools for them, plus a grant from the State under conditions agreeable to the educational authorities. Above all things the "Spectator" warns the people of England against the secularization of the school system. Remember what a secular system means," it says. "It means if it is logically applied, the banishing of the word God' and of all religious phrases and expressions even from the literary works used in schools." And it declares again: "We believe with the utmost earnestness of conviction that the establishment of Godless schools would be a national calamity of the first order; and that a sound nation cannot be built up if we are publicly to proclaim the idea that the State is indifferent whether the children of the people have or have not any religious teaching."

INACCURACIES IN DR. BRYCE'S HISTORY

To the Editor of the Tribune.

Sir,—Dr. Bryce has written a history of Winnipeg. In its closing chapters he tells the public that "young people and children have every week looked forward to the Saturday Free Press for the chapter of events as they moved forward." Unsophisticated youth! Innocent childhood! They, at least, can appreciate the efforts of the learned doctor. Theirs is an age of romance and fiction. Their dear little hearts must have thrilled with joy as they glanced over the pictures. They had not reached that critical age when their minds demanded more than a picture gallery and badly written romance. Even the animal kingdom did not remain insensible to its charms, as witness Chad's bear. He was unwilling to retire to his lonely cave while the panoramic events moved forward. Had the reverend romancer been contented with the appreciation of the young and inexperienced among his readers, no one would begrudge him his conquest. Everyone knows that modesty is not one of the distinguishing virtues of Dr. Bryce. Its absence has brought the learned doctor into more trouble than any of his other many faults. Hence it is that he tells us that "letters of appreciation have been received from all sections of Canada." "Young people and children" are naturally enthusiastic and to give expression to their enthusiasm. However, the doctor admits that "some criticisms have been made now and then" . . . but "in no matter of importance has any want of accuracy of statement been established." The reverend doctor is not lacking in that spirit of cocksureness which has characterized so many of his contemporaries in dealing with history—I mean the history of slander. Hence, he tells us that "these two (Riel) rebellions and Manitoba school question constitute parts of a tremendous crisis in the conflict of the two great races—English and French—which make up the Dominion." There is no analogy between the two Riel rebellions and the Manitoba School question, except it be in the fact that both of them were, primarily, the result of a brutal indifference of the English race to the rights of the French. The Manitoba school question was in no sense a rebellion. It was simply a confiscation of the rights and liberties of the Catholics of Manitoba by a Protestant majority. The fact that at the time it was done the French-Canadians constituted the majority of the Catholics of Manitoba did not make it a race conflict. It was simply a heartless wiping out of the rights of a weak Catholic minority by a dominant majority. That was one "inaccuracy of statement."

Here is another: "The attempt to disprove the complicity of Father Lestanc in the first Riel rebellion absolutely failed, resolving itself into the trivial point of whether or no Pere Lestanc was seen with the Fenian O'Donohue at Pembina after the rebellion."

History is supposed to be a statement of facts. If an historian can be convicted of falsehood in one instance it is not unreasonable to draw the conclusion that he may be untruthful in all his statements, especially on points where his prejudices are aroused. Dr. Bryce wrote a history. (?) In that history he said: "The Rev. Father Lestanc and William O'Donohue fled to the United States on the arrival of the troops at Fort Garry and spent the winters ('70 and '71) at Pembina planning mischief." Either that is true history or false. And yet Dr. Bryce calls it a trivial "point." Is it trivial to brand Father Lestanc as a refugee from justice? If Father Lestanc fled the country with an outlaw and rebel and remained with him in a foreign country for a whole winter "planning mischief," that is, in plain English plotting treason, there can be no doubt of his complicity in the first Riel rebellion. If, however, the doctor's history can be shown to be false, then it follows his charge on this count, fails in historical truth, and Father Lestanc has been slandered. Yet the father of the slanderer calls it "trivial!"

Let us examine the historical statement of Dr. Bryce. He states positively that Father Lestanc fled the country and spent the winter of '70 and '71 with O'Donohue, planning mischief. Father McCarthy, over his own signature, shows that there is not one word of truth in the doctor's statement. In doing so he produces the affirmation of Father Lestanc, who said: "I did not go to the United States after the arrival of the troops, but I left for Qu'Appelle mission. Bishop Tache

desired me to go to that mission as it was afflicted with smallpox; in fact the scourge spread its ravages along the Saskatchewan, over the prairies, and threatened the Red River. I started on horseback in the beginning of September, 1870, for Qu'Appelle. When I got to Portage la Prairie I found a poor half-breed dying of small-pox on the banks of the Little Rat river, entirely abandoned. His name was Pierre Pepin. I attended to his wants and prepared him for death, which came a few moments afterwards. As it was a dark night I had to wait until morning before I could bury him. Next day I got some half-breeds to dig a grave. For fear of these married men catching the disease, I reserved for myself the task of laying out the body and performing the burial. Before leaving the grave I felt I had caught the disease; the poor deceased had nothing to leave me but his disease. But I had to continue my journey to Qu'Appelle, over two hundred miles, in a Red River cart, slow and jolting, and I in an agony of fever all the way. After a few days, before being quite convalescent, a sick call came from Wood Mountain, over a hundred miles north of Qu'Appelle. I was the only available priest, and I started out with my half-breed guide in a cold season and terrible roads, only to find my sick man already dead. However, as there were then about 100 families, who had not had a priest for several years, I yielded to their earnest supplications and decided to pass the winter with them. It was, then, at Wood Mountain I passed the winter of '70 and '71, instructing the ignorant and curing and caring for the sick of soul and body." And Father McCarthy adds "I and others are living witnesses of these facts. Another witness to these facts is Mr. Joseph F. Tennant, of Gretna, Manitoba. He states that he was a member of No. 1 company of the 1st Ontario Rifles. That this company was detached for service on the boundary. That they wintered on the boundary at North Pembina. That Major W. H. Nash, Major H. Swinford, and J. Cadham, well known residents of Winnipeg, were also there. That Father Lestanc was never seen in company with O'Donohue during the winter of '70 and '71, and Mr. Tennant appeals to Dr. Bryce to withdraw this serious slander against Rev. Father Lestanc, "a truly loyal subject to the crown."

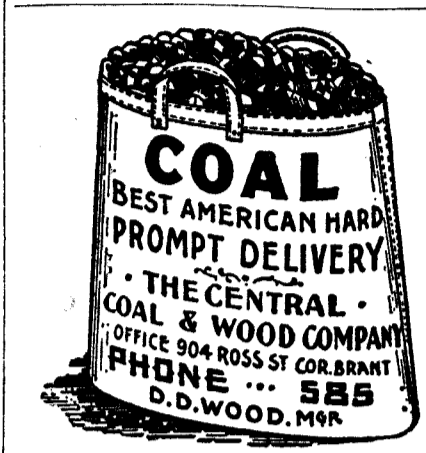
Now, Mr. Editor, Dr. Bryce has never attempted to disprove these solemn assurances of Father Lestanc, Father McCarthy and Mr. Tennant. He merely says the point is "a trivial one." In another letter Mr. Tennant says that he can produce if necessary, sworn affidavits that he is stating the truth. Notwithstanding the fact that Dr. Bryce treats this matter as trivial, the public cannot certainly look upon it in that light. I would therefore, suggest to him to procure the necessary affidavits from Father Lestanc, Father McCarthy and his own and have them published in the daily papers for the information of the public. It may not penetrate the thick cutaneous covering of the author of this slander, but it will have the effect of showing the public the moral obliquity and absolute unreliability of a man infected with the virus of a deep rooted prejudice.

Dr. Bryce closes this slanderous incident in his history in this truly Bryconian style: "While, as a historian, bound to deal out even handed justice, and to criticize individuals who do worry, the writer has made no charge or even suggested that the great prelate, Archbishop Tache, or the historic Church, as a whole, which he represented, was in any way involved in the miserable events of the Red River or Saskatchewan rebellions." How truly magnanimous the reverend doctor can be! After such great condescension surely those benighted Catholics should not create such a fuss over such a "trivial point" as slandering one of their most devoted missionaries. But the doctor's magnanimity may proceed from another cause. Would it not be rather dangerous for even the Rev. Dr. Bryce to dare to breathe one disparaging word against the great prelate Archbishop Tache? There are enough Presbyterians alive in the city of Winnipeg who knew and revered the memory of the great, noble-hearted Archbishop Tache to forbid even Dr. Bryce to breathe one word against their friend of former days. If the doctor was as truthful as in this case he has been discreet, it would save him from ridicule and relieve me from writing this criticism.

CANADIAN
Winnipeg, Jan. 24, 1906.

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Clerical News

Rev. Father McCullough, O.M.I., late of Ottawa University, arrived here Jan. 26, and left on the 29th. He was a guest of the Oblate Fathers and preached in St. Mary's church on Sunday evening a fine sermon on confession. He goes to Vancouver as assistant in the Church of the Holy Rosary.

Rev. Father Dorais, O.M.I., came in from Fort Alexander on Monday.

Rev. Father Husson, O.M.I., procurator for their Lordships Bishops Grouard and Breynat, arrived here from Edmonton on Jan. 26.

Rev. Father Perrandean, F.M.I., of Cartier, Man., is being treated in St. Boniface Hospital for liver trouble. Father Perrandean, who was ordained in the West Indies where he afterwards labored for many years as curate and parish priest, spent last winter at the house of his order in Gloucestershire and arrived in Manitoba last autumn.

Rt. Rev. Msgr. Dugas underwent a surgical operation for hernia at St. Boniface Hospital on Thursday morning.

Rev. A. Giroux, of La Broquerie, was here on Tuesday.

Rev. Father Thibaudeau, O.M.I., was here this week on business connected with his new church at St. Charles. He is expecting real stained glass windows, costing \$3,000 from France.

Rev. L. de G. Belanger was laid up for a day or two this week at St. Boniface Hospital.

C. M. B. A. Branch 52

At the last regular meeting of St. Mary's Branch 52, C.M.B.A. held on the 17th ult. a very pleasing event took place in the form of a presentation and address to Brother Richard Murphy, who has filled the President's chair for the past two years in a highly satisfactory manner. The following address was read by Brother R. Driscoll and the presentation made by Past Chancellor Bro. D. Smith, Dist. Deputy. Richard Murphy Esq.

Retiring President Branch 52,
Catholic Mutual Benefit Association.

Dear Sir and Brother:—

The members of St. Mary's Branch 52 of the C.M.B.A. avail themselves of this occasion to convey to you their appreciation of your having so faithfully fulfilled the duties pertaining to the President's chair for the years 1904 and 1905.

In the performance of these duties they recognize that you have given an example that may well be emulated by your successors in office, and it is with pleasure that they offer for your acceptance a gold charm, suitably inscribed and that should always remain with you as a souvenir of our Catholic and fraternal organization.

It is their wish that kind Providence may grant you many years of usefulness and that the interests of our Benevolent Society will have in you a Champion that will ensure an extension of its interests in this our adopted country.

Signed on behalf of the Members,

Yours fraternally,

D. SMITH,
R. BAMPFIELD,
R. DRISCOLL.

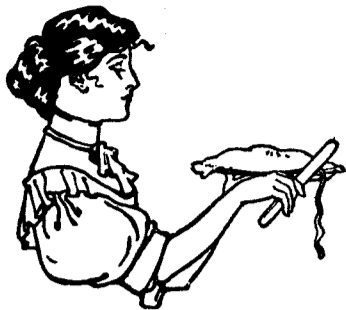
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with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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CATHOLIC CLUB NEWS

A meeting of the Executive was held on Monday evening instead of Tuesday evening, as the projected visit to the German Catholic Club had been arranged for Tuesday evening.

On Tuesday evening about thirty members of the Club assembled in the Club Rooms and promptly on the stroke of eight o'clock proceeded to Main Street and boarded a Broadway car for their visit to the German Catholic Club. Arrived there, they were very cordially received by the Reverend Father Cordes and the gentlemen of the German Catholic Club, who entertained their visitors with billiards, pool, cards, bowling, etc., and to plenteous potations of the German national beverage. The German Catholic Club is possessed of a very fine phonograph which rendered a delightful programme of vocal and instrumental music by most capable musicians and this feature of the evening's entertainment was much enjoyed by the visitors. After some two hours spent in social enjoyment the President of the Catholic Club moved a hearty vote of thanks from the visitors to the Reverend Father Cordes and the gentlemen of the German Catholic Club for the kindly and cordial manner in which they had received and entertained the visitors and took occasion to explain how the visit came to be made. He said that it was for the purpose of extending to the German Catholics the right hand of fellowship and in order that the members of the Catholic Club might become better acquainted with their fellow Catholics of German origin, who were henceforth to be their fellow countrymen, that the visit had been made, and, now that they had become acquainted, he hoped that they would see more of one another and extended to the Reverend Father Cordes and the gentlemen of the German Catholic Club a cordial invitation to pay a return visit to the Catholic Club at an early date. Mr. F. W. Russell seconded the motion and congratulated Father Cordes and the German Catholics for the great work they were doing and had accomplished. He thought that the "old timers" among the Canadian Catholics had much to learn from the German Catholics and, indeed, we had come here to learn what we could from them.

The motion was carried unanimously on being put by the President of the Catholic Club and three cheers and a tiger were given for Father Cordes and the German Catholic Club.

The Reverend Father Cordes responded on behalf of himself and the German Catholic Club in felicitous terms, and thanked the President and members of the Catholic Club for their visit.

Three cheers and a tiger were then given by the German Catholics for their visitors and a very pleasant evening came to an end.

The Social to be given by the Club on Monday evening, February 5th, promises to be a very interesting and enjoyable event, and some of the best musical and histrionic talent in Winnipeg will contribute to the enjoyment of the evening in the following programme:—

Mr. Frank Flanigan	Song
Mrs. D. McKenty	Recitation
Miss Brownrigg	Song
Lyceum Orchestra	Selections
Miss Barry	Recitation
Mr. Cottingham	Violin Solo

All Catholics are invited to be present.

A series of three progressive pedro games will shortly be played with the Young Conservative Club. The entertainment Committee have in hand the arrangement of the details, and as soon as these are settled a further announcement will be made.

There is a project on foot to organize a hockey team and it is to be hoped that the young men of the Club will succeed in organizing a team. There is plenty of material among them for a crack team, and the members of the Club would like to see a team of their own on the ice.

It would be a good idea also if the young men of the Club would organize during the winter a baseball club, so as to have everything in readiness when the baseball season opens.

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Lullington Church, near Eastbourne, England, is said to be the smallest church in England; perhaps there is none smaller in the world. It seats eight persons.

Whales from three hundred to four hundred years old are sometimes met with. The age is ascertained by the size and number of layers of the whalebone, which increase yearly.

The combined salaries of the Presidents of the fourteen leading universities in the United States do not equal the amount paid to the head of one Life Insurance company.

CACOETHES LOQUENDI.

(Continued)

Before the thermometer in her mouth reduced her to silence Mrs. Thayer had time to regret volubly that old Dr. Barnes, her doctor, these thirty years, was away; and the judge too. She was inclined to resist this new authority, but Tom's professional gravity and air of command had their due effect; and it was a meek and fluttered patient who presently agreed to go straight up to bed and stay there.

"Only tell me what's the matter, Dr. Buford!" she wailed, stopping at the door, her hand on Luella's supporting arm, her face screwed to a knot between anxiety and curiosity. "If you don't tell me I shall think it's something dreadful."

"I don't want to alarm you unnecessarily," said the young man gravely. "The name sounds formidable, but the disease is not dangerous. Only you must keep perfectly quiet and avoid all excitement. It is Cacoethes loquendi, and—I fear—chronic."

Cacoethes loquendi," murmured Mrs. Thayer, moving feebly to the stairs, and chronic too! O dear! O dear!

Although Luella was not allowed to take entire care of her aunt, still she spent much of her time in the darkened front chamber, and what more natural than that Dr. Buford, being in charge of the case should see to it that she did not lose the roses from her cheeks in consequence?

When he drove out of the yard after his daily visit Luella was commonly beside him, looking very fresh and blooming, and, far from losing her color. Uncle Myron, who had returned from his trip, often remarked that she looked more like an apple-tree in full blow every day.

This had gone on for a week or two. Mrs. Thayer submitting to her imprisonment with unhelped-for patience, Luella smiling vaguely and turning very pink at sudden wheels on the gravelled drive, and Uncle Myron, who had strangely recovered from his first alarm, chuckling in the seclusion of the side porch, when, one day, half an hour or so after Tom's high-stepping mare and trim buggy had disappeared up the road, a sagging and rusty phaeton creaked to the door and old Dr. Barnes stepped heavily out.

"Why! Why! Why! What's this? What's this?" he sputtered, pausing on the threshold of the darkened room to survey Mrs. Thayer on her couch, supported by a mass of pillows and the table with its array of glasses and papers of white powder, before he seated himself beside her and laid his practised fingers upon her wrist.

It being an evident duty as well as a pleasure to put her doctor in full possession of the facts, Mrs. Thayer hastened to pour forth the tale of her feelings and symptoms to which the old man paid not the slightest attention. He was picking up some of the powder papers and emptying them upon his tongue.

"Doctor, you mustn't!" she cried, aghast.

"Tut, tut!" he replied. You don't suppose a little sugar will hurt me. I never saw you looking better in my life," he continued; "pulse normal, color fine. Haven't let you talk any for a spell back, have they? Guess the rest has done you good. What did you say your little Blue-Grass boy said was the matter with you?"

"I didn't say. You didn't give me a chance," responded Mrs. Thayer, rather loftily. It ain't any ordinary disease, doctor. It's Cacoethes loquendi, and it's chronic."

The doctor stared an instant, then burst into a roar of laughter. "Cacoethes—Good land! Have you any idea, ma'am—" Suddenly he stopped. He had crossed the room, panting, to throw open a window, and, just facing him in the deceptive seclusion of a sheltering tree, a buggy had drawn up, and the young doctor from Kentucky was lifting Luella tenderly to the ground. As the old man gazed, his laughter was subdued to a smile. He chuckled, drew down the shade abruptly and turned to face the puzzled lady.

"You're doing very well as you are," he said, summoning a professional frown. "Go on taking the —powders, and get up when—when Luella says you may."

"Luella, indeed! Much she knows about it!" cried her aunt, not at all pleased at being taken so lightly.

"How much does Luella know, I wonder?" thought the doctor, as he lumbered down the stairs.

When Tom's buggy drew up that afternoon, on the edge of the lawn, Luella was in a whirl of conflicting emotions. She was very happy. She was a little ashamed of being so happy. She was very sorry for poor Aunt

Minerva. She wanted to blame herself, yet she could not blame Tom. It was quite true what he said. How else could he ever have got to know her? And suppose those dreadful evenings had gone on and on—he and she sitting gazing at each other in silence, as if across a chasm, while Aunt Minerva talked—until tired out at last, like the rest, he had gone away. Suppose she had lost him! No, she could not blame Tom. But it did not seem as if she could face her aunt now, this minute, as Tom insisted. So she sat still in the buggy, and gently shook her head.

"It wasn't much of a fraud," he pleaded, smiling. "If an inordinate passion for talking isn't a disease, it's a vice and deserves worse than sugar powders. Just ask your uncle."

"Poor Uncle Myron!" murmured Luella.

"Come, faint heart never—good husband," he urged, holding out his arms. "Do you want me, Luella? Once for all!"

"Yes."

"Well, then, come!" and so speaking, he lifted her to the ground, pausing half way—and thereby causing Dr. Barnes at the chamber window to pull down the shade abruptly.

As the young people turned slowly toward the house, the old doctor was getting into his phaeton at the side door. "Cacoethes loquendi! You young dog! Cacoethes loquendi!" he roared out, shaking his fist at Tom, and a burst of Homeric laughter floated back as he drove away, mingled with the flapping of reins and the rattling of shabby wheels. "Well, I don't blame you!" he yelled in farewell, craning forward as the pony ambled through the gate. And Tom's frown relaxed into a grin.

"The old brick!" said Tom. "He hasn't told! Now, courage, little one Let's take the stairs on the run!"

"Well, well, who would have thought it? Little Luella!" quavered Aunt Minerva. "She's a good girl," she continued, patting Luella's hand fondly, "and she's good judgment, generally, if she is no hand to talk. But there," she added, turning to Tom, "I guess you can talk enough for both you and her too. And I s'pose," she added a trifle grimly, "it'll be quite a while yet

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before she gets tired hearing you—maybe as much as two years. Now, go down," she went on, while the pair exchanged a faint, guilty smile, "and send your Uncle Myron up here. Tell him I feel better and I'm going down to supper."

"I believe," whispered Luella, as she shut the door softly, "O, Tom, I do believe Aunt Minerva's been looking up Cacoethes loquendi in the dictionary!"

But if Mrs. Thayer had, no one ever knew it. The incident for all concerned was closed, although her "mania for talking" was noticeably checked from that time.—Helen Palmer, in The Youth's Companion.

Husband.—Don't you sometimes wish you were a man?

Wife.—Sometimes I do. For example, I wish I were a man when I pass a milliner's and think how happy I could make my wife by giving her a new bonnet.

She.—He says he loves me; yet he has only known me two days.

Her Friend.—Well, perhaps that's the reason, dear.

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On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead. There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession. There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured. The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land. For information regarding homesteads apply at the Dominion Land Office. For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings. For C. P. R. or C. N. R. lands apply at the land offices of said railway companies. For lands owned by private individuals apply to the various real estate agents in the city. For situations as farm laborers apply to: **J. J. GOLDEN** PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

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ALLEGED CONGO ATROCITIES

(The Casket)

Dr. John Todd, a McGill graduate, has arrived at his home in Victoria, B.C. after spending some time as a Royal Commissioner appointed by King Leopold to study the mysterious sleeping sickness in the Congo. He told the Montreal "Star" that after seeing the country as few white men have an opportunity to see it, he does not believe the charges of atrocities made by the English and continental press against the officials of the Free State. "It is a wonderful organization they have in the Congo," he remarked, "with a discipline so strict that any disobedience or failure to obey orders to the letter is dealt with severely. But conditions there make that necessary; and as for brutalities and atrocities, no! The Congo syndicate has only one parallel in history as regards organization and efficiency,—the Hudson's Bay Company in its best days."

JOTTINGS

Conspicuous among the adornments of the bridal feast in Brittany is an artistic and elaborate butter structure, as fanciful and elegant as the most beautiful bridal cake, and into this structure the guests stick split sticks bearing coins of gold and silver.

The earliest wooden bridges were built by expert carpenters. The work was done by contract, very much the same as building work is done at the present day, except that the builder was also the designer. The builder would buy suitable timber or have it sawed to order at conveniently located saw-mills, and any iron-work needed in the construction of the bridge, such as rods, bolts, or bars, he would obtain at a local blacksmith shop, and frame and erect the bridge in place, ready for traffic. The same methods were also used in building the early iron highway bridges. Each of these builders had his own type of bridge, and his own special details. At that time there was generally but little competition, as very few had any knowledge of bridge building, and each one controlled a certain territory.

The greatest problems of Canadian agriculture are not the narrow, technical ones, but the relations of the industry to economic and social life in general. Agriculture has not as yet been able to call to its aid in any marked degree those forces and tendencies which have culminated and been of such economic value in the general business world, in the great productive and distributive aggregations. The complete solution of the economic ills of Canadian agriculture may not be in co-operation, and yet in both the productive and distributive phases this is, perhaps, the most apparent remedy. Co-operation in distribution has made a beginning, but co-operation in production is still almost unknown.

Superheating is being forced to 554 deg. F. on the Prussian State railroads. When steam is superheated to 500 deg. F. a saving of 16 per cent. in steam and 12 per cent. in fuel can be obtained, as compared with similar locomotives using saturated steam, the greater saving in water than in fuel being due mostly to the prevention of losses caused by condensation.

The comparatively recent advent of hollow concrete blocks into building construction is probably one of the most important innovations in the building industry, and one that is yet in its infancy. The use of concrete as building material is not recent, however, as there are still in existence dikes, dams, roadways, etc., built by the Romans of material corresponding almost exactly with our present day concrete; it is the introduction of the hollow concrete building block machine that has made possible the gigantic strides taken by this new industry. Experiments along this line have been in progress for many years, but it is only in the past few years that the results have been tangible.

New Year's in France is a greater day for exchanging gifts than Christmas. The custom of New Year's calls, once so popular in this country but now fallen almost into disuse is still supreme in Paris. Great family dinners, in which the orange figures most prominently add to the gaiety of the day. So crowded are the pavements on the boulevards that pedestrians sometimes have to take the middle of the street.

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