

# Northwest Review



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## Current Comment

The by-law approving Sunday cars passed by a popular vote of almost two to one. The cars will be running in this city next Sunday. The line between St. Boniface and Winnipeg will not, however, be operated on Sundays till some further formalities have been observed.

The passage of this by-law shows that the Ministerial Association is no longer paramount in Winnipeg. It also shows that the combined opposition of the "Telegram" and the "Tribune" is not precisely formidable.

Of late years railway accidents have become rare in England, thanks to great improvements in railway service and in the efficiency of railway men; but the Salisbury wreck of the Plymouth express is positively appalling in the percentage of victims, 23 out of 47 passengers having been killed. And what brings the catastrophe home to our very doors is the fact that most of the victims were Americans who had just landed from New York, that three at least were Canadians and one a very popular young Anglican clergyman, a graduate of St. John's College, Winnipeg.

One comfort is the feeling that the cause of this terrible accident will be thoroughly investigated. Our English friends will not be content with the perfunctory inquiries which generally follow such accidents on this continent. They will, we feel sure, place the blame on the shoulders that deserve it, and will obviate, as far as possible, the recurrence of such a disaster. Even now, although the coroner's inquest has been adjourned for a fortnight, it is easy to see that the sharp curve outside of Salisbury station is one that ought never to be taken, as the fatal train took it, at a speed of sixty miles an hour.

A cablegram from Rome, under date of June 28, says that Dr. Lapponi, the Pope's physician, emphatically denies all recent disquieting reports with regard to the Holy Father's health. The physician declares that Pius X.'s condition is eminently satisfactory for a man of his years, and does not see any reason why he may not live as long as his predecessor, that is to say, twenty years more. God grant this forecast may be true. The present Pope has done so many and such great things in three years that one naturally longs to see his opportunities for good increased tenfold.

The Sovereign Pontiff's recent approval of a decree recommending daily communion is already beginning to bear fruit. The pastors of the two English-speaking congregations in this city, St. Mary's and the Immaculate Conception, have already had two special sermons preached on this subject.

Last Sunday Rev. Father Cherrier told his people that he hoped to see the three-times-a-year communicants become monthly communicants, the monthly become weekly and the weekly become daily communicants. On the previous Sunday, Rev. Father Drummond, preaching in the Immaculate Conception Church, related how the Jesuit Fathers of St. Boniface College had, immediately upon the reception of the decree in April last, exhorted their students to comply with its recommendations, and now the students had so eagerly responded to the appeal that every morning in the last two months of the academic year some forty boys received Holy Communion. The result was a marked improvement in the tone and spirit of the college.

We clip the following from the New York "Catholic News" of June 30. "In our judgment the denominational schools of the land as compared with the purely state schools are, on moral grounds, incomparably the safest. Our State institutions, as a general thing, are the hotbeds of infidelity, not less than of vice. We

have said and we thoroughly believe that our Church should spend \$10,000,000 in the next ten years in denominational schools. Why? Because we believe that this system is the American one and the only safe one."

That sounds like Catholic talk. But it wasn't a Catholic that uttered these words. They appeared in the editorial columns of a Protestant publication—the Methodist. For saying something similar Catholics have been branded as enemies of the republic. Evidently enlightened Methodists are getting ready to be numbered among the foes of our country.

Mr. Walter Wellman's project of sailing from Spitzbergen to the North Pole in an airship is being seriously explained and elucidated by several of our newspaper editors. Although Mr. Wellman is reported as leaving Tromsø for Spitzbergen with his wonderful airship packed away in the steamer that is bearing him to his proposed starting point for the aerial trip, we very much doubt if he will be so foolish as to court the fate of the unfortunate Andree. Wellman is a great advertiser, but he is no fool. He is no doubt perfectly aware that it is the sheerest folly to attempt a twelve-hundred mile balloon journey in a desolate, unexplored, uninhabited region celebrated for its furious storms. When airships will have safely travelled twelve or fifteen hundred miles over civilized countries it will be time to dream of going to the North Pole in a motor-balloon. Meanwhile we are curious to see how Wellman is going to back out of that mad venture at the last moment. His recent complaints as to the unsatisfactory way in which some of the parts of his great machine were prepared, may be a means of opening the way for a future refusal to risk his life in a badly constructed airship.

The amiable gentleman who writes as "The Bookman" in the Free Press "Readers' Notes," after deploring the social conditions of American non-Catholic society as described in Mr. Wister's "Lady Baltimore," concludes with this amazing piece of youthful naivete: "Since President Roosevelt is so great and searching a moral force in America, why does he not root out divorce entirely?" A remark like this betrays a lamentable ignorance of human nature as revealed in the history of the world. To "root out divorce entirely" is far beyond the power of any mere man. The elemental passions of the race are too fierce to be curbed by any power that is not divine. The God-man alone could do this supernatural work and he is doing it every day in souls that follow His guidance. True Christianity has rooted out divorce entirely. Spurious and fragmentary presentations of Christianity began by tolerating divorce, and the more spurious they become the more they wink at this terrible evil. When the new divorce bill was up for discussion in the British House of Commons, the main effort seemed to be directed towards uniformity in the three Kingdoms, whereupon Mr. Redmond rose and said that the most civilized—because it was mostly Catholic—country in the world, which he had the honor to represent, had no divorce and desired none. It is the vividness of Ireland's Catholic faith that saves it from divorce, and nothing but a return to that faith and to its sources of personal purity, the sacraments, can root out divorce.

A recent number of the San Francisco "Leader" says that earthquakes accompanied by unreasonable weather such as has astonished Californians since the fateful 18th of last April are chronicled as early as 1769, the year in which the Franciscan Friars first entered upper California. In 1812 the great Mission of San Juan de Capistrano was destroyed by earthquake while the people were at service. More than forty lives were

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## COYLE-FARRELL.

### Marriage of Popular Couple of St. Mary's Parish, Winnipeg.

Mr. and Mrs. J. G. Sullivan, of Staten Island, N.Y., announce the marriage of Mrs. Sullivan's sister, Miss Jeanette Farrell, to Mr. Daniel F. Coyle, of Winnipeg, on Tuesday, June 19th, at Tompkinsville, Staten Island. The couple are popular among a large circle of friends in this city. The bride was a social favorite among St. Mary's young people while Mr. Sullivan held the position of chief engineer of construction for C.P.R. western lines till the family removed to Staten Island last autumn, when Mr. Sullivan went to Colon as assistant chief engineer of the Panama canal. Mr. Coyle is one of the best known railroad men in western Canada, having been engaged at C.P.R. headquarters here before accepting the office of Secretary of Mackenzie, Mann & Co. Mr. and Mrs. Coyle will be at home after September 1st, on the completion of their residence now in building at St. James Place, corner of Preston and Canora streets.

"The Staten Islander" contains an interesting account of the wedding. The ceremony was performed in the forenoon, at 10.30 o'clock, at the Church of Our Lady of Good Counsel, Tompkinsville, in the presence of a large number of relatives and friends. Rev. Father Keagan, O.M.I., officiated, and the attending couple were Miss Elizabeth Farrell, of New York, sister of the bride, and Mr. Thomas J. Coyle, of Winnipeg, brother of the groom. The bride entered the church on the arm of her brother-in-law, Mr. John J. Herrick, and was particularly charming in a beautiful gown of white crepe de chene over white silk, with lace and chiffon trimmings. She wore a handsome brooch, a coronet of pearls, the gift of the groom, and was carrying a white prayerbook. The bridesmaid was costumed in a dainty creation of white batiste, trimmed with lace, and a large picture hat; her bouquet was of sweet peas, the bride's favorite flower. The groom's gift to the bridesmaid was a richly embellished gold bracelet, set with pearls, and to the best man a very pretty stick-pin cross of pearls. At the conclusion of the ceremony the wedding party assisted at a nuptial mass celebrated by Father Keagan.

The wedding breakfast was served at the home of the bride's sister, Mrs. J. J. Herrick, of Tompkinsville, and the guests included several well known in Winnipeg. Among those at the breakfast table were Rev. Father Keagan, O.M.I.; Rev. Bro. Lewis, of Brooklyn, formerly principal of St. Mary's school, Winnipeg; Mrs. Thomas Farrell, of Lodi, N.Y., mother of the bride; Mrs. Thomas Coyle, of Winnipeg, mother of the groom; Mrs. J. G. Sullivan; Mrs. Margaret Woods and daughter, Miss Anna Woods, of Ovid, N.Y.; Miss Kate Sullivan, Fishers, N.Y.; Dr. and Mrs. Barker, Woodside L.I.; Mrs. H. G. Galvin, New York city; Mr. and Mrs. E. P. Herbert, Buffalo, N.Y.; Mr. and Mrs. Daly, Jamaica, L.I.; Mr. and Mrs. Timothy Herrick, Staatsburg, L.I.

The collection of wedding gifts was very beautiful and too large for individual reference. A notable gift among the many received was a magnificent cabinet of silver flatware, presented by the officers and staff of Mackenzie, Mann & Co.

Mr. and Mrs. Coyle left in the afternoon, after the reception, for New York, the bride wearing a smart travelling suit of grey Panama cloth, with black hat. The wedding tour includes visits at Baltimore, Washington, Niagara Falls, Toronto, and a cruise over the Great Lakes from Owen Sound to Port Arthur.

To show us the worth of time, God most liberal of all other things, is exceedingly frugal in the dispensing of that, for He never gives us two moments together nor grants us a second until He has withdrawn the first, still keeping the third in His own hands, so that we are in perfect uncertainty whether we shall have it or not.

## Persons and Facts

The old proverb, "It is an ill wind that blows no one good," has been realized on the east coast of Canada, where the French Eudist Fathers recently exiled from their native land, are on the mission in Canadian Labrador, remarkable at present for its rapidly increasing industries and commercial undertakings. The French Fathers have now houses in five dioceses, besides those here in our own country, and their superior, Father Blanche, has been the first in their congregation to be consecrated a Bishop.—The New World.

The first two weeks of next October will see a national Catholic congress the (third held in the country) gathered at Guadalajara, Mexico. A number of important topics will be considered, among them the feasibility of initiating a movement of Christian popular action such as lately approved by the Holy Father for Italy. How best to foster Christian education will occupy a large part of the discussion.

The Rev. Father Kavanagh, S. J., M.A., B.Sc., of Loyola College, Montreal, and late of Stonyhurst Observatory, England, will deliver two illustrated lectures on solar phenomena at the Catholic Summer School, Cliff Haven, on July 30-31.

A great charity banquet was given on June 28 at Prince's restaurant, London, to celebrate the jubilee of the hospital of St. John and St. Elizabeth, the great Catholic hospital in London. The Duke of Norfolk, as the head of the greatest and oldest Catholic family in the country, presided and all the Howards and Talbots foregathered. The Marchioness of Anglesey, the widow of the late eccentric peer, took a table, and as also the Dowager Duchess of Newcastle. There are only a few American Catholics of wealth now in London, but Mrs. John Mackay, who was unable to dine, sent the Duke of Norfolk a splendid donation, and Miss Van Wart headed a large party to the dinner.

A general organization for Catholic action has been formed in Switzerland, and the leaders of the Catholic movement declare that their purposes are: (1) The conservation and development of the Catholic faith, to-day exposed to many attacks; (2) defense of the rights of the Church; (3) development of a juster social economy; (4) culture of Christian charity in works of relief.

Preparations are being made at Notre Dame, Ill., for the reception during the next three months of 1,000 priests and a large number of the hierarchy. The Order of the Holy Cross, the priests of the Diocese of Fort Wayne and of the Archdiocese of Chicago will hold their annual retreats in the order named, beginning last Sunday. The priests' Eucharistic League also will hold its convention there this year, and the congregation of the Holy Cross will open its general chapter August 8. This will draw religious from Canada, India and Italy.

The Chaplain of Prince Doria, an octogenarian priest, was stabbed and killed by an anarchist named Dessatys, while he was driving to the Doria villa to say Mass at 10 o'clock on the morning of June 5. Dessatys is probably insane, although he boasts that he is an anarchist. His motive is inconceivable. He hardly knew the Chaplain. His father is employed by Prince Doria.

The Catholic Chinese on the Rand, in what was formerly the Transvaal, South Africa, have presented an address to Father Shang, O. M. I., of Krugersdorf. The church in this place is a central one for the coolies working in the mines. It is supposed that there are at least 200 Catholics among them. With the address they presented to their church a fine banner, worked by themselves. Although Father Shang's name may have a familiar sound to these Oriental

Catholics, the good Father himself comes from Lorraine, and is only now making his first acquaintance with the Chinese language.

A new cathedral, a home for priests, a convent and a parish house were destroyed by fire at Nicolet, province of Quebec, Canada, on June 21 last, involving a loss of \$400,000.

Fifty years ago the colony of St. John, in Dakota county, Neb., was founded by a little band of daring Irishmen, headed by their pastor, Rev. Jeremiah Tracy. It was then a vast wilderness, but it appeared desirable to the pioneers, and so they pitched their tents there, and on the following day, Sunday, June 2nd, laid the foundation of the town of St. John. The fiftieth anniversary of this event will be celebrated by the large and prosperous population of the country on July 17 and 18, the cause of the delay being the absence of the present pastor, Very Rev. W. D. Moriarity.

The French foreign office has been advised that China has signed a treaty according complete satisfaction to France for the massacre of six French Jesuit missionaries at Nanchang, Kiangsi province, in February last. China pays \$200,000 indemnity to the missions and \$400,000 indemnity to the deceased missionaries' families, builds a memorial hospital and punishes the ring-leaders of the rioting. In addition, posthumous honors, which the people of Nanchang demanded, will not be granted to the Chinese magistrate whose suicide was the signal for the outbreak. The French gunboats in the vicinity of Nanchang will now be withdrawn.

At the provincial chapter of the Augustinian Fathers of the Province of St. Thomas of Villanova, which includes the United States and Cuba, Very Rev. M. J. Geraghty, for the last four years provincial of the order in this country, was re-elected unanimously to that exalted office. He is not yet 40 years old.

Rev. James M. Reardon, of St. Paul seminary, who will be remembered here for his splendid Knights of Columbus sermon on the occasion of the installation of the Winnipeg Council, was recently presented a gold-headed cane by the members of the Fairbault, Minn. council as an appreciation of his valuable labors for the council during the time he was stationed there last summer.

Professor Charles C. Starbuck, the Protestant contributor to the "Sacred Heart Review," writes:

What has made St. Bartholomew's a word of fear through the ages is that the overwhelming numbers of the Catholics made it an easy thing for them to murder, through France, 14,000 victims, which will report, taking no account of formal Huguenot authority, soon exaggerated to 20,000, or 30,000, 50,000, nay, to 100,000.

"The Huguenots, as I have repeatedly shown, who cannot have been more than one-seventh of the people (not a mere one-fifteenth according to the latest Protestant estimate) had, relatively to their numbers, been more given to massacre than the Catholics, but they were too few to make any such showing of murder at any one time as their enemies. Therefore St. Bartholomew's retains its ghastly pre-eminence, not in justice, to one who knows the real relations of the two religious parties of France, but by the fact that the Huguenots, so much fewer, could not equal it in numbers, though proportionately they more than equalled it."

Thos. E. Waggamann of Washington died June 27 in a farm house at Annapolis, Md. Mr. Waggamann was at one time treasurer of the Catholic University, and his bankruptcy caused serious financial trouble.

(Continued on page 8)

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### ROME OF 2000 YEARS AGO

Some of the wonders of the Column  
of Trajan

Among the many marvellous monuments of Rome, one of the most interesting and remarkable is the Column of Trajan. It stands in the Forum of that Emperor—now mostly covered with houses—and marks the height of a tongue of land cut away by Trajan in order to open up the city at this point. It is 117 feet 7 inches in height; the pedestal is 17 feet 11 inches high; and the statue of the Emperor Trajan, with which it was crowned—now superseded by a colossal statue of St. Peter—is conjectured to have been 20 feet in height. The shaft is composed of 19 drums. From pedestal to capital this shaft of white marble is carved in bass-reliefs, winding in spiral form round the column. Those bass-reliefs relate in a very clear and realistic manner the story of Trajan's war against the Dacians. From a close study of the arms, armor, uniform, flags, eagles, bridges, forts and cities, modern students have been enabled to picture forth the whole military system of the Romans in the first and second centuries of the Christian era.

This column has just had attention again drawn to it. Signor Boni, whose notable discoveries in the Roman Forum may be described as epoch-making, has made investigations here, and has brought to light the tiny chamber in which, as he concludes, the bones of the Emperor Trajan were placed. Seeing how carefully Signor Boni proceeds in his process of discovery, it is very probable that further investigation may confirm his present statement.

The Emperor Trajan died at Selinunte, in Cilicia on the 11th of August, A.D. 117. His ashes were brought to Rome, and, as a special mark of favor, the Senate permitted that the law against intramural interment should, on this occasion, be abrogated, and the remains of the great Emperor placed in the storied column to be erected in his honor. One tradition relates that these ashes were enclosed in the gilt bronze ball which was held in the left hand of the Imperial statue which crowned the column; another story has it that they were placed within an urn of massive gold which was hidden in a secret chamber or repository, within the base of the column.

It is the latter tradition that has guided Boni in his search. Keeping in mind, the hints given by ancient writers, he examined the remains of the ancient entrance to the column, which is hollow—and within which a staircase of 145 steps, in marble, leads to the summit. Here he removed the plaster, and beheld a wall of rough tiles which closed the entrance and concealed the marble door posts. The threshold appeared, bearing the marks of the two bronze half doors that swung upon their hinges the impression of these still remains. The upper surface of the marble threshold is worn away, as if the doors were frequently swung to and fro. These and other signs induce Boni to regard it as a certainty that there existed here a sepulchral monument; and he hopes by further investigations to make it still more clear, by the evidence of new facts, that it was here the urn of the Emperor Trajan was deposited.

Few of the Roman Emperors have left so remarkable a memory on later ages than did Trajan. The column which for eighteen centuries has been a wonder and a delight to every traveler who visited Rome, must have been a brilliant spectacle when the scaffolding was removed from around it, and when it shone in all its beauty in the bright Roman sunshine. Patient investigators have examined the surface of this column and have discovered on it traces of coloring and gilding. Signs have been discovered of green, blue, red and gold. It is needless now to conjecture on what figures or spaces on the bass-reliefs these colors were employed; suffice it to say that it is difficult for us now on looking at this weather worn, bullet-bespattered surface, to picture to ourselves what it must have looked like in the brilliance of its harmonious colors in the light of a Spring day.

The mediaeval mind surrounded the

name of Trajan with strange legends, and even went the length of considering him worthy of being transferred from hell to purgatory. In that strange old book, "Mirabilia Urbis Romae"—"The Marvels of Rome, or a Picture of the Golden City"—he is understood to be the Emperor who was ready in his chariot to go forth to war, when a poor widow fell at his feet, weeping and crying: "Oh, my lord, before thou goest, let me have justice!" And he promised her that on his return he would do her full right; but she said: "Peradventure thou shalt die first." This considering, the Emperor leaped from his chariot and held his consistory on the spot. And the woman said: "I had one only son and a young man hath slain him." Upon this saying the Emperor gave sentence. "The murderer," said he, "shall die, he shall not live." "Thy son," then said she, "shall die, for it is he that, playing with my son hath slain him." But when he was led out to death the people cried out that the young man should be given to the woman instead of her son, and this was done, and the woman departed with rich gifts from the Emperor.

It is this event, said to have been sculptured on a block of marble in the Forum of Trajan, and seen by St. Gregory the Great as he passed through it, that led the Pontiff to pray for the soul of the Emperor, and to procure his admission into purgatory, or, as Dante describes it:

"There the high glory of the Roman Prince  
Was chronicled, whose great beneficence  
Moved Gregory to his great victory;  
'Tis of the Emperor Trajan I am speaking."

De Rossi, the great Christian archaeologist, related to the present writer that he had at one time contemplated writing the archaeology of the "Divina Commedia," and that he had collected many notes on the subject. He has conjectured that the window of the legend was, as Nichols says in his notes to the Mirabilia, in the original sculpture, a suppliant nation at the feet of the emperor—a subject of which there are many specimens in Roman sculpture galleries. Thus Boni's discovery concerning Trajan awakens memories of an emperor held in high esteem in Rome throughout the ages.—P. L. Connellan, in the Dublin Freeman.

### WHAT CAUSES APPENDICITIS

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### IMMURED IN A LEPER COLONY

(St. James' Budget)

When an individual becomes a member of the leper colony at Molokai, in the Pacific ocean, he is lost to the world; there is no cure, no return, except in the rare case of an escape, an almost impossible performance.

It has, nevertheless, happened, and that within the past three months. The fact reveals tragedy and pathos transcending fiction, and would scarcely be believed, if it were not vouched for by the best authority. For reasons that will be readily appreciated, it is undesirable to mention the name of the gentleman who, through his brother's help has just succeeded in returning to freedom if not to happiness.

He is a Canadian, and was married in January, 1890. A month later, while still on the honeymoon, the young couple visited Honolulu. After a few day's enjoyment of the life and sights of the capital of the Sandwich islands, the husband, at that time a man of twenty-five years of age, failed to return to the hotel for dinner. The anxious wife waited and waited, and

finally called in the assistance of the Hawaiian police, but he had disappeared as completely as though the earth had opened and engulfed him.

The young woman cabled to her relatives in British Columbia, and her father proceeded to her assistance. Father and daughter remained two months in Honolulu, and then, as there was still no tidings of the missing man, they returned home.

His parents were wealthy, and engaged the services of a well known American detective agency, urging that no expense should be spared to get at the facts of the disappearance. A competent man was sent to Honolulu, and after six weeks' patient investigation he discovered what had happened.

It seems that shortly after lunch on the day he disappeared he told his wife that he was going to the bank to draw some money, and then he would go to the club for an hour or so and return in time to take her out for a drive before dinner. Immediately after leaving the bank, where he had drawn \$500, he was arrested by four men, and after being placed in a carriage was driven to the house of a native official doctor. Here, after the most cursory examination, he was declared to have leprosy, and when the necessary papers had been signed, he was drugged.

It is easier to imagine than describe what his feelings were when he awoke to consciousness and found himself lying in the hold of the little vessel, bound he knew not whither. Although the island is less than 40 miles from Honolulu, morning had dawned before Molokai was reached. On arriving he was left to take his place in the company of over a thousand lepers. It was in vain that he protested, demanded his instant release, and refused to believe it possible that he was a prisoner there for life.

When the report was made to the parents by the detective agency they did all in their power to obtain their son's release, but in vain. Years went by. The distracted wife died of a broken heart and a few months afterwards his father likewise.

Fortunately for the lonely sufferer, he possessed a brother a year younger than himself, who decided to spare neither himself nor his friends nor his fortune in efforts at rescue.

It was not found difficult to charter a vessel that would carry off the man if he could reach it, but the difficulty was to enter into any communication with the people on the island, so that co-operation could be had from that source. A man was finally found who possessed a skin disease that in appearance might be mistaken for a form of leprosy. This man was poor, out of work, and with a family to provide for. He agreed for £2,000 to be paid to his wife to risk his liberty and life. He was taken to Honolulu, and accused of being a leper. The doctor who examined him had grave doubts, but the man's statement that his father had contracted leprosy in a mild form in India before his marriage, also that later in his life the disease became worse, and he died a loathsome object to look upon, removed them, and he signed the necessary papers as he could conceive no reason why a man should voluntarily desire to proceed to Molokai as a resident.

His arrival there brought the first ray of hope into the life of the man who for fifteen years and six months had borne and endured such as few men have had to do in the history of the world. The two men were not long in meeting, and the plot for escape was unfolded.

It was four nights later that a good-sized schooner yacht, which had been lurking off the island out of sight all day, drew gradually closer and by ten o'clock was within a hundred yards of a part of the shore least likely to be patrolled by the guards. No lights were shown, but occasionally small pieces of board were thrown overboard coated with luminous paint. As the current was drifting shoreward they were thrown on the beach in a short space of time. Suddenly to the watcher of those on board, two pieces were raised in the air and held in that position. Immediately a boat with muffled oars made for the shore and took on board the two men who were in waiting, having eluded the guards in the darkness.

Two weeks later the yacht arrived at Vancouver, and the brothers were reunited. Doctors who have examined the elder say that there is not the slightest trace of leprosy about him. The mystery is who caused the abduction?

### Worse Still

The Husband—Who's been using my razor?  
The Wife—Oh, it was I dear.  
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**THE WORK OF THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES**

The official call for the fifth national convention of the American Federation of Catholics Societies, which is to be held in Buffalo on July 29, 30, 31 and August 1, is an important and interesting document. It bears the signatures of President Thomas B. Minahan and Secretary Anthony Matre, and is approved by Archbishop Messmer, of Milwaukee, and Bishop McFaul, of Trenton.

**What it Has Done**

"During six years of existence," says the convention call, "Federation has been brought to the attention of Catholics throughout the entire country. Its objects and aims are now quite fully understood and very generally approved. Notwithstanding considerable indifference and some opposition, Federation has succeeded even beyond the hopes of its organizers. Aside from specific matters of moment taken up and brought to successful issue, Federation rightfully claims to have been a large factor in educating American non-Catholic thought and public opinion to a more correct understanding of what Catholicity actually is, and for what it really stands for in the nation.

"Through the Federation Conventions, Catholicity more than at any previous time has had the ear of the American public. The press is read by the general public. Catholic magazines and weeklies are seldom seen outside of Catholic circles. Federation has been a much needed medium of communication. The unfounded fear that Federation would provoke hostility has been clearly shown to be a mistake. There never was a more kindly disposition towards Catholicity than during the past few years. Without claiming too much, Federation has certainly, by kindly, conservative and discreet word and action, done much to change the mistaken sentiment of bitterness. Our work has been largely a matter of education—education which always rights misunderstandings and erroneous conceptions.

"Instead of justifying the fears of some, by dabbling in partisan politics, Federation has unmistakably proved that the broadest Catholic unity is entirely consistent with disinterested as well as discreet and sane action towards the safeguarding of Catholic interests.

"Disorganized effort, even partial organization, can accomplish but little. Catholic strength intelligently, kindly and discreetly exercised can right every inequality and disarm all bitterness. Effort without disciplined organization to-day is practically useless; it has frequently proved a nuisance.

**Co-operation of the Hierarchy**

"At several of its sessions during the past year the Executive Board, discussing the future of Federation, was unanimous in the conviction that the time had come to urgently request more active co-operation with us on the part of the hierarchy. Although nearly all the Archbishops and Bishops have written letters of approval and in many instances expressed the warmest commendation, it has still seemed they were content to leave the active work of organizing to the few prelates who have from the first had a strenuous hand on the laboring oar. Many laymen and some societies have interpreted this absence from active co-operation to mean that Federation is only tolerated, not earnestly encouraged. The Executive Board respectfully submit that the period of probation has been reasonably long and that Federation's record should now recommend it to the active, inter-

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Mrs. BRONOW LIND, Aymer, Que., writes: "I have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea for several years past and I find it is the only medicine which brings relief in so short a time."

ested co-operation of episcopal and ecclesiastical leadership. Organization completed and prudently directed can become the right arm of Catholic interests in the magnificent development awaiting the earnest action of Catholic unity. We therefore most earnestly urge prelates and clergy to attend and to personally invite leading Catholic laymen to represent in the Buffalo convention each and every archdiocese, diocese, institution and parish in the country. Changes in the methods and organization of Federation may be desirable. What is most needed is representation of the best Catholic thought to so mold and direct the future of Catholic unity as to insure the beneficent results within the reach of united action. Our confidence in a favorable response to this appeal from prelates and priests is strengthened by the expressions of favor in the recent letter of His Holiness to the president of the Federation, in which he says:—

**Commendation of His Holiness Pius X.**

"How much joy all this gives us can be more easily imagined than expressed, for you are aware that we have Federation of this kind very much at heart because of the abundant blessings that thereby accrue to civil society. Rejoicing, therefore, at the fruit which you have already gathered, we see the hope and the promise of still more in the future. This hope is increased because of the fifth congress which you announce as soon to convene in Buffalo, New York, and at which no doubt a distinguished assemblage of prelates will assist. Meantime, we express the wish that your labors and those of the Federation, which has begun with prudence worthy of the highest praise, may be crowned with the blessing and assistance of God, and as a pledge of our benevolence we with all our heart impart to you and each of the societies associated the apostolic benediction."

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**A Doctor's Story**

A physician of large reputation tells a good story about himself. "During my absence," he says, "my two youngsters got into my consulting room, where they began to 'play at being doctors.' Presently one of them unlocked a door and disclosed a terrorized gaze to his playmate. "Pooh! What are you 'fraid of?' he asked. 'It's nothing but an old skeleton.' "Wh-wh-where did it come from?" asked the other with chattering teeth. "Oh, I don't know. Papa's had it a long time. I expect it was his first patient."—London Telegraph.

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**Communications**

Editor of the North West Review.

Sir—So the law has now passed for the running of the street cars on Sunday. I am very sorry for it. It will, I consider, do a great deal of harm to all and every religion. It may be the opinion of some who prefer their own ease, comfort, and enjoyment to the obeying the express command of God to keep His Day Holy. But there is no opinion allowed when the question is to obey or disobey Him. I notice a letter in your paper of June 28th from a Mr. Patrick Henry, in which he goes out of his way to make remarks on what he calls the dour Scottish Sabbath and compares the superior morals of a place he knows, but of which he wisely refrains to mention the name, where out-door games and dances are in full swing on Sunday evenings. Does the good gentleman actually believe that those who spend the afternoon and nights in that way are in the path of their duty, and when they retire, can they think when they say their prayers—if they do say them—that they have kept God's day holy. If he does believe that, I can only hope that the Lord will enlighten his mind before that day come when he will understand these things perfectly. I have often heard our good priests of St. Boniface utterly denounce that way of misusing the day. Who is Mr. Patrick Henry that he dare go against them? Sir, it is men like him that do more harm to the Catholic Faith than the bitterest enemy ever we had. Better an open foe than a false and foolish friend, and it would be well if others were more guarded in their public speaking, lest they too give scandal on this question. Sir, for twenty-seven years my wife and I passed through the city on our way to church, and all the city on our way to church, and peaceful ways remarked how quiet and peaceful the streets were on that day. How unlike some cities I have lived in. But now that charm is to be destroyed. All now that charm is to be destroyed. All these years I was proud of the city, these years I was proud of her progress, proud of her progress, proud of all beautiful homes; but most proud of all was I of her observance of the Lord's Day. It will grieve me now to enter the city on that day and see the crowded cars, and I will endeavour to keep out of it as much as possible so that I will not see them. For one that will use the cars to go to church, twenty will go to other places. And were it not that I am too old to change now, I would quit the place and go somewhere that there would be no chance of seeing Sunday cars during my life. Nor will I enter one to go to church, nor anyone belonging to me, if I can prevent it.

I am, Sir,  
Yours truly,  
POR EL DOMINYO

You have allowed Mr. Patrick Henry the floor, as you express it in his unprovoked attack on Scottish Morals. Please let me have my innings also.

It is better to go forward slowly than to go round and round ever so fast.

The Institutions of the National Sanitarium Association, including the Muskoka Cottage Sanatorium and the Muskoka Free Hospital for Consumptives, are under the distinguished patronage of His Excellency Earl Grey, Governor-General of Canada, and Countess Grey.

Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the

**Muskoka Free Hospital  
for Consumptives**



Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

—Not a single applicant has ever been refused admission to the Muskoka Free Hospital for Consumptives because of his or her poverty.

Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

Contributions may be sent to Sir Wm. R. Meredith, Kt., Osgoode Hall, Toronto, or W. J. GAGE, Esq., 54 Front St. W.

A party of young people were about to explore a coal mine. One of the young ladies appeared dressed in white. A friend remonstrated with her. Not liking the interference, she turned to the old miner who was to conduct them and said: "Can't I wear a white dress down into the mine?" "Yes, mum," was his reply, "there's nothing to hinder you from wearing a white frock down there, but there'll be considerable to keep you from wearing one back."

The efforts we make for any worthy object may not seem successful to-day or to-morrow, but they are a part of the grand work that is going on slowly but surely, and no one of them can we afford to lose.

The idler is a roamer on the highway of life. He walks in the companionship of poverty until satanic suggestion turns his footsteps into the avenues of the thief.

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SATURDAY, JUNE 30, 1906.

## Calendar for Next Week.

- 8—Fifth Sunday after Pentecost. Commemoration of all the canonized Popes.
- 9—Monday—St. Brasil, Bishop, Doctor (transferred from June 14).
- 10—Tuesday—The Seven Brothers, Martyrs.
- 11—Wednesday—Votive office of St. Joseph. Commemoration of St. Pius I., Pope, Martyr.
- 12—Thursday—St. John Gualbert, Abbot.
- 13—Friday—St. Anacletus, Pope, Martyr.
- 14—Saturday—St. Bonaventure, Bishop, Doctor.

## MR. HACAULT DEFENDS HIMSELF

The following letter from that valiant champion of Catholic rights, Mr. Hacault, deserves the hospitality of our columns because the "Free Press" does not seem to be very anxious to publish it, and Mr. Hacault has a perfect right to answer the "Free Press" editorial which accused him of appealing to religious prejudice. Our Belgian correspondent's letter is a plea for freedom, for parental rights in matters educational. He makes a good point when he argues that State-directed journalism would be the logical outcome of State monopoly in education.

Dear Sir,—I have the honor to communicate to you a copy of the principal part of a letter I wrote to-day to Mr. John W. Dafeo, editor of the "Free Press", about his editorial of May 30 last: "An appeal to religious prejudice" concerning my article printed by the Manitoba of May 23 last. "Why a Minister of Public Education? Open letter to a French Canadian Liberal member of Manitoba."

I have the honor to be, Dear Sir, your obedient servant

L. Hacault, L.L.D.  
Contributor to "Le Manitoba", "Les Cloches" (St. Boniface), "L'Ami du Foyer", "La Croix" (Montreal), "La Verite" (Quebec), "L'Evènement", "La Libre Parole", (Quebec).

Bruxelles P. O., Man.  
June 29, 1906.

To John W. Dafeo, Esq.,  
Editor in chief of the "Free Press, Winnipeg.

Dear Sir,—Although the English language is not so familiar to me as the French, I hope you will be good enough to publish this letter, not on the merits of its form but owing to your well known reputation for fair play and broad mind.

I am indeed a little late in replying to your editorial of May last: "An appeal to religious prejudice"—Concerning my "Open letter to a French Canadian Liberal member:—Why a Minister of Public Education?" I saw recently in the Holland "Observer" a nice biographical notice of which John W. Dafeo, editor in chief of the "Free Press" is the subject. It is very interesting for me, an old journalist now farming in Manitoba since fifteen years. Would your modesty allow me to quote, as a personal introduction, the following:—"His intellectual tastes and sympathies are broad and Catholic. He has the westerners' characteristic disregard for non-essentials. He prefers to discuss things in the bulk and aside from immaterial details in order to get to grips with the heart and marrow of the matter. The facts of a problem once known, Mr. Dafeo immediately refers them to some fundamental principal of government that can be known and understood by all men, and illustrates, illumines, enforces and applies the principle in question, with a rare skill and a persistency akin to 'damnable iteration'—'things must be said over and over again, so that they may soak in'—is one of his favorite editorial maxims."

Well, Dear Sir, if you are such a man, you are my man indeed. I will brush aside non-essentials and try to get to grips with the heart and marrow of the matter. I beg to add that I claim to be not a party man. Being a staunch Catholic I do not mingle in politics except when politicians and politics are dealing with religious, moral or social questions. I am trying to be an impartial observer of facts and men, events and opinions. If you should call me a free pen or a free lance, I would say: That is my designation.

Now to the facts. You seem to consider my "open letter" as "making a straight appeal to sectarian prejudice."—Because, standing upon the ground of Catholic interests, I did

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attack the resolution of the Liberal Convention in favor of the creation of a portfolio of Education. I could retort to that: I have the right to study such a question from that point of view. It is not a matter of prejudice but of civil and religious freedom concerning Education. The "Free Press" will perhaps discuss the question from the point of view of party or political interests. I will put it on a broader ground. I should like to show that you are wrong when saying that I did "distort facts and make ridiculous misrepresentations".

The "Free Press" seems in favor, indeed, of the alleged jurisdiction and monopoly of the State in educational matters. Now, what is the State? It is, in fact, a government, a lay and civil organism working under the hands of a lay political party, master of the civil power.

The word "State" means, from the latin word "Status", from "stare", a "stable and steady" power ruling over the citizens. But the modern State, owing to our parliamentary organization and our actual political party divisions, ceased a long time since to be the old "stable and steady" State. To-day State or Civil government is a very shifting, changeable and fluctuating thing.

Most certainly, State or Government to-day is an aggregate of such or such political gentlemen, being the masters—or the hired men—of such or such party—yesterday a minority, to-day a majority, to-morrow again a minority.

To-day Mr. State and Co. are the "bosses" of a political party or organization, who have the majority; of a "machine" ruling over the people. To-day it is a so-called "Conservative" or a so-called "Liberal Conservative" party; to-morrow it may be a so-called "Liberal" party. The day after it might be a "Radical" one, and the day after a "Socialistic" one, etc., etc.

Each of these political parties has its programme and platform of which articles are often quite divergent and opposed contradictorily to some other party programme.

Such being the modern condition and situation of the State, do you think it wise, convenient, equitable and fair to allow any political party, acting under the form of Mr. State and Co. to become the masters of the popular schools?

I am on the contrary of the opinion—and this opinion seems to me in accordance with common sense—that parents and ratepayers should be directly the real masters of their popular schools, not the political "boss," not the political "machine" or "clique." Parents are the true and natural masters of their own children, not Mr. State and Co. Why should the parents and ratepayers be superseded by Mr. State and Co's. bureaucratic centralization, by Mr. State and Co's. monopoly?

Do you think that to put the popular schools of a few people under the power and exclusive rule of any political party organization, would be or could be the true fundamental principle of real "National education"—and that such exclusive political party ruling is soundly in accordance with our actual constitutional and civil rights, in accordance with our precious freedom of religion and conscience? I do not. I believe on the contrary, that without making any "appeal to any sectarian prejudice," I am right when claiming as a British citizen as a paterfamilias and ratepayer: "Freedom of education from Mr. State and Co's. political party bureaucracy autocracy, monopoly and tyranny." I am not in favor of any political party: "trust of National Education." And that is one of many good reasons why I do protest against a political party portfolio of public education—"liberal," "conservative" or what not

How, Dear Sir, could you reconcile such political party autocracy in the matter of education, with that old

and always true principle of British individual liberty, with the British principles of self-help and self-government? Why should any political party under cover of the State, be the "teacher in chief" of the people? What would be the true meaning of a "Minister of Education," if he would not be constituted by law the professor of professors, and the teacher of teachers, the "Supreme Worshipful Grand Master" of schools?

I am contending that Mr. State and Co. to-day have no more natural authority and lawful power to be the head of the popular public schools—paid for out of our taxes—than Mr. State and Co. would have to be the head of our Church, the dictator of our creed, or the editor-in-chief of our Press.

Are we no longer, we free British citizens, entitled to civil freedom of education? Is not education principally a matter of conscience of individual and family jurisdiction; not of politics or politicians?

Mr. State and Co. being actually "separated" from religion, having, as civil power, no creed, no state, doctrine, are, in fact, inapt in the matter of popular education. Mr. State and Co. should be "separated" from the school. They should have only to help the parents and ratepayers to procure for their children the schools which they want according to their standard; not the schools imposed by such political party, according to such political party's standard.

The popular school of a really free people ought to be a free extension of the home, of the family, not of Mr. State and Co., that is to say, of any political party.

Taking the risk of "damnable iteration," by saying it over and over again, I contend that Mr. State and Co. have no more authority (except by usurpation) to educate the children of the people than Mr. State and Co. would have to educate the adults politically by way of a "Public National Press" published at the expense of the community.

I should like to know the opinion of John W. Dafeo, editor-in-chief of the Free Press, about that possible function of Mr. State and Co.

What would John W. Dafeo say if any political party, acting under the firm of Mr. State and Co. (unlimited) would publish and impose by law, upon the free people of Canada, at the expense of the ratepayers—not of the party—plenty of splendid and gratuitous "State Press Newspapers" under the management of a political party "Minister of the Public Press," in order to educate officially the nation and to form, inform or deform, bureaucratically, public opinion, under pretence of nationalizing and uniformizing the mentality and morality of the people according to a political party standard?

Well, Dear Sir, the Press is also a school, the school of the adults, and if Mr. State and Co., under the hand and rule of, say, the Liberal party, could to-morrow legally appoint as agent of said party, a Minister of the actual "neutral" non-Christian or "un-sectarian" schools, how could John W. Dafeo seriously object to another party, under the same State and Co., teaching coercively officially, the adult people by means of an official "Public National Press"?

And in case of any "radical" or any "socialistic" or "communistic" party occupying on some future day, the office of Mr. State and Co., what would John W. Dafeo say, he who, according to the above previously quoted nice biographical notice, "has an utter abhorrence of the arts of the Demagogues"; what would he say in presence of a socialistic or communistic "Minister of Education," or in presence of an anarchistic "Minister of the Public National Press"? Principis obsta, says a Latin proverb, "Stop bad things at their beginning." Hoping this letter will not hurt your intellectual tastes and broad-minded sympathies, I have the honor to be, Dear Sir, your obedient servant,

L. HACAULT.

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## Current Comment

(Continued from page 1)

lost. This was the finest mission building in California. It was of quarried stone with an arched roof of the same material, and had a lofty tower adjoining its facade. It was cruciform, about 180 feet long and about 90 feet wide, and had been dedicated six years before. The shock was felt very widely and was followed by others for nearly a month throughout California. The Mission San Gabriel, Santa Barbara Church and the buildings at Santa Ynez were badly damaged. At Santa Barbara there were eruptions of boiling asphalt. At San Buenaventura there was a subsidence of the ground. At La Purissima the church and all the buildings of the Indians, including over a hundred cottages were thrown down.

In those days they used to build honestly, so that nothing short of an earthquake could throw a building down. But now a little rain is enough to undermine a badly built wall. When the tower of the new Methodist church in Broadway collapsed a few weeks ago it was at first thought that the rest of the costly edifice was safe. But further examination has revealed the faulty workmanship of almost the entire building. A commission has been got together to make a thorough investigation, and not one the members thereof is a skilled mason. Contractors, who are merely carpenters and know nothing of the requirements of honest stone foundations, undertake to erect imposing stone buildings, and because they underbid competent craftsmen, not because they can furnish good work, they are chosen and trusted implicitly by committees more ignorant than themselves. This is a general complaint. Properly reinforced concrete work is the best material in the world, as the "Scientific American" proves from the experience of such work in the San Francisco earthquake and fire; but look at the way concrete is handled all over this city, and you will see how the job is scamped. The requisite proportions in mixing are not observed: one part is all stone, the other all cement; anxiety to finish the job quickly makes the foreman neglect thorough mixing, and so when a strain comes the foundations crack, gape and fall asunder. More haste, less speed and increased expense.

## WRITE FOR OUR

## Midsummer Sale Catalogue

That is if you have not already received a copy. It is filled from cover to cover with bargains, every one of which represents a material saving.

Write at once, for there is no time to lose. The sale commences July 2, and will continue until August 15. When you receive a copy of the catalogue, don't delay your Order, for we cannot promise to fill Orders for goods when once they are sold out. The reason is this. Our orders were placed for many of the goods months ago, to be made up during the factories' slack season. In order to keep the factories busy, the manufacturers gave us special prices.

And then again, since we placed our orders there have been sharp advances in almost every line of goods, and we cannot sell goods that cost us more money for the same price, for during our Midsummer Sale we have sacrificed a good portion of our ordinary reasonable profits.

The lines that we have made special prices on, include women's and misses' skirts, coats, rain-coats, petticoats and bathing suits; women's whitewear of every description; men's and boys' clothing, furnishings and hats; dress goods, silk, muslin and prints; men's and women's gloves, hosiery and umbrellas; women's neckwear; lace and embroidery; summer millinery and children's headwear; ribbon, leather goods and notions; linens and cottons; linoleums; lace curtains, pictures and wall-paper; cutlery, jewelry, silverware, footwear, baby carriages, trunks and harness, granteaware, china books and stationery.

But send for the catalogue and see our prices, and order early lest you be disappointed.

On July 1st, we also issue our special Grocery List. It contains goods especially suited to the warm weather, and you should have a copy of it. We send it on request.

Our Mail Order Business in groceries is increasing enormously, partly on account of the prompt service we give, but principally on account of the service of the city store, with its splendid variety and low prices being at your disposal, no matter where you live. Many people all over the West order all the groceries they use from us, and by so doing they claim that they not only save money, but also get better variety and better quality here than they could get in any other way.

By all means have a copy of the Special Grocery List; even if you don't buy from us, it will be a good reference to show you what you ought to pay for goods.

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COMMENCEMENTS.

Splendid Exhibition by the Boys of St. Mary's Parochial School—An Interesting Programme.

The closing exercises of the boys' department of St. Mary's parochial school, held last week (on Wednesday) in the convocation hall, provided an evening of exceptional interest and entertainment. The programme was an ambitious one, but the boys, under the thorough training of their teachers the Rev. Brothers of Mary Immaculate, gave a really faultless programme. Miss Elizabeth Coyle was an effective accompanist at the piano and the St. Mary's Lyceum orchestra also assisted.

After a lively opening number by the orchestra, Paul's "The Storm King," a song of greeting (Lincoln) was sung by the school choir, assisted by the orchestra. The singing throughout the evening was a feature and was in keeping with the fine results Rev. Brother Edward, principal, has accomplished with the boys' choir for church services. J. O'Donohoe addressed the salutatory to the audience with graceful diction and then came a very amusing action song, "The Little Workers," by Grades III. and IV. The little lads went into their pantomime with great zest and the audience was kept in hearty laughter throughout. The orchestra played a set of tuneful waltzes, "The Witches' Whirl," and Grades I. and II. gave another action song, "Topsy Turvy." This illusion whereby the little tots were seen to be standing on their heads behind a green blind drawn across the stage, completely mystified the audience, till just at the last measure of the song one little fellow was attacked by a mosquito and raised his stockinged arm to scratch the bite on his ear.

"The Hardicap" jockey drill was thrilling. The boys of Grades V. and VI., attired in pretty jockey caps and blouses, circled about the stage and whirled their whips till the audience was worked up to a high pitch. The applause called for an encore but the jockeys had put so much speed into their first race that they were too fatigued for another heat just then.

Part II was opened with another song by the school choir, "Gently Fall the Dew of Eve," Verdi. The dumb-bell drill by Grades VII. and VIII. was an exhibition without a flaw, and the difficult formations were executed without a tremor in alignment. The orchestra's best number followed, being the overture "Nabucodonosor," Verdi.

The remainder of the programme was occupied with a short drama, "Roland's Horn." The boys scored a hit. The cast was happily chosen and the parts were well filled. Leo Troy as the court jester, and George Barry, the Prince, were especially good.

The cast was as follows:—  
 Prince Arthur.....G. Barry  
 Lord Rutledge.....J. O'Donohoe  
 Lord Montague.....W. O'Connor  
 Friar Stephen.....G. Meagher  
 Sparks, Court Jester.....L. Troy  
 Joram, a Jew.....J. McIlroy  
 Pages to Prince Arthur—Baldwinet,  
 P. Shea; Astolpho, G. Diseroll; Inigo,  
 C. Jobin.

School Boys—Hilary, I. O'Neill; Harold, B. McManus; Chester, L. McCormack; Clarence, E. Cass; Ralph, H. Dutton; Carl, E. McCaffrey.

The evening was closed with a vacation song, heartily sung by the school choir, and a rousing march, "The Call of the Wild," by the orchestra.

Rev. Father Cahill, O.M.I., the pastor, voiced the sentiments of the audience when he said he was astonished with the particular excellence of the numbers. Such exhibitions as these filled Catholics with a renewed faith in their schools, and increased their just pride in their Catholic teachers. He hoped the parish would go on evincing a greater interest in these entertainments by attendance at them.

The list of prize-winners and the promotions, which were read, are not given here, as they were published in full in the daily papers.

The Lord Chief Justice of England, can do most things well, says a recent writer, whether in the field or in the House, but he has one weak point, and that is his handwriting. In a case which occurred two or three years ago he began to read aloud in court one of his manuscript notes, but after several gallant attempts he broke down and explained apologetically that his handwriting was very bad. But even Lord Alverstone is beaten by the great lawyer of a former generation—Lord Bell—who wrote three hands; one of them no one but himself could read, another his clerk could read and he could not, and a third no one living was able to decipher.—Exchange.

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Brandon Notes.

On Friday afternoon, June 29th, the closing exercises of St. Michael's Convent were held in the new Catholic Hall. To the good Sisters who have worked so faithfully and zealously during the past year, the interest shown by Brandon citizens, must indeed have been most gratifying. The seating capacity of the large hall was taxed, and a most attentive and appreciative audience listened to the following program, followed by distribution of prizes:

- Overture—Gloria in Excelsis—The Misses Burton and Speed.
- Address—Read by Master J. Cloutier.
- Song—The Music of the Birds—Boys.
- Piano Solo—Silvery Waves—Miss F. Toner.
- Song—The Gypsies—Junior Pupils.
- Duet—The Birds of Paradise—The Misses Wright and Rowan.
- Drama in Two Acts—"Bianca; or, the Robber's Revenge."—Act I.
- Recitation—The Conceited Chicken—Master W. Peltier.
- Song—Why do Summer Roses Fade—Miss M. Gravelines.
- Recitation—The Son of a King for Me—Miss K. O'Reilly.
- Duet—The Gypsy Maiden—The Misses Girdlestone and Froment.
- Drama—Act 2.
- Recitation—Paradise and the Peri—Miss G. Shea.
- Song—Tommy—Master W. Peltier.
- Piano Solo—Irish Diamonds—Miss M. Gravelines.
- Final—The Fairy Queen—Chorus by the Pupils.

Successful Pupils  
 Following is the list of the pupils who were successful in their studies during the term just closed:—

- Boarding School
- Prize for Christian Doctrine—Senior pupils, Florence Toner; Junior pupils, Minnie Landry.
- Prize for good conduct—Senior pupils, Gertrude Shea; Junior pupils, Kathleen Murphy.
- Prize for Politeness—Orris Girdlestone.
- Prize for Drawing—Nora Burton; 2nd, Flossie Murphy.
- Prize for Needlework—Hazel Davidson; 2nd, Anna Rowan.
- Prize for Music—Adolphine Larriene; 2nd, Amy Swan.
- Prize for Good Attendance—Gertrude Shea; 2nd, Hazel Atson.
- Prize for Application—Gertrude Shea and Dorothy Richardson, equal; Violet McFarlane.

First Prize in Class—Gertrude Shea; 2nd, Florence Toner.

First Place in Class, Grade 6—Florence Burton.

First Place in Class, Grade 3—Florence McNeill.

First Place in Class, Grade 2—Eva Landry.

First Place in Class, Grade 1—Mary Purcell.

Mathematics—Helen Platt, Florence Burton, Minnie Landry, Marie Wright.

Day School

Senior Class—Catechism, Mary McConville; 2nd, Clara Gallant. Good Conduct—Beatrice Gallant. Politeness—Ella Wright. Regular Attendance—John Cloutier.

Places in Class

Grade VII.—Mary McConville; 2nd, Beatrice Gallant. Application—Sandy McNeill.

Grade VI.—Thomas Shea; 2nd, Leo Lobsinger. Application—Leo Lobsinger.

Grade V.—Claude Sills; 2nd, Florence Hudd. Application—Ella Wright.

Grade III.—Kathleen Wright; 2nd, Clifford Shea. Application—Adam Kazier.

Class Subjects

English and Composition—Sandy McNeill.

History and Geography—Arthur Metson.

Writing and Drawing—Clarence Bertrand.

Reading and Spelling—Willie Shea.

Arithmetic—Mike Wazare.

Junior Class

Catechism—Marie Wright.

Good Conduct—Elizabeth McConville.

Regular Attendance—Oliver Cloutier.

Places in Class  
 First Division—First in Class—Lena Bolan; 2nd, Willie Crawford. Application—Marie Wright.

Second Division—First in Class—Good Conduct—Eugene Neumeier. Elizabeth McConville; 2nd, Wilfred Peltier. Application—Louis Jaronski.

The Baby Class  
 Catechism—Frankie Gallant. Application—Hine Cloutier. Regular Attendance—Allan Lobsinger.

Sunday School

The pupils who have not been absent from Sunday School during the year are as follows:—

Class of St. Gerard—Sandy McNeill, Tommy Shea, Leo Lobsinger.

Class of St. Agnes—Mary McConville, Lizzie Calladon, Ella Wright.

Class of Our Lady of Perpetual Help—Florence McNeill, Kathleen Wright, Clara Gallant, Hazel Metson, Flossie Murphy, Beulah Johnson.

Class of St. Aloysius—Claud Sills, John Cloutier, Roy Sills.

Class of the Infant Jesus—Maria Wright, Norah Wright, Jerry Metson.

The program was well rendered. One selection particularly impressed your correspondent—it was "The Son of a King for Me," by Miss K. O'Reilly.

This young lady possesses a very good stage appearance, and her pronunciation was perfect, she being distinctly heard at the farther end of the hall. Each pupil showed clearly that he or she had been carefully trained, and the well-merited applause given them will, no doubt, prove an incentive to renewed efforts on their part as well as a source of gratification to the devoted Sisters.

Rev. Father Rietvelt, C.S.S.R., addressed those present and in a clear and concise manner, showed the necessity of education with instruction. He spoke of the excellent training received by the Brandon Catholic children in comparison with the Public Schools.

The Rev. Father's arguments are convincing and thought provoking, and while he commended the parents for the loyal support accorded by them towards the Catholic Schools in the past, he urged them to renewed efforts in behalf of their creditable schools in the future. The Rev. Father closed his address by thanking the attentive audience, and wishing the devoted Sisters and their pupils a most pleasant holiday.—The concert being closed, quite a number of the visitors inspected the very nice display of needlework and art, taking occasion to express their appreciation of the work done by the painstaking and saintly Sisters who have devoted their life to the preparation of children for future worthy citizenship.

During my stay in Brandon it has been my pleasure to attend one of the monthly socials given by ladies of St. Augustine Church in their commodious new hall. The hall is nicely finished, being provided with chairs and tables, while a very fine piano is the property of the young people. The hall is certainly a credit to the Catholics of the city. Progressive pedro was played generally, but provisions were made for other games. An excellent program was rendered—ice cream and cake were served by the ladies who take turns to give the social, Mrs. McNeill and Mrs. Neumeier being the ladies in charge on this particular evening. One thing struck me particularly; it was how much at home the young folk all felt with the Rev. Superior and other Rev. Fathers of the parish who were all in attendance, and who seemed to add so much to the pleasure of all present. The future of any parish is well assured where the young people feel that as well as wise counsellors and prudent spiritual advisors they have in their pastors sharers in their pleasures and amusements. Such struck me as being the condition in Brandon. A very nice sum was netted by the ladies, which I understand is handed to the Sisters to aid them in their good work. May success attend all their undertakings.

(GENA MACFARLANE.)

Be active in many ways, be a sower of good seed, a distributor of good things, but look within thine own spirit for refreshment and joy. Unless all is well there, an applauding universe would be of no help to thee.

SECRETS IN HANDWRITING

Curious Puzzles, Experts are Expected to Solve

(London Tit-Bits)

Yes, said an expert in handwriting, it is no easy matter to tell which is a forged name and which is a bonafide one, for the professional forger of to-day is an artist in his lawless work. Fifty or sixty years ago handwriting experts were conspicuous by their absence; now there are scores of them in London alone, and the leading ones are constantly brought before the public in connection with law cases—big, sensational and curious.

Professional handwriting experts have much curious work to do. I am called upon almost daily to banish or confirm suspicions in matrimonial squabbles. Some weeks ago a young lady brought to me a birthday card she had received bearing a few words, but no name, written with a pen. She was anxious to know whether the sender was a certain young man with whom she had quarrelled three months before and not afterwards seen. She showed me a letter she had received from him in days of yore, and though the handwriting of the birthday card was disguised, I proved beyond a shadow of doubt, on comparing it with the letter, that it was from the young fellow in question. The lady was very pleased when I pointed this out to her, and I have since heard that the quarrel has been patched up and that the parties are to be married a few weeks hence.

Last February a well known city merchant received a gaudily colored valentine. He brought it to me, stating that he thought the sender was a clerk in his employ to whom he had refused an advance in salary. He wanted to know whether he had surmised correctly. The word "miser" was written on the valentine in ink, and on comparing this with the usual writing of the clerk in question, I discovered similar peculiarities in both, proving that the clerk was the guilty party. However, for the foolish young fellow's sake, I kept my knowledge to myself, pointing out to the merchant that in suspecting his clerk he probably was making a mistake.

The difficulty a forger has to contend against when imitating some one's handwriting, is in disguising his own. Experts are always on the look out for foreign characteristics, for they very often lead to the identity of the forger.

Moreland, the Oxford tutor, one of the most successful and capable forgers who ever lived, could not only reproduce the handwriting of other people, but could write no fewer than seven distinctly different hands. He had one failing, however. In writing in a different hand some of the characteristics of his own unfortunately crept in. He wrote a number of blackmailing letters in a very fine, delicate, womanly hand. One of these letters was placed in the hands of the officials at the Home Office and a handwriting expert who examined it discovered some of the characteristics of Moreland's natural writing in the calligraphy of the "lady".

Were it not for the camera the detection of forgeries would be almost impossible. Quite recently a cheque for the sum of \$200 was honored at a London bank. It proved to have been forged. An eminent expert who was called in examined with a powerful hand lense the signature on the cheque without finding suggestion of forgery. He then put the check to the photographic test, and found upon the resultant negative, unmistakable signs of erasure and shading. The forger, whoever he was, had first sketched the name in pencil and then filled it in with ink, shading the down strokes afterward with a fine pen.

Autograph collectors should be careful when purchasing letters, etc., that are supposed to be in the handwriting of eminent people that they obtain the real things. There are men in London who make a good living by forging signatures and selling them at auction rooms and bazaars. One man known to me, has made as much as £60 in a month in this way.

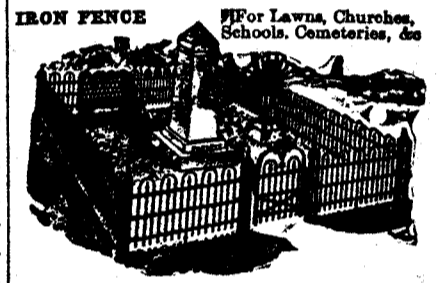
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### LEPER COLONY IS A MODEL TOWN

Strangely enough, the lepers of Cullion, in the Philippines, will have the distinction of occupying the only model up-to-date town in the archipelago. At least the Manila Times says so, and it adds that the United States in the Philippines will provide the victims of "the living death" with every comfort possible.

According to the recent canvass made of the Philippines Islands there are about 4,000 lepers in the archipelago.

About 150 cottages have been erected in Cullion, which, counting four persons to a cottage, will accommodate 600 patients. Other cottages will be built as fast as funds are available. When vacancies are created by deaths, other lepers will be sent to the colony from the various islands.

The object of the Government in the establishment of the colony is to rid the islands one at a time of lepers. When one island is clean, another will be dealt with, and thus it is hoped gradually to stamp out leprosy from the islands.

Cullion has an up-to-date sewer and water system. It is one of the most fertile islands of the archipelago, so that those who are able can find diversion in tilling the soil and thus help to lower the expense of maintenance.

The island is adapted to cattle raising. Animals are not liable to leprosy. Consequently the plan is to raise cattle for the market, and in this way, if possible, make the colony self-sustaining.

Cullion will have its Father Damien in the person of Father Valles, who has volunteered to devote his life to work in the colony. Several Sisters of Charity also have consecrated their lives to the attempt to relieve the condition of the lepers.

The colony opened with 600 afflicted persons. The number will be increased as rapidly as possible.



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REV. J. J. MACDONALD.

158 Elizabeth St., Toronto, Ont. I cannot sufficiently express my thanks to you for the good Pastor Koenig's Nerve Tonic has done me, only the fervent wish that you may continue in your humane work. I owe you a debt of gratitude that I shall always remember.

ALEXANDER McLEOD.

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### CANADIAN CLUB ENTERTAINS REV. FATHER DRUMMOND.

Interestingly instructive, eminently entertaining, refreshingly reminiscent and withal highly historical, was the address delivered by Rev. Father Drummond of St. Boniface College, Winnipeg, to the Canadian Club. Father Drummond is a very fluent speaker with a purity of language and pleasant method of delivery that would ensure attention for any subject he handled, but particularly so when he deals with a matter with which his own history is closely interwoven.

There were about 50 members of the club present, who after thoroughly enjoying the dainty repast set before them by the Ladies Aid, listened with pleasure to Mr. J. A. Craig's rendering of "War is a Mount of Jade" (C. W. Openshaw accompanist).

In introducing the guest of the evening President Vrooman said the subject—"The French Element in the North West"—would be a very interesting one to them. The French laid the foundations of the present Dominion of Canada, and met with much hardship and danger. He welcomed Father Drummond as the representative of that great order which furnished the pioneer missionaries in New France.

Rev. Father Drummond, who rose amid hearty applause, said he had chosen this subject because Portage la Prairie was an entirely French name, and it was therefore fitting that he should speak to Portagers of the people who had left their stamp on this prosperous town. In 1886 a farmer's letter had appeared in the Toronto Globe stating that land in this district was excellent, but the Sioux were a source of danger to the settlers. What a change in 40 years! Father Drummond said he had French Canadian, Irish, German, and Scotch blood in his veins and his grandmother was a niece of the first Governor of Quebec. In the early days labor was very scarce and it was no uncommon sight to see the young ladies ploughing in the fields.

The French element was first introduced in the west in 1663. The formation of the Company of the Gentlemen Adventurers of England—the present day Hudson Bay Co.—was the outcome of the efforts of two Frenchmen who interested Prince Rupert and some of the gentlemen of his court in the resources of the country. As soon as the Hudson's Bay Co. was formed, the French and French Canadians immediately started to develop their trading with the natives and the latter were a good deal the more successful.

Why was it, asked Father Drummond, that the Hudson's Bay Co., which was founded in 1670, did not get into the Red River country until 1773? It was because the company's representatives were principally counting housemen, business men unaccustomed to outside life, afraid of the savages, and therefore unable to inspire them with the confidence and desire to trade. The French Canadians, on the contrary, were always ready to make friends with the natives and hence their success in intercepting the fur trade before it reached the Hudson's Bay Co.

In 1737 La Verandrye got to the mouth of the Winnipeg River and discovered what is supposed to be Fort Couer. He proceeded westward and after many perils and hardships he came on New Year Day, 1743, to the foot of Rocky Mountains.

Then came the troubles by means of which Canada passed into the hands of the British. But by that time there was a nation already established.

There were those who decried the French half breed element, but it was at that time necessary to the welfare of the country and saved it from being over run by the Sioux. They were excellent fighters and many of the Hudson's Bay officials had testified to their value in the early days.

The first white woman to settle in the western country was a French Canadian, the wife of Francis Langimodiere. They were married in Quebec, and he took his wife back to his trading post in 1806. She was a heroic woman who had to face many dangers and hardships before which she never quailed. She died 25 years ago aged 96, and her descendants now number 700, of whom 500 were in Manitoba and the northwest. The first priest came in 1818, and the day after his arrival Mme. Langimodiere had 100 children ready for baptism and stood sponsor for all. She was the grandmother of Louis Riel.

The French Canadians had a very strong influence in the foundation and formation of Canada. The first voyageurs were French Canadians and so also were the first missionaries. La Verandrye was not a Frenchman, but a French Canadian. When France threw them over—for that was all it could be

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called—they immediately submitted to the new government. In the early annals it appeared that the French in Quebec were much surprised at the justice of the English. Their allegiance grew so rapidly that only 14 years after they had been ceded to England they refused to join the Americans in the attack made in 1775. In succeeding years the tendency was always in favor of loyalty to the British and they frowned on the rebellion of 1837. Although the rebellion was foolish and doomed to failure from its inception it was one of those evils out of which good came, for it secured for Canada representative government for Canada.

When the reverend gentleman resumed his seat he was the recipient of a hearty round of applause and J. H. Metcalfe moved a vote of thanks to Father Drummond, which was seconded by G. A. J. Marshall and enthusiastically carried. The president tendered the club's thanks to Father Drummond, who briefly replied, and the proceedings were brought to a close by singing the national anthem.—Portage la Prairie "Daily Graphic," June 28th.

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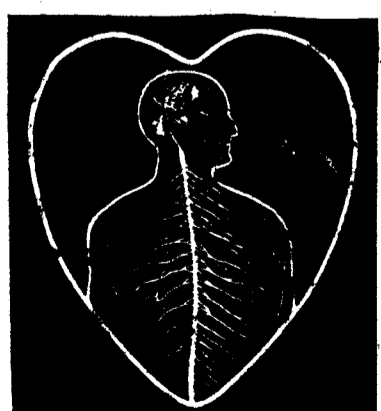
### IF ATHEISM BE TRUTH.

[From "Religion and Republics," the address of Hon. Curtis Guild, Governor of Massachusetts, to the graduates of Holy Cross College, Worcester.]

"If atheism be truth it is strange that the loss of honest faith in some religion has ever been the prelude to the downfall of a nation.

When Athens learned in her theatres to swear "By Zeus, whoever he may be," when the Roman augurs smiled at their own unbelief in the religion they could not teach honestly to the people, when France forgot the righteous cause of her uprising in a reign of terror, and in the substitution of the so-called worship of

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reason for the worship of God, the Athenian republic was ready for the foreign invader, the Roman republic was ready for its Caesar, the French republic was ready for the dictatorship of a Napoleon.

The atheist in public life, recognizing no responsibility to a higher power in his own life, cannot properly respect his responsibility, his duty to other men or to his country. Centred in self, despairing of a future, despising the past, why should he improve the present?

We cannot all agree in our religious convictions, but only to the man of some religious convictions is it given to see that to-day is not eternity; that whether we will or not the course of civilization is to go upward and onward. To us here and now is given the privilege of seeking how to share in that glorious destiny, how best to serve our country, how best to serve our fellowmen, and in serving them how best to serve ourselves, in the great divine uplift that is not of yesterday, nor of to-day, nor of to-morrow, but through the centuries of centuries.

Now and always true men, not of one creed, not of one country, nor of one language, have found their own best advancement in the advancement of their fellows and their best inspiration in deep faith of God, that at sunset brings the smile to the tired eyes and to the paling lips, the whispered satisfaction in sacrifice, whether the words be in those of Bunker Hill, "Dulce et decorum est pro patria mori," or the ancient prayer of the older land, "Non nobis, Domine, non nobis sed nomini tuo gloria sit."

The Governor's address contained other fine thoughts: "The student of twenty may be an agnostic," he said, "the scholar of forty cannot be." And again: "History is the handmaid of revelation as fact is the buttress of of faith."

### AN UNFORTUNATE CHILD.

Apropos of misses and masters, the "only child" has always been pitied because he is lonesome, and because he has been pitied he has also been petted. Petting is not good for anybody, and consequently hundreds of reasons have been advanced in support of the theory that large families were preferable to small and that children should be taught their place, and have the selfishness drummed out of them by other children a trifle older and stronger. However, the hero of this story put in a new plea for a numerous progeny when he returned the other noon from an institution of learning for beginners. He was evidently in abyssal spirits,

"What is the matter with you now?" queried his mother, "miss in arithmetic again, or did you get your hem-stitching and clay modelling wrong?" "No," he replied, dejectedly, "I ain't got nobody to catch anything from. It's funny I can't have no brothers or sisters like the rest of the scholars. Richard Lafin, who sits in the next seat to me, has caught the measles from the twins in his house; he's got 'em double, and he don't have to go to school for two weeks."—Ex.

### Her Comfortable Philosophy

Aunt Panthea Brooks lived in a little New Hampshire village very many years without quarrelling with any one and was so thoroughly liked by every one for miles around that her popularity

excited the interest of a summer visitor. "Aunt Panthea," he asked, "how is it that you keep on such good terms with every one, while they are all quarrelling among themselves?"

"Well," said Aunt Panthea, "being as you aren't to stay here long, I'll tell you. When I go down the street I met Jason Purdy, and he says, 'Why, Panthea, how well you look.'

"I'm glad you think so, Jason,' I say, smiling at him.

"Next minute up comes Ezry Dracut.

"Well now, Panthea,' he says, 'how porely you are looking this year.'

"My land, Ezry,' I say, 'how quick you are to notice those things.'

"So it is with everything, those who like to think one way, I let 'em think it, and those who like to think the other, I let 'em think it."

Who can deny that Aunt Panthea had discovered a comfortable philosophy of life.—Exchange.

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### THE GLORY THAT WAS GREECE.

The great race from Marathon to Athens has been run once more and the Olympic Games are over. The gold medals and the statuettes of Athens, which are the crown of wild olive translated into terms more familiar to modern athleticism, have been awarded to the successors of Dorieus and Ladas, and the railway saloon carriages have borne home to their own countries the victors for their own Pindars to welcome them with the twentieth-century dithyrambs. What is the abiding impression left on the minds either of those who have actually been present at the latest revival of the great Greek games, or who, gathering news from afar with an ease in which the Greeks would have revelled, have followed the progress of the festival day by day in the newspapers? Have they discussed among themselves, perhaps, the changes of cloud and sunshine which have passed over the skies of Greece since Themistocles broke the Persian navies at Salamis, up to the year when Edhem Pasha marched on Larissa? Or have they contrasted the days when the four great athletic festivals set Greece apart and alone as a game-loving nation, with the days in which athletes from all over the world, from countries a thousand leagues beyond the Happy Isles in the West, from an inhospitable North of which the more warlike Romans knew only what soldiers know of conquered savages, have come together to a single small Southern State, to take part in a revival of the greatest athletic festival of all time?

#### The Games Played Are Modern

Somewhere in some reflection of that kind lies the real note struck by the revival of the great Greek games. Greek, indeed, they are not, or hardly so, to-day; the foot-racing, it is true cannot alter from century to century; but other contests, the fencing and the bicycling, for instance, owe their origin to countries without so long a history. But the festival is a revival of a great Greek idea, and a revival which has been accepted by the world with a curiously striking concord of assent. For, if you come to think of it, what other nation in the world proposing to establish a great world festival to be held at intervals of four years, could have hoped that the suggestion would be applauded almost without question by the great kingdoms and republics of the Old World and the New? Could England have been certain of achieving such unanimity of approval? The tides of international politics run too fitfully and too fiercely to make the proposal easy. Could the United States? The Americans, with their brimming enthusiasm, would send their best team to any international meeting in any country in the world, but we doubt whether all Europe would cross the Atlantic to a gathering at Long Island or Boston. The ocean lies between, to begin with; but the real obstacle would be the absence of tradition. There Greece can appeal with a force that belongs alone to her. She has given so much to all who hear, that when she asks all must listen and answer. When first, twelve years ago, the great nations sent delegates to Paris to discuss the revival of

the games by which Athenian history was dated, must not the discussion have emphasized for all those present a recognition of the debt which the younger peoples owe to a kingdom whose greatest history lies in the past?

#### Rich Legacy of Ancient Greece

If it had not been for Greece, what inheritance would the living nations of to-day be granted from the past? From Nineveh and Babylon, from Tyre and Egypt, from Carthage and Rome, what has Europe received which she could compare with the heritage she has from Athens? If Myron and Pheidias and Praxiteles had not clothed stone and bronze with the strength and beauty of the wrestler and the huntress; if the majesty and grace of Dorie and Ionian architecture had never inspired the builders of the temples of Zeus and Apollo; if Aeschylus and Sophocles had never imagined their tremendous tragedies, nor Homer's voice re-echoed "the surge and thunder of the Odyssey," nor Plato schemed the making of a republic based on a philosophy of higher thought than any but the Christian Gospel—what would remain of the architecture and poetry and art of later ages? The fabric would be baseless; the art and the philosophy would be almost without a reasoned beginning.

#### The Secret of Her Inspiration

Is it possible to discern any guiding cause for so marvellous a predominance of power and inspiration in one nation among many nations? The fact is there, undoubted and undisputed, that modern civilisation owes to Greece more than to any other country in history. By what process of evolution did it happen that, almost at the beginning of the life of Western thought and action, one people rose pre-eminent in the possession of powers which have not been rivalled through two hundred years? How did it come about that like the Pallas Athene of the Greek's own mythology, leaping full-armed from the brain of the son of Time, Greek thought came immediately into its power and kingdom? Was it that the nation as a whole was gifted individually and collectively with powers that have never been equalled before or since—powers which would have carried them forward over any and all obstacles to the possession of their throne among thinking and working peoples? Or was it that some peculiar combination of circumstances trained and fostered the genius of their sculptors and poets, so that they alone were able to do what other nations might have done, had others not been compelled by the march of the world's history to bend to other tasks and to take up other burdens? Perhaps the influence of what was really a marvellous combination of circumstances has hardly been emphasized enough under the overshadowing of the great intellects; perhaps it has not sufficiently been realized that, though the genius was there, unquestioned and unrivalled, there were conditions which, so to speak, almost insisted that genius should have the finest play that genius has ever had in the history of the world; that art should never be cramped by poverty or trammelled by convention; that the

poet should be free to sing, the sculptor to model the clay and carve the marble, the philosopher to pace his garden, the painter to scheme his colors. Perhaps, had such freedom been granted to other nations, there might have been a rival to Greece, the salient fact remaining that there never was a rival.

#### Personal Beauty of Greece

Is it not true, notwithstanding, that the individual Greek not only achieved a little less, but actually was a little less, than some historians have claimed for him? Greece still exists, perhaps, in the minds of most of those who have gazed at the splendid symmetries of the statues of Pheidias and Praxiteles, as a nation whose members were individually endowed with great personal beauty. Yet so far as available evidence on the point is concerned, the fact would seem to be that the population of Athens never numbered a greater proportion of handsome men and women than that of any other country or people. Those who have written enthusiastically of Greek beauty have been those who have judged simply by the statues and the paintings not by the people themselves. One of the few who have the right to speak from first hand observation is Cicero, who was nothing if not a phil-Hellene. Yet in the "De Natura Deorum" he puts into the mouth of one of his speakers a sentence which must be presumed to be his own verdict on the question. "How seldom one sees a handsome man. When I was at Athens, out of all the crowds of young men I hardly saw one." That does but bring into relief the genius of those who knew beauty when they saw it; but even so, that genius had freer play than other nations have been able to give it.

#### Artists Worked for all time

For, it must be remembered, the Athenian citizen had one advantage which has not been possessed by all art-loving peoples. He was a slave-owner. He had not the instant needs of dull, necessary, bread earning work, to drive him from study, to impair the keen edge of his aesthetic judgment. He could look at others working, watch their work, criticize it, and see the worst and the best of it. The Greek sculptors did not toil first and foremost for their daily bread. They were working for all time. They moulded their clay and modelled their bronze, not to please the possibly bad taste of a single patron, but to earn the approval of the most critical public in the world. So with their poets, their painters, and their philosophers. It was not that the judgment and taste of every Athenian in art was admirable, any more than that every Athenian was handsome or eloquent, but that the combined judgment of Athens was faultless; and it was to satisfy that judgment that her artists worked. It was because they were able, as freemen of an Empire of leisure and liberty to work in the light of great imagined ideals, rather than under the pressure of need and competition, that they have given to duller ages so high a heritage; and it was in the shining hours of that sunlit freedom that they argued out their philosophy of life, so that, in the words of an English poet whose lips have been touched by the coal from their altars—"Every thought of all their thinking swayed the world for good or ill, Every pulse of all their life-blood beats across the ages still."  
—The London Spectator.

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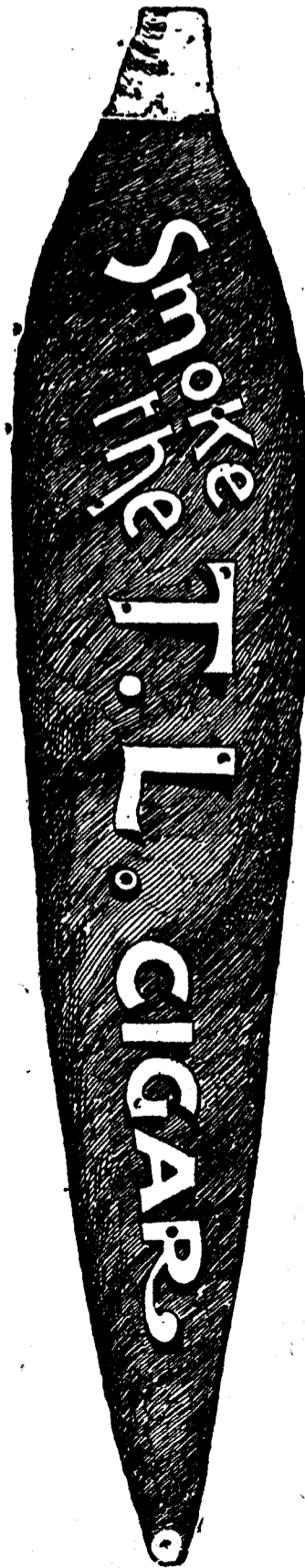
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Catechism in the church, 3 p.m.  
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.  
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On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.  
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### Persons and Facts

(Continued from page 1)

By the will of the late Joseph F. Sinnot, of Philadelphia, bequests of \$5,000 each are made to St. John's Orphan Asylum, the Seminary of St. Charles Borromeo, the Little Sisters of the Poor, St. Joseph's Hospital (free bed as memorial of deceased son, Henry G. Sinnott), Sisters of Mercy Sanatorium, Gabriels, Adirondack Mountains, N. Y., and St. Vincent's Home and Maternity Hospital; \$4,000 to the Catholic Home for Destitute Children, 1720 Race street; \$2,000 to the House of the Good Shepherd; \$1,000 each to the Conferences of St. Vincent de Paul of St. Joseph's and St. Charles Borromeo's, this city, and St. Thomas' Villanova, and \$1,000 to St. Joseph's House for Homeless Industrious Boys.

The Catholics of Vandergrift, Pa., headed by their pastor, recently called upon Rev. H. R. Johnston, Presbyterian minister, and formally protested against his false and bigoted attacks upon the Catholic Church.

In Tzintzuntan, an Indian village in Mexico, is a masterpiece of Titian, sixteen by seven feet, presented by Charles V. to Bishop Don Vasco de Quirogo. It represents the entombment of Christ.

His Grace the Archbishop of St. Boniface returned from Kamsack last Monday.

On Tuesday, July 3, New Orleans gave a great reception to its first native born Archbishop, the most Rev. James H. Blenk, who was born in the Crescent City in 1856. In his youth he joined the Society of Mary, in which he studied and taught in France and Ireland. Returning to Louisiana soon after his ordination, he was professor in Jefferson College for five years, then president of that institution, then pastor of St. Mary's Church, Algiers, La. On July 2, 1899, he was consecrated Bishop of Porto Rico, where for the last seven years he has been organizing the Catholic forces in that island with marked success.

Rev. Joseph Blain, S. J., returned Wednesday from St. Jean, where he spent the last nine days, having remained over for the Forty Hours' devotion which ended on Tuesday.

### Clerical News

Rev. Dr. Beliveau returned from St. Anne de Beaupre last Sunday and left the next day for Edmonton as companion to Right Rev. Monsignor Dugas, who is also visiting the capital of Alberta. His Grace the Archbishop being absent at St. Charles, whither he went last Monday, and the Vicar General being away in the Northwest Rev. Father Dandurand, O.M.I., was Administrator of the diocese for a few days this week and fulfilled this responsible duty with all the exactness of the youngest bishop in Christendom, although he is already far advanced in his eighty-seventh year.

Rev. John McDonald, S. J., officiated at the Stony Mountain Penitentiary last Sunday and will do so next Sunday.

Rev. Canon Edward St. John, of Bishop's House, Southwark, London, passed through here last week on his way west.

### How's This?

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

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"Yes, sir."

"I was sure of it. I wish I had a boy like you."

"What for?"

"So that I could turn him over my knee and spank him. Pick up that baby and carry him you young savage, or I shall be tempted to consider you my boy for all practical purposes, right now."

Patrons will confer a favor on the publishers of the "Review" by mentioning its name when they call upon the advertisers