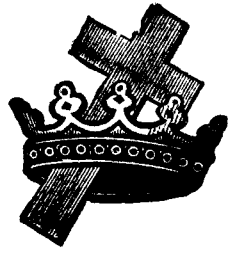


Northwest Review.



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CURRENT COMMENT

The London "Tablet" vouches for the truth of the following interesting story. "When the Westminster Cathedral began to arise from the ground, a (Protestant) family in one of the neighboring mansions looked out upon it with dismay. They did not divine any darker deeds than perhaps, the darkening of their windows, and what they dreaded to hear was the clamant invitation of the bells. The record of the various stages of their sentiments may be briefly put forth as follows: First stage—Indignation at the intrusion of the stone monster and resentment against the chip of the mason's chisel, the bang of the carpenter's hammer, the cry of the carters in the early morning. Second stage—Letter to landlord demanding a reduction of rent. Third stage—Rather interested in the progress of the edifice, and a willingness to go to the window to watch the crane and to look down on Cardinal Vaughan as he stood in the street below. Fourth stage—Invitations to friends to tea, fortified by an allusion to the fine sight of the Cathedral afforded by the family's windows. Fifth stage—Visits to the interior of the Cathedral as soon as the roof was on. Sixth stage—Presence at the services, once the Cathedral was opened. Seventh stage—Reception of the family into the Church at the Cathedral."

Says the "Irish Standard": "The men who hold the straps morning and evening in the dingy, overcrowded street cars of Chicago had a new job last Tuesday and they liked it so well that they decided to do away with strapholding for the future. Some day the tired working men and women of Minneapolis will ask themselves why they are obliged to hold straps, and some one not owned by the street car companies will tell them that it is their own fault that they hold straps; that the only reason for so doing is to increase the dividends to be paid to non-resident stockholders. When that day comes Minneapolis voters will take a day off too and decide against the strapholding job." What our Twin City contemporary says of its own town and Chicago is perfectly applicable to Winnipeg and St. Boniface. Bad and insufficient service, cars with high steps, or with square or screeching wheels, cars with not even standing room, all these discomforts will continue till the citizens of our towns rise in their might and assert their rights. So long as they grumble one by one, the company will continue to dump its worst and smallest cars on the patient St. Boniface line.

Our Montreal contemporary, the "True Witness," is rather severe on our illustrious Bob Rogers. We who know him never forget that he is learning to be a gentleman and that the process of transformation takes time and is generally accompanied by occasional lapses into the old habits of incivility. Undoubtedly one of these humiliating lapses was his coarse misrepresentation of what Mgr. Sbarretti said. But he will do better another time.

On the other hand, what a bold game of bluff that was which Bob played when he talked about dissolution. Dissolution! and dissolution on the back of the Protestant horse! Why, Bob knows and feels deep down in his boots that dissolution on such a plea would mean sudden death to all the sweets of office. He is keenly aware that the Catholic vote turned the scale in favor of his party and he realizes how necessary to him and his is that same Catholic vote. To antagonize it would be to court suicide. And Bob enjoys life, especially the pleasant life of a cabinet minister in a small province with big jobs.

In a sprightly description of the various types of immigrants arriving in such numbers in our city the Telegram writer, last Tuesday, spoke of the "predominant Anglo-Saxon." When

that mythical personage is approached he generally turns out to be Irish or Scotch.

Complaints often come to us that the Review does not reach our subscribers regularly. Each of these complaints is carefully investigated, and we invariably find that the blame rests on the Post Office clerks, who seem to pay very little attention to newspapers. One of our friends entering a mail car in the course of a journey, asked the clerk if he had a certain newspaper. Taking from a pigeon hole the paper asked for, the clerk tore off the wrapper and handed it to his visitor. "But," objected the latter, "what about the person to whom this paper was addressed?" "Oh, he'll get along without it. What's one paper more or less?" When this sort of thing happens once a month the subscriber gets discouraged and stops his subscription.

The following momentous pronouncement occurs in the recently published Circular to the Clergy by His Grace the Archbishop of St. Boniface.

"Just as we are committing to the press this circular we learn with unspeakable sorrow that the educational clause destined to be inserted in the Autonomy bill of the two new provinces of Alberta and Saskatchewan will not restore us to the position we held in 1875, when the Northwest Territories were organized in virtue of the British North America Act, but that this clause will consecrate the spoliation of our school rights by the ordinance of 1892, and will sanction all the ordinances passed up to 1901.

"This is for us a cruel disappointment and the source of great sadness and grave anxiety for the future.

"It is all over, the spoliation of 1892 will thus be definitively confirmed and consecrated, and we lose all hope of recovering our rights, we who expected this act of justice and high wisdom, as well as of true patriotism, from our rulers at Ottawa.

"In 1875 we had the same school rights as the Protestant minority of Quebec and the Catholic minority of Ontario, and these rights shamefully violated, in spite of the Constitution, as the lamented Archbishop Tache so well proved in his Memorial of 1894, will not be recognized and restored to us, as we had reason to expect, by a Parliament which has the power to do so.

"Catholics who express their satisfaction at such a state of things betray not only unpardonable ignorance of Catholic educational principles, but also their lack of understanding of the painful position in which we are placed since 1892, ostracized, as we truly are, in the Territories.

"Wherefore, Reverend and Dear Brethren, we deem it our duty to lift up our voice in protest against this ignoring of the school rights which the Constitution of our country gives us.

"We have a right to separate and Catholic schools in the Territories and we loudly and insistently demand the recognition and protection of this right in the organization of the new provinces.

"We invoke the 'Federal Compact' so sacred for the citizens of Canada, we invoke the solemn promises made to the great peacemaker of 1870, our illustrious and lamented predecessor, Monseigneur Tache, in the name of Her Britannic Majesty. 'By Her Majesty's authority, I assure you that, after your union with Canada, all your civil and religious rights and privileges shall be respected.' (Governor General's Memorial, p. 33). 'When declaring the desire and determination of the British Cabinet you may, in all security, make use of the ancient formula: right will prevail in every case.' (Ibid. p. 35).

"This right officially recognized in 1870 we claim in the name of good faith, conscience and natural equity, as well as in the name of the Constitution of Canada, and above all in the name of the Law of Nations.

"Our rights are as sacred and as certain to-day as they were in 1875. And if some opportunists were tempted to ask us to be silent for the sake of peace or because it is impossible now to recover our rights, we would answer: 'There can be no peace except with

justice. There can be no prescription against right. No question of principle is truly settled except when it is settled according to justice and equity. Our cause is that of justice and peace, because it is the cause of conscience and truth, and truth, like God, never dies."

"La Patrie," in its issue of April 14, has some judicious remarks anent a carefully weighed answer by His Grace the Archbishop of St. Boniface. Questioned by some journalists as to the Sbarretti incident, Mgr. Langevin replied briefly as follows: "We live in a free country, and in our social intercourse we must trust each other. His Majesty the King had an interview with Leo XIII. and we may infer that they conferred on important matters. This act of His Majesty should be kept in mind." La Patrie says: "The brief words of Mgr. Langevin contain a severe lesson for Mr. Rogers and those who plotted with him the publication of an interview at which he, Mr. Rogers, was not even present. 'In our social intercourse we must trust each other.' The representative of the Power whom the King of England visited invites under his roof one of the ministers of a British cabinet. Both of them exchange views and discuss a question in which Church and State have mutual interests. The cabinet minister asks the Pope's representative what suggestions he can offer. These suggestions are placed in his hands; he accepts the memorandum thereof. One of his colleagues publishes these suggestions made in a private interview, distorts their meaning, leaves the country during two days under the impression that he is relating what he has heard, etc. And all this with the manifest object of rousing against the Catholic Church and Catholics themselves the passions and prejudices of intolerant spirits, and of proving that it is dangerous for this country to have at its head a statesman who is not a Protestant. Instead of stigmatizing the inconceivable conduct of this member of a British Cabinet, who thus violates the most elementary laws of self-defence and social intercourse, a parliamentary group, which pretends to speak in the name of a great party, seizes upon this guilty indiscretion, and makes the walls of Parliament echo with insults and outrageous epithets against loyal subjects of His Majesty to whom treaties and British fairplay give the right to practise freely the Catholic religion in the Dominion. In the press fifty voices are raised against the 'Italian who controls Canadian politics, thanks to his influence with the Premier.' The incident which Mgr. Langevin has stigmatized in such a lofty manner and with such exemplary moderation proves how difficult it is to govern our young nation."

One of our most intelligent correspondents writes: "Hon. R. P. Roblin's speech at Baldr was awaited with much anxiety. I think the Free Press tried to bait and badger him, but if I have read aright the full purport of his deliverance, then Roblin made the speech of a statesman who knew the situation and had a grasp of the difficulties to be dealt with. He has gained for his province the respect that the Hon. R. Rogers had lost. Anyhow, I feel much relieved after what Roblin said. I was afraid they had got him to ride the Protestant horse."

Monday's Free Press, in its "Twenty years ago" column prints the following demands in Riel's Bill of rights.

"That the half-breeds of the Northwest Territories be given grants similar to those given the half-breeds of Manitoba in 1870.

That the provinces of Alberta and Saskatchewan be forthwith organized with legislatures of their own.

That in these new provincial Legislatures the Metis shall have a fair and reasonable share of representation.

That the offices of trust in these provinces be given to residents of the country and that "we denounce the appointment of disreputable outsiders."

That this region be administered for the benefit of the actual settler and not for the advantage of the alien speculator."

How very reasonable all these demands seem now. Had the dilatory government of the time granted them

immediately there would have been no hostilities, no bloodshed. It is noteworthy also, that the very names of the two provinces, chosen by Riel, are now to be adopted.

Here is a good suggestion from the "Catholic Columbian."

At one time nurses were socially looked upon and their work was left principally to poor old women. Now the trained nurse is an object of highest respect and is well paid. Why can't there be trained domestics—cooks, housemaids, etc.—who will honor their work by learning how to do it well and obtain honor for themselves while performing it.

A certain Rev. Geo. Smith, who says he spent fifteen years in active missionary work in South America lectured on the 12th inst. in St. Andrew's church. He spoke of South America as "the neglected continent," although he said it was very rich in natural resources. What he meant, of course, was that South America persists in rejecting Protestantism; all he could hold out as to the future was a vague hope that "when once the inhabitants learned of the love of God that great country would make a rapid rise." This hypocritical jargon is the stock-in-trade of these tenth-rate missionaries, who are not aware that God has been loved in the most heroic way—a way which Mr. Geo. Smith is quite unable to comprehend—in the whole of Catholic South America for well nigh four hundred years.

Clerical News.

Rev. Father Garaix, S.J., of St. Boniface College, left last Tuesday for Oakwood, N.D., to assist Rev. Father Lee in the Holy Week services.

Rev. Father Drummond, S.J., will finish his week's mission at St. Mary's church by a sermon on Easter Sunday evening. On that occasion he will impart the Papal benediction and plenary indulgence.

Bishop McQuaid has returned to Rochester, N.Y., from a winter vacation of seven weeks spent in Georgia and Florida. The venerable prelate derived great benefit from his sojourn in that climate.

Rev. Father Plante, S.J., returned last week from the Thunder Bay district.

Mgr. Vay de Vaya left on Tuesday for Hun's Valley, where he will prepare his fellow countrymen for their paschal Communion on Maunday Thursday. Then he will proceed to Prince Albert for Easter. Thence he will go to Vancouver, returning here for the 3rd of May, when he will deliver an interesting lecture.

Rev. Father Paille, O.M.I., of Prince Albert was a guest of the Fathers of St. Mary's early this week and returned home on Thursday.

Next Sunday Rev. Father Desco-teaux, S.J., will visit the Dufour colony at Grande Pointe, so as to give all its members an opportunity of fulfilling the Easter duty.

The latest news received from Rome by the Jesuit Fathers of St. Boniface as to the health of their Father General stops at March 23rd and is thus worded: "News from Pisa decidedly good. The tumor shows signs of shrinking. Father General's health is improving." There is no question of that amputation of the arm which has been reported in certain papers.

The Very Rev. Joachim Allard, O.M.I. V.G., has been appointed chaplain to St. Mary's Academy with residence at St. Mary's Presbytery.

Rev. Father Croisier, O.M.I., late of Rat Portage (Kenora), has succeeded Very Rev. J. Allard at Fort Frances.

Rev. Father Gladu, O.M.I., is preaching missions in the States, with Rev. Z. Lacasse, O.M.I.

The Archbishops of the United States will meet at the Catholic University, Washington, on Wednesday, May 3.

Very Rev. John A. Zahm, Provincial of the congregation of the Holy Cross, was received in private audience by the Holy Father on Monday. He presented to the Pope an offering of \$1,000 from the University of Notre Dame. The Pontiff thanked him warmly and engaged in a long conversation with Father Zahm, showing great interest in his educational projects and in the United States. He sent his apostolic benediction to professors and students of the University.

The Rev. Walter Elliott, the well-known Paulist, director of studies at the Apostolic Mission House in Washington, will spend the vacation months in conducting retreats for priests and religious. He leaves in June for the Pacific Coast, where he will give the annual retreats for the priests of San Francisco, Los Angeles and Portland, Ore., dioceses, and for various orders of Sisterhoods in that section. He will return about the middle of August, stopping at Cincinnati to conduct the priests' retreat there.

Persons and Facts.

The London Illustrated News informs us that General Linievitch is, like Admiral Togo, of the Japanese fleet, a Catholic. That paper says he did not as has been said, rise from the ranks, a thing practically unheard of in Russia, for most high commands are given only to officers of the Guard. He comes of a well-known Polish Catholic family, distinguished in border struggles against Turk and Tartar. He served in the Polish Insurrection, the Russo-Turkish War, and China expedition. General Kuropatkin, who was peremptorily ordered to return home, begged that he might be allowed to serve under Linievitch, and his request was granted by the Czar.

Pope Pius lately received in private audience the Duke and Duchess of Connaught and their daughters, Princesses Margaret and Patricia. The duke recalled his former visits to Pius IX. and Leo XIII. The holy father thanked the duke warmly for his visit and sent his greetings to King Edward, whom he admires very much.

The report that the Pope has sanctioned the marriage of the King of Spain with Princess Patricia of Connaught is said to be unfounded.

The new governor general of Poland, General Maximovitch, arrived in Warsaw last week. After the regulation service at the Greek Church on Sunday last the new governor went to the Catholic cathedral, where he was received by the archbishop, and devoutly assisted at Mass.

This was the first occasion on which a governor general had attended a Catholic service on assuming office since the revolution of 1831. Later the governor general visited the archbishop and requested the support of the Catholic clergy in restoring order in Poland.

Dr. Albert F. Zahm, of the Catholic University of America, has received from the Carnegie Institution an award of \$1,000 for the current year, to be expended in researches on atmospheric resistance. This award was made in recognition of his previous experiments at the university, and more particularly in recognition of his discovery of the laws of atmospheric friction, announced in the National Academy of Sciences last April.

A plan to insure the religious liberty of Catholics in Russia, elaborated by order of the Czar, has been concluded. An agreement is likely to be reached soon.

(Continued on Page 5.)

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN CCCCXLVIII.

(Sacred Heart Review)

We have been accustomed to think that the revenues of the old English chantries, for the saying of perpetual Masses for the souls of the Founders, went, as of course, to the resident priests. I notice, however, from Dom Gasquet's article in the Ave Maria, that of six chantries of the diocese of Winchester, connected with the one parish church of Alton, from two-thirds to three-fourths of the income was assigned to the poor, and from one third to one-fourth to the priest and his clerk.

We have seen that of the three great medieval contests led by the Papacy, one was for Italian independence, and was eminent alike for the rightfulness of its cause, and for the temperate mildness with which the victory was used; and that the second, the Albigensian Crusade, according to so pronounced a Protestant as Paul Sabatier, not only saved historical Christianity, but saved rational human society, from giving way to a sullen and destructive fanaticism.

The third, between the Papacy and the Hohenstaufen Emperors, ending in the destruction of the magnificent Swabian dynasty, is something upon which it is much more difficult to form a definite judgment. Our feelings shrink from the implacable severity with which the aged Gregory IX. carried on his controversy with Frederick the Second, first excommunicating him for delaying the fulfillment of his crusading vow, and then excommunicating him for fulfilling it, and seemingly waiting on every opportunity for renewing the ban.*

However, no one can ascribe the unrelentingness of Gregory to any vulgar, personal ambition. He was conscious that the very existence of the Papacy, and with it the coherence of Catholic Europe, was profoundly endangered by the ascendancy of an Imperial line which could bring down the German forces from the North, and by hereditary right, the near and dangerous strength of Sicily and Naples from the South, thus holding Rome as in a vise. He was the more alarmed as recognizing that the splendor of Frederick's talents and administration, and the ostensible strenuousness of his hatred of heresy, covered the aims of a despot and a semi-pagan.

The epithets which Gregory and his successors apply to the Hohenstaufen are not such as our modern manners commend, but they are not wholly without warrant, and the Middle Ages were a time of great unreservedness of speech, even as represented in their milder men. The entanglement of interests which now makes a strong policy in any direction so difficult did not exist then. Opposing forces stood out plain in their opposition, and dashed relentlessly against one another.

Under Innocent IV., a Pope in no way to be compared to Gregory IX. in loftiness of character and aim, the great controversy declined upon a distinctly lower level, and as it remained equally implacable, made it harder for thinking men to take sides. St. Lewis, devoted as he was to the Church, had always refused to condemn Frederick, and sympathized with one of the French abbots, who said: "I am required to excommunicate the Emperor and his adherents with bell, book and candle. Now, I do not know the merits of the controversy; therefore I excommunicate him who is the most in fault."

There is hardly anything more pathetically tragic in history than the innocent Conradin, the noble boy of sixteen, last heir of the great Swabian line, kneeling before the block to which the grim French tyrant called in by the Popes had condemned him for coming to reclaim his ancestral kingdoms. Even the fierce Sicilian Vespers do not overcome our satisfaction that at least the fair Island soon rent herself away from the Angevin intruders.

Yet the controversy did not thereby change its essential character, and Conradin's early death, at once lamentable and fortunate, saved him from growing up into the part, and not impossibly

*The German Alzog praises the piety, learning and eloquence of Gregory IX. The Rev. Mr. Starbuck hardly intends to make seriously the statement that Gregory excommunicated Frederick for delaying the fulfillment of a vow and that he excommunicated him again for fulfilling it. Mr. Starbuck, influenced perhaps by that slight strain of Celtic blood in his veins, is fond of a little humor, and thus, too, he repeats the impossible yarn of that French Abbot who launches an excommunication against "the one who is most at fault." It should be said also that the Pope tried to save the life of "the innocent Conradin, the noble boy of sixteen." Ed.]

into the character of his grandfather Frederick.

Wetzer and Welte, at once strongly Catholic and strongly German seem to feel over the controversy very much as St. Lewis and his Abbot felt. They lament that it ever originated, and view it as having been direfully disastrous to both the great institutes which had come into collision. Yet Archbishop Trench, not merely an Anglican, but distinctly and specifically a Protestant, is far from regarding it as a vulgar and easily avoidable conflict of selfish interests. He sees and shows that there were here two great principles at strife, each sacred within its range, principles which then had not found out a way of reconciliation, and have not found it yet, and he does not ascribe the higher rank to the principle represented by the Hohenstaufen.*

We may sum up the matter as it is viewed by the two Protestants, quite independently of each other, Milman and Muller. They agree in thinking that the Hohenstaufen animosity against the Papacy, culminating in Frederick the Second, offended universal faith and feeling so deeply that it almost of necessity resulted in the ruin of the family. Milman indeed signifies that the general sense was not far astray in suspecting Frederick of a purpose of breaking up Catholic Christianity altogether. Then if the Popes were set for the defence of the Catholic Church, their opposition to the Hohenstaufen was inevitable, and whatever exhibitions of human faultiness came out in the conflict, the result could hardly have been otherwise than it was. As Dr. Muller remarks, the Empire overstrained its ability and its hold upon the homage of mankind in entering in that age upon such a struggle with the Papacy. Even in the time of my parents a mightier Empire entered into a struggle with Rome and it was not the Papacy that collapsed.

The "Republican" correspondent, in talking about "the endless wars fostered or incited" by the Papacy, has, we may perhaps assume, chiefly in view the wars and plots in each nation and between the nations, induced by the Reformation.

In reference to this it is not amiss to consider what Hallam has to say. He is a Protestant, and as far from Catholic opinions and feelings as a Christian could well be.

His astonishing impartiality, on which Lord Macaulay remarks, explains why he begins with a statement which completely reverses our traditional Protestant preconceptions of the Reformation. He says that what more and more alienates sympathy in studying the history of the Reformation is its intense intolerance.

The Catholic Church, he reminds us, had been in uninterrupted possession from the beginning. Whatever variations from apostolic doctrine or practice might be charged upon her, she had always maintained the purpose and the consciousness of unbroken continuity, inward and outward, with the original Church. Her great thinkers and saints, an Anselm, a Bernard, a Francis, a Thomas, a Bonaventura, a Catherine, a Brigitta, were conscious of no necessity of mental readjustment to find themselves in unity with a Gregory, a Leo, an Augustine, a Jerome, an Irenaeus, or a Justin. Moreover, Catholicism had imbued every particle of European life. From the individual through the family, the guild, the commune, the principality, the kingdom, the Empire, European meant Christian, and Christian meant Catholic. The local exceptions only accentuated the universal fact.

Then, as Hallam suggests, if ever a corporate unity had a natural right of self-maintenance, the federal commonwealth of Catholic Christendom had. Few will deny the right of the Roman Empire to defend itself, and, as the "Nation" says, from a purely exterior point of view, the Roman Church was even a finer creation than the Roman Empire.

It can not be made a reproach to the Catholic Church that her members defended her existence by the methods of the time. With a few exceptions, Catholics and Protestants agreed that heretics might rightly be put to death, and a heterodox kingdom rightly be crushed.

What was involved in this, on both sides, we will next consider.

CHARLES C. STARBUCK, Andover, Mass.

*I am not certain that Trench is as undecided as to Innocent IV. as he is concerning the earlier contests with the Empire.

Grocer—Be that an auto out in front o' that store thar, Eazy? Boy—I dunno, sir. I god such a cold I cad smell nothink.—Puck.

DO THE FREEMASONS RUN FRANCE?

The part played by the French Freemasons in the unsavory system of espionage maintained by the Combes administration on army officers suspected of being practical Catholics or of being kindly-disposed toward their inherited faith was a most contemptible piece of work, and one deserving of severe strictures. Yet the Grand Orient, as the Freemason organization is known in France, is so intensely anti-Catholic that, though condemned on all sides for playing the role of informer, it assumes a haughty attitude and publicly declares its spying to be "one of the most loyal and most legitimate and most republican achievements it has to its credit." A circular sent by its supreme council recently to all the French lodges contained the following significant passage: "We desire in the name of the whole Masonic body to declare boldly that, in furnishing to the Minister of War detailed information regarding the faithful servants of the Republic, and regarding those who by their incessantly hostile attitude have occasioned the most natural anxiety, the Grand Orient of France claims not only to have exercised a legitimate right, but to have accomplished the most important of duties. The Republic is our common property. We have purchased it dearly; and the Masons, above all others, may claim the honor of having made it a triumph. Without Freemasonry the Republic would have disappeared long ago, free thought would have been definitely stifled by the triumphant congregations, and Pius X. would reign as master over an enslaved France."

This attitude on the part of the Freemasons, of owning and managing the French Republic, may seem simply at first sight a little bit of French exaggeration, but those who have kept a close eye on the development of anti-clericalism of late years can not but feel that the Freemason's claim is not an extravagant one.

And, a propos of the Freemason spying system, it is not Catholic army officers only who have suffered by it. We see it stated for instance, that among the officers of rank who were reported by the Freemasons was General Count d'Amboix de Larbont, who commanded a division at Saint Etienne. The Count, who happens to be a Protestant, was reported to be favorable to the Combes Government. The Count is nothing of the sort. When he saw himself informed upon, he wrote to the paper, declaring that, if he was a Protestant, he respected the religious convictions of others; and, furthermore, that he had never said anything likely to lead people to suppose that he was friendly towards the Combes Ministry. For this noble, straightforward language General Comte d'Amboix de Larbont, a splendid officer, has been deprived of his command by M. Berteaux, the Stock Exchange Magnate, who succeeded General Andre as War Minister in the Combes Cabinet, and is holding the same post under M. Rouvier. Another Protestant officer, Colonel Domine, known as the defender of Tuyan-quan, recently refused the Cross of Commander of the Legion of Honor, owing to the Masonic informers who have disgraced the Order.—Sacred Heart Review.

Danger of Living With Consumptives

Is real danger because the sputum of affected persons diffuses itself through the air and finds lodgment in the systems of others. If exposed to consumption use fragrant, healing Catarrhzone, the most efficient germicide known. No case of catarrh can withstand Catarrhzone which cures this loathsome disease thoroughly. Cold in the head is cured in a few minutes, and bronchitis, asthma and lung trouble are cured to stay cured if Catarrhzone is employed. "I don't know any remedy so good for catarrh and bronchitis as Catarrhzone," writes N. T. Eaton, of Knowlton. "It cured me after years of suffering and saved me from consumption." Two months' treatment \$1.00; trial size 25c.

A hotel proprietor in Baltimore tells an amusing story in which the main figure is an old gentleman well known to the waiters of the Monumental City for his aversion to the "tipping" system.

One evening the old gentleman having finished his dinner, was preparing to leave the hotel, when the darkey who had waited upon him bowed and said, "Thank you very much, sah."

"What the deuce are you thanking me for?" angrily demanded the old fellow. "I haven't given you anything."

"Dat's jest it, boss," responded the waiter, "I bet No. 10 fifty cents dat you wouldn't tip me."—Harper's Week ly.

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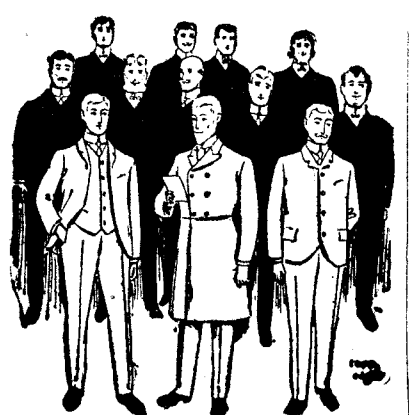
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THE SCHOOL QUESTION

Editor Ottawa Journal—Your article of this evening, more than some articles which have appeared, and especially more than some which have been published in the columns of your morning contemporary, places the school question on a somewhat higher plane than usual. It is possible to comment on it in a like candid and impartial spirit.

"On the one hand stands a force which demands that the processes of education in respect of purely material requirements must be accompanied by specific instruction in religious dogma."

That is quite correct. Education without religion produces, by universal consent of all educated human beings with any faculty for reasoning, nothing but moral mischief. Even as education it is incomplete, since to leave out of it its most essential element is extremely illogical. But all religion is dogma, and to be learned must be taught. To be taught it must "specific, or it would not be taught at all. That is the Catholic position. Indeed it is the logical position of all denominations, or there would be no denominations at all nor would there be Presbyterian, Methodist, Baptist and Anglican Colleges, all teaching dogma, specifically and authoritatively.

To deny to Catholics the right of teaching dogma, in their Separate schools, when it is a matter of conscience with them, and when, by the nature of their organization and unity, they are in a position to avail themselves of it, is nothing less than sheer persecution. To insist on them accepting common schools when, as everyone knows, these are in effect Protestant schools, is persecution. There is no way out of that conclusion.

Then you say as follows:—

"On the other hand there is a habit of thought, not so often aggressively asserted in the discussion of affairs of state but calculated none the less to exercise a potent influence in the solution of such problems as that which confronts parliament and people to-day. It cherishes the idea that the faith is begotten, nurtured and illuminated in the home, first and best, that the faith imbibed at the mother's breast, explained at the mother's knee and at the father's right hand, is carried from this first of human sanctuaries into the outer world, for which the school is the first course of preparation; and that in that outer world an essential of civil freedom is separation of Church and State. This form of belief is quite as sincere as the other, and is moreover, whole-hearted in its challenge to a comparison of the moral and spiritual results of the two systems."

That the idea you thus express is "not so often aggressively asserted" is hardly correct. It is, in fact, the stock-in-trade of most agitators on the subject. Let me examine it for a moment. When you talk of a faith "begotten, nurtured and illuminated in the home" and "imbibed at the mother's breast, explained at the mother's knee and at the father's right hand" are you not drawing rather a fancy picture? Let your mind dwell a moment on such experience of life as most of us possess in some degree. How much of this imbibing, this teaching, this home influence, really exists as a matter of fact? Think of the tens of thousands of poor families, ignorant, anxious, weary with work, or idle, indifferent, careless or worse; how much "home influence," how much "imbibing" or teaching of any sort is common among them? Again, think of the thousands of families in which the father is a mere agnostic, or a scoffer, or too busy or bored, in which the mother is a mere worldling, devoted to nothing but dress and society and amusements, and having very little knowledge to impart—how much "home influence" do you expect in such cases? I am drawing no fancy picture here: the conditions are too common to be ignored. They are the constant theme of even the Protestant pulpit. Now, turn out some thousands of children from such "sanctuaries"—even supposing them to have obtained some superficial knowledge supplemented by the imperfect work of the Sunday school—into schools, in which no religion is taught or taught in a casual "reading" by a teacher who is not certain to believe in the "reading" he gives; and thence into a world where for practical purposes religion only exists as a political cry, or an imperfectly held opinion; and what is the general merit of the result, so far as Christianity is concerned? Look about you and see. Respect for your space prevents me from going farther at present. Indeed in the present temper of a public, animated by unworthy, illogical and ignorant passions, it does not seem worth while, to have gone so far.

A ROMAN CATHOLIC.
Ottawa, March 19, 1905.

A BROTHER IN CHIVALRY

Dr. Mahar's Beautiful Tribute to the Late Manly Tello

Manly Tello, whose death occurred in Cleveland, April 4, was born in one of the islands adjacent to Spain a little over sixty years ago. His father was a Spaniard who came when a young man to the United States and married here a Miss Manly. Two children were born to them. The elder, a girl entered religion early in life at Flushing, Long Island, and became afterwards the foundress of the Josephine community at Ebensburg, Pa., and remained there until within a few years of her death. Her closing days were spent in the convent in which she first devoted herself to the religious life.

Pedro Manly Tello, as he was christened, was born while his parents were on a visit to the ancestral home on the father's line. While he was still but a child, the family returned to this country. The father was taken down shortly afterwards with a lingering fatal illness and his death left to the young mother the care of her little ones. She was a woman of sterling qualities, well educated and devotedly religious. She sent her boy to St. Charles' College, Ellicott City, and then to Holy Cross College, Worcester, Mass. Shortly after the outbreak of the war between the States, Tello, a mere youth, but having ardent sympathies with the South, enlisted in a Maryland Confederate Regiment. After a year or so of active service he was taken prisoner and sent to Rock Island. Realizing that the hardships of prison life were telling on him he determined to make a daring attempt for liberty and succeeded. He made his way to Canada and there placed himself at the disposal of a Confederate agent, Major Thompson, but shortly afterwards again entered the Northern States and made his way down through the lines and reported for service to Judah P. Benjamin, the War Secretary of the Confederacy. He received a commission to again penetrate the Northern lines and procure enlistments for the Southern army from sympathizers in Kentucky, and it was while he was engaged in this hazardous work that the war came to a close.

After the usual legal studies Mr. Tello was admitted to the bar and practised for a short time in New York and Kentucky. His Confederate services and sympathies brought him into the acquaintance of the Sealeses, a prominent Southern name, and he married one of the family. Shortly after the marriage Mrs. Tello became a Catholic. After a brief period spent in Canada, Mr. Tello entered Catholic journalism, first as editor of the Northwestern Chronicle and within a few years came to Cleveland taking charge of the Catholic Universe in September, 1877. He conducted that paper for fifteen years, and during that time had unquestionably no superior as a writer on the Catholic press. A keen, penetrating, exact mind, with wide reading, quick to grasp a situation, a great knowledge of men and character, a marked, original, admirable style—with these equipments his writings were always interesting. But besides all this, Mr. Tello was a lover of the truth, and entering into every question with thoughtfulness, confidence in his cause and all the ardor and intrepidity of a Crusader, he never knew what it was to fear an adversary. Thousands of readers learnt from him a better appreciation of religion, its glories, its impregnable defenses.

With the settlement of Bp. Gilmour's affairs the Universe passed into other hands, and Mr. Tello entered again into the practice of law. His wife died, leaving him a family of six children, and he entered into marriage with Miss Annie Boylan, an estimable young lady. Of the second marriage there was one child. Entering law business, after so long an absence from it was like commencing life anew, as far as procuring a livelihood was concerned, and notwithstanding his love for the profession and his marked ability in it, prosperity was not his lot.

Yet there was no difference between the darkest and the brightest days in Mr. Tello's life. There was always the same serenity, unflinching courage, confidence in God, not a note of despondency. He was during his whole life faithful in receiving the Sacraments, usually every month, devoted in all the practices of religion. He recited the rosary regularly, remembered every day in his prayers, one by one, all the dead who were near to him, and those to whom ties of friendship had bound him.

Farewell dear friend! There is in the abode of the Blessed a galaxy of Christian chivalry to which you will one day be welcomed as a brother-in-arms. How often you prayed for the departed! Your bright eyes are turning to us now

in mute appeal for the same Christian charity. May your soul rest in peace!

T. F. MAHAR, D.D.
Akron, O., April 12, 1905.

The Tributes

The foregoing tribute of Dr. Mahar written for the Columbian, will be read with interest by all admirers of the sterling character of the late Mr. Tello. His funeral on last Friday morning at St. Agnes church was largely attended. Rev. Gilbert P. Jennings celebrated the solemn High Mass of requiem, assisted by Rev. T. F. Mahar, D.D., as deacon, Rev. J. E. Smith, sub-deacon, and Rev. Dr. Farrell master of ceremonies. Bishop Horstmann preached the sermon and gave the last blessing. In his sermon he spoke of the keen sense of honor and the high principles which had always characterized the deceased, whom he eulogized as a sincere Christian and upright honorable man.

Besides those mentioned the following priests were present in the sanctuary: Mgr. Houek, Revs. X. Pfeil, J. M. Koudelka, T. F. Mahon, P. Becker, F. A. Malloy, P. J. O'Connell, F. T. Moran, Wm. McMahon, J. G. Crehan, J. P. Brennan and G. Reber.

The old employees of Mr. Tello on the Universe sent a floral cross and will have a Mass said for the repose of his soul. Mrs. Tello received a letter of sympathy from Archbishop Ireland regretting that he could not attend the funeral.—Catholic Columbian.

A PROTESTANT BENEFICATOR OF THE CATHOLIC CHURCH

Adrian Iselin, who died the other day at his home in New York City, will not, or at least ought not, soon be forgotten by Catholic Americans; for though, so far as is known, he lived and died a Protestant, he was most generous in his gifts to the Catholic Church and its work.

Generally speaking mixed marriages turn out anything but happily, but the marriage of Adrian Iselin, in 1845, with Miss Eleonora O'Donnell, daughter of Columbus O'Donnell of Baltimore, a relative of John Carroll, the first Catholic bishop in the United States, was an exception. Mr. Iselin appears to have been a thoroughly good man, who admired and respected his wife and his wife's religion, and placed no obstacle in the way of bringing up his children, in the Catholic Church. The generous couple celebrated their golden wedding on Dec. 11, 1895, when their seven children and twenty grandchildren were in attendance, and the occasion was commemorated by the children by the unveiling in St. Gabriel's church, at New Rochelle, of a memorial window representing the espousal of St. Joseph and the Blessed Virgin. The church itself was built ten years ago by Mrs. Iselin. It is modelled after that of San Marco, in Venice, and together with a rectory and home for the Sisters of Charity, cost nearly \$250,000.

A great part of the generosity of Mr. Iselin and his Catholic family will probably never be known. One gift was made when the family transferred its gymnasium property in New Rochelle, N.Y. to St. Gabriel's parish for a school for children. The Leland Castle in Residence Park there, owned by Columbus O'Donnell Iselin, was also transferred to the Church by its owner for a nominal sum, and is now an academy of the Ursuline nuns.

Since the death of Mrs. Iselin in 1897, the banker and his family have continued to make costly gifts to the Church. They contributed largely to the building of St. Catherine's church in Pelham, N.Y. and to churches in the coal regions. Last year Mr. Iselin gave a \$50,000 church and rectory to the Italian Catholics of New Rochelle. The latter gift greatly pleased Pope Pius X., who expressed his appreciation of the magnanimity which prompted a Protestant gentleman to make such a splendid gift to his Italian fellow-countrymen in a foreign land. Two years ago Mr. Iselin's youngest daughter, Miss Georgiana Iselin, gave a home for convalescents to the Church. It was built at Scarsdale, Westchester County, and named St. Eleonora's Home, in memory of her mother.

Altogether it is estimated that Mr. Iselin gave directly, or through his wife and children, more than a million dollars to the Catholic Church in this country. Surely we may pray that God may be kind to the soul of such a princely giver to God's Church.—Sacred Heart Review.

Mrs. Pewby—Wonder if I'll have time to go home and back before Mr. Textfinder has finished?

Mr. Pewby—Plenty of time, Martha, plenty of time. Mr. Textfinder has just said "One word more and I am done." He's good for half an hour more, at the least.—Boston Transcript.

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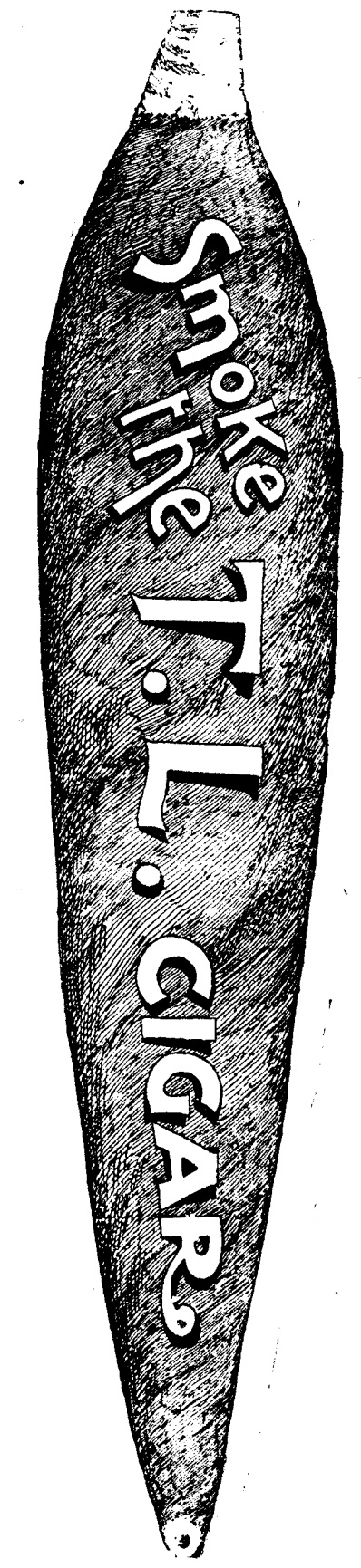
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SATURDAY, APRIL, 22, 1905.

Calendar for Next Week.

APRIL:

- 23—Easter Sunday—The Resurrection of Our Lord. 24—Easter Monday. 25—Easter Tuesday. Litany of the Saints. 26—Wednesday—of the Octave. Commemoration of St. Fidelis of Sigmaringen, Mart. 27—Thursday—Of the octave. Commemoration of St. Paul of the Cross, Confessor. 28—Friday—Of the octave. Commemoration of St. Paul and St. Vitalis. 29—Saturday—Of the octave. Commemoration of St. Peter, Martyr.

MONSIGNOR COUNT VAY DE VAYA

A worldling, after reading Mgr. the Count Vay de Vaya's brilliant articles in Pearson's Magazine for April and May, 1904, would probably exclaim, "He must be no end of a swell." A thoughtful man, after careful perusal of those same articles, with their shrewd and penetrating reflections on Chinese art and Russian autocracy, might say, "He is a man of ideas, he thinks for himself." But any one that has seen his modest demeanor and has heard him talk of his plans for the uplifting of Korea, cannot but acknowledge that he is, first, last and in all things, a man of God. To those, especially who were privileged to listen to his informal talk, his admirable "Fervorino" to the Sodalists of St. Boniface College last Sunday morning, the noble Hungarian representative of a hundred earls in the proudest aristocracy in the world stands forth as the quintessence of simplicity and singlemindedness. From his very first words he captivated his youthful hearers. Beginning with a couple of introductory sentences in French, he soon glided into English and showed by his thorough acquaintance with English idioms his familiarity with our tongue. His theme was the vanity of all earthly glory. He told, in the most natural, conversational tone, how, when he was a page at the Imperial Court of Austria-Hungary, at the age of fifteen, he thought of nothing but the glories of this world. With a few deft touches he set forth the splendors of an Imperial-Royal pageant, in which none could take part who had not, as he phrased it, "sixteen grandmothers." No fairy tale could equal that reality. And yet when all was over and he saw the Empress of Austria sink into an armchair and burst into tears, he began to realize how empty are all the shows of this fleeting world. Later on he saw at close range how the Emperor of Austria, with his Empress and his heir done to death and with a multitude of other woes, was one of the saddest men in Europe. The lesson was plain. It is not what we inherit, it is what we do that counts before God.

Mgr. Vay de Vaya, while deriving no little amusement from the inaccurate reports of him in the American papers, wishes that they would insist more upon the great work of evangelization to which he has devoted his life. It is, of course, quite true that he is an Earl in his own right as the descendant of the Counts Vay de Vaya, foremost among the chieftains who, with the saintly King Stephen, established the Hungarian Kingdom in the eleventh century and have ever since, in unbroken line, been eminent among the highest in that country. As a boy he entered the Austrian Court as a page to the late Empress. After studying in various European Universities, he stood on the threshold of a brilliant diplomatic career. But just then he realized that he was called to a higher life, and to the surprise, almost to the consternation of all Hungary, he renounced the bright worldly prospects marked out for him, and determined to become a priest. With this object in view he went to Rome and entered the celebrated Gregorian Academy. Some-

time after his ordination he was appointed Papal Legate to the Court of Spain in 1897 at the age of 28, and was selected, in that same year, as one of the Envoys of Leo XIII. to the late Queen Victoria on the occasion of her Diamond Jubilee.

All this, however, was but a prelude to the great work of his life. With a desire to benefit the Church and his own country by observing the best economic and educational systems and by close study of the various charitable institutions established in various parts of the world by the Catholic Church, Count Vay de Vaya started in 1898 to travel round the world. Gifted with a quick insight into the social atmosphere and characteristics of every people, and having acquired in his travels, a knowledge of seven languages, being moreover, no mean orator, musician and artist, he was eminently fitted for this work of world-wide observation. By reason of his rank he has had the entree into the palaces of the crowned heads of every country he has visited. Wherever he has been he has stayed either with Monarchs or Governors or the chief Dignitaries of the Church, while also frequently roughing it in humble cabins and enduring all the hardships of a pioneer and a missionary.

Touring first through European countries, in 1899 he began his travels in America, Africa and Asia. During his stay in India he was the guest of Lord Curzon, the Viceroy, whom he accompanied in his tour through Burmah. In 1902 he set out for the far east and was one of the first passengers to travel through Manchuria, as far as Peking, by rail, which he did in a car following the construction gang. At the end of this journey, which was filled with many exciting adventures and strange incidents, he was honored by special invitations from the Emperors of Korea, China and Japan.

Pearson's Magazine for April and May of last year published extracts from his diary, describing his interviews with the Tsar and Tsarina at Peterhof and with the three Eastern Emperors just mentioned. Had we space, there would be much to quote from these really remarkable articles, in which there is nothing commonplace and very many thought-provoking reflections, the whole written in a lively graphic style. We have room, however, but for a couple of extracts.

Speaking of the Chinese Summer Palace near Peking, Count Vay de Vaya says: "What interests me is the artistic beauty of the surroundings. From the point of view of the artist or the organizer it is perfect. It is an exquisite harmony limited to the tones of gold, the sapphire and the emerald, with the rich hues of a peacock's feather carried to its climax in decorations, paintings, embroidery, dresses, flowers and fruit. Each object in the hall has its purpose in the magnificent scheme. It may be a simple chrysanthemum or a flag or the canopy over the throne itself, but they all emphasise the same grand central idea. Whatever our opinions of Chinese art, we cannot fail to admire its vigor and its refinement. During my repeated stays in that land it gave me continuous interest and constant surprises. It is always strong, always refined. These same features strike me to-day here in the Summer Palace. The greatness of the architectural conception, the marvellous plan of the surroundings, the amplitude of the accessories, all contribute to make the Summer Palace of Peking more Royal and Imperial than any other palace in the world. And again, as to refinement, I cannot imagine anything more charming than the decorations and embellishments, which are modulated like a symphony."

In conversation Mgr. Vay de Vaya went more deeply into the mental characteristics of the Chinese people. He agrees with the most experienced Catholic missionaries in considering the Chinese as far more accessible to spiritual, metaphysical and Christian ideas than the Japanese. The latter, he says, are still in their national youth, and like all young people, they are enamored with the rewards of the present life; they have not yet grown old enough to realize eternity and the unseen. They are imaginative, rather than an intellectual nation. Of the power of their fancy he gives, in Pearson's Magazine, a striking example. "We finished," he writes, "our wanderings in a delightful little garden, which is Japanese in the highest degree. There is a tiny pond, no larger than a good sized basin, surrounded by a rocky imitating Fuji, and across an almost imaginary stream a few inches wide is arched a wooden bridge. Everything is minute, even the little rustic summer-house is no larger than that of a doll. It is a Liliputian world of its own. Even the trees are

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dwarfs; but the Japanese imagination makes everything large." Of other, similar gardens laid out by the great Japanese aesthetes of the seventeenth and eighteenth centuries, Mgr. Vay de Vaya says: "small and simple, I dare say primitive to European eyes, but to a Japanese mind these tiny shrubs represent a virgin forest, the log house is a palace, the gravel court unlimited sea, and the stepping stones so many islands.

After completing his visit to the Far East, Mgr. Vay de Vaya visited Australasia, and during a nine month's sojourn there he delivered no fewer than 363 sermons, addresses and public lectures on the moral and religious state of Asia. In each country visited he took up missionary work. On his last sea voyage from Fiume, a seaport of Hungary, to New York, he acted as chaplain to some two thousand Hungarian immigrants, said Mass for them every day, and heard as many as 150 confessions each day. Thanks to his influence with the governor of Fiume, his cousin, he has arranged that each band of immigrants shall have a Catholic chaplain to exhort, direct and console them during the long sea voyage through the Mediterranean and the Atlantic.

One of his favorite projects is the establishment of an orphanage in Korea, where outcast children will become good Christians and useful citizens. This project was suggested to him by the phenomenal success of the Catholic orphanage at Zi-ka-wei, near Shanghai, which saves and educates so many neglected children, abandoned by their unnatural parents. Mgr. Vay de Vaya had at first hoped to secure for his Korean project the services of the Society of Jesus, whose Kiang-nan Mission, with its headquarters at Shanghai, was pronounced by Leo XIII. the model Catholic mission of the world; but the Father General of the Jesuits could spare no men for Korea. Fortunately, however, Mgr. Vay de Vaya has found other willing workers to second his zeal and energy. He considers the Koreans ripe for conversion to the true faith.

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PERSONS AND FACTS

(Continued from page 1)

owing to the Vatican's conciliatory attitude in the Russian crisis.

According to the Almanac of the Catholic Benevolent Association in St. Petersburg, it appears that European Russia has twelve Catholic dioceses, with 2,710 established parishes. The priests number 4,106, who have the care of 12,102,479 souls. Of this number more than 7,000,000 belong to Russian Poland, divided into seven dioceses. In Russia, properly speaking, the diocese of Wilna has a Catholic population exceeding 1,000,000.

Seven French nuns of the Order of Helpers of the Holy Souls travelled from New York recently to San Francisco, where they will establish a convent for work among the Chinese. During their brief stay in St. Louis they were guests of Mother St. Bernard, superioress of the order in the west, who accompanies them to California and will have charge of the new convent. The new arrivals are from London, Madrid, Vienna and Rome, to which points the Helpers of the Holy Souls scattered when expelled from their mother-house in Paris. They were founded in France less than fifty years ago by Eugenie Smet, and are established already in China.

Belgium has just passed a law by which the manufacture or sale of absinthe is interdicted. It is stated that the Catholic party have been trying to get the law passed for several years.

Pope Pius X. recently received in audience the chapter of the Knights of Malta, and their new grand master, Count Thun von Hohenstein.

Mr. G. Cinq-Mars of St. Boniface, has secured the contract for the new octagonal wing to St. Boniface College, which will be begun without delay.

The recent beatification of the Venerable Madame Sophie Barat, foundress of the Religious of the Sacred Heart, was made the occasion of a most appropriate allocution by the Holy Father. Speaking from the gospel of the day (the Sixth Sunday after Epiphany) Pius X. compared the great work of the Blessed Sophia to the mustard seed described in the parable. In spite of humble beginnings and great trials the Ladies of the Sacred Heart spread all over the globe during the lifetime of their foundress and gave to all lands models of the noblest Catholic training.

The Hungarian Catholics of this city went last Saturday to meet Mgr. Vay de Vay on his arrival by the Pacific express. Rev. Father Woodcutter welcomed his Lordship. The next day, Sunday, the distinguished Monsignore preached an eloquent sermon to his compatriots.

The enthusiasm for the French church is keeping up. Last week two young ladies, Miss Lauzon and Miss Bourbeau, collected \$2,866. Individual subscriptions, from comparatively poor men, have reached the \$500 mark, higher than any individual subscription made for any purpose in connection with St. Mary's church or school.

DEATH & FUNERAL OF MR. JOSEPH FORGET.

The funeral of the late Mr. Joseph Forget took place at 9 o'clock on Wednesday, April 19, from the residence of Mr. Joseph Lecomte to St. Boniface cathedral, where the Very Rev. Vicar General sang the Requiem Mass, at which His Honor the Lieutenant-Governor of the Northwest Territories, brother of the deceased, was present. Among the large number of sympathizing friends who attended the funeral was the Chief Justice of Manitoba, Rev. Fr. d'Orsonens, S. J., accompanied by a detachment of cadets with bugles playing, did military honor to the oldtime Pontifical Zouave.

Mr. Joseph Forget, whose remains were interred in the churchyard of St. Francois Xavier, was a man of cheerful disposition and of scholarly attainments, and will be greatly missed in St. Francois Xavier where he has lived for about 30 years, having taken up his residence there in 1871, after leaving the R.N.W.M.P., which he joined less than a year before. His career has been one of interest, he being one of the men who responded to the call of the Pope for men to de-



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fend Rome against Garibaldi in 1868. He was 61 years of age, and was born at Ste. Marie Monnior, Rouville, Que. In 1869, as a member of the 5th battalion of Papal Zouaves, he went from Canada at the call of the pope, and was present at the capture of Rome, Sept. 20, 1870. As a prisoner he was sent to Leghorn, where he was held in captivity for two weeks and on being liberated, he returned to Canada, and joined the mounted police, in which force he acted as quarter-master. In about a year he left the service and settled at St. Francois Xavier, where he lived ever since until his removal to St. Roch's hospital three weeks ago. In St. Francois Xavier he was much liked by the public with which he had much to do, being schoolmaster, storekeeper, justice of the peace and notary public. Besides Lieutenant-Governor Forget, he is survived by another brother, Adelard Forget of Montreal, and a sister, Mrs. David Beauchemin of Burlington, Vermont.

MSGR. STROSSMAYER DEAD.

Rt. Rev. George Strossmayer, bishop of Diakovo, Austria and Apostolic Administrator of Serbia, died at Diakovo on April 9 at the age of 90 years. He was consecrated in 1850.

Few ecclesiastics played a more important role in European politics during the nineteenth century than Msgr. Strossmayer. J. George Strossmayer was born in 1815 at Essek in Slavonia, of a family, German in origin, which had settled Croatia. Strossmayer was to become the foremost representative of the Croatian race and the boldest exponent of its patriotic aspirations, the champion of its interests and the cultivator of the national literature and customs, which he wished to preserve against the encroachments of the Magyar and German elements in the Empire of Austria.

He was educated at Diakovo and Pesth University, and after a brilliant academic career was appointed in 1847 director of Auguste-neiem at Vienna and court preacher. After the Hungarian rising of 1848, in which he supported the cause of the Croats against the Magyars, he was appointed bishop of Diakovo, and in his diocese set himself to the work of founding schools and developing the national sentiments. After 1867 this purely intellectual movement to foster the Croatian nationality took an active political character and Msgr. Strossmayer became the head of a party in the Reichsrath, advocating the federal system with equal rights and equal burdens for all its constituent races.

In the Croatian Diet during the sixties he boldly advocated a Slav

national policy which earned for him the displeasure of Vienna and the Imperial Court. So great had become his influence that the government sent him into exile and he lived for some time in Paris, while the government procured the adhesion of the Croatian Diet to a compact which placed the country under Hungary. Msgr. Strossmayer did not approve of this, but he returned to Croatia, retiring altogether from political life, and devoted his energies to arouse the national spirit through an intellectual movement, which should through history, literature, science and art, pave the way for the political renovation of Croatia and a future union of the Slav races of the Balkans.

Msgr. Strossmayer was a prominent figure at the Vatican council of 1869-70, where, together with Bishop Dupanloup, he contested the doctrine of Papal infallibility with such eloquence as to earn from the assembly the title of "First Orator of Christianity," but when the dogma was proclaimed he fully accepted it and thenceforth only sought to bring all the Balkan Slave within the Catholic Church.

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The Democratic defeat of last Nov., says the "Argonaut," was being discussed by Representative John Sharp Williams, of Mississippi "It reminds me," said he, "of the farmer whose house and barns were picked up by a cyclone and blown into the Mississippi river. The farmer landed on top of a sawlog. As he came to the surface, blew the water out of his nose, wiped his eyes and got a better grip on the log, he said: 'Well, that was so blamed sudden it is ridiculous.'"

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DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Before you turn elsewhere," exclaimed Antistius Labio, "I would fain test by a single question the soundness of the principle from which you will draw no deductions; you say all things undergo some action. Does not this imply the actual presence of some force in or upon all things?"

"It is not to be denied," answered the Athenian.

"What force," asked Labio, "is actually present in or upon 'inert matter'?"

"The force of cohesion," replied the Athenian; "and, moreover, the force of weight, which I take to be only the same force with wider intervals ordained for its operation."

A dead pause of an instant or two followed, and was broken by Herold Agrippa, who was a person had indeed and odious, but of great acuteness and natural abilities, exclaiming "The Athenian reminds me of the 'number, weight, and measure' of our holy books."

"It is there indeed, I found them," said Dionysius.

"You mentioned," observed Augustus, after musing a few seconds, "that the demonstration you gave us a while ago of a single eternal God was only one out of many. I do not want many more, nor several more; but one more, might gluttony ask of hospitality? We roam, the halls of a great intellectual fortress and mental palace to-night, superior to the palace of the Mamurras."

"Has it such an impluvium, Augustus?" chuckled the old knight, caressing his white moustache.

"The impluvium," said Dionysius, "is that part of the palace where the light of heaven falls. But the palace, Augustus, I take to be the sublime theme; my poor mind is only its bogley porter and ostiarius. Suppose, then, there were only two beings in all the universe, one more excellent than the other, which of them would have preceded the other?"

No one replied.

"If the inferior be the senior," pursued the Greek, "by so much as the superior afterward came to excel him, by so much that superior must have obtained his perfections from nothing whatever, from blank nonentity; because the inferior, by the very supposition, (ex hypothesi,) had them not to bestow."

"The superior being," answered Augustus, "must therefore be the elder."

"You speak justly, Augustus," said the Athenian. "Therefore the less perfect could never exist if the more perfect had not first existed. The existence, then, of imperfect beings proves the prior existence of one all-perfect being, self-dependent, from whom the endowments of the others must unquestionably have been derived."

"Cannot things grow?" asked Labio.

"Growth is feeding," answered Dion; "growth is accretion, assimilation, condensation in one form of many scattered elements. Growth is possible, first, if we have a seed, that is, an organism capable, when fed, of filling out proportions defined beforehand; and, secondly, if we have the food by which it is sustained. But who defines the proportions? Who ordained the form? Who formed the seed? Who supplies the air, the light, the food? Would a seed grow of its own energy if not sown in fostering earth, or placed in fostering air and light—in short, if not fed by the proper natural juices? Would it grow if starved of air, earth, light—thrown back upon its sole self? Is not growth necessarily stimulated from without?"

"Growth is a complicated and manifold operation," said Augustus, "implying evidently a whole world previously set systematically in motion."

"Whence, Labio," asked the Athenian, "comes your seed that will grow?"

"From a plant," replied Labio.

"Whence the plant?" pursued the Greek.

"From a seed."

"Which was first?" asked Dion.

"The plant."

"Then that plant, at least, never came from a seed," said Dionysius, "whence came it?"

"The seed was first," said Labio.

"Then 'that' seed," said Dionysius, "never came from a plant. Whence came it?"

There was a laugh, in which not only Labio, but even Tiberius joined.

"No," said Dionysius; "whatever the power which traced out beforehand the limits and proportions which the seed, by growing or feeding, is to fill; whatever the power which surrounds that seed, or other organism, with the manifold conditions for its development, that power must be something more perfect and excellent than the elements which it thus dispenses and controls; and the existence of these less perfect things would have been impossible, had not the other existed first. Thus, ascending the scale of beings, from the less to the more excellent, the simple fact that each exists, proves that a being superior to it must somewhere else be found, and that the superior was in existence first; until we reach that self-existent, all-perfect, eternal being whose life accounts for a universe which his power governs, and which without him would have been an impossibility."

"Without him imperfect things could never have obtained existence, and could not keep it for an instant; and without recognizing him they cannot be explained. This, Augustus, is the second demonstration for which you have asked me. I have just touched, in passing, the porches which led to three others. A sixth could be derived from the nature of free force. No force is real which is not free. The force of a ball flung through the air, is really the force of something else, not of the ball; a hand imparted it; that hand was moved by the mind. In the mind at last, and there alone, the force becomes real, because there alone it is free. All the forces of nature could be shown to be thus communicated, or derivative; and the question, where do they originate? would ultimately bring us to some mind, some intelligence. That intelligence is God."

"Could not all the forces of the universe be blind and mechanical?" said Afer.

"If so, they would none of them be free," said the Athenian.

"Well, be it so," said Afer.

"If not free," persisted the Greek, "they are compulsory; if compulsory, who compels them? I say, 'God.' You would have to say, 'nothing'; which is very like 'having nothing to say.'"

A clamor of merriment followed this, and Dionysius had to wait until it subsided.

"I am only showing," he resumed, "where and how the proof could be found. A seventh demonstration can be derived from the moral law. To deny God, or to misdescribe him, would necessitate the denial of any difference between good and evil, between virtue and vice. It would be a little long, but very easy to establish this; far easier than it was to make intelligible the two proofs which I have already submitted to you. I have said enough, however. This brilliant assemblage perceives that the belief in one sovereign and omnipotent mind is not a vain reverie for which nothing substantial can be advanced; but a truth demonstrable, which neither human wit nor human wisdom can shake from its everlasting foundations."

"I wonder," said Strabo, "whether this being, of whose knowledge and power there are no limits, is also mild and compassionate?"

Dionysius was buried in thought for a short time, and then said:

"Pray favor me with your attention for a few moments. Love draws nigh to its object; hatred draws away from its object, which it never approaches except in order to destroy it. But the non-existent cannot be destroyed; therefore the non-existent never could draw hatred toward it. Hatred would say, those things are non-existent which I should hate, and which I would destroy if they existed; therefore let them continue non-existent. But this sovereign being is antecedent to all things; in his mind alone could they have had any existence before he created them. If, then, he drew near them, so to speak, approached them, called them out of nothing into his own palace, the palace of being, love alone could have

led him. Therefore, by the most rigorous reasoning, it is evident that creation is inexplicable except as an act of love. It is more an act of love than even preservation and protection. This omnipotent being, then, must be love in perpetual action; love in universal action, boundless and everlasting love."

"Certainly yours is a grand philosophy," said Augustus.

"This sublime being," pursued Dionysius, "is, and cannot but be, an infinite mind; he is boundless knowledge, boundless power, and boundless goodness. The more continuance from day to day of this universe—"

Here the Athenian suddenly stopped and looked round.

"Why, were the most beneficent human being that ever lived," exclaimed he, "able by a word to cast the universe into destruction; were it in his power to say, at any moment of wrath or disappointment, that the sun should not rise on the morrow, mankind would fall into a chronic frenzy of terror."

"If," cried a shrill voice—that of the child Caligula—"if the sun shines and one cannot see. It is no use. I know what I would do with the sun to-morrow morning, unless I recover the use of my eyes."

"What?" asked Dionysius.

"I'd blow it out!" cried the dear boy, tearing off his bandage, stamping his feet, and turning toward his interrogator a face neither beautiful in feature nor mild in expression.

"The sun is in good keeping," said the Athenian.

Augustus turned, after a short, brooding look at Caligula, to Haterius, and said:

"What think you, my Quintus? Has our Athenian made good his theories?"

"He has presented them like rocks of adamant," responded Haterius. "Dionysius has convinced me perfectly that the universe has been produced and is governed by the great being of whom he has so earnestly and so luminously spoken."

"Yet one word with you, young philosopher," said Antistius Labio, sending a glance all round the circle, and finally contemplating intently the broad, candid brow and kindly blue eyes of the Athenian; "one word! You remarked that you could prove all things to be cared for and loved somewhere. You afterward mentioned that the care or love in question could be exercised by none save the stupendous king-spirit whose existence, I confess, you almost persuade me to believe. But now solve me a difficulty. You have alluded to the moral law. You maintain, although this has not been a subject of our debate to-night, the immortality of our souls. Finally—none can forget it—you hinted that there could be no morality, no difference between right and wrong, virtue and vice, were there not one sovereign God. Does this mean, or does it not, that morality is that which pleases his eternal and therefore unchanging views?"

"Ah!" said Dionysius, "I perceive your drift. You land me amid real enigmas. But go on; I answer honestly—'Yes.'"

"Then," pursued Labio, "if the ghost within us be immortal, it will be happy after death provided it shall have pleased this being, and miserable should it have offended him."

"Yes."

"Now, Augustus," persisted Labio, "what would you think of the justice of a monarch who proclaimed rewards for conforming with his will, and punishments for thwarting it, but at the same time would not make it known what his will was, nor afford any protection to those who might be desirous of giving it effect?"

"Can Dionysius of Athens or any body else tell us what are the special desires of this great being in our regard? Does he imagine that unlettered, mechanical, toiling men have either understandings or the leisure to arrive at the conclusions which his own splendid intellect has attained? Then why is there not some authoritative teacher sent down among men from heaven?"

Dionysius answered not. Labio continued.

(To be Continued.)

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President Hon.-Secretary

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	21 10
6 45	St. John, Halifax.....daily	
7 00	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	19 30
	Selkirk, Molson, Rat Portage and intermediate points	
8 00daily except Sunday	18 30
	Keewatin, Rat Portage, during July and August.....	
13 30	Sat. only.....Mon. only	12 0
	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Pass. Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	8 30
WEST		
	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	18 40
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	17 00
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	
9 20	Kootenay.....daily	19 00
	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	12 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	
22 00	Kootenay.....daily	10 55
NORTH		
	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
16 00	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	9 45
16 15	Mon., Wed., Fri.....Winnipeg Beach.....	8 45
17 15	Mon., Wed., Fri.....Tues., Thurs., Sat.....	
SOUTH		
	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....	
15 45daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....	16 25
10 20daily except Sun.....	
	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....	21 05
8 05Mon., Wed., Fri., Tues., Thurs., Sat.....	
SOUTH		
	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....	10 10
17 20	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
13 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.....Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.....Bowman, Birch River, Erwood and intermediate points	16 15
10 45	Mon.....Fork River, Winnipegosis	16 15
10 45	Fri., Sat.....Sat., Tues. Oak Bluff, Carman, Leary's and intermediate points.....	17 50
7 00Mon., Wed. Fri.....St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points	
11 05daily except Sun.....	16 30

FATHER LACOMBE

Character Sketch by Miss Agnes C. Laut

The Catholic News of April 16, publishes the following article illustrated by an excellent portrait of the venerable missionary.

Father Lacombe, the well-known Oblate missionary of the Canadian Northwest, has often been written about by able penmen. His career among the Indians has attracted the attention of many a writer, and the good priest has been lauded in print times without number. The late Julian Ralph, whom Charles A. Dana called the best reporter in the country, once met Father Lacombe, and was so impressed by the simple priest and what others said of him and his work that he made him the subject of a stirring magazine article. And now the good missionary is again extolled in print. The singer of his praises this time is Miss Agnes C. Laut, who is ranked as one of the first writers of the day on Indian subjects. To the April Outing Miss Laut contributes a dramatic account of Father Lacombe's career. We shall quote part of it:

"In the month of September there passed through Montreal on the way from France to the foothills of the Rockies, a distinguished figure, unique for the last three-quarters of a century in the annals of the great Northwest.

"Doors of big things—men who have made history—we still have with us; but not every maker of history has by the mere lifting of a hand prevented massacres that might have wiped out the frontier of half a continent. Few leaders have rallied half a hundred men to victory against a thousand through pitchy darkness, in the confusion of what was worse than darkness—panic. And not every hero of victory can be a hero of defeat, a hero—for instance—to the extent of standing siege by scourge, with three thousand dying and dead of the plague, men fleeing from camp pursued by a phantom death, wolves skulking past the wind-blown tent-flaps unmolested, none remaining to bury the dead, but the one man whose hands are over-busy with the dying.

"And not every hero is as unaware of the world's glare as a child; and as indifferent to it. Such is Pere Lacombe, known to all old-timers from the Mackenzie River to the Missouri.

"Two kinds of men make desolating failures in a new land. There is the one who sits moused up in a house, measuring everything in the new country by the standards of the old; and there is the book-full man who essays the wilds with city theories of how to do everything from handling a bucking broncho to converting a savage, only to learn that he can't keep up with the procession for the simple reason—as the French say—that one has to learn much in the woods not contained in 'le cure's pet-ee cat-ee-cheem.'

To neither of these classes did Father Lacombe belong. He realized that one is up against facts in the wilderness, not theories, that to clothe these facts in our Eastern ideas of proprieties is about as incongruous as to dress an Indian in the cast off garments of the white man. Instead of expecting the Indian to adopt the white man's mode of life, Father Lacombe adopted the Indian's. He rode to their buffalo hunts with them half a century ago when the herds roamed from the Missouri to the Saskatchewan in millions; or he broke the way for the dog train over the trackless leagues of snow between the Saskatchewan and the Athabasca. Twice he was a peacemaker with the great confederacy of Blackfeet, Bloods and Pie-gans. Yet when honorable peace could not be won, he won another kind of peace—the peace that is victory."

Miss Laut gives a dramatic account of the memorable fight between the Blackfeet and Cree Indians in the winter of 1870, between whom there was the bitterest enmity. In those days there were only about half a dozen Oblate missionaries in the far Northwest, and the missions were two, three and four hundred miles apart. Father Lacombe had won the love and respect of the Blackfeet by his heroism during the smallpox scourge, and had taken up winter quarters with the great Sun chief of the tribe. He had warned them to be careful of an attack, but his warning went unheeded, and one bitter cold night in December the Crees came. The Crees were also friends of the missionary, but in the darkness he could not make himself known, so as the next best thing he spurred on the Blackfeet to courage and to keep up the fight, for the sake of their wives and children, all through the long cold night, with a temperature of forty-three degrees below zero. Then the dawn brought the heroic priest's chance. Miss Laut writes:

"Bidding the Blackfeet stop firing and hide where the Cree shots could not

reach them. Father Lacombe raised his cross in his right hand, a flag of truce in his left, and marched straight out in the face of the firing line, shouting on the Cree to come out and parley. The Blackfeet could hardly believe their eyes when they realized what he was doing—marching straight in the face of certain death. They called to him to come back. They would fight to the end and die together; but he marched right on. Bullets fell at his feet. Two or three balls sifed past his ears, singeing his hair. Again the Blackfeet shouted for him to come back; but he was beyond call, and the bullets were raining around him like hail.

"If the sun that rises over northern snowfields ever witnessed a more human piece of unconscious heroism than this solitary figure advancing against the firing line—I do not know of it.

"Suddenly he was seen to reel and fall, drenched in blood. A bullet had bounced from the ground striking him in the shoulder, and glancing up, grazed across his forehead. Demons could not have restrained the Blackfeet then. To the triumphant yell of the Crees they sent back counter-shout that set the ravine ringing. They were no longer on the defensive. A whirlwind rush of rage carried them past all bounds of fear. They only waited to see the priest on his feet—for the force of the bullet had been broken by the shoulder wound—when, with yells of fury, they poured volley after volley into the Cree bluffs, running from hiding of snowdrift to brushwood, pressing the hostiles back and back till, before midday, the fighters were in talking distance and a Blackfoot snarled out, 'You have wounded your priest! Canaille! Have you not done enough?'

"Wounded the man who had nursed them through the smallpox scourge? The Crees were dumbfounded. Besides they were beaten; and they probably reasoned that if a handful of men taken by surprise put up this kind of a fight, the same men on the aggressive, with daylight to aid them and couriers scurrying to bring back the absent hunters, could cope the Cree company up in one of these ravines and exterminate the entire band. Besides thirty of their braves were dead, fifty wounded, and retreat on horseback, over deep snow with fifty wounded to carry could not be made with as great speed as the return of the Blackfeet warriors might warrant.

"A Cree advanced to parley. They had not known the priest had been among the Blackfeet. The smoke had hidden the face of the man who had advanced alone. It was enough—the Cree would retire; and retire they did with all the speed they could put into their horses.

"When the battle was over the Blackfeet turned to Lacombe. A more haughty tribe never existed among North American Indians. They had no words now to express their pent-up feelings. They threw their arms about him like children, sobbing out gratitude. They prostrated themselves at his feet. They declared that he was divine or the bullets that rained round him would surely have killed him; but he only told them that that was the way his God took care of men who would risk their lives for his sake; and no doubt the Blackfeet did what the Indians call some 'long thinking.'

Miss Laut writes of other episodes in the missionary's strenuous career. But space will not allow us to quote them here. Father Lacombe, Miss Laut tells us, was born of Habitant parents on the banks of the St. Lawrence, and there he learned those lessons of sense and fortitude that stood him in good stead in the life-work which he adopted. It was the kind act of his parish priest, who furnished him with money to complete his education, burdening the gift with only one admonition, that young Lacombe "be good." So he decided to consecrate his life to religion.

"He at once went to the House of the Oblates, Montreal. The Oblates were preparing to capture this field (the great Up-Country of the Northwest). A curious old pile of unpretentious gray stone is this house of dreams, that has sent out so many brave men to heroism and death in the Northwest! It is a house of poverty and ideals as well as dreams. Perhaps they go together. Vespers were ringing as I drove up to the door; and I could not but think as I listened to the lilt of the chimes how many young mystics had dreamed of white robed victory to the sound of those bells, only to go forth to life-long exile, to death by famine or cold, or the assassin hand, like young Fafard and Marchand at Frog Lake."

In the "parloir" of the famous old monastery at Montreal Miss Laut met Father Lacombe, "a muscularly built close-knit man, who looks more as if he were in the sixties than in the seventies, with hands that could take a bulldog

grasp of difficulties, shoulders broad to carry the heaviest weights unbent, and on his face a kindness inexpressible."

Fifty years ago, nearly, the young missionary went into the Up-Country, where he celebrated his earliest services under the blue vault of heaven.

"Space fails," concludes the narrator, to tell of the days when the West held its breath lest the Blackfeet should join Riel in the Metis rebellion, and Father Lacombe had the fate of the frontier in the hollow of his hand; or of the old Indian sage, who sent his son to Lacombe to learn if there were no Better Way than the Wolf Code of Brute Existence.

"All night the two men sat talking, the wise man of the Indians and the wise man of the whites; comparing the wisdom of all that each knew, about a Better Way; and when the fevered eyes of the dying Indian turned to watch his last sunrise, there was on his face the light that is neither of land nor sea. What his mystic visions had told him might be true, the white man had confirmed.

"These are but a few episodes in the life of a man whom the West venerates and the Indians almost worship. A secular friend has built for him a home called "The Hermitage" among the foothills of the Rockies, and in the shadow of the mountains of the setting sun, he has decided to pass the evening of his life."

CHICAGO'S NEW MAYOR

Judge Edward F. Dunne, the newly elected mayor of Chicago, has the proud distinction of receiving the largest vote ever cast for a candidate for that office. He was elected over his Republican rival by a plurality approximating 25,000. Judge Dunne was at the time of his election a judge of the circuit court of Cook county, to which office he was re-elected just one year ago. His father was an Irish immigrant well known throughout the country as an advocate of Irish liberty. He sent his son to Ireland to be educated, and the new mayor of Chicago was graduated at Trinity College, Dublin. Judge Dunne's whole active life has been spent in Chicago, where he enjoys a most enviable reputation. He has made a good judge and nothing could be said against him as a man. In addition to eminent ability and good judgment he is a man of great courage, always ready to trust in the people. His bold fight for municipal ownership and his estimable qualities as a man were responsible for the magnificent majority which he received. There are some, however, including the President of the United States, who might ascribe his extraordinary success to the fact that he is the living exponent of one who is opposed to race suicide, for he has a family of ten children. He is the forty-ninth mayor of the city of Chicago. Chicago has had only three Republican mayors in the last quarter of a century, each holding for a single term, while the Democrats have captured the office eleven times. Nine of these times the office was secured by the Carter Harrisons, five times by the father and four times by the son. A more difficult situation presents itself to Judge Dunne than it has ever been the fortune of the mayor of any other city in the country to attempt to solve. He will be the pioneer in an effort to confer public ownership upon an American city of the first magnitude.—Minneapolis "Irish Standard."

CHRISTIAN OR SECULAR

In the Parliament of Canada, at Ottawa, recently Sir Wilfrid Laurier, Prime Minister of Canada, said:

"I thank heaven that in our schools young children are taught Christian morals and Christian doctrine. Either the Canadian system is right or the American system is right. I know we are right."

That is a faulty system of education that does not train the conscience, instruct in ethical principles, and develop the character. The Canadians are right to reject it. There is no reason why Christian people should have Godless schools.—Catholic Columbian, (Columbus, O.).

THE SMALL-POX QUESTION

Any intelligent physician will admit that you don't catch small-pox because someone else has it, but because your condition favors it. Low vitality always encourages sickness and at this season, especially, everyone should take Ferrozone, which destroys disease germs and makes the system so strong and healthy that sickness can't exist. Ferrozone is a vitalizing tonic that makes rich, red blood, builds up the nerves, cures nervousness and drives away tired, languid feelings. To get strong and keep strong use Ferrozone; it assures health and costs but 50c. at all druggists.

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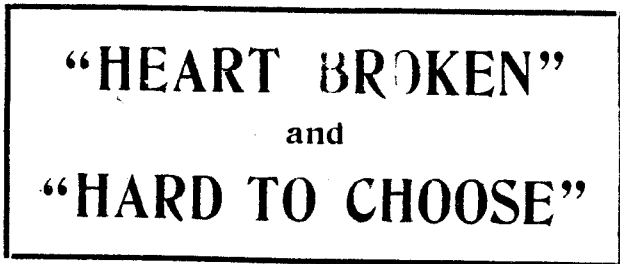
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One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

Quick Reference Map of The Dominion of Canada

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Northwest Review

TWO REPORTS OF ONE SERMON

It is curious to compare the subjoined reports, by two different papers, of one and the same sermon.

(Free Press, Apr. 17)

Yesterday being Palm Sunday the impressive ceremony of the blessing of the palms, in accordance with the rites of Roman Catholicism, was performed in St. Mary's church before Mass. The olive branches were placed in the pews of the church and while the passion was being sung the congregation held them aloft until the celebration concluded when they were carried home to be treasured for many months.

At the evening service Father Drummond continued his series of Lenten sermons, his subject being "God Alone is Man's last End."

In opening the reverend gentleman quoted, "I am the Alpha and the Omega the beginning and the end." He who is the beginning must be the end, asserted Father Drummond. God created us for Himself that we might know and give him everlasting glory. He is our owner not only our master, and He owns everything; but if we try to escape that ownership we become sinners. The essence of sin is the turning away from God.

God is the centre of our being. A great thinker of our day once remarked that mankind was divided into two classes; (1) those who make God the centre of their lives; and (2) those who make themselves the centre of their being. The sun is the centre of the solar system and by attraction all the planets go through space. If by chance the sun should disappear a chaos would be created which would send those planets whirling in all directions. The same thing happens to man if God is not made the centre of his life. If God is our last end we should not fix our hearts upon wealth or any other worldly thing. We can aim at these as a means to that end for we have talents given us for that purpose. What is wrong is to make these means ends. Our last end being God we must make all other things means to attain that end. Humility is one of the most difficult virtues to practise and is one of the means of reaching our last end. Wealth is a danger, but not so dangerous as pride. Sickness and health are gifts from God and to be reasonable or logical we must accept what God says or does. We have not to be slaves of circumstance or passion. God who is all truth and love will help us if we ask Him to reach that last end which is the source of eternal joy.

During the week Father Drummond will speak of prayer—our last end in view—right intention and sin—the only obstacle of our last end.

(Morning Telegram, Apr. 17)

Throughout the Catholic churches yesterday, Palm Sunday, was observed by large congregations, who attended all the services. At the vespers services at St. Mary's church an unusually large congregation listened with close attention to the Rev. Father Drummond, S.J., who, in continuation of his course of special sermons, preached from the subject, "God alone is man's last end." He took his text from Revelation i, 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord." In opening his remarks, he reviewed the previous sermons, which, first of all, showed how the last end of man influenced his whole life; then, the certainty of that last end; they knew that it was proved to be certain by the testimony of God and man; then they enquired whether that last end was in this life or not, and they found it was not in this life, but in the one beyond the grave. When enquiring into this end of that life it was found to be everlasting. This transformed the whole being of a man from a thoughtless, to one really preparing for his eternal home. He thought they might say at once, their destiny was to be with God, who Himself bore testimony of this throughout the world, and that world told them the same thing, while their own hearts were witnesses of the same truth. They must first listen to God's voice. He was their Creator Who called them from nothing; the very idea of creation was unknown before revelation imparted it. Philosophers discussed the origin of the word and many of them spoke of it as being eternal. Even Aristotle believed in that eternal existence. He believed God, the world's organizer, but not the creator. The idea, of course, they owed to God Himself, and the beauty and wondrous truthfulness of that idea militated in favor of its reality. It would give meditation throughout life to know that God created entirely when he began. A man planted a seed but could not make it grow. "Where were they all

a thousand, nay a hundred years ago?" asked the preacher. "Not one of them was thought of." They were among the things possible; that might be. As God made us entirely, so they entirely belonged to him. This was logical. A man started out in life with the intention of making a fortune. But the fortune was only a means to an end. This end, if he were wise and intelligent, was to be higher than himself. But God had none above Him—He was the perfect being. Having created us, then, He became our owner. If we tried to escape His ownership, we became thieves, unjust, unrighteous and sinners. In fact, this was the very essence of sin. God being the centre of our being we became two classes—those who make God the centre of their lives and those that made themselves the centre of life. Astronomers said that if the sun's power suddenly disappeared, all the planets would go whirling through space and chaos would reign supreme.

Irresponsible Youth

That is exactly what happened when God was not the centre of man's life. Grief followed hard on the heels of pleasure. Those who gave themselves up to the sensation of sense were the maddest of mankind and their lives were so hollow that they even led to suicide. Children enjoyed their holidays because they did not foresee the future; the older we grew the less was this possible, but in youth this pleasure cast a sort of everlasting halo around. In conclusion, the preacher told of a high member of the church who, when he thought he was dying, wrote a letter to them in which he said he might die. But he added, "do not pray for recovery, but for the will of God." That was true Christianity.

AN ELOQUENT SENATOR

(By Joseph W Gavan, in Donahoe's for April.)

Virginia has made many valuable contributions to our national life and history in the worthy and honored men of public affairs that have been born within her boundaries. It is doubtful, however, if "The Mother of Presidents" ever sent a more eloquent man to represent her in the upper branch of Congress than John W. Daniel. Mr. Daniel is regarded by many as the best orator on the Democratic side of the Senate. He is a statesman of the old school, an author, a scholar, a man of principle, a bon vivant and a skilled lawmaker. Few public men exceed him in the gifts and graces of eloquence. He invariably appears in the same dress—solemn, smooth, black coat and crayat. His face is close shaven and the jaws have a curious strength suggestive of determination. Daniel stands out from all the rest of the Senate as much in appearance as in dress. He is obliged to carry crutches, owing to a wound which he received at the battle of the Wilderness while serving as major and chief of staff of General Jubal A. Early. He is a charming word-painter, like Dewey, but his language is flowery and ornamental, calculated more to please and to soothe than to convince or to persuade. His hold upon the people of Virginia is very great, and it is likely that he will spend many more years in public life.

AN OLD SOLDIER'S FINANCIAL TROUBLES

By Catherine Frances Kavanagh, in Donahoe's for April

The Commissioner of Pensions, while a much-abused and hard-worked man, does not see one per cent. of the letters directed to him, either through the attorneys or the Pension Bureau. If he did, he would probably have many smiles as well as heart-aches, but the greater part of the cases brought to his attention are heart-breaking ones. Time and time again have attorneys received letters from claimants with enclosures from them to the Commissioner of Pensions, often with the instruction, "Be sure to hand him this by your own hand."

The following is a copy (save for the name) of one received by an attorney some years ago, with instructions for same to be brought to the attention of the Commissioner. Unfortunately for the Commissioner, it wasn't, and I am sure he missed a laugh that would have helped him to digest his dinner, even had he grown dyspeptic in the service. Dear Sir:

I would like to know what's become of my pension case? Has it been put to sleep until the next administration, or has it been turned down? It has been a long time since I heard from it. I need the money now and need it bad.

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It won't do me no good after I am dead and gone nor when my gals is all married. Them gals is an awful expens to me and it is the duty of the president to give me a pension on their account at onct. I can trace their origin to the service alright. If I had not gone to war to save my country, I would not have been shot in the leg, and would not have met the woman who nursed me and would not have married her nor no other woman. I wouldn't have had much of an opinion of any woman unless I got so sickly and found them so sympathetic. It was her sympathy that ketched me. Now, I want you to notice what an expens them gals of mine is to me, here is my exack acct. for July:

Expns for the Buck Girls	
2 prs. brown stockings	30
1 hat	1.85
1 pc. calker	.98
3 pts. coil oil (gal's compny)	.12
1 water melun (gal's compny)	.25
1 pc. cented soap (gals)	.10
10c. for treat	.10
Instalment on origin	4.00
Old Hundred (tune)	.10
Farwell my own luv!	.20

You will see by the above that growin' gals is expensiv, and please take this to the honorable commissioner of pensions and ask him to hurry up my pension after he reads this. If he had growin' gals he will appreciate my fix."

And, up in that little Pennsylvania town from whence this letter came, no doubt, the Buck girls waited for their father's pension to come so that they would be delivered from the financial straits which threatened their youthful happiness.

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IMPROVED FARMS in all districts of the province can be purchased at from \$10 to \$40 per acre.

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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

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CARDINAL CULLEN AND HIS CLERGY

By Rev. C. L. P. Fox, O.M.I., in Donahoe's for April.

His Eminence was a truly zealous bishop and a very holy man. It is a well-known fact that there are not sufficient priests in Dublin, even with the aid of members of the religious orders to hear, within the appointed time, the confessions of those who wish to make their Easter duty. Dr. Cullen, therefore, issued directions that in addition to attendance in the confessional of the priests in the early morning and late in the evenings as of old, every confessional should be occupied on all days, except Sundays, at four o'clock in the afternoon. Hearing, however, that his orders were not strictly obeyed, he sent for his carriage and visited each church in Dublin in succession. Wherever he found people waiting and no one present to hear them he would have the bell of the presbytery rung by his clerical secretary, who accompanied him, and a message was then delivered, with his compliments, that there were waiting those who wished to go to confession, but that there was no one to attend to them.

In one large parish he did not arrive at the church until after five o'clock, and finding that there was no priest in the confessional, he sat down in that of the parish priest before the summons was conveyed to him. There was great regularity after that. In one church there was no lamp burning before the Blessed Sacrament. Seeing the sexton moving about he went to him and asked him the meaning of this omission. Being muffled up he was not recognized by this important functionary

who asked his Eminence what business it was of his, but finding that the question was reiterated he condescended to inform him that he had no oil, and that he had asked the parish priest to get it for him two or three times. Dr. Cullen then enquired how much money was required, and, on being informed, he took out his purse and handed the sacristan sufficient cash to pay for oil for an entire month. In getting out the money he unbuttoned his coat, and the confused sacristan then perceived that his interlocutor was the great archbishop himself.

Is Your Doctor Bill Large?

Best way to keep it small is not to call the doctor, but Nerviline instead. For minor ailments like colds, coughs, chills, cramps, headache and stomach trouble Nerviline is just as good as any doctor. It breaks up a cold in one night, cures soreness in the chest, and for neuralgia, toothache and rheumatism you can't get anything half so good as Nerviline. The fame of Nerviline for cramps, colic and pain in the stomach extends far and wide. Good for everything a liniment can be good for and costs but 25c. for a large bottle.

A LESSON IN POLITENESS

Auntie having offered one of two apples to Mabel, who took the bigger one, Bobbie, her brother, took the smaller one, saying: "If Auntie had passed them to me first, I'd have taken the littlest one."

Mabel—"Well, what's the matter? You've got the littlest one, haven't you?"—Punch.

Young Lady (tailor made)—Take my seat, please.

Old Lady (near-sighted, but grateful)—Thank you, sir. You are the only gentleman in the car.—London Tit-Bits.