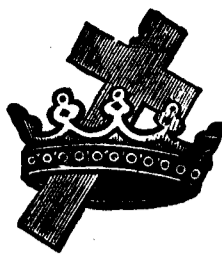


Northwest Review



Senate R. Room.

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CURRENT COMMENT

"La Semaine Religieuse de Quebec," the accredited organ of the Archbishop of the Mother See of Canada, edited by the distinguished Abbe Huard, says in its issue of Nov. 11:

"We had indeed remarked the very important article of the 'Catholic Times,' a journal published in England, which the 'Northwest Review' reproduced on September 30 last. We had even put it aside to reproduce it in our pages. But we had not yet found time to translate it, when 'La Verite' published it in its issue of October 28, and we beg its leave to borrow its translation.

"The uncompromisingness with which the English Catholics mean to keep the control of their schools is, perhaps, calculated to make the Catholics of Canada understand that there are questions on which they must not yield, especially when they have the Constitution on their side. What lends still more authority to the appreciations of the 'Catholic Times' is the fact that that journal at least cannot be accused of friendship or hostility with respect to either of our political parties."

After this introduction "La Semaine Religieuse de Quebec" reproduces the entire 'Catholic Times' article, to which we once more earnestly refer our readers, and if any of them have not kept that important number of the 'Northwest Review' and wish to consult it again—for it may be of greater value in the future—we still have a few copies left which we would be happy to send.

Meanwhile we reprint here the vital point of that masterly article. "The control is the school. As a man is the servant of him who pays him, so a school is the school of him who controls it. Every single child in a school may be a Catholic and every teacher a Catholic, and the school may be owned by Catholics; but if the Catholics do not control it, it is not theirs."

"The valiant editor of the 'Catholic Times,' while urging this vital point, does not minimize the difficulty of maintaining it, for he expressly mentions the "insignificant, because disunited Catholic population" of England, a condition which has occasionally paralyzed the proper influence of our large Catholic population in Canada; but what reassures him is the thorough and complete union of all the members of the English Episcopate, who always act as one man. "That the Hierarchy," he writes, "will refuse to abate one jot of their just claims need not be questioned; the matter is one of life and death for the Church whose defenders they are."

The broadening of education has a tendency to make it thin, superficial and inaccurate. One is continually startled nowadays by the surprising ignorance of people who are supposed to be highly educated. Only the other day we noticed one of our most learned exchanges applying the phrase "modern instance" to a very recent event. Now, this phrase has but one stereotyped meaning, that which Shakespeare gives it in "As You Like It," where (Act II, sc. 7) Jaques, in his immortal description of the Seven Ages of Man, says, of the fifth age,

"And then the Justice,
In fair round belly, with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances."

"Modern" here has but one meaning, and that is "trite, trivial, commonplace." This was the usual Elizabethan and the only Shakespearean sense of the word. The dictionaries now mark that use of "modern" as obsolete. But it is none the less certain that if anyone quotes Shakespeare he ought to quote him as he wrote, and that to quote "modern instances" in the sense of recent examples is almost as bad as to under-

stand saw in "wise saws" as a cutting instrument with a toothed edge. Evidently, what Shakespeare meant was to represent the Elizabethan judge as an elderly, prosy person, fond of quoting proverbs and reciting thricetold tales.

Akin to this blunder is the substitution of one word for another in time-honored quotations. "Fresh fields and pastures new" is so common a rendering that most people think it is correct, whereas the text of the last line of Milton's Lycidas, one of the best known poems in the English language, is "fresh woods and pastures new." The mistake arises from slipshod habits of memorizing, and especially from not cultivating at the same time the memory of words and the memory of ideas. In memorizing the thoughts as well as the words one cannot help noticing that "woods" introduces an idea distinctly different from "pastures," for which "fields" is merely a weak synonym.

Another misquotation, for which inaccurate verbal memory is responsible, occurs in Fenimore Cooper, Thackeray and the works of a host of lesser writers. Cooper, describing in "The Pioneers" the death of Chinkachgook, makes Mr. Grant say: "He has been as a brand plucked from the burning." In "Vanity Fair" Thackeray says "save the brand from the burning." (end of chap. 41). "Brand from the burning" has thus become common and undisputed property. But the origin of this phrase is to be found in the prophet Zachary, or Zechariah (III. 2): "And the Lord said unto Satan: The Lord rebuke thee . . . Is not this a brand plucked out of the fire?" The text is identical in the Authorized and Revised Versions and in the Douay Bible. The original figure of violent rescue is lost in Thackeray's version, and, although it is preserved by Cooper, the latter's phrase "from the burning" is less forcible than "out of the fire."

The Tribune editor must have been napping when the scissors man published in that paper last Saturday with approving headlines "Glimpses into a child's mind" by Katharine Tynan, for surely the editor would know that Katharine Tynan is a famous Catholic, or he might have guessed it from some of the boy's questions, and how can anything but ignorance and intolerance come from the Church of Rome? And the wily scissors man, whose unfamiliarity with great names is betrayed by his calling the author "Mrs. Tynan," instead of "Mrs. Tynan Hinkson," the illustrious Katharine having married Mr. H. H. Hinkson twelve years ago, is careful to warn the reader that he omits many paragraphs in his reprint from the National Review, no doubt because these paragraphs would have still more clearly revealed the wonderful vistas which infant training in a Catholic home opens up to a child's mind.

The "Cosmopolitan" magazine, though owned and edited for many years by John Brisben Walker, a Catholic educated in Georgetown University and West Point, was never Catholic in tone; but it may be said to have not been distinctly unchristian during Mr. Walker's proprietorship. Now, however, that it has passed into other anonymous hands, it is becoming from month to month, more and more aggressively unchristian. After booming, in its November issue, a forthcoming serial by Mr. H. G. Wells as a work of "the one writer of the day who has not stopped growing" and "who has as wonderful an imagination as had the late Jules Verne, but also what the Frenchman never possessed, a thoroughly logical and well-trained mind," the Cosmopolitan publishes in its December number the first instalment of that much advertised serial, "In the Days of the Comet." The gentle reader needs to keep up his courage by remembering what the November puff solemnly asseverates, viz., that Mr. Wells is going to reorganize society

"upon lines in which everyone will have a fair show," for this first instalment is not precisely entrancing. In this, as in all his previous efforts, there is no witchery of style, no play of brilliant fancy, nothing but the dismal grind of a purely mechanical imagination harnessed to the dire service of revolutionary theories and iconoclastic dreams. Of logic, of thorough mental training, of a knowledge of the solid grounds of hope for betterment of the human race, of familiarity with the great spiritual forces of the world there is not a trace. Mr. Wells's heroes indulge in more or less intelligent sneers at a "quaint, old-fashioned, narrow faith in certain religious formulae," and at "a hell in that religion of my mother's, a red-haired hell of curly flames that had once been very terrible;" but they advance no reason nor fact to justify their dropping all belief in eternal life or death. So far as this first very meagre instalment goes, the tale gives promise of dreary disquisitions enlivened by impossible situations and relieved by earthly hopes which the most elementary knowledge of human nature, and its up-to-date degeneracy whenever it departs from Christ's teaching would suffice to dispel. As a counterpoise, we suppose, to Mr. Wells's antichristian and socialistic tale (for he borrows generously the main drift of Bellamy's "Looking Backward"), we have in this December number "The Poetry of Jesus" by Mr. Edwin Markham, the overestimated author of "The Man with the Hoe." But it is a very flimsy counterweight, being a feeble attempt to apologize the world-transforming realities of Our Lord's life into a poem. These features together with Mrs. Julia Ward Howe's vapourings and glittering generalities about American civilization, Mr. Ernest Crosby's attempt to make a hero out of that human machine known as Bernard Shaw, and sundry explosions of iconoclastic fever in the editor's "Magazine Shop-Talk," are more than sufficient to warrant us in raising the danger signal and in warning our Catholic readers that the "Cosmopolitan" is not a safe magazine for Christian families.

In connection with the very live question of compulsory education which we consider at some length in our editorial page, we are in receipt of an important letter from a lawyer of wide experience. Here are some extracts therefrom.

"You will remember that at the recent Anglican Synod at Quebec the Hon. T. M. Daly of Winnipeg and some others spoke strongly in favor of compulsory education in Canada and a resolution to that effect was passed. Legislation of that nature is now and has been for many years in force in England. When practising law in London I witnessed the result of this legislation. First, I witnessed the persecution of the very poor, who were fined or imprisoned for not sending their children to school, while they could not procure proper clothing for them and in many cases really required some of the children at home to look after the smaller children while the parents went out to earn money to buy bread. Secondly, I witnessed Catholic parents forced either to send their children to Godless or Protestant schools because there was no Catholic school near, or to suffer fine or imprisonment. All of this is rank tyranny and is the result of the exaltation of the State over the rights of the Church and the parent. The resolution of the Anglican Synod has borne fruit.

"I understand that some Winnipeg barristers have drafted a compulsory education bill and that the Winnipeg School Trustees have submitted a copy of the bill to the Hon. Colin Campbell, who is reported to have promised that he and the Hon. Mr. Roblin will do their utmost to have the bill made law at the next sitting of the legislature. Mr. Roblin is a fair man and probably has not noticed how the Catholics could be persecuted under such a law and how our children could be taken from us and forced into the Protestant schools."

This letter strikes a note of undisguised alarm. Without attempting to minimize its just cause for grave anxiety we are loth to believe that the Provincial cabinet can be so imprudent as to antagonize the entire Catholic body by making the compulsory clauses of their bill require attendance at the public schools.

Mrs. Chisholm having said at a women's meeting in Hamilton that Galician parents frequently sold their daughters against their will to a husband for twenty-five dollars, the Free Press interviewed the two men in this city who know the Galicians best, Father Albert Kulawy and Mr. Philip L. Harvey, interpreter at the Dominion Emigration Hall, as well as the Commissioner of Immigration, who all testified that this was a groundless slander on the Galician people. The next day Mr. Blazowski, who calls himself pastor of the Independent Polish Catholic Church, came out with a self-sought interview, declaring that Mrs. Chisholm was right, for he knew of several such cases. The value of his gratuitous testimony may be judged by the vile attacks he afterwards went on to make upon the Roman Catholic priests who minister to the Polish-speaking population. Blazowski, in the midst of his ravings, was careful to name no names. His nearest approach to a definite charge was this: "There was a case last week. A young man came to me with a girl of 13. I asked him if he belonged to my parish, and he said, 'No, I belong to Father —'s parish.' Then, why don't you go to your own priest?" I asked. "He wants \$50, and I can't pay it," was the answer. Of course I refused to marry them and they went away." We need hardly point out that this case does not in any way confirm Blazowski's contention that girls of tender age are sold by their parents into wedlock against their will. This girl does not seem to have been forced by her parents, no parents being mentioned. However, let that pass. It is all of a piece with Blazowski's other wholesale slanders. But we challenge him to give the name of any Catholic priest who ever married a girl against her will, or of any priest who asked the sum of \$50 for any marriage. If he does name such a one and prove his charge, His Grace the Archbishop of St. Boniface will immediately suspend that priest from all exercise of priestly ministrations.

That picturesque humbug, "Bishop" Seraphin, alias Stefan Usowski, was found guilty last week of granting a divorce and thus abetting bigamy, but was released on suspended sentence because he pleaded ignorance, saying that he thought he could do as in Russia, where, according to him, "the Russian Orthodox Greek Church gave its bishops power to grant divorces." This is denied by all the other well informed persons in Winnipeg, and their denial that any such power is granted to Russian Orthodox bishops is confirmed by the recent action of the Tsar. Surely if anyone knows the powers or pretensions of the Russian Church it is its recognized head. Well, everybody knows that he recently refused to sanction the marriage of one of the members of his family with a divorced princess, and the reason he gave for so doing was that divorce was not allowed in the Russian Church.

The heart-rending parade of thousands of hungry women through the streets of London, as described by the Daily Mail and reproduced last Saturday in the Free Press, ought forever to silence the shallow bigots who extol the prosperity of Protestant countries and compare it triumphantly with the supposed wretchedness of the masses in Catholic countries. The shoe is really upon the other foot. No Catholic country presents anything like the repulsive misery that exists in England's capital and in all the large cities of Great Britain. No country can be truthfully called prosperous where ten per cent. of the people are ever on the

verge of starvation. What Carlyle wrote many years ago is still true. "To whom is this wealth of England wealth? Who is it that it blesses; makes happier, wiser, beautifuller, in any way better? . . . As yet no one. We have more riches than any nation ever had before, we have less good of them than any nation ever had before. . . . In the midst of plethoric plenty the people perish." In spite of generous efforts to lift up the submerged tenth of the slums, in spite of the marvellous economic results of co-operation in England, the spectre of want still haunts the abodes of wealth. The fault lies with the Protestant hatred of the first beatitude, "Blessed are the poor," with the Protestant deification of respectability and riches. No government plans will remedy the evil, nothing but a return to true and unadulterated Christian Catholicism. Pitiable, indeed was the Prime Minister's wail as he spoke at the Lord Mayor's banquet of the wretchedness of the delegation of women that had called upon him. The special London correspondent of the New York "Sun" says: "The Premier rose at the table, which was loaded with gold plate and every costly appurtenance of a great banquet, and in a solemn, sympathetic manner raised the skeleton of the feast. As he dealt pathetically with the misery revealed by the recent visit to him of a deputation of women, and pictured the tragedy of family life broken up by want, the utmost silence fell upon the throng of gorgeously uniformed men and bejewelled women. It was Lazarus at the gate appealing to Dives through the chief guest at the rich man's table." And the chief guest was powerless and helpless to feed Lazarus even with the crumbs that fell from the table.

Last week Professor Buller, of the University of Manitoba, delivered a lecture on Evolution in which there was nothing new except the ingenious dogmatism with which he affirms that the theory of evolution "should be thought of not as a theory but as a fact. No biologist has any doubt of it, with him it is a living conviction. He looks upon it as an accurate and historical fact as the Norman conquest of England, or the landing of the Pilgrim fathers on the shore of Massachusetts Bay." He gives no detailed proofs, he answers none of the objections, such as the great difficulties against evolution presented by palaeontology, as Geikie himself admits. No, the lecturer boldly says that the strongest proof is from palaeontology, and then he trots out the one only plausible instance of the horse, which was, we are told, once some sort of sheep with five toes, which he gradually consolidated into one. But he maintains profound silence as to the absence of all other connecting links in the geological record. His lecture will convince no one who has realized the difficulties of evolution. There is neither method nor logic in it.

An Excellent Piano.

Mr. S. L. Barrowclough, the well known musician and western manager for the Morris Piano Co., has just unloaded a carload of fine pianos. He says, go were you will, search every piano wareroom and every piano factory from coast to coast, and you will not find a piano that will give you more solid, permanent satisfaction than the Morris piano. Viewed from any standpoint, it will justify the most extravagant praise. In tone, quality this piano possesses an individuality that at once places it in a class of its own. It is looked upon by musicians, piano experts, and the trade, as one of the few really artistic pianos in the market. Mr. Barrowclough says that the Morris piano finds a ready sale because its discriminating buyers are quick to recognize the many excellent qualities of its tone and action. He invites the most critical comparison of the Morris pianos with those of other high-grade makes. Whether you wish to buy or not, you will be a welcome visitor at the Morris warerooms.

DYSPEPSIA AND STOMACH DISORDERS MAY BE QUICKLY AND PERMANENTLY CURED BY BURDOCK BLOOD BITTERS.

Mr. P. A. Labelle, Maniwaki, Que., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters. Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing "just as good."

Clerical News

Rev. Father Giroux, parish priest of St. Anne, after being treated at St. Boniface Hospital for paralysis of a muscle of the right eye, returned home last Tuesday somewhat improved in health.

Rev. Father Belanger, pastor of Selkirk, was a guest of the Jesuit Fathers last Tuesday.

Rev. Father Rousseau, who was here last week, hopes to have his new church at McCreary opened about the 20th of next month. The church is 48 by 28 feet, the chancel being 16 by 12. With the organ gallery, it can seat about 250 persons.

Last Sunday, before High Mass at the Cathedral, Monsignor Dugas, kneeling in his violet robes before His Grace the Archbishop, who was robed in cappa magna, and assisted by Fathers Dandurand and Drummond, read the profession of faith. The Archbishop, in a few appropriate words, explained that this solemn profession was required of the newly appointed Prothonotary Apostolic ad instar. To the assembled faithful this detailed expression of our common and unquestioned belief might seem unnecessary; but they had only to cast their eyes beyond the limits of this parish to see how many errors of misbelief and unbelief surrounded them and therefore how fitting it was that integral Catholic doctrine should be occasionally reaffirmed. The high dignity conferred by the Holy Father on their worthy and devoted pastor was an honor, not only to him, the recipient thereof, but also to the entire parish. The Mass was then sung by Father Poitras, assisted by Father Molurier as deacon and Father Menage as subdeacon. The large and well trained choir, supported by orchestral instruments, sang with admirable spirit a harmonised plain chant Mass. Father Trudel, after reading the Gospel of the day, preached an instructive and impressive sermon on Contrition. After the communion Monsignor Dugas announced the intentions and names of persons requesting High Masses for the coming week. Their great number spoke volumes for the piety of the parish, while the frequent mention of thanksgiving Masses revealed the rare excellence of that piety.

In connection with the recent visit here of Father G. R. Fraser, pastor of Ste-Anne de la Pocatiere, "Les Cloches de Saint-Boniface" mentions that he is a nephew of the late Monsignor C. E. Poire, formerly a Red River missionary, who served the mission of St. Francois Xavier, Man., from 1833 to 1838. When the Monsignor was on his deathbed, although he had left Manitoba nearly sixty years, a few hours before he expired he said to a friend: "Do you know what I am thinking of? I should like to be in the Northwest, among my good Metis." A similar last word is told of Bishop Lafleche, who left these missions forty years before his death. On the very day he died he sent for a little Cree halfbreed girl, a servant in a Three Rivers family, and addressing her in the Cree language, His Lordship said: "Tell your people that I thought of them up to my last breath." What a revelation this is of the true missionary's love for his flock! What a recommendation too, for the much misunderstood Catholic halfbreed!

Get your Rubber Stamps from the Moore Printing Co. Ltd., corner of Princess Street and Cumberland Av.

Persons and Facts

Mr. W. Sanford Evans has resigned the editorship of the "Telegram." Mr. Nicholls succeeds him.

Miss Gabrielle Mollot, who, after teaching music with great success in this city for several years, is now taking lessons in Paris from Mr. Phillip, professor in the higher course of the Conservatoire and a master of technique, writes a long and musically interesting letter to "Town Topics." Among other things she says that, at a classical concert by Collone's orchestra, one of the two best orchestras in France, she heard "a young French Canadian tenor Mr. Plamondon, who is engaged for the opera season this winter at Monte Carlo.

I guess he has a fairly good voice, but it was pretty hard on him to sing against Mme. Litvinne, Burgstaller and Saleza. At another concert Miss Mollot had the good fortune to be sitting next to Saint-Saens. I heard all his criticisms and opinions. I tell you it was a great lesson to me." At a grand charity concert she saw Saint-Saens himself conduct his new oratorio for orchestra, organ and chorus, "Le Feu Celeste." Besides teaching three pupils, Miss Mollot practises six hours a day. In spite of the charm of hard work under the best teachers Miss Mollot does not "forget dear old Winnipeg. After all I shall be pleased to go back to it next year. It is a city with a great future. I think it is already very musical, and I hope to see the day when it will be known as the most musical city in Canada."

We have seldom seen anything more ingenious than the method employed in two farms near Rome and described in a recent number of "Cosmos," the great French scientific weekly. Rough imitations of ancient coins bearing profiles of Tiberius or Caligula are first struck and then forced down the throats of turkeys. In course of time these metal disks come forth coated with a greenish rust due to their sojourn in the gastro-intestinal tract of turkeydom. Were this all, that fictitious appearance of age could be more easily secured by treating the coins with dilute hydrochloric acid. But the friction of the small stones in the turkey's gizzard adds to the chemical action of the gastric juice a softening and smoothing of the hard lines that could scarcely be obtained in any other way except, of course, by the slow process of passing through innumerable hands during a long course of years. It is to be feared that some coins highly valued by collectors have been manufactured in this way.

As soon as the treaty of peace between Russia and Japan was drawn up, M. Witte wired the whole text in cipher to the Tsar. No less than 15,190 cipher-words were used in that message, which cost about \$6,000.

The Standard thinks it would be a terrible thing for Archbishop Langevin to write a pastoral letter to Roman

WEAK TIRED WOMEN How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed. They have a dizzy sensation in the head, the heart palpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden.

MILBURN'S HEART AND NERVE PILLS

are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessings of good health. They give sound, restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Prairie, Man., writes: "I was troubled with shortness of breath, palpitation of the heart and weak spots. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured."

Price 50 cents per box or three boxes for \$1.25, all dealers or the T. Milburn Co., Limited, Toronto, Ont.

Nervousness, A Calamity.

Many who don't realize what lies beyond, treat an attack of the "nerves" with indifference. Others consider it will soon pass away. But in every case nervousness is a calamity. Only one remedy will cure—Ferrozone—a nerve strengthener that acts through the blood. First it gives you appetite—you eat plenty. This fills the blood with nourishment for the inner nerve cells. Energy and strength is instilled into every part of the system, you get well—keep well—nervousness forever departs, because you've used Ferrozone. Price 50c. per box of fifty tablets at all dealers.

Catholics on the present election campaign, but when it referred to Rev. Dr. Chown and stated that he "will probably take a hand in the election campaign which is now on" and "urge upon western Methodists the desirability and advisability of standing by the resolutions passed by their conference last spring, and supporting the candidates pledged to support the policy of provincial rights" it was merely a proper course to rouse western churchmen to "their duty." What a difference it makes whose ox is gored!—Regina Leader.

In a contribution to the St. Louis Medical Review, of October 21, Dr. John Zaborsky protests against the fashion of using no cradle, urges the return of the cradle to the nursery and predicts that this useful article of furniture will be in style again before long. He cites a number of authorities to prove that "the soothing, rocking movements of the cradle are positively beneficial," particularly when infants are peevish. "The cradle is one of the best therapeutic agents for a nervous baby or a sick one," says he. "It is

Best for Children



Let the little ones have plenty of Sovereign Lime Juice this summer. It's good for them. Quenches thirst—keeps them cool—takes away the constant craving for ice water.

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At druggists—50c. a box.

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Those who buy a piano ought to pay as much attention to the record and reputation of a piano as the piano itself. They ought to pay more attention to its musical qualities than to the case.

The Mason & Risch Piano

is a musical instrument before it is an article of furniture, yet it is an instrument that would beautify any room.

No piano has a better record.

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These prices are advancing every year.

A FEW POINTERS

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

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

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

The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

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

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

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

For situations as farm laborers apply to: **J. J. GOLDEN**

PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

Smoke the T. L. CIGAR

How Is Your Cold?

Every place you go you hear the same question asked. Do you know that there is nothing so dangerous as a neglected cold? Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption. Many a life history would read different if, on the first appearance of a cough, it had been remedied with

Dr. Wood's Norway Pine Syrup

This wonderful cough and cold medicine contains all those very pine principles which make the pine woods so valuable in the treatment of lung affections.

Combined with this are Wild Cherry Bark and the soothing, healing and expectorant properties of other pectoral herbs and barks.

For Coughs, Colds, Bronchitis, Pain in the Chest, Asthma, Croup, Whooping Cough, Hoarseness or any affection of the Throat or Lungs. You will find a sure cure in Dr. Wood's Norway Pine Syrup.

Mrs. C. N. Loomer, Berwick, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds, and have always found it to give instant relief. I also recommended it to one of my neighbors and she was more than pleased with the results."

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easier on the mother and preferable to the modern succedanea, pacifier, or paregoric."—Scientific American, November 25.

The entertainment which the Union Sainte-Cecile gave last week in the large new octagonal hall of St. Boniface College was a great success. There was a large attendance of laity and clergy with his Grace the Archbishop at their head. Both the musical and dramatic aspects of the evening were greatly relished, the former being provided by a fine orchestra and chorus, by a tasteful piano solo, Haydn's Sonata played by Mr. Betournay, by a violin duet, Messrs. Grivaut and Bleau, and by Mr. Le Gouarguer's inimitable comic songs; and the latter by "Le Homard et les Plaideurs," a judicial farce, the actors in which were Messrs. Clement, Deny, Grivaut, Molurier, Le Gouarguer, L'Evêque, Lavoie, Joyal and Gay; and "Tete Folle," a really clever comedy of Antony Mars, played by Messrs. Molurier, Potvin, Gay, Goulet, La Riviere, Buisson and Clement. Amid so many excellent actors perhaps the most remarkably natural and laughter-provoking were Mr. Molurier, who seemed born to the character he represented, Mr. Goulet, whose acting recalled his college days when he was the star performer of St. Boniface, Mr. Potvin, who looked every inch the hectoring military man, Mr. Le Gouarguer, whose facial action was marvellous, Mr. Buisson, the willing but perplexed valet, and Mr. Joyal, whose pantomime as a hopeless stammerer kept the audience in explosive merriment.

Last Sunday evening in the Cathedral Professor Buell gave a series of lime-light views that were highly appreciated by the audience which crowded the church at a dollar a head for the benefit of St. Boniface orphanage. The views were of unusual merit and the light extremely good, and although the lecturer's geography was sometimes at fault, as when he located the Kremlin in St. Petersburg and seemed to consider St. Pierre and Miquelon as one and the same place, whereas they are two distinct islands, the spectators felt thoroughly satisfied with the high-class entertainment.

Regular winter weather set in last Sunday. The Mercury has already sunk to 18 below. These are normal and therefore healthier conditions for this season.

The St. Boniface car service is just as bad this winter as it was last, except that the cars are supposed to run every thirteen instead of every twenty-five minutes; but, not infrequently one has to wait twenty minutes or more at one point before the car passes. The cars are invariably the smallest, the dirtiest, the stuffiest when full and the coldest when half full, that the Company can find to dump upon this line, although there is more regular and constant traffic on this line than on any of the Winnipeg lines. In and hanging to a car made to seat 24 at most there are

often 60 people, who are so tightly packed standing and sitting that they fortunately need no hand straps, most of which are broken and never replaced. The ventilators cannot be opened. The conductors are sometimes the most incapable and ill behaved in the Company's service. Many of them do not know the names of the streets, and many of the motormen, even when warned, in time, cannot stop the car at the crossing but let it slide on till ladies have to step down from the very high steps into the mud or snow. With the Winnipeg and St. Boniface councils both afraid of the Car Company, there seems to be no redress in sight, especially as the daily papers, we are told, refuse to publish any letters of complaint.

On December 2 a bazaar or fair will begin in the new church of St. Charles, and will last all the following week. Father Thibaudeau, O.M.I., the zealous pastor who has done such wonders in so short a time, deserves the cordial financial support of all his many friends in and near this city. The Very Rev. Father Provincial of the Oblates, who has so generously seconded the efforts of the pastor, has also every reason to expect that the coming St. Charles bazaar will be liberally patronized in order to help pay off the debt on the new church. We need hardly assure prospective visitors to the bazaar that the pastor's well known skill as an organizer and the zeal of the ladies of the parish are sure to make the display of choice and dainty articles unusually fine. Owing to the distance of St. Charles from the city, special attention will be bestowed upon the gastronomic aspect of the brilliant affair, and the healthy appetites sharpened by our bracing Manitoba winter will be amply catered for. The electric car for St. Charles, which leaves passengers at the church door, passes the corner of Main street and Portage Avenue in the afternoon and evening at 1.05, 3.35, 6.05 and 8.35. The last car to return starts from St. Charles at 11.05 p.m. On Dec. 12 the "Union Sainte Cecile" will give a dramatic entertainment in aid of the new church.

Our St. Boniface subscribers have been this week the victims of a blunder by a Winnipeg Post Office clerk. The entire parcel for St. Boniface must have been put into the wrong bag, for, although the Winnipeg Postmaster assures us that it left his office, it never reached the St. Boniface office. The Post Office Inspector is making enquiries, and we hope the parcel will be returned by the office to which it was wrongly sent. Meanwhile we regret exceedingly that we have not enough extra copies to send a fresh supply to all our St. Boniface subscribers.

THAT STOLEN COPE.

Bishop Wants Morgan's Purchase Restored to him.

Bishop Ortolani of Ascoli, Italy, has enlisted the aid of the Vatican in his efforts to have the famous cope which was stolen some time ago, sold to J. P. Morgan of New York, and by him returned to the Italian authorities when he discovered evidence of the theft, returned to the city of Ascoli. Since the government secured it from Mr. Morgan it has been on exhibition in Rome in the Gallery of Ancient Art, and efforts to regain it have failed.

The government officials claim that the cope must remain in their possession pending investigation of the theft, and they also claim that Rome is a safer place for the garment than would be a provincial town like Ascoli. As the cope is acknowledged to be the property of the canons of Ascoli Cathedral, it is probable that the Pope will use his personal influence with the government authorities to secure its restitution to its rightful owners.

It is said that both the Bishop of Ascoli and the cathedral chapter are willing to give a formal guarantee that better care will be taken of the relic in the future.

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THE POLICY OF THE NEW WORLD

By Rev. Thomas E. Judge, recently appointed editor of the Chicago "New World."

The appointment of a new editor does not imply any substantial break in the continuity of the policy of "The New World." Like every Catholic newspaper conscious of its mission it will touch Catholic life at every point of its circumference. There is no question of public interest, into the heart of which it will not plunge for the purpose of illuminating and interpreting it by the light of Catholic faith. Comparatively few persons realize that Catholicity, besides being a divine system of doctrine and worship, is also a system of ethics, metaphysics, sociology and political philosophy. There is no opinion or movement, therefore, theoretical or practical, for which it does not supply a standard of valuation and interpretation. And, so far as Catholics are concerned, not only can they find, but it is their solemn duty to seek in their holy religion, the standard by which they are to measure and estimate the significance and value of every social, political and philosophic movement of their times. To adopt the words of a great English statesman: "The flowing tide is with us." Modern society is becoming de-vitalized. The individual cannot live without faith and hope. Faith is being rapidly eclipsed, hope gradually extinguished. The human family cannot endure when the sanctity of the marriage tie is profaned. Divorce is blasting this corner stone of the social fabric. Political society can only cohere by the principle of authority, and authority without reverence springing from a religious conscience is a delusion. Commerce is based on justice, and justice has yielded to greed and expediency. We are now almost where humanity was when Christ was born. The universities have deliberately undertaken to supply the place of the Church in the modern world, but they have no solid and harmonious system of truth to present to humanity. Read the reports of the addresses delivered, and the discussions carried on, by those who are regarded as the greatest thinkers of our country and age during the jubilee celebration at Urbana last week, and discover, if you can, a single unifying or harmonizing principle that pervades the confusion. They were all engaged in ploughing the quicksands of evolution in the vain effort to find some rock bottom. Morality without religion was their only common cry. Under one aspect it is ludicrous, under another pathetic, to see men of great learning engaged in the childish task of endeavoring to make a pyramid stand on its apex. The truth is, that universities act more as solvents of venerable traditions than as constructive agents of a truly spiritual and lofty civilization. They demolish ancient institutions, but they leave behind them ruins, being as incapable of establishing anything enduring as Julian the apostate was of re-erecting the

temple of Jerusalem. The great fortress of the Alhambra, situated upon the heights overlooking the city of Granada, "a pearl set in emerald," as the Arabian poet sang of it, must have seemed to the Moors an emblem and a guarantee of their triumph over the Church. The gorgeous splendor of its halls, its marble pillars and fretted ceilings, its airy lightness and grace of its filigree carvings, the odoriferous gardens in which the orange and the myrtle bloomed amid sparkling fountains must have convinced the voluptuous caliphs of Islam who ruled in that sunny land that the crescent had triumphed forever over the cross. To consolidate this marvellous material civilization, the Moors had elaborated a stupendous system of philosophy, far more coherent than any system of thought endorsed by our American universities of to-day. Yet the time came when from the Torre de la Vela the Christian flag was unfurled, and the Moors, their religion and voluptuous civilization disappeared forever from Spain, the Alhambra remaining in its ruins, as a monument to the vanity of human schemes and enterprises undertaken against the divine decrees. The Catholic Church, therefore, waits patiently at all times, knowing that she alone is the divinely constructed ark of civilization for individuals and society. In the course of history, again and again, her enemies declared that she was perishing from senile decay; she renewed her youth like the eagle. When powers and principalities thought that they had extinguished her life, she rose like the fabled phoenix from its ashes. It is in this faith and in this spirit that "The New World" in this wonderful cosmopolitan city of Chicago, which numbers more Irish Catholics than the city of Dublin, more German Catholics than the city of Berlin, more Polish Catholics than the city of Warsaw, more Bohemian Catholics than the city of Prague, proclaims its intention to advocate, and apply to the problems of the modern age the great principles of the faith once committed to the saints. Moved by a truly Catholic impulse, "The New World" will know no distinction of race, but will be zealous with a single eye for the common heritage of all the household of the faith.

THE HORSE IS KING.

Stock in automobiles is at a discount this week in Chicago. Once more the noble equine's star is in the ascendancy and gay "sassiaty" is worshipping at his shrine. While most of the strongest patrons of the horse show are owners of automobiles, their love for a good horse has not waned, and it probably never will. Machines may come and go, fads may live and die, but the horse will stay and always remain popular with those who love an animal of intelligence and beauty. Strange as it may seem, the advent of self-propelling machines and the trolley car has practically had no effect in cheapening the price of horses. In fact the best, high-bred, stylish driving horses are higher than they have been in a long time, and are too scarce to fill the demand.—Live-stock World.

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SATURDAY, DECEMBER 2, 1905.

Calendar for Next Week.

- 3—First Sunday of Advent.
- 4—Monday—St. Peter Chrysologus,
Doctor. Commemoration of St.
Barbara, Virgin, Martyr.
- 5—Tuesday—St. Francis Xavier, Con-
fessor (transferred from the 3rd inst.)
- 6—Wednesday—St. Nicholas, Bishop.
Fast Day.
- 7—Thursday—Vigil. St. Ambrose,
Bishop, Doctor.
- 8—Friday—The Immaculate Concep-
tion of the Blessed Virgin. Holy-
day of Obligation. Fast.
- 9—Saturday—Of the octave of the
Immaculate Conception.

Compulsory Education.

The following article appeared lately in the "Brandon Times."

The Winnipeg school board is taking steps to have a bill introduced at the next session of the legislature making it compulsory for all children under fourteen years of age to attend school, and holding the parents or guardians responsible if this is not carried out. The attorney general and the premier have both expressed themselves as being strongly in favor of the proposed measure and it is very likely that the public school law will be amended by incorporating this principle.

The "Times" is strongly in favor of compulsory education of all children under fourteen years nor should the law be so framed as to permit children under the prescribed age attending private schools or separate schools. The law should not recognize any but national schools and all children under fourteen should be compelled to attend the public school.

The education of the rising generation is a matter which does not affect the parents alone but is of public importance and public money is spent on it lavishly. Society has a right to demand that every child be given at least a rudimentary education nor should the state be satisfied to know that certain children are attending for an uncertain period a school not recognized by the law.

As our esteemed Brandon contemporary is a faithful supporter of the Provincial Government and may therefore be supposed to voice the opinions and intentions of our Premier and Attorney-General, its public announcement of their views on the vital question of compulsory education carries great weight and deserves careful attention. We are pleased to see that the "Brandon Times" draws a sufficiently clear distinction between the general principle of compulsory education for all children under fourteen years of age, which is the only aspect of the proposed measure mentioned, so far, as being strongly favored by "the attorney general and the premier"—and the editor's personal opinions as to the applications of that general principle. What the "Times" thinks of the bearing of that measure on private and separate schools, and what the Provincial Government intend to do are clearly differentiated in our contemporary's article and may be two very different things. We shall, therefore, begin by considering the general principle before approaching the more or less gratuitous and irresponsible applications thereof.

Compulsory education is neither the panacea for all human ills, which many shortsighted politicians would fain make it out to be, nor the terrible bugbear which some ultra-conservative people think it is. The principle of obliging all parents to see that their children are sufficiently educated for the exigencies of the age is not a bad one. The Catholic Church, in particular, jealous as she is of the sacred rights of the family, has never condemned that principle. But the application of the general principles is an extremely difficult and delicate matter. To enact that all children shall have some schooling is one thing, and to enact that all children shall attend one kind of school is quite another. The former is merely an insistence by the state on the parents' duty of educating their children; the latter would be an invasion of the liberties of the home. The state may have a perfect right to say to parents: You must educate your child; but it has no right to say: You must send your child to my school. The absurdity of this latter pretension is startlingly evident in the case of wealthy parents

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who prefer to teach their children themselves or to confide them to governesses and private tutors at home. Though this case is not a common one in this country, yet it does occur especially when children are too sickly to attend school at any distance from home. What is the State going to do about them? Clearly, its interference in such cases can only amount to ascertaining that the children are properly cared for.

But are the poor to be treated less fairly than the rich? We are not speaking of those unnatural parents who, through vice or avarice, make their children work when they should be at school, or allow them to grow up in the streets without any education at all except the vicious one they pick up in the gutters. Such parents are criminal and should be punished accordingly. For the duty of securing proper education for one's children is a most grave one, binding the conscience of all parents under pain of grievous sin. But we have especially in view those conscientious Catholics who, holding in abhorrence all schools that have not a Catholic atmosphere, cheerfully stint themselves to pay a double tax—one compulsory to the schools they abominate, and the other voluntary to the school of their choice. Is the State going to force them to give up their freedom of choice? God forbid. The parents alone have the right to decide what school they will send their children to. The most the State has any right

to do is to ascertain if these schools impart a sufficiency of secular knowledge.

This application of the general principle holds good for all private schools. The State has no right to forbid Protestant parents to send their children to Mr. Tuckwell's Proprietary School, to Havergal College or to a private Kindergarten. The mere mention of these instances shows that compulsory attendance at public schools would be an atrocious encroachment on the sacred and inviolable rights of parents.

Moreover, the amount of instruction that is to be made compulsory will have to be carefully considered. In agricultural districts experience has shown that even the public schools cannot be conducted so continuously nor for so long a time each year as in the towns and cities. There are, we believe, not a few school districts in which the Department of Education cannot secure much more than one hundred school days a year. There are others where all the schooling is confined to the snowless months and others again where no regular attendance can be expected in seeding and harvest time. All these difficulties will have to be fairly and squarely met before any measure of compulsory education can receive that approval of the electoral body without which no enactment can be permanent.

When the measure will be more explicitly explained to the public, we shall have occasion to examine it more thoroughly. Meanwhile, however, we think we have said enough to show that the "Brandon Times" is correct only when it says: "Society has a right to demand that every child should be given at least a rudimentary education," and that our esteemed contemporary is advocating rank tyranny when it adds that the law should not "be so framed as to permit children under the prescribed age attending private schools or separate schools."

A FAIRMINDED PRESBYTERIAN

Those who were here at the time of the agitation which resulted in the School Act of 1890, abolishing separate schools, will remember that the only Protestant minister who protested against this injustice was the Rev. Dr. Farquharson, then, if we mistake not, in charge of a church at Pilot Mound. The Reverend Doctor has since been called to Winnipeg to fill the responsible position of financial agent for the Presbyterian body, and is highly respected and implicitly trusted by all his co-religionists, as well as by all others who have the honor of his acquaintance or friendship. The following extract from the Free Press of Nov. 23 shows that Dr. Farquharson is ever the fearless champion of justice and charity.

Rev. Dr. Farquharson, in the following letter, the original of which has been sent to the synod, gives his reasons for dissenting from the finding of that body on the school question:

At the meeting of the Presbyterian synod on Friday last the following motion was passed: "Whereas certain presbyteries of this synod have passed resolutions protesting against any legislation which would tend to infringe on the principle of national schools and of equal rights for all religious bodies within the constitution and before the law; and

"Whereas public schools are one of the most valuable instruments in

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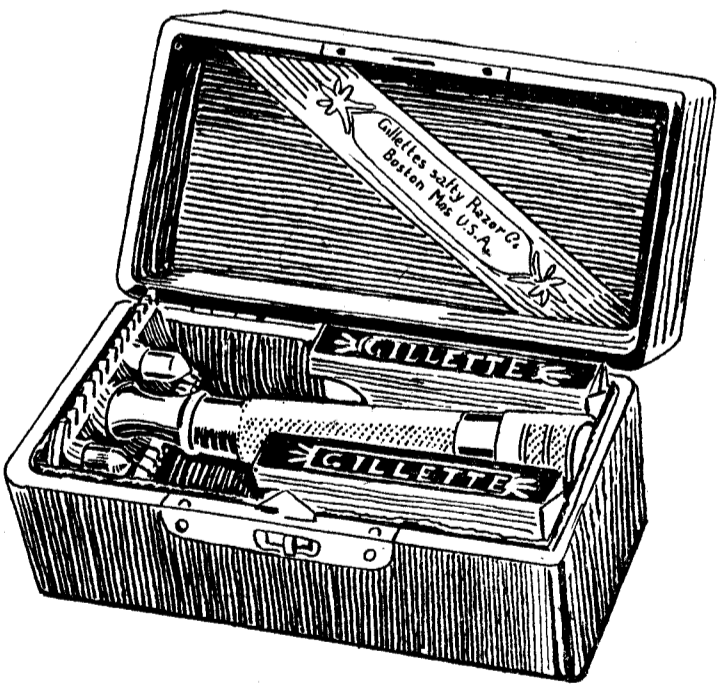
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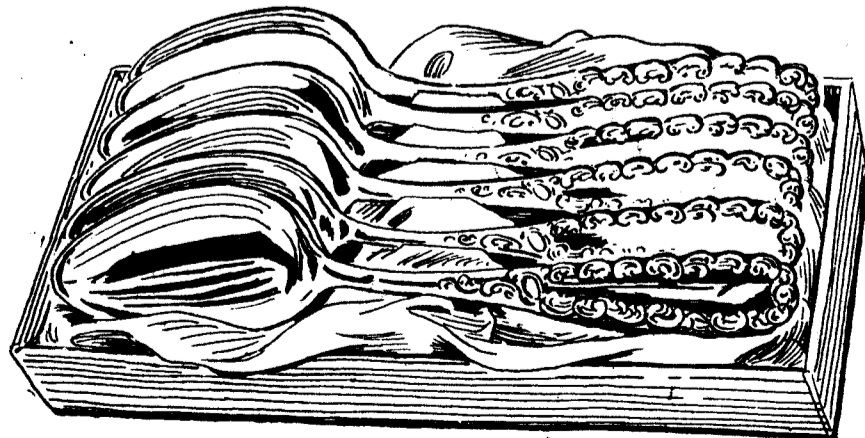
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developing out of the various racial and religious elements in our country a common national life; and

"Whereas the synod has previously approved the principle of national schools—

"Be it hereby resolved that this synod commends the action of those presbyteries in upholding the principles, re-affirms its approval of the principles of national schools, and recommends the appointment of a committee on public school education."

To this Dr. Farquharson dissented and craved leave to have his dissent entered upon the records of the synod for the following reasons:

"That the family, not the community, not the government, has the right to determine the atmosphere in which its children are to receive instruction, is axiomatic. Any other position leads to tyranny and oppression.

"That the atmosphere in which education is conducted may become to a man so thoroughly a matter of conscience that, rather than permit what he regards as its foul breath to touch his children, or even pay taxes towards its support, he will dare fine and imprisonment, is being abundantly proved to-day in England.

"The atmosphere of the Roman Catholic school differs widely from that of the public school, which is Protestant in tone. Can the unanimous vote of Protestants so determine the rightness of their system that no Roman Catholic conscience can whisper its condemnation? Nay, has not the conscience of one individual not seldom risen defiantly against the voice of the many?"

"The synod would speedily resent a system of education which drew its very life from priestly vestments, from sacerdotal rites, from superstitious mummeries. As little would it endure a system that is permeated with atheism. Since we raise conscience's safeguard all around us, may not the Roman Catholic, even when sadly mistaken, do the same?"

"In Manitoba the legal abolition of the separate school has resulted, in some instances, in the Roman Catholics, while maintaining their own schools, being compelled to pay their proportion of the cost of the public school; and in not a few others, in the nominal public school becoming practically a separate school—both evils, but the latter the less of the two by far.

"There must, in a mixed population such as the inhabitants of this Dominion are, be the exercise of great forbearance, of wide charity, if our institutions are to develop in righteousness and in freedom. If such forbearance and charity are exercised, there may, by and by, perhaps sooner than we think, spring up a common sentiment, reasonable in its tone, which alone can make a truly common, or public school possible."

By his remark upon "priestly vestments, sacerdotal rites and superstitious mummeries," the good Doctor unconsciously betrays that ignorant prejudice which is the mainstay of the Presbyterian position, and thus affords us an explanation of the otherwise inexplicable fact that such a fairminded man can remain in so glaringly unfair an environment. But, apart from this pardonable concession to traditional misrepresentation, Dr. Farquharson's protest is admirable. Even his philosophy is thoroughly Catholic in tone, as when he says: "That the family, not the community, not the government, has the right to determine the atmosphere in which its children are to receive instruction is axiomatic. Any other position leads to tyranny and oppression."

Most noteworthy also is his frank confession that the professedly unsectarian and secular schools are, in fact, thoroughly Protestant: "The atmosphere of the Roman Catholic school differs widely from that of the public school, which is Protestant in tone."

Although, being incorrectly informed by the Protestant press, he considers it an evil that in not a few places in this province the public school has become, practically a separate school—a mistake arising from his imperfect knowledge of what really constitutes a Catholic school, viz., Catholic control—yet he considers this a far less evil than the compulsion under which Catholics groan of having to pay their proportion of the cost of the public school while maintaining their own schools. Thus he emphatically condemns the iniquitous school law that afflicts and cripples this province.

Finally, while clinging pathetically to the socialistic ideal of a common school, the dreary uniformity of which is only a shade better than the Spartan ideal of making all children wards, not of the family, but of the state, Dr. Farquharson generously pleads for "the exercise of great forbearance, of wide charity, if our institutions are to develop in righteousness and in freedom."

Taking it all in all, we repeat that Dr. Farquharson's protest marks him as a fearless defender of the eternal principles of justice and charity. The least such noble and disinterested manliness deserves from Catholics is earnest prayer to God that the eyes of this honest worshipper at the Throne of Grace be opened to the complete truth as it is in Christ's Church. He would then see that "sacerdotal rites" are the divinely ordained channels of that grace which alone accounts for the courage with which Catholics endure Protestant persecution in the sacred cause of education, that "priestly vestments" are helps to devotion and piety, and that no ceremonies which contribute to decorous worship deserve to be stigmatized as "superstitious mummeries."

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EARLY CHRISTIANITY (Continued)

(Sacred Heart Review)

We have seen how the correspondent intimates that original Christianity was apparently "a reaction" of the poor and weak against the rich and strong.

"Reaction" sounds a good deal like a polite equivalent for "conspiracy." We know that there are such conspiracies now, and this gentleman might say, why not then?

However, whatever Christianity might have been, it certainly was not in fact such a conspiracy. As Renan remarks, authority in the early Church was always thoroughly respectful to authority in the State. The Saviour once contemptuously styles the worthless Herod Antipas "that fox," but He moves no insurrection against him, and mentions the Emperor only to enjoin civil obedience to him. Reverence to rulers is peremptorily commanded alike by St. Paul and St. Peter, and the injunction was strictly obeyed. Christian rebellions against the heathen Emperors were unknown. As Renan says, martyrdom was the one form of insurrection against the Empire which the early Church allowed herself, and the finally victorious form.

Probably, therefore, our author does not use "reaction" to mean "conspiracy."

The early Church, however, while letting rank and wealth have their way in heathen society, might have forbidden them within her own pale. It looks as if this gentleman might vaguely mean some such thing, if indeed he exactly knows what he does mean. High-sounding phrases are sometimes a convenient substitute for distinctness of thought, particularly when they serve as a cover for a vague contemptuousness and dislike.

This gentleman has a good precedent in a much more distinguished man than himself. I remember that during Mr. Dana's life, the "Sun" once informed an enquirer that for the first century private property did not exist in the Church, but that all were supported out of a common fund. To be sure this statement is ludicrously at variance with the information given us by the New Testament, especially by St. Luke in his Gospel and in the Acts, and by St. Paul. Witness this: "Charge them that are rich in this world," etc. But what of that? Hum-drum study of the New Testament might be all very

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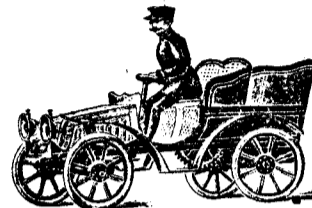
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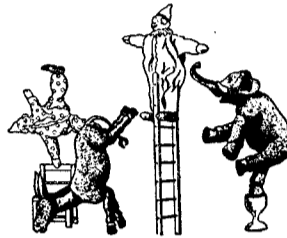
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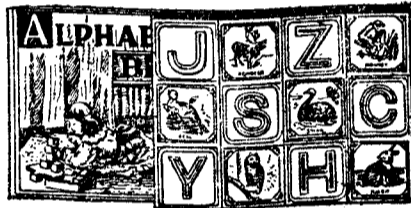
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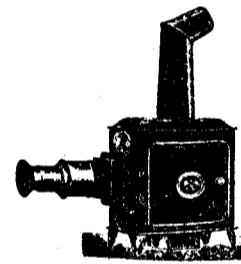


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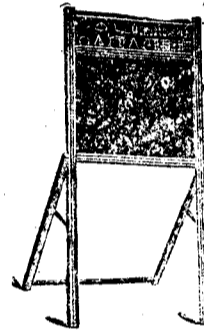


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well for poor parsons, but it was plainly far below the dignity of such a man as Charles A. Dana. It was his prerogative to present the early Church, not as she was, but as it pleased him to construct her, "out of the depths of his moral consciousness." It suited his purpose that she should have been a monastic order "of the strict observance," and as such accordingly she must be made to appear. If facts were alleged in contradiction, Mr. Dana would doubtless have thought to himself "So much the worse for the facts." As a Boston newspaper said once when President Eliot had been making some very peculiar statements about Catholic matters: "Does any one really think that the President of Harvard University is obliged to revoke anything he has said at the call of mere nobodies like Father Bronsahan or President Mullan?" The words were not quite so strong, and the names were left to be understood, but the substance of the reasoning is there.

Mary's friend, Leslie, when she was charged with murdering her husband, remarked: "Great princes are not to be called to account by common men for their little peculiarities of behavior." I suspect that this principle is held in honor much nearer to us than Edinburgh.

We have seen already that the Apostles themselves are addressed by Christ as of varying means, and that from the beginning (with a few rare exceptions) the Church left it with each man's conscience how much or how little of his own wealth he should keep in his own hands. Universal communicativeness of soul is enjoined on all, and whosoever lacks it is not a Christian, but the exercise of this brotherly liberality has never been placed under any imperious outward control.


Indeed, as the original stock of the Church was largely found in the mercantile classes, the complaint came up at last: "The Christians only are rich." As soon as Christians were allowed to build churches, they built handsome ones, to which they transferred much of the sumptuous adornment they had been accustomed to see in the private basilicas which the wealthier brethren had placed at their disposal. And, as Dr. Arnold observes, the exhortations to bishops to be hospitable, imply that a bishop was expected to be a man of substance. The overflowing wealth of the Christians was poured out unstintingly on the poor and sick, Christian or heathen, but it must have been there to pour out.

As the Church did not forbid wealth, but only covetousness, so she did not forbid rank, but only pride. The Roman officer, whom the Saviour extols of as greater faith than He had found in Israel, is not required by Him to give up his commission, nor is the Roman officer whom, first of the Gentiles, St. Peter receives into the Church. Erastus, the Corinthian brother, has the high office of Comptroller of that wealthy city. St. Luke dedicates his two volumes to "His Excellency, Theophilus," doubtless governor of a province or city.

St. Paul, it is true, reminds the Corinthians that there were few nobles or philosophers among them. This implies that both nobility and high culture were found in that famous church, but not as numerous as would come to pass when the eyes of the world should be opened to the significance of Christianity. There is no sign, in Acts or Epistles of any indisposition of Christians to pay the usual deference to high station, within the church or without.

St. Paul's remark upon the comparative infrequency of noble birth in the Church suffered a notable modification at Rome. It is now known that the great families of the Aclii Glabrones and Pomponii Graecini—the latter allied with the still greater name of Plautius—were Christians. Indeed, the Gospel took a still higher flight. Clement, the consul, the Emperor's cousin and colleague, was beheaded by Domitian as a Christian, and his wife Flavia Domitilla, the Emperor's niece, together with his own niece, Flavia Domitilla, was banished, and some say at last put to death. Sabinus, the Emperor's uncle, though not baptized, had been a pronounced adherent of the Church. Clement's two sons had been chosen by Domitian for his own successors. Thus, as Harnack remarks, we now know that before the end of the first century Christianity had been on the very verge of mounting the imperial throne.

Even after the deposition of the Flavian house we are able to trace a number of its Christian descendants, still in high office, principally in Egypt. So fantastic is the notion that Chris-



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tianity was a revolt against rank and wealth, and the natural distinctions of society. It did, indeed, lift the mass of mankind to an essential dignity hardly known before, although vaguely anticipated by Stoicism. The citizenship of eternity casts paleness upon "life's poor distinctions." Yet, while it denounced pride and covetousness, and oppressiveness, and earthliness of mind, it proclaimed no war against the social order, leaving the new spirit to modify this according to its essential nature.

This whole insinuation, therefore, that original Christianity was a league of some sort to bring the rich and powerful down from their terrestrial eminence, is a fanciful falsehood, the fruit either of malice or ignorance. The mighty are reminded that recklessness in exalted place will be punished, but faithfulness in high place is to be rewarded with still higher.

However, as we go on, we find that the writer's malice is not directed here against the early Church, but against the later. He explicitly accuses the Roman Catholic Church of being now and of having been for centuries "a concentration of the most dangerous and bloody power—the power over souls by religious conformity—in the hands of a few persons at Rome, who have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for their crimes, when those crimes seemed to promise aid for the oppressor, and subsistence for the priests who helped maintain the oppression."

Here we see the real aim of the writer in so preposterously exaggerating the unworldliness of the early Church into a monastic seclusion from all usual human distinctions and interests. It is that he may intensify his denunciation of the Catholic Church as a wholly different thing, a league for purely covetous and ambitious ends. Indeed, he does not even treat it as a league, but as the slavish subjection of countless millions to the selfish aims of "a few persons at Rome."

It is not that the author has not an unappeasable hatred against Christianity itself, for his chief indictment against the Catholic Church near the beginning of his letter, is that she maintains the Gospel to be destined to prevail throughout the world, a claim which assuredly Christians of every school have made from the beginning. However, he is willing to throw his hatred of early Christianity into the background, in order to direct the whole force of his virulence against the specific claims of the Roman See.

CHARLES C. STARBUCK.
Andover, Mass.

"Your money or your life!" growled the footpad.

"Take my life," responded the Irishman. "I'm savin' me money for me old age!"

THE LIQUOR PROBLEM

(The Casket)

The Committee of Fifty to whose reports on the liquor problem we have referred before now, contains such men as President Eliot of Harvard, Seth Low ex-President of Columbia and ex-Mayor of New York, Carroll Wright, the Government expert on economic questions, and several physicians supposed to be also experts in their profession. The full report of the investigations conducted by the Committee during the past twelve years is published in four volumes, but Houghton, Mifflin & Co., of Boston, have now brought out a summary of these four volumes in one volume which sells at a dollar. The Committee, as we told our readers once before is convinced that cheap and adulterated liquors are not more harmful than the pure and expensive. If this be true,—it seems hard to believe it,—it does away with the argument that prohibition hinders the sale of "good liquor" and leaves the drinker to be poisoned by some vile concoction instead. Once more we are told that the use of alcoholic drinks, even in moderation, just before or during physical or mental work usually diminishes the total amount of work done. The sub-committee appointed to study liquor legislation did so in eight different States, each of which had a different law. Their main conclusions are:

"Prohibition has abolished the manufacture of intoxicants, and, in districts where it was supported by public sentiment, has made it hard to get liquor, thus removing temptation from the young. The attempt to enforce it continuously where there was strong opposition has been a failure, and has often resulted in demoralizing evasions and in dangerous centralization of power in State authorities. Local option obviates some of these difficulties. The license system restricts and controls to some extent, but it is not certain that less liquor is sold. It cannot be positively affirmed that any one kind of liquor legislation has been more successful than another in promoting real temperance."

Another sub-committee found that 33 per cent. of the paupers in almshouses were brought to that condition by the personal use of liquor and 10 per cent. through the intemperate habits of others. 13,400 inmates of prisons and penitentiaries were examined, and intemperance was found to be one of the causes of crime in 50 per cent. of these cases, and a first cause in 31 per cent. The increasing tendency of employers and labour unions to demand sobriety from employees and members make them, in the opinion of the Economic Sub-Committee, the most effective allies to the moral agencies attacking the drink evil. The ethical Sub-Committee concludes that "apart from the appetite for alcohol the saloon as a social centre is the most important factor in the liquor problem. No substitutes for it, such as clubs, gymnasiums, game rooms, restaurants, temperance bars, libraries, etc., have yet been found which are capable of competing with the saloon on its own ground, but these are useful, especially if at the same time the saloon is deprived of its attractive features by legislation."

A pavior asked Dr. Radcliffe to pay his bill for paving. The doctor said: "You have spoiled the pavement sir, and then covered it with earth to hide your bad work." "Doctor," said the man, "mine is not the only bad work that the earth hides."

LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels, causing them to become bound and costive. The symptoms are a feeling of fulness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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CATHOLIC ESKIMOS.

Our Brethren in Alaska To Have a Chapel of Their Own.

The Daily Gold Digger, of Nome, Ala., says that Father Van Der Pol, of St. Joseph's Church has conceived and is carrying out with his customary vigor an excellent scheme for the better training and teaching of the Catholic Eskimos, of whom he has quite a large number under his spiritual direction. It has been found difficult to teach the natives in conjunction with the regular members of the parish. The natives are shy and easily distracted and their spiritual director intends to give them a special chapel of their own, which will have in conjunction with it an industrial school in which the Eskimo will be taught arts and crafts.

The building, which will stand at the rear of the church, but entirely separate from it, is 52 feet by 20 feet. Services will be held in it regularly for the benefit of the Eskimos, and they will be led to feel that the church is taking a special interest in them. Much good is expected from the industrial school. The Eskimo is imitative and can be readily taught to handle tools.

Sprained Her Ankle.

I slipped on an icy step and sprained my right ankle very badly, writes Miss Minnie Burgoyne of Glenwood. It swelled to a tremendous size and caused intense pain. I applied Polson's Nerviline and got prompt relief; the swelling was reduced, and before long I was able to use my foot." For sprains, swellings and muscular pains Nerviline is the one sure remedy. Strong, penetrating, swift to destroy pain—that's Polson's Nerviline. Fifty years in use.

BISHOP BLENK.

May Be Appointed Successor to Archbishop Chapelle.

The priests of Porto Rico are united in the belief that they are about to lose Bishop Blenk, who in December next will have presided over that diocese for six years, through his appointment to the rank of Archbishop.

The belief is that a meeting of Bishops will soon be held in New Orleans, and that a recommendation will be made to

the Vatican for the elevation of Mgr. Blenk to the Archbishopric of New Orleans.

As an indication of his ability to assume the office made vacant by the death of Archbishop Chapelle, it is pointed out that Rt. Rev. Bishop Blenk lived in New Orleans practically all his life, was a parish priest there, and the president of a college in the archdiocese.

He was also a member of the council of Archbishop Chapelle, who was his close friend, and he thoroughly understands the needs of the archdiocese.

All the previous archbishops of New Orleans have been Frenchmen, or of French extraction, because the Vatican believes the conditions there require a prelate who speaks French. Bishop Blenk speaks French as fluently as he does English, and this, it is believed, will weigh in his favor.

Lord Charles Beresford now appears as a convinced advocate of temperance. "I do not believe alcohol in any form ever has or ever will do any one any good," he says. "I am now sixty years old, and since I have entirely given up wine, spirits and beer, I find I can do as much work, or more, physically and mentally, than when I was thirty. I am always well, always cheery, always feel fit. If only some young men would try going without liquor for three months I believe they would be convinced that liquor is unnecessary."

WHAT'S IN A NAME

Her parents named her "Marguerite," And friends and kinsfolk said: "How sweet!"

But here I will relate to you What happened as she upward grew.

Her elder sister called her "Meg"; Her teasing brother called her "Peg"; Her girlish chums to "Daisy" took; Plain "Maggie" satisfied the cook.

And "Madge" she was to her papa; And "Margie" to her fond mamma; And "Peggie" in her grandma's voice; And "Maggie" as her grandpa's choice.

With "Margery," her teacher's word While "Rita" she herself preferred— Now, in this list with names replete, Pray what becomes of "Marguerite?"

—American Motherhood.

DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

At a sign from Herod, the menial carrying the dish now approached the daughter of Herodias, and presented to her the bleeding and sacred head. She, in turn, took the dish and offered it to Herodias, who herself bore it out of the room with a kind of snorting laugh.

Paulus rose slowly and deliberately from his place near the tetrarch, at whom he steadily looked.

"This then," said he, "is the entertainment to which you have invited a Roman legatus. You are vexed, people say, that Pilate, the Roman governor of this city, could not honor your birthday by his presence in your palace. Pilate's local authority is of course, greater than mine, for I have none at all; but his real, permanent rank, and your own real permanent importance, are contemptible by the side of those which a Roman soldier of such a family as the Aemilian has gained on the field of battle; and it was a high honor to yourself to succeed in bringing me hither. And now, while disgracing your own house, you have insulted your guests. What is the name of the man you have murdered because a woman dances like a goat? What is his name?"

The tetrarch, astonished and over-awed, replied with a bewildered look:

"What authority to rebuke me, because I took my brother's wife, had John?"

"John who?" asked Paulus, who from the outset had been struck by the name.

"He who was styled John the Baptist," said the tetrarch.

The words of another John rang in Paulus's memory; and he exclaimed:

"What! John the Baptist? John the Baptist, yea and more than a prophet—John the Angel of God! Is this he whom you have slain?"

"What had he to say to my marriage?" answered Herod, through whose purple face a livid under-color was penetrating to the surface.

"Why," exclaimed Paulus, "the holy books of your own nation forbade such a marriage, and John could not hear of it without rebuking you. I, although a Gentile, honor those books. Out upon you impious assassin! I ask not, where was your mercy or where your justice; but where has been your sense of common decency this evening? I shall never cease to lament that I once stood under your roof. My presence was meant as an honor to you; but it has proved a disgrace to myself.

Taking his scarlet cloak, he flung it over his shoulders, and left the hall amid profound silence—a silence which continued after he had quitted the courtyard, and begun to descend from Mount Zion to the labyrinth of streets branching downward to the Tyropoeon Valley. In one of these, under a bright moonlight, he met again that same beautiful youth whom he had seen in the morning when he was descending the Mount of Olives.

"Stay!" cried Paulus suddenly stopping in his own rapid walk. "Said you not, this morning, that he who was called 'John the Baptist' was more than a prophet? Herod has this moment slain him to please a vile woman. The tyrant has sent the holy prophet out of life."

"Nay; into life," replied the other John; "but, brave and noble Roman for I see you are both—the Master, who knows all things, and rejoices that John has begun to live, grieves as well."

"Why grieves?" inquired Paulus musingly.

"Because," replied the other John, "the Master is verily man, no less than He is Who is."

"What then is he?" asked Paulus, with a look of awe.

"He is the Christ, whom John the prophet, now a witness unto death, had announced."

Hereupon the two went their several ways, Paulus muttering: "The second name in the acoustic."

But, really, he had ceased to care for minor coincidences in a huge mass of convergent proofs all gaining possession of his soul, and taking alike his will and his understanding captive—captive to the irresistible truth and the equally irresistible beauty of the message which had come. The immortality of which he was an heir; the reader has seen him long since believing; and long since also rejecting both the pantheism of the philosophers, and the polytheism of the vulgar. And here was a great new doctrine authoritatively establishing all that the genius of Dionysius had guessed and infinitely more; truths awful and mysterious, which offered immediate

peace to that stupendous universe that is within a man, while assuring him of power, joy and honor to begin some day and nevermore to end.

He had not been in Jerusalem long before he learnt much of the new teaching. He had secured for his mother, close to the Fortress Antonio, where he himself lodged, a small house belonging to a widow who since her husband's death, had fallen into comparative poverty. The Lady Aglais, attended still by her old freedwoman, Melena, was allowed the best and coolest part of this house entirely to herself, with a staircase of their own leading to the flat roof. There they passed much of their evenings after the sun had set, looking at the thickly built opposite hills, the mansions on Zion, or down into the Tyropaeon from which the hum of a great multitude came mellowed by the distance, and disposing the mind to contemplation. Many wonderful things from time to time, they heard of him who was now teaching—things some of which, nay, the great part of which, as one of the sacred writers expressly declares, never were recorded, and the whole of which could not be contained in the libraries of the world. It may well, then, be imagined in what a situation Paulus and his mother were—having no interest in disbelieving, no chair of Moses to abdicate, no doctrinal authority or pharasaic prestige inciting them to impugn the known truth—in what a situation they were, for accepting or declining what was then offered.

After twenty years of separation, a trace of Esther had been recovered by Paulus. One evening his mother was on the flat roof of her residence awaiting his customary visit, when her son appeared and alarmed her by his pallor. He had seen Esther on foot in a group of women at the Gate of Gennath, going forth into the country, as he was entering the city on horseback. Aglais smiled sadly, saying: "Alas! dear son, is that all? I long since knew that she

still lived; but I would not disturb your mind by the useless intelligence."

"Scarcely altered," murmured Paulus abstractedly, "while I am quite old. Yes, she must now be past thirty; yes near thirty-five."

"As to that," said the mother, "you are thirty-eight, and scarcely seem twenty-nine. Old Rebecca, the mistress of this house, who lives still in the ground-storey, as you are aware, has told me much about Esther."

"She is married, I suppose," said Paulus, with a look of anxiety.

"No," replied Aglais. "She has had innumerable offers (spite of her comparative poverty), and has declined them all."

"But what boots it?" exclaimed Paulus.

(To be Continued.)

Still a Policeman at 102

"Tommy" Dillon, policeman at Akron, O., says he is 102 years old. He performed duty all summer at Akron's public swimming pool. He is a friend of the youngster, too.

Thomas Dillon, centenarian, is a native of County Clare, Ireland, August 16, 1803, being given as the date of his birth. The most momentous occurrence in his early remembrance is the "big wind" of September, 1836, when he was in the hay field, and the clouds lowered and darkness fell so that the candles had to be lighted. A great blow followed the darkness, and the whole island was swept, as tradition has told many an Irish father and mother. Dillon speaks frequently of his experience in that great wind.

An Irishman who had jumped into the water to save a man from drowning on receiving a sixpence from the rescued man looked first at the sixpence and then at the man, saying: "Be jabbers, I am overpaid for that job."

What can I preach about next Sunday that will please the entire congregation?" asked the new minister. Preach about the evils of riches," replied the old deacon; "there isn't a member of the congregation that is worth over \$200 a year."



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DRAMATIC AND MUSICAL EVENING AT ST. MARY'S ACADEMY

On the evening of Nov. 24 the pretty assembly hall of St. Mary's Academy could hardly hold all the friends who came to be and were right royally entertained. Rev. Father Cahill, O.M.I. pastor of St. Mary's, presided with Rev. Dr. Trudel, chaplain of the Academy.

The programme opened with a piano duet for sixteen hands, "Nordisches," by Scharwenka, and was excellently rendered by the following: Misses S. Burns, B. Kibbie, C. Rochon, R. Graham, C. Prince, Y. Prince, F. Barreau and R. McCusker. A recitation, happily chosen, entitled "Toast to the West," was very well given by Miss Agnes Barry, after which a chorus, with Misses R. Graham and M. Weiss as soloists and Miss M. Dudley as accompanist, was heard to advantage in a selection from "The Musketeers."

In a comedy entitled "Her inheritance" Miss C. Cauchon, as Mrs. Robinson, sharply scored the overleaping ambition of Lady Spindle (Miss Violet Julian) and Madam Dwindle (Miss D. Anderson), while Miss K. McKittrick, as Rachel, the housekeeper, was fittingly demure, and Miss J. McArthur made a smiling ingenue as Jenny, the servant. A vocal duet, "Master and Pupil," proved very entertaining and amusing as sung by Miss S. Burns, who was necessarily an advanced pupil in order to sing the difficult part, and Miss B. Kibbie, whose rich alto voice was much admired in the role of the teacher. Miss C. Rochon accompanied at the piano.

Miss Rhoda Simpson, who is so proficient a violinist that she took the place of her distinguished professor, Mr. Couture, during his recent siege of typhoid, gave a concerto from Mendelssohn with still more advanced technique than that which has already made her numbers features of any entertainment at the Academy, and the apparent ease with which she plays the most difficult passages is always a special charm. The accompanist was Miss Stella Burns, but when Miss Simpson was enthusiastically recalled she gave a brilliant little etude without accompaniment.

Miss Violet Julian's recitation of "Her Mourning Veil," the complications arising out of a piece of crape left by children on the knob of a front door, brought out her unusual versatility in the natural rendering of characters the most diverse. The chief literary interest of the evening centred in the Indian drama, "Coaina," adapted by one of the Sisters from Mrs. Dorsey's well known story of that title. The characters were taken as follows: Coaina, Miss S. Burns; Winonah, Miss B. Kibbie; Altonman, Aunt to Coaina and Mother to Winonah, Miss C. Rochon; Tarrahee, Miss G. Lindhach; Adheek, Miss M. Burns; Makee, Miss B. O'Reilly; Mme. Leblanc, Miss K. McCusker; Indian Girls, Misses R. Tait, M. Weiss, and F. Barreau; Indian Women, Misses M. McCusker, A. Richardson, M. Tynan, L. Gaube, A. McLean, S. Coupez and M. Morkill. The play, which was very well staged, had a decidedly Indian atmosphere and the collection of young squaws, all very lifelike, was relieved by the two high stepping braves. The woes of the

meek and lovely Coaina made the audience duly indignant at the wicked aunt, the author of all these woes, flinging herself about in the fashion most natural in a jealous, malicious creature, who, however, was happily converted by her daughter's death. The doubled-up old squaw, Adheek, lent a touch of humor to this otherwise tragic performance.

Miss Kibbie's vocal solo, with violin obligato by Miss Simpson, was a very pleasing number.

The finale, "Parade Review," by Misses G. Lindback, R. Tait, S. Coupez, J. Prendergast, M. Morkill, E. Anderson, K. McKittrick and A. Richardson, with its military precision and martial chords, fittingly closed an entertainment which reflected great credit on the talented young ladies and their able teachers, the devoted Sisters of the Holy Names, and Miss Sutherland, the great elocutionist.

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HOW DALZELL IS PRONOUNCED

To the Editor of the Northwest Review: Dear Sir,

There seems to be some interest taken in the pronunciation of the name "Dalzell," and, as in most matters, there is much to be said on both sides.

The place Dalzell, from which Lord Hamilton takes his title is always pronounced "Dee-ell." I was born in Lanarkshire, and am fairly qualified to give an opinion.

The personal name Dalzell is generally pronounced "Dal-yell." The only authority I can refer to at the present moment, other than personal experience is "Wandering Willie's Tale" in "Redgauntlet." In that powerful story General Dalzell, the companion of Claverhouse, is spoken of as "Tam Dalzell." In old fashioned Scots (i.e. in the old Scottish dialect—Ed. N.R.) the written "z" is often pronounced "y." In the same story Advocate MacKenzie is called "MacKenzie," and the modern Scots pronunciation of "Menzies," viz., "Mingies," is really "Menyies."

I notice I have omitted to specify the author of "Redgauntlet." Perhaps in these days of Marie Corelli and Hall Caine it may be necessary to mention that it was written by Sir Walter Scott whom some old fashioned folk are found to prefer to these much advertised writers.

Yours truly,

Ed. Note.—Many thanks to our correspondent for this valuable information. It is confirmed by another native of Lanarkshire, who tells us that the place Dalzell, is in the municipality of Motherwell, a town of 40,000 inhabitants, in which are some of the greatest steel works in Great Britain.

It appears that, owing to the celebrity of the Hamilton estates, many commercial concerns have adopted the name, Dalzell, which is invariably pronounced "Dee-ell."

WINNIPEG NOTES

On Monday night a social was held under the auspices of St. Mary's Altar Society in St. Mary's Hall. The social took the form of a progressive Pedro tournament, followed by an excellent musical programme. Mrs. A. R. Ogburn and Frank Brownrigg emerged winners of the Pedro games, and the following ladies and gentlemen contributed the musical part of the entertainment: Miss Rose Braniff, Miss Margaret Nyland, Messrs. J. Kane, A. Donnelly, J. Stack, H. H. Cottingham and Lejeune. Mrs. J. Stack and Misses Doyle and Coyle acted as accompanists.

The members of the Lyceum hail with satisfaction the return from the East of their President Mr. Thos. J. Coyle. Than Mr. Coyle there is no more popular member of the society, and the success which has already been the lot of the Lyceum has been due, in no small measure, to his labors. As one of the pioneers of the movement, Mr. Coyle has grudged neither time nor effort in advancing its interests, and it must therefore be most gratifying to him to find the society in such a flourishing condition in so short a time after its inauguration.

The final selection of the caste for "The Malediction" has been made; the rehearsals are receiving that serious and close attention which is essential to the success of a drama, and we have no doubt that when the curtain has been rung down after the first performance in public, the verdict will be "Well done, Lyceum."

The election of the office bearers and the selection of the players for the Hockey team took place on Thursday night. The teams has been admitted to the Junior League and will commence practice at the Auditorium at an early date.

In the gymnasium department, Mr. McCarthy is receiving plenty of support and has been fortunate in securing the co-operation of a few young men of wide experience in athletic circles.

At the weekly meeting on Thursday night Bro. Edward delivered a very interesting lecture, and afterwards a most enjoyable social evening was spent, the entertainment being provided by members of the Lyceum. In future the Thursday evening meetings will be of a social nature, as originally intended.

OBITUARY

Mr. Edward Barrett, Sr., whose health had been failing for some time, had a stroke of paralysis on Thursday, the 23rd of November, and expired the next morning. He leaves to mourn his loss three sons and three daughters: Mr. Ed. G. Barrett, Mr. Greg. Barrett and Mr. Leonard Barrett, Mrs. Schneider, Miss Madge Barrett and Mrs. Chas. Lane. The "Liberator" was sung at St. Mary's on Saturday afternoon, Nov. 25, after which the remains were laid to rest in St. Boniface cemetery amid a large concourse of sorrowing friends. R. I. P.

THE MARIST PROVINCIAL.

Very Rev. J. M. Portal, S.M., rector of St. Ann's Church, Lawrence, Mass., who was recently elected provincial of the Marist order in the United States, and made rector of the church of Notre Dame des Victoires, Boston, has been tendered a farewell reception by the parishioners of St. Anne's Church, of which he had been rector 17 years, and at the same time his successor, the Rev. Alexander Hamet, S. M., was presented to the people. The reception was held in the new and beautiful edifice which stands as the crowning effort of Fr. Portal's work. He was given a purse, which he with characteristic generosity handed to his successor to be used toward the completion of the church. The other Catholic pastors of the city, city officials and prominent business men were present, and seated with them in the sanctuary were the choir and the children of the parochial schools. As Fr. Portal delivered his farewell address the love borne him was plainly manifested by the tears of many of his parishioners.

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