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CURRENT COMMENT

With reference to a paragraph of exclusive information we published last week about Pere Hyacinthe, a recent clerical convert from Anglicanism, who spent several years in Geneva, informs us that, although Pere Hyacinthe's oratorical powers may have dwindled after he left the Church, he still preserved enough eloquence to fill any church in which he preached. But he was listened to as one would listen to an actor, and produced no lasting impression on his hearers. A well-known caricature, circulated by the Protestants of Geneva, represented him as an acrobat leaping through several hoops, one of which was marked "Rome," another "Old Catholicism," another "Eglise Gallicane," etc. Some years ago he wrote to a friend of our informant that one day, while walking on a bridge at Cologne, he suddenly became convinced that Our Saviour was not God. This gives the measure of the man. As our friend says one never knew what would be his next move.

In the column of Clerical News will be found Abbot Gasquet's programme of visits, including Canada and mentioning in particular a visit to St. Paul. In our issue of Aug. 27 we printed a list of twelve lectures which this most learned prelate intends to deliver on this continent. Would it not be well if the Catholic Club invited the Right Rev. lecturer to deliver one of these great lectures in Winnipeg? The subjects are most varied, from "The Rise of English Art" to "The Black Death of 1349," from "The Elizabethan Settlement of Religion" to "Christian Democracy and Parish Life in Mediaeval Times." As Abbot Gasquet's sojourn in America is limited to three months, application for a lecture should be made soon, and might be addressed "Care of the Catholic University, Washington, D. C."

Parents assume a grave responsibility when they choose for their boys a commercial, rather than a classical or university course. Generally speaking, this choice determines the boy's career for his lifetime. No doubt the boy himself, as he grows older, may, on realizing the narrow limitations of a purely commercial training, revert to the classical fountain of scholarship and logical development, because he continually finds well educated men talking of things he does not understand and the consequent sense of inferiority nerves him to repair the breaches of the past. But that tardy reparation in mature manhood is never so satisfactory as the studies of early youth when the memory is quick to receive and the fancy plastic and retentive. In many cases, however, this momentous decision of the parents being based on full knowledge of their son's capacity, is the only proper course. The majority of boys are not clever enough for a classical course.

The case is very different when the boy himself is allowed to choose, not merely between a classical course, the natural avenue to the professions or the priesthood, and the commercial course, the immediate preparation for business, but between several different avenues to an art degree. In this case we have a mere youth, with no experience and no real self-knowledge, electing one out of many courses, generally through caprice or because the one he chooses is supposed to be the easiest. In many Protestant colleges and universities, especially in the Eastern States, this elective system is carried to absurd extremes. Last

year, about this date, a famous educator from Boston, when lecturing here, extolled a certain Massachusetts institution because it offered to its students more than one hundred different courses. The result of such a system is not knowledge but dissipation of mind. Western educators are beginning to see the folly of unduly multiplied elective courses. At a meeting of the Ohio College Association held in Columbus, O., on December 29th of last year, Dr. W. O. Thompson, president of the Ohio State University, greatly deplored the desultory habits that had been nurtured under the elective system. He said among other things: "We speak about our students as being young men, but they are only boys; they take all the liberty of men without any of their responsibility. In my opinion," he added with fine irony, "a student who, on coming to college, is able to choose his course of studies ought to be given a degree in advance on account of the unusual wisdom which he displays."

This week's instalment of Mgr. Tache's 1859 letter ably refutes the false description of the French halfbreeds given by an English writer of note and repeated ever since by misinformed or prejudiced chroniclers. The chief accusation against these brave and peaceful natives was that they inherited from their double origin—French and Indian—a certain inability to resist temptation. This charge, the first part of which no gentleman would make, Mgr. Tache meets with the very effective rejoinder that the French half-breeds were quite as good as the non-French halfbreeds. He hints that he might say very much more. Those who knew the inner history of the Red River settlement at that time, those, for instance, who remember how far from moral was the life of a former Governor of the Hudson's Bay Company then still alive, will understand what that prudent hint implied. Many of the men who thus defamed the French halfbreeds may have been able, but did not even try, as the French halfbreeds did, to resist temptation; they systematically tempted and ruined the weaker ones; and they had not the excuse of a semi-savage origin, for they were full blooded whites from Great Britain.

A recent cablegram from Paris related the acquittal of a murderer because he pleaded that the man he killed had "the evil eye" and had cast an unfortunate spell over him, and the mild sentence passed at Nevers on another murderer for a similar reason. "Sorcery and witchcraft are sure to revive when real faith grows cold or dies out altogether."

However, faith is very much alive in many French hearts; it even becomes militant at times. Quite recently M. Combes gave orders that the Ursuline Nuns at Ambert, near Clermont-Ferrand, should be expelled. The gendarmerie prepared to carry out his orders and the populace prepared to resist, and to defend the nuns. A scuffle took place, and the officer in command of the police was badly beaten. Moreover, no locksmith could be found willing to undertake the unpopular work of forcing open the convent doors. Finally the liquidator had to withdraw and inform his superiors that he was unable to carry out their commands.

Surely somebody must have been nodding in the editorial office of our staunchly Catholic contemporary, the "Catholic Citizen" of Rochester, when that silly poem, "Fools Rush in," appeared in its issue of August 26. Putting Giordano Bruno and Rousseau in the same boat with the saintly Columbus comes near to blasphemy, and

toasting "those who defy all rights and break all rules" might have made even the printer's devil stand aghast.

In the course of a sermon on education last Sunday at High Mass in St. Mary's Church Father Drummond exhorted parents to keep before their promising boys the high ideal of the priesthood. Vocations to the secular and regular clergy should be fostered. This implied that the parents themselves should have loftier aims than the mere pagan love of money. He deplored the fact that in this respect many had degenerated from the Catholic traditions of their Irish ancestry. Although the parish of St. Mary's had been in existence more than thirty years, only two sons of parishioners had been raised to the priesthood. On the other hand, across the river, among the French Canadians, in the short space of nineteen years, 24 young men had issued from St. Boniface College to become priests or religious. And yet the English-speaking Catholics complained of the dearth of priests whose mother tongue was English.

On Wednesday, at a meeting of the Parks Board, Mr. C. N. Bell, with characteristic breadth of mind and culture, proposed that the new park be called "La Verandrye" after the first white man who discovered this Red River country. Mr. Handscomb, of "Town Topics" who knew of Mr. Bell's intention, had on the previous Saturday warmly supported this suggestion in his paper. By a curious mistake, due to too great reliance on a supposedly learned informant, Mr. Handscomb had written of the Sieur de la Verandrye as "the intrepid Huguenot explorer and trader." One would think this fortunate slip might have propitiated Mr. Stuart Mulvey. Deeply as he hates everything Catholic and French, the Protestantism of a Frenchman more than atones in his eyes for that poor fellow's nationality. But probably the Orange fire-eater knew better. He is too old a bird in this country not to know that La Verandrye, the ancestor of Archbishop Tache, the man who never travelled without a Catholic chaplain, the discoverer whose companion here in 1732 was Father Messaiger, a Jesuit, was a thorough Catholic. And so the illustrious Stuart Mulvey objected to the name of "La Verandrye" for the new park. However, although his objection intimidated the Parks Board, the question is not yet settled. Meanwhile, the only monument to the discoverer of this region is a street named after him in St. Boniface, and a pedestal waiting for a statue in the same town.

Persons and Facts

A number of privileged persons, writes a correspondent of a Paris paper quoted in "La Nature," were present on St. Sylvester's night, Dec. 31, 1903, in Strasburg Cathedral to observe the mechanism of the famous clock. "The spectacle was of special interest, since, for the first time since its construction in 1842 the machinery was called upon to indicate the first leap year of a century, after an eight year interval. At astronomical midnight the machinery worked with wonderful regularity. The levers and trains of wheels began to move, the movable feasts of the year took their respective places and the admirable mechanism, calculated to indicate in perpetuity all the changes of the calendar, continued its regular movement, faithfully adding the extra day for the first leap year of the twentieth century."

In chronicling the death of Mrs. Henry George, widow of the author of "Progress and Poverty," and other books hardly less famous, the London "Tablet" recalls the tribute paid to Mr. George at the time of his death by Bishop Spalding, discerning in it an indirect eulogy on the lady now dead. Mrs. George was a devout Catholic and brought up her children in her religion, Father Dawson, O.M.I., being their guide and friend.

A convention out of the ordinary is in progress this week at the Central High School, St. Louis. The delegates are all deaf mutes. The formal opening was at the World's Fair in Congress Hall, Saturday afternoon. Religious services for those of the delegates who are Catholics and others wishing to attend were held Sunday morning in the chapel of the deaf-mute institute, beginning at 9 o'clock. Rev. Father Moeller, S.J., who is skilled in the sign language officiated.—Catholic Standard and Times Sep. 3.

Miss Josephine Bawlf left last Monday evening for Toronto, where she will resume her studies at Loretto Abbey. Mr. Will Bawlf accompanied her, and will spend the next few weeks holidaying in the east.

The new Catholic Church and new residence for the priest are completed at Arcola.

"La Defense," of Chicoutimi, Que., describes the celebration at Roberval, with High Mass and sermon, of the hundredth birthday of Mrs. Francis Gagnon, nee Henriette Tremblay, who is in perfect health. She was born at Les Eboulements, Que., Aug. 26, 1804. Her husband was baptized on the same day as herself. They were married at nineteen and lived together 78 years. He died at the age of 97, three years ago. They had eight children, six of whom are still living. She has seen the great grandchildren of her own children. Her sight, hearing, memory and intellect are still perfect.

M. Combes' policy of persecuting religious seems to have increased the faith in France. Enormous multitudes are making pilgrimages to Lourdes.

Several Roman newspapers announce the early publication of a Papal Letter in favor of peace, and appealing to civilized States to stop the Russo-Japanese struggle.

Lieutenant-General Count Keller, who was killed in the fight at Liaoyang, while resisting the Japanese advance, was of Irish descent. He came from one of the "wild geese" who marched out with the honors of war from Limerick.

Mr. Michael Davitt has given a denial to the report that he was about to enter Parliament and to become Secretary of the United Irish League.

It is reported that Lieutenant General Sir Thomas Kelly Kenny will succeed Field Marshal Sir Evelyn Wood in command of the 2nd army Corps.

An effort is being made to secure the canonization of Father Isaac Jogues, S.J., who was martyred in what is now New York State on October 16, 1664, by the Mohawk tribe of Indians, to whom he was preaching the faith. He was ordained priest in 1636, and after some years of missionary life in Canada, returned to France. Almost immediately he was sent back by his superiors to the American continent, and met his death at Ossernenon. It is hoped that his

canonization may be proclaimed during the Pontificate of Pius X.

In honor of the Austrian Emperor's seventy-fourth birthday, King Edward the VII attended Mass at Marienbad. His Majesty was accompanied by his equarries and wore the uniform of an Austrian Field Marshal. The Abbot of Tepl received the King at the Church door, and preceded his Majesty to a seat at the left of the altar. During the service, the King was seen to accept the promptings of Sir Francis Plunkett, our Ambassador at Vienna, who is a Catholic, and who signified to his royal master the times to sit or stand. But it was noticed that at the Elevation his Majesty stood all the time. Possibly his declaration against Transubstantiation prevented him from giving obedience to Sir Francis Plunkett's promptings there.—Liverpool "Catholic Times."

Georgetown University, Washington, celebrates a double jubilee this year. One is the hundredth anniversary of the restoration of the Society of Jesus, which began its new life in Georgetown College in 1804. The other is the golden jubilee of the declaration of the Immaculate Conception of the Blessed Virgin Mary. It was under this title that the College Sodality was founded towards the beginning of the past century.

Miss Leo and Miss Irene Barrett left last Wednesday for their cottage on Coney Island, Lake of the Woods, where they will spend this balmy month of September.

During the past week the number of students admitted to St. Boniface College for the Michaelmas term has increased as follows: boarders, from 75 to 97, other pupils, from 40 to 64; total from 115 to 161.

St. Mary's Academy, Crescentwood, reopened last Monday and now has one hundred boarders and forty day pupils and half-boarders.

The completion of the new St. Mary's school is unfortunately delayed, through some fault which the contractors keep shouldering off on some one else. Meanwhile the boys, who number over 200, are partially housed during school time in the church, and the girls are waiting till the new building is ready, let us hope in a week from now.

THE CRITICISM OF IGNORANCE.

(Heard in Winnipeg by a Contributor to the Northwest Review.)

A woman, stylishly dressed and afflicted with one of those harsh voices that betray either ill-breeding or ill temper, is interviewing the Principal of a school.

"Mr. A., Miss B. ain't no teacher."

"What makes you think so, Madam?"

"Well, there ain't no discipline" (with a strong accent on the second syllable) "in her class room."

"Have you visited her class room?"

"No; but this mornin' I seen four little girls, all from her class, playin' hide an' seek durin' school hours."

"I will inquire about this. Anything else?"

"Yes, lots. First off, your teachers don't none of them know how to teach."

"Indeed!"

"Yes, indeed. They all teaches by books, instid of by objects, as the teachers does down east."

(Here the conversation was interrupted.)

A "LIGHT" THAT FAILED.

Another "Ex-Priest" Exposed—
Real Priest to the Rescue.

The unusual spectacle of an alleged "ex-priest" opening a meeting, and a real priest closing it, amid the enthusiasm and plaudits of all present, is, we believe, something unusual in these days; but such an incident occurred last week at the little village of Wren, Ohio, ten miles from Decatur, Indiana. It is just the style of village where such "lecturers" ply their trade. There is only one Catholic in the place, but he was wide awake, and when he saw the flamboyant announcements in dodger form, of "Father Egbert Stephen, a convert from the Catholic Church," and noted the subjects of his lectures, our Catholic friend notified the Decatur Knights of Columbus, who at once took the matter in hand, and called upon their pastor, Rev. H. Theodore Wilken, for advice. Father Wilken consulted Rev. Valentine Lehnard, C. P., of Cincinnati, who was conducting a retreat for the Sisters of St. Mary's school, and who at once signified his desire to meet the alleged ex-priest and answer his charges.

With this end in view, Father Wilken, Father Valentine and Father Eberle of Mishawaka, accompanied by about forty Decatur Catholics, drove over to Wren on Thursday evening, July 14. The lecture took place in the U. B. church, and a large crowd awaited Mr. Stephen's startling disclosures. His subjects were announced in large type as:

"Why I Left the Priesthood and What I Saw Therein."

"A Priest, a Woman, a Confession."

"The Pope in American Politics."

"An Evening Behind High Walls and Barred Doors."

"Hear the Experiences of His Life While in the Monasteries of Rome."

He told the same old story that after many years in the priesthood a Protestant lady gave him a present of a Bible, and he had never read one before, and he became converted. He claimed that John Wilkes Booth, the murderer of Lincoln, was a Catholic and that the murderer of McKinley had been to confession two weeks before he committed the deed, and maintained that the priest in the confessional had incited him to the murderous act.

The fact that three Catholic priests sat just in front of him somewhat disconcerted the "reverend" speaker, and it was thought inspired him to modify some of his statements. When he had concluded, Father Valentine arose and asked permission of the pastor of the church to reply to the statements just made, which permission was very courteously accorded him. He spoke eloquently and at some length, refuting every accusation against the church made by the alleged "Father Egbert," placing the truth in such a plain and effective light that he aroused the warmest enthusiasm among those present. His words, weighted with earnestness and the simple truth, carried conviction to the hearts of his hearers. As the Decatur Daily Democrat expressed it: "He took him up in pieces and so completely answered every accusation that it ended in a Valentine reception, more than anything else. . . . It was a complete vindication of the fact that the fellow is a dishonest rogue and has no moral right to appear on this side of earth championing any cause that on its face appears just. The many Decatur people present enjoyed the one-sided drama and say that Father Valentine fully, fairly and completely put the fellow out of business. Many of those present rushed to the front and shook the hand of the young priest and congratulated him upon the dignified and just tribute he paid to the Christian cause he represented as well as to the manner in which he flayed the pretender who got up the meeting. The pastor of the U. B. church was also quite indignant and expressed himself in no uncertain tones about the deception that had been imposed upon them and caused them to open the doors of their church

to such an impostor. The meeting closed with the benediction by Father Valentine, who by long odds carried away all the honors and was the hero of the hour."

The pastor of the church at once cancelled all future dates with the alleged lecturer, and the unfortunate man was so excited at the exposure that he hurriedly left the church without asking for the money he was to have received for his talk.

It was only another case where the exposer was himself exposed, and where what promised to be an occasion of scandal and obloquy to the Church, was turned to her justification and glorification. So shall the unjust be confounded!

Father Valentine is to be congratulated, also the Knights of Columbus for the sensible manner in which they took the matter in hand.—Catholic Columbian.

FROM OTHER JOURNALS.

It is not generally known that the Jesuits have a college at Oxford, Campion House, named for the young priest of that order, Edward Campion, who suffered martyrdom for the faith under Queen Elizabeth.

A Jesuit scholastic of Campion College was the winner of the prizes for Greek and Latin verse at Oxford, and another Catholic Wilfred Greene won, for the second time the Hertford scholarship.

A pupil of Loyola College of the Jesuits at Baltimore was the winner of a Rhodes scholarship.—Catholic Northwest, (Seattle).

Matthew Arnold, the apostle of a "culture" which differed little from free-thought, had a Catholic brother, Thomas. His cousin, the late Sir Edwin Arnold, a Japanese in morals and religion, had a Catholic brother George Matthew Arnold, the lawyer. Cardinal Newman's brothers, Francis and Charles Robert, became infidels. Thus does the gospel sunder households, as it was predicted.—The Casket.

Scarcely was Judge Parker nominated the other day when, in a sketch of his every-day life, it was stated that on Sundays, when himself and family attend the Episcopalian church, he sees to it that his servants, all of whom are Catholics, are driven to the local Catholic church in a carriage. This goes a long way towards showing the passing of intolerance. Some years ago no politician would let the fact be known that he had Catholic servants.—New World.

The words of admonition to his people by a Roman priest would not be out of place on Protestant pulpits. "I implore you, mothers," he said, "that you exercise constant vigilance as to the resorts which your children frequent for recreation, and as to the companionship they form in these summer months. While we indulge the body and mind in needed recreation, care should be taken that there be no relaxation in morals. Bear in mind that your children have souls to save in this season of pleasure as well as during the rest of the year, and that the dangers to their salvation are greater at this period than at any other. Therefore, I warn you to exercise continued vigilance." — The Lutheran.

A daily newspaper reports that a woman in New York city, who is about to be tried for the murder of a man who is said to have been her paramour, announces that when she is liberated she will turn Catholic and become a nun.

"After all," she is alleged to have said, "the narrow path is the safest. When I am freed I shall devote my time to doing good to those who are in trouble. I shall probably become a nun."

It takes two to make a bargain. Our convent sisterhoods do not admit "soiled doves" among their members. The ex-actress might, if she escapes conviction and shows a willingness to reform, be received as a Magdalen among the proteges of the Sisters of the Good Shepherd. But no one with her record would be taken in as a nun.—Catholic Columbian.

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The Sunday newspaper has taken the place of church attendance with thousands of our separated brethren. It should be held responsible for many empty pews.—Pittsburg Catholic.

When the Archbishop of St. Louis invoked a blessing on the national Democratic convention on Thursday last, he simply recited the "Our Father," blessing himself before and after.—Western Watchman.

A correspondent of the Monitor asks, deprecatingly, what is the use of the Catholic press forever pitching into Protestants? "This is not a new query, by any means," says our esteemed contemporary, "though it is always a very mistaken one. The Catholic press does not 'pitch into' Protestants. There would certainly be no use doing so, even if Christian charity and good manners did not forbid it. What the Catholic press does 'pitch into' is the errors of Protestantism, and Protestant calumination of Catholic teachings and practices. There are enough of these to keep the Catholic press busy twenty-four hours a day every day in the year without going into futile personalities. Our correspondent, like a good many others, confounds criticism of a system with abuse of its adherents. They are two widely different things."

Says the New Zealand Tablet: "The human world keeps moving on, although its pace is slow in spots. It is progression or retrogression; but there is no standing still. At the Reformation a group of Teutonic peoples broke away from the centre of Christian unity. For over three hundred years they have been moving in a little orbit of their own. But they are all veering back, some slowly, some rapidly, towards Catholic practices or principles. The marked increase of a mild sort of ritualism among the Presbyterians, and the recent introduction of surplised choirs into some American Congregational churches, go to show that there are little Oxford Movements outside the one that rent the Anglican fold."

"The employment of women as composers," notes the Ave Maria, "is not, as many persons suppose, a modern innovation. Within half a century after the invention of printing, nuns were busy setting type at the Ripoli Monastery Press, in Florence."

Says the Michigan Catholic: "The ex-priest 'Ruthven,' has been sent to jail by the Presbyterians of Scotland for embezzlement. This mountebank gulled many Americans out of their money, but he met his Waterloo in the 'canny' Scot."

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IRISH RACE DETERIORATION.

The startling theory that the people of Ireland are deteriorating rapidly in mental and physical vigor was set forth at the recent conference of the Hierarchy at Maynooth. It was stated by the Right Rev. Dennis Kelly, D. D., Bishop of Ross, in what may be called an indirect appeal to his countrywomen to save their race. Some of his statements were:

"I am forced by the weight of evidence to arrive at the gloomy conclusion that the population of this country is deteriorating to an alarming extent in physical and mental vigor and energy; and I fancy that any one that examines and thinks out the questions as I have been trying to do for some years past, will arrive at the same conclusion. Is then all gloom and despair? Is the old Celtic stock going to die of inanition, and will this country be recolonized by Germans and other foreigners? I do not think so.

CAUSES OF DETERIORATION.

"Some of the most serious causes of this deterioration are easily and immediately perceptible; and if they are not prevented it will be our own fault. The food of the people has undergone a great change. Forty years ago the staple articles of food of the population—I speak of the smaller peasantry and working classes who form the vast bulk of our population—were milk, potatoes, oatmeal, stirabout, whole-flour bread, eggs, butter and a little meat. Now, while this diet may not have been the best conceivable for full grown people, it was the very best that could be found for children and growing people. It contained all the necessary and most useful elements for building up boys and girls into strong, healthy, vigorous men and women.

CHANGE IN FOOD PARTLY RESPONSIBLE.

"Within the last thirty years the milk, oatmeal, whole-flour, and to a large extent the potatoes, have been replaced by tea and baker's white bread. Now, these articles of diet, while not the best for full-grown people, sustain their health and strength very well. But a diet consisting mainly of tea and white bread is absolutely ruinous for children and growing people. It does not contain the essential elements to form blood, bone, brain, nerves and other vital organs. Nature is set the task of building up the body of the child into that of the man or woman without being supplied with the necessary materials for the construction. The result is a jerry-built house that tumbles down at the first shock.

"A week ago the superintendent of the Cork Asylum read for the committee his annual report, in which he said:

"The admissions show an increase of adolescent insanity; the present generation appears less capable of battling with the severe competition in life, and at a critical epoch in life breaks down.

"Another preventable cause of physical and mental deterioration is this:

OVERSTUDY IN NATIONAL SCHOOLS.

"For thirty years under the results system class hours in the national schools were entirely too long, and for some months before the examination the children were detained from nine to half past nine in the morning until four, five or even six o'clock in the evening, frequently without food, and then in rural Ireland had to walk home one, two or three miles. No more ingenious procedure could be devised for the physical and mental ruin of a population. Things are somewhat better now under the new system, but even still there is much room for improvement.

"This country requires men of healthy and vigorous intellects in sound and strong bodies; and it has no business for the literary lunatics and brainless wrecks that the national and intermediate schools had been manufacturing by overstudy.

IRELAND'S LOW BIRTH RATE.

"To further emphasize the imperative necessity of making every endeavor to preserve the lives and

health of our existing population, it is well to add that the birth rates in Ireland and France for the last ten years are the lowest in Europe; that in Ireland and in France, being 23 per 1,000 inhabitants. In most of the other countries the birth rate runs from 30 to 43 per 1,000. The marriage rate in Ireland is distinctly the lowest in Europe, being for the last ten years exactly 5 per 1,000 annually. In most of the other European countries the marriage rate was from 7 to 9 per 1,000. However, we have still this point in our favor that the number of children in each family is the largest in Europe. That encouraging circumstance arises mainly from the exceptional purity of morals of the Irish people.

MARRIAGE AGE INCREASED.

"The statement that the marriage rate has fallen to 5 per 1,000 does not convey an adequate idea of the situation. The question of the population is affected by the age at which women marry quite as well as by the number of marriages. Here the facts are still more cheerless, and will, no doubt be more surprising. Of all the females registered in Ireland in the census of 1901 between the ages of 15 and 45 years, only one third were married. Of those under 45 years of age who were in the married state, only one twelfth were under 25 years of age, one-half under 35 and the other half between 35 and 45 years. These figures show that the marriage age has been high, and it is doubtful whether Ireland shall retain the proud pre-eminence of having the largest families in Europe."

The Bishop advised that the clergy in their capacity of school managers see to it that teachers are appointed who will know how to teach the little girls hygiene and housekeeping, and who can reorganize neighborhood classes in those matters for the grown-up women; and that they impress upon the young women the virtue of humility, because without doubt it is the waiting for a match of certain social or monetary status that keeps them unmarried so long.

A GIRL'S OWN BROTHER.

"But he's my own brother."

Is that any reason why you should take his courtesies for granted and never say "thank you."

Is that any reason why you should not try to make an evening at home pleasant for him, instead of forcing him by your selfishness to seek his happiness somewhere else?

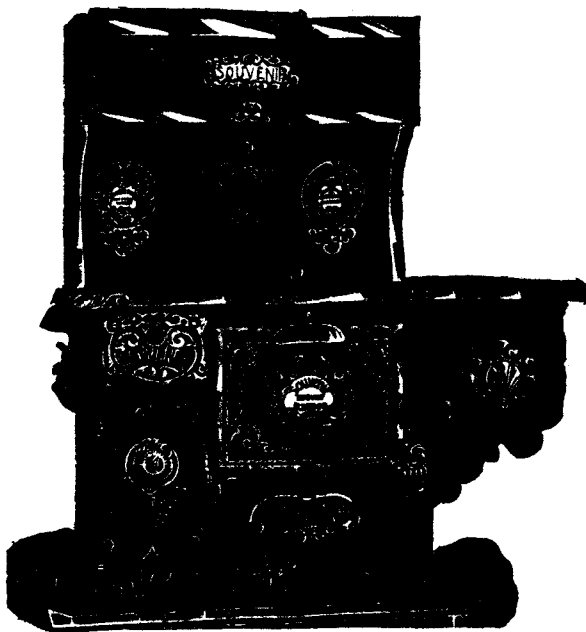
Is that any reason why you should not think his opinion of your frocks, your bonnets or your looks worth consideration?

Is that any reason why you should appear before him in a clumsy wrapper, and with your hair in papers?

Is there any reason why you should push him to the wall except when you need him, and then claim his attention as your right?

Because he is your own brother, you ought to be tenfold more considerate of him than of the brothers of other girls. Because he is your very own brother, you ought to study his tastes, and cater to them; read the books that he likes, and suggest others to him; study the songs he fancies, and be glad to make new ones known to him. In this way you will make your brother your very own, and to him "sister" will be the most delightful among girls. Are you your brother's keeper? Yes; in a way. But you do not keep him by fetters formed of ill-temper, untidiness and lack of courtesy, but by one made of every feminine grace and brightened up by a sister's love.

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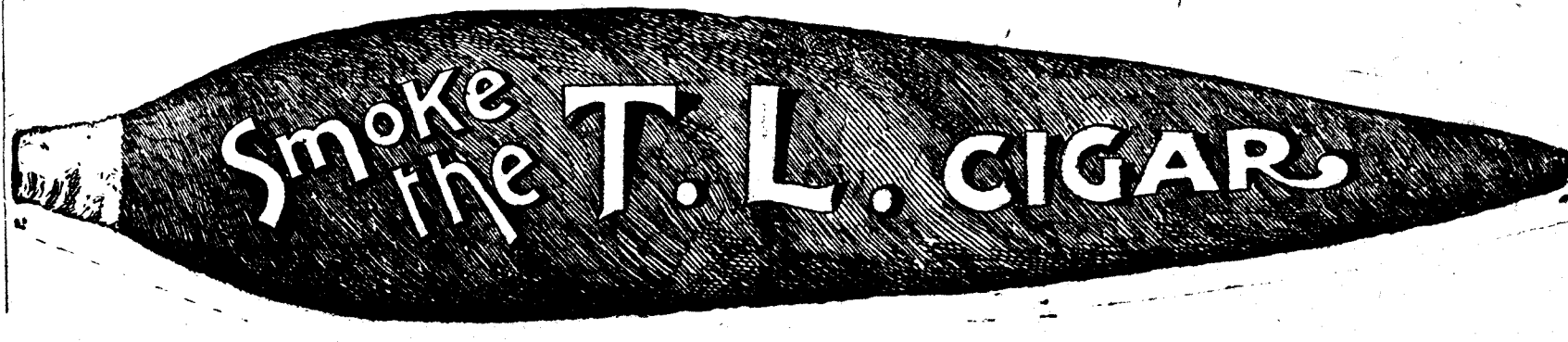
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Winnipeg, Aug. 8th, 1904

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SATURDAY, SEPT. 10, 1904.

Calendar for Next Week.

SEPTEMBER.

- 11—Sixteenth Sunday after Pentecost. Feast of the Holy Name of Mary. Solemnity of the Nativity of the Blessed Virgin.
- 12—Monday—Of the Octave of the Nativity.
- 13—Tuesday—Of the Octave.
- 14—Wednesday—The Exaltation of the Holy Cross.
- 15—Thursday—Octave of the Nativity.
- 16—Friday—Saints Cornelius and Cyprian, Martyrs.
- 17—Saturday—The Stigmata of St. Francis.

THE IMMACULATE BIRTH.

"From the beginning I was created."—(Eccl. xxiv, 14).

When the great Deep was glooming,
By light's swift steps untrod,
The world's wide heart entombing,
Beneath the feet of God:

No mountain-summits hoary
Had struck their roots and
stood;

The Ocean's endless story
Broke not the Solitude:

Life's crowded courses, filling
The avenues of Time,
Lay silent, unfulfilling
The Maker's Word sublime.

Yet in the light Supernal,
Stood stretched the mighty Plan,
The Archetype eternal,
The wondrous ways of Man;

And in God's presence, gleaming,
Wisdom and Bounty played,
Rejoicing and foreseeing
The World that would be made.

But not that rapt revealing
Of all-creative Art,
Could still Sin's footsteps, stealing
Along the mystic chart;

The blight in Nature's blooming,
The canker in Life's wreath;
The burden of Man's dooming,
The prophecy of Death;

Another Deep enfolding
The issue of God's will;
Another Night withholding
His love and wisdom still.

Then o'er the Empyrean,
And vested with the sun,
Hailed by the ceaseless paean
Of myriad years that run,

Pure as morn's beams that smother
Night's darkling shadows wild,
Uprose the Virgin Mother;
The Mother and the Child.

W. A. Reynolds, S.J.

St. Boniface,
Feast of the Nativity of Mary.
Sept. 8, 1904.

WOULD NEED X-RAYS.

In the course of his evidence before a judge in Limerick City, Ire., recently, a farmer who was sued for the price of a rick of hay, was asked why he had not noticed that all the hay was not of the same quality.

The witness created considerable merriment in court by saying, "Yerra, is it the X-rays you'd want me to get to see through the rick?"

A MOST INTERESTING LETTER WRITTEN BY MGR. TACHE MORE THAN 45 YEARS AGO

An Extract from the Report on the Exploration of the Country between Lake Superior and the Red River Settlement, and between the latter place and the Assiniboine and Saskatchewan, by S. J. Dawson, Esquire, C.E.

Printed by order of the Legislative Assembly, Toronto.

Folio 42.—Letter from the Bishop of St. Boniface, Red River Settlement.

(Continued from last week.)

ST. NORBERT.

This new parish has a population of 700 souls. The Rev. P. Lestanc is the pastor of this little flock. The chapel, built of wood, is an edifice of 90 feet in length, by 33 in breadth. At one end are the apartments of the priest, and the teacher, who in this case also, is happily a Brother of the Christian schools.

This good Brother has 31 children to teach. The girls, 29 in number, are confided to the care of the Sisters of Charity, who have their dwelling near the Church; a happy symbol, reminding us that the only true and solid education is that which is based on religion.

ST. FRANCIS XAVIER.

This Parish dates from 1824. The population consists of nearly 1,200 souls, permanent residents, not including several hundreds of hunters who pass the year on the prairies, but at certain times visit the colony. Some, no doubt, take up their abode in other parishes, but most of them stop short at St. Francis Xavier. The parish is known by the name of the White Horse Plains. The old wooden chapel, now too small for the population, threatens to fall. We have accordingly begun to collect material for a new church. The senior of our Missionaries, Mr. Thibeault, my Vicar-General, is the cure of this parish. He has exercised his sacred office in this diocese for twenty-six years, speaks the Cree language very well, and understands that of the Sautaux. This knowledge is indispensable in his situation, as a great number of those who require the exercise of his sacred functions know no other language. The parish of St. Francis Xavier has only one school, which is kept by the Sisters of Charity. Here 13 boys only and 26 girls receive instruction.

ST. CHARLES.

This parish contains only 210 persons. There is neither church nor chapel. Divine service is performed in a house which serves as a temporary chapel. The congregation have neither school nor resident pastor. When it is practicable a priest proceeds thither from this place to officiate. In other circumstances, the worshippers are obliged to go to St. Boniface or to St. Francis Xavier.

LAKE MANITOBA.

To these details I may be permitted to add a few words concerning another establishment, commenced last summer at the extremity of Lake Manitoba, for the convenience of 30 or 40 families who are settled there. This small community have built a chapel. Father Gascon resides at the post, and has so much the greater merit in his good deeds, that although connected with the colony he derives no advantage from the connection.

I have thus, my dear sir, given you a full account of the religious comforts afforded to the Catholic population of the Red River. Far, then from being neglected in this respect, they possess a full measure of this essential blessing. Considering the sparse character of the settlements, the schools would need to be increased in number in certain districts, but the absence of any law relative to education, and of zeal in the people themselves, renders it utterly impossible

to do more. I venture to assert that all reasonable and impartial persons must, in view of what is done, acknowledge, that the result far transcends the means which we can command. The truth is that, but for the unselfish zeal of those who devote themselves without fee or earthly reward to the arduous and meritorious task, it would be absolutely impossible to keep up the schools. So far scarcely one child in ten has paid for his schooling, although the charge does not exceed ten shillings per annum, and I am certain that if we insisted on the payment of even that trifling sum, many of the scholars would leave the schools, such is the carelessness and indifference of the parents in that respect, notwithstanding our oft repeated entreaties and the sacrifices which we have made in that behalf. This indifference concerning the education of their children, and the neglect of the many advantages afforded them is a standing reproach which may be justly cast on our population. I do not say that this is their only fault. Alas! the history of mankind, study it where we may, gives us much food for regret on the score both of omission and commission. I am desirous here to correct an error sorely injurious to us, into which nearly all the writers on this country have fallen. A fixed idea seems to have been entertained by them generally at least a stereotyped expression of it appears in all their works, intended to establish a humiliating and unjust comparison between the half-breeds of French Canadian parentage, and those of a different origin. I have neither the wish nor the time to controvert all the absurd things that have been said on this subject. One word only I shall say relative to this idea, as it is propounded in one of the best books which I am acquainted with on this country. In his Arctic Searching Expedition, Sir John Richardson remarks at page 273-4:

"In character the half-breeds vary according to their paternity; the descendants of the Orkney laborers being generally steady, provident agriculturists of the Protestant faith; while the children of the Roman Catholic Canadian Voyagers have much of the levity and thoughtlessness of their fathers, combined with that inability to resist temptation, which is common to the two races from whence they are sprung."

It is not necessary either to have been the inventor of gunpowder or to have enriched the domain of science by any important discovery, in order to detect, at a glance, the tendency of these remarks, and the spirit which dictated them. For my own part I have been in the country nearly fourteen years. I have come in contact with half-breeds of every extraction, and I have as yet failed to discover the grounds for any such distinction. I repeat once more, that my affection for our Canadian half-breeds does not make me look upon them as perfect or free from defects, but it is also true that I have not found any greater degree of the same perfection among the others.

Every nation has its weak side, but counterbalanced by qualities which others do not possess, and in judging of a people it is not wise to select one particular point in its character which may be defective. It is necessary, on the contrary, to estimate the good or bad inclinations of that people, as a whole, making every allowance for the cir-

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circumstances in which it is placed, the centre is which it lives.

Looking at the matter in this light, I have arrived at the firm conviction, in spite of multiplied assertions of the contrary, that our Canadian half-breeds are no worse than the others. I belong myself (and I thank Heaven for it) to this French-Canadian race, the subject of these remarks, and if, as the learned and respected author of the above mentioned works affirms, we had shared "the inability to resist temptation," I should have given a proof of my origin by not resisting a temptation which I have often experienced. This temptation consists in the publication of certain memoirs relating to the history of this country, which would indeed be the saddest page in French-Canadian history, but, at the same time, a proof amounting to a demonstration, that even in this matter my fellow countrymen have played but a secondary part, and that our race has never been sufficiently favored to enjoy a monopoly of crime any more than any other monopoly. Besides the complete tranquility and freedom in which we spend our days, our ignorance of the precautions everywhere else considered indispensable to ensure security of life and property and the facility with which any little differences which may arise are appeased; the utter absence of great crimes, though we have no police to preserve order (it is well known to every one that the tranquillity we enjoy is in no way owing to the presence of the troops), the horror excited by the simple recital of what occurs in other places; the polite, affable and hospitable manners of our people, notwithstanding the little instruction they have received; does not all this prove, in spite of all that has been said and written against them, that the French-Canadian half-breed race are a gentle, moral and honest people? Were I called upon now to enumerate their defects, the list would no doubt be a long one; no one is better aware of it than I am, for no person is more anxious to remedy the evil; but I have no desire whatever to follow the example of some who lavish their praises on those of the same origin and belief with themselves, and have nothing but contempt for others. There is one thing certain here as elsewhere, some of those who have been the greatest calumniators of their fellow-men have, in fact, been guilty of shameful crimes and monstrosities, which those whom they do not fear to overwhelm with contempt and insult, were incapable of committing.

(To be Continued.)

THE ARCHBISHOP OF CANTERBURY ON CATHOLIC MISSIONARIES.

It is assuredly very remarkable that the most striking passage of the sermon preached in the Anglican cathedral of Quebec by His Grace of Canterbury on his arrival there two weeks ago was his eulogy of the early Jesuit Missionaries of Canada. Dr. Davidson is evidently not, as the Philadelphia "Catholic Standard and Times" remarks, a partisan of the theory adopted by Lombroso and other enemies of the Society of Jesus, "that the Jesuit is discovered by the absence of traces of him and his work." The Anglican Archbishop "sees traces of the French Jesuit everywhere about him in Quebec and many other places in the Dominion, and he is an honest Protestant Englishman, not a dishonest Italian atheist."

But, before quoting Dr. Davidson's graceful tribute to men whose entire religious life was the direct antithesis of his, we cannot overlook the smart trick of legerdemain by which he strives to set up a shadowy continuity between the walls of the bishopless cathedral, wherein no consecration of any kind, in the Catholic sense, could possibly occur, and the Catholic city of Quebec with its imperishable monuments of Catholic heroism. This trick was prepared by another passage in an earlier part of his discourse, from which we quote according to the verbatim report of the "Quebec Daily Telegraph," of Aug 29.

We, whose home lies in the older England across the sea,

we, for example, of Lambeth, where morning and evening we say our daily prayers in the self-same form in which they have been said for some seven centuries at least, perhaps nine or ten, may be erroneously supposed at times to look slightly upon Christian antiquities so modern as the oldest that England's colonies can give.

How could he so far forget the truth as to assert that he and his said their daily prayers in the self-same form in which they had been said for some seven centuries, when we know that the form he uses has barely half that age? The Morning and Evening Prayers in the Anglican Book of Common Prayer make no mention of the intercession of the Saints, do not invoke them, nor the Angels, nor the Blessed Virgin, contain no examination of conscience, no explicit acts of faith, hope, charity, and contrition, all of which were in constant use before the so-called Reformation. The only excuse for so groundless an assertion is the ignorance born of an historical tradition that is a conspiracy against facts, and fostered by the illogical environment of ministers living upon the revenue of property donated to the Catholic Church and all the while teaching false doctrine condemned by that Church.

With this preamble and one more warning as to the verbal juggling that identifies the "consecrated (?) walls" with the Catholic "place" hallowed by heroic missionaries, we now quote from the same source as above, Dr. Davidson's eulogy of the early Catholic Missionaries in Canada.

These walls set apart as a consecrated house of God for the service of our own Church may be but a century old, but you know better than I the varied story of Quebec, recalling today the early memories which give an imperishable consecration to this place linking it and its impenetrable surroundings back with the work done centuries ago by the Brothers of the fraternity of St. Francis of Assisi and with them for a time the devout men of a different society whose very name became a catchword for a policy which we condemn, but yet who showed to the whole world an example of missionary enthusiasm and steadiness of persevering faith in the face of persecution which, while the world stands, will cover with a hallowed glory the memory of the French missionaries of two hundred years ago.

In the words of the foremost historian of the colonial church, whose own staunch Protestantism no one can question, "at every season and at every place the unwearied French missionary was seen winning his way to the red man, sometimes lost in the trackless forest, at other times hurried in his light canoe to an untimely death, into rapids where he perished without being heard of again." Others came to a still more terrible death, tortured by every art of savage cruelty—burned, starved, scalped, mutilated. Yet none yielded or faltered. Where one perished others instantly pressed on. The sturdiness of the faith which animated the hearts of Brebeuf, Lallemant and Jogues and their fellow martyrs is an example we vain would follow. I need not enter now into the strange story of how it came to pass that the consecrated spot on which we stand is associated with the records of such men as these, men from whom, in the doctrines and presentation of the Christian truths, we differ so stoutly, yet whose missionary story glows with so clear a light—you all know it better than I. The thought that from the centres of Canadian life and strength and culture, such as they were, devoted men worked constantly, giving themselves to the splendid task of bearing the light of hope to those in darkness, and the shadow of death must be an inspiration to us, although under circumstances so different from those under which they worked. It is a stimulus for us to put our strength today to the corresponding task of kindling the flame

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In the sense in which the Protestant world uses the word "jesuitical," a sense which is verified only in fiction and which arises from the common fault of attributing to others our own pet delinquencies, this appropriation of the true Jesuit missionary as a model for the Anglican minister, is thoroughly jesuitical. But the poor man was evidently hard up for models in the Anglican church of Quebec, since he has not a word to say in praise of its clergy, the rest of his sermon dealing in general exhortation, or merely naming "Charles Inglis, Bishop of Nova Scotia in 1787," and "Jacob Mountain, first Bishop of Quebec in 1793." So it was both wise and politic to mention men who were real apostles and then try to claim some spiritual kinship with them.

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A RIDE ON THE FAST MAIL.

It is significant that the one train which makes the Chicago-St. Paul run in ten hours, carries no passengers.

To ride on it is a privilege acquired by few. Yet a journey on this train, which carries none but government mail clerks and its crew, is an experience, especially if the journey be made on the "fireman's side" of the huge locomotive which pulls it. It is a revelation of what fast passenger service means and a liberal education in appreciation of the cool nerve and absolute competency of the men who run fast trains.

The fast mail over the Chicago, Milwaukee and St. Paul Railway leaves Chicago every night of the year with from twenty to fifty tons of mail aboard and reaches St. Paul every morning with its burden of letters and packages in time for transfer to other trains to the Pacific coast to connect with the mail boats, north into the Dominion, east and west into adjoining states and radiating over a dozen lines of railway into every nook and cranny of the Northwest.

If one asks why the fast mail carries no passengers he is answered that there are other trains which do that work. Another reason is apparent after a journey on the "head end" with the two cinder-marked and grease-smudged gods of the machine that pulls it.

Ten-hour service means speed. On a glorious night not long ago the fast mail pulled out of Milwaukee on time, swinging along in an easy gait through the maze of green, white and red switchlights until the last tall semaphore arm signaled "all clear," then Engineer Sullivan's long right arm shot forward through the dark suddenly, the hoarse syncopation of the exhaust changed suddenly to a long wailing roar, and the tremendous locomotive seemed to lurch up in every point as she swung forward into the night.

"He trun her in compound," the fireman, Woodland, explained. His father in his early life had apprenticed him to a jeweler. He had a back like an ox and an arm like an oak tree.

Mile posts began to fade in regular succession and telegraph poles flew by so fast it was hardly possible to count. The track ahead took on an uncanny grayish haze, but the speed constantly increased. The big locomotive slowed down for nothing. She took sharp curves like a race horse and lunged into the long tangents like a singed cat. Engineer Sullivan didn't talk much. He was pretty busy watching the track. When he did talk it was to the point.

"Forty-five miles out of Milwaukee, including the trip through the yards and suburbs, where we had to slow down, in forty-six minutes," he said.

He dropped to the ground and oiled up almost on the run. Two minutes elapsed, the big machine was ready to go again, but the conductor appeared out of the gloom and remarked that a journal on a mail car had run hot.

Hot journals are not serious in themselves, but six minutes clipped from the schedule of a train which must run while in motion at a rate of slightly more than 55 miles an hour for 408 miles, is a very important matter. Engineer Sullivan swore softly and drowned his wrath in copious applications of more oil to the big engine's stuffing boxes. Then he mounted the towering cab again and the race was on for the second time.

Woodland grinned. "We'll run like a pup with a tin can tied to his tail now," he confided.

We did. Mile posts and telegraph poles became one long procession, with scarcely perceptible distances between them. The air rushed through the open cab windows like a cyclone, and the mail cars, trailing along behind, rocked and swung on their springs like so many drunken men. The pace was tremendous.

One's sensations were much like those when the horses enter the last eighth on a fast track and 40,000 people in the grand stand begin to cheer. The speed gradually increased from 51 to 58, then 62, 66, 71, 74 and 76 miles an hour; then, on the crest of a "hill" the

summit of an up and down grade, it suddenly jumped to 84 and then to 92 miles an hour—a mile and a half a minute, and one felt an insane desire to yank the throttle away out and see if it were not possible to make three miles a minute.

It was a pace that made the government mail officials grin, but it was no pace for sedate burghers and business men.

At Rio the pace suddenly fell off. Engineer Sullivan looked at his watch.

"On time," he said briefly. The Fast Mail covered the remaining few miles at a handy clip, stopped for a minute at a crossing and swung into Watertown, 93.1 miles from Milwaukee, on time to a second.

Ninety-three miles in a trifle more than 100 minutes actual running time!

Reeling off the miles at a speed of practically a mile a minute, Engineer Sullivan passed the yard limits at Sparta on time, only to find the signals out against him, and train No. 2, which had the right of way because it was a southbound train, losing time and late. The heavy mail train pulled into clear on a siding and twelve minutes lapsed before the bright, white headlight of the southbound passenger showed round a curve.

Twelve minutes lost was a handicap, but it did not mean much after the other things that had happened. The big A2 locomotive with driving wheels seven feet in diameter, swung out on the main line again, and after a few strokes of her pistons, sent the speed rate climbing.

Eighty-eight miles an hour was interesting, but not sensational, after having made 92 miles an hour. The heavy train pulled into North La Crosse on time—26 miles in 23½ minutes.

The regular passenger trains of the Chicago, Milwaukee and St. Paul Railway make speed records sometimes. Their schedules are moderate, yet their engine drivers are in constant danger of minor delays and small losses of time, every minute of which means a faster actual running schedule and more speed in order to cover the remaining mileage on time. To handle a big train requires several qualities most men value—absolute self-confidence and self-reliance on the part of the engine driver, conservative nerve and daring, resourcefulness and lightning quickness of judgment which must not be nearly right, but absolutely unerring.

On a big locomotive of the Milwaukee's Pioneer Limited a few nights since, Engineer Sullivan and Fireman Hultane covered the greater part of the run from Lake City to La Crosse at a speed averaging for actual running time between 55 and 58 miles an hour. On another night, with Engineer Patrick Doyle and Fireman John Youngquist, many minor delays and the handicap of "slow orders," on one long section of track, were overcome by added speed, and the Pioneer Limited, an unusually heavy train on that night, pulled into La Crosse on time.

Men like Sullivan, Weaver, Doyle Smith—who is no longer a working engineer—Doyle, Homer Williams and their ilk come but seldom to public notice, yet their nerve and resourcefulness nightly guard the lives of hundreds, and their complete mastery of their profession enables men to cover long distances without loss of time and without disagreeable incident.—Curtis L. Mosher, in St. Paul Dispatch.

THE RUSSO-JAPANESE WAR AND THE CATHOLIC MISSIONS.

Before the present war between Russia and Japan had actually broken out, Bishop Mutel, Vic. Ap. of Korea, sounded a note of alarm, re-echoed by the whole Catholic press, as to the dangers threatening his mission. Since the dogs of war have been let loose, the same Bishop in a letter addressed to the 'Semaine Religieuse de Seez,' once more urges Catholics to raise their voices in fervent supplication to heaven to implore the protection of God upon all his afflicted Mission.

Our readers, we hope, will heed the appeal of the zealous Bishop;

for the Missions in the far East generally, are passing through a serious crisis. Owing to preparations for war, and on account of the turmoil of battles, the minds of the people in the regions affected by the present conflict, are so turned away from religion, that the work of evangelization, which was progressing so rapidly, is now seriously arrested, if not brought to a standstill. Mission property is not only in jeopardy, as a natural contingent of the war, but is furthermore in danger of being pillaged, damaged or destroyed by those organized bands of robbers that infest Korea and Manchuria.

And the future of these Missions looks anything but bright, no matter which of these two combatants ultimately gains the victory. Everybody knows the way in which Russia thwarts the work of evangelization within her realm; and, as to the Japanese, if they were to carry away the trophies of victory, "they would look down on the European missionaries as being too low for them to condescend to enquire into their doctrine." (See 'Illustrated Catholic Missions,' Vol. XIX. p 16).

Nearly all the Bishops and Missionaries in the countries affected by the war,—and who is better able than they to judge of its probable consequences throughout the Missions?—view the situation with alarm.

Bishop Mutel, in the letter above mentioned, writes:

"In fourteen years' time our numbers have increased from 18,000 to 60,000. In our last report we could chronicle 8,000 baptisms of adults. Shall we ever have such results again?"

Bishop Geurts, Vic. Ap. of Eastern Cheli, in the neighborhood of the seat of war writes:

China remains neutral. She has lined the frontiers around our Vicariate with thousands of soldiers to keep off (?) the Russians, and to maintain order among the inhabitants.

Such is the 'official' purpose. Europeans, however, put very little trust in this her declaration; they fear lest sooner or later, she may throw in her lot with Japan. . . . and then, we should find ourselves here in a very awkward position. For our own sakes then, and the sake of our holy religion, we do not wish to come under any rule but that of China; otherwise our liberty, and consequently our progress, might be greatly restrained."

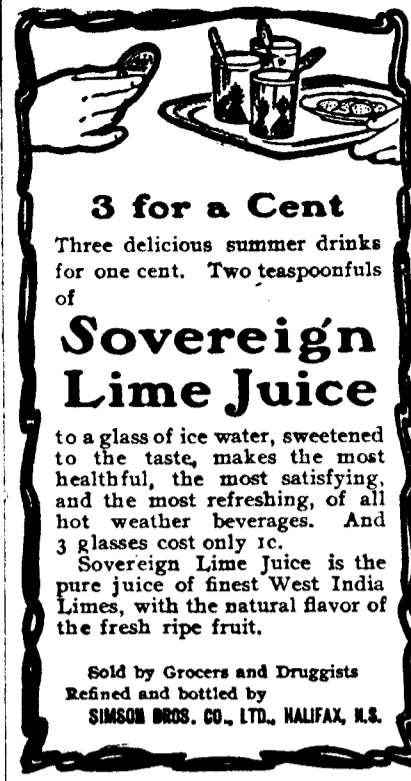
The Rev. Father Steichen of Tokyo, in recommending his book: "Les Daimyo chretiens," says:

"If you will kindly turn to the last pages of my book, you will thence gather what are the aspirations of the Japanese. They will one day be the leaders of the whole yellow race, and drive out all the white people no matter what nationality they may belong. The Chinese, Tonkinese and Siamese rejoice over their victories and are only waiting a favorable opportunity to join them. After all, the Japanese, daring, brave, well-disciplined and frugal as they are, make probably the best soldiers of the world. They work and study whilst the Russians dance and drink absynth."

On the other hand there are certain bright spots on the horizon, which afford us a glimmer of hope that the dark clouds may pass away. Japan has given her assurance that the Missionaries shall be protected. So has China. Though the Japanese know full well the part France has paid in the occupation of Manchuria by Russia, yet they respect the French Missionaries, on account of the powerful civilizing influence they exercise upon their followers; and several Catholics, trained by them, have been appointed to posts of authority, especially in the diocese of Nagasaki.

"I believe also," says Father Steichen, "that God has his own designs on the Japanese, and will make use of them to bring about the conversion and civilization of Asia."

The Missionaries of Manchuria speak favorably of the conduct of the Russian officials towards them. Whilst in Europe they indeed put all kinds of obstacles in the way of Catholic progress, they have protected the Missionaries in Man-



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churia and left them full liberty in the exercise of their ministry. Perhaps Russia would still follow the same policy in case victory should be hers.

We cannot do better than leave the future in the hands of God who can draw good out of evil, in the meantime, redoubling our prayers both for the Missionaries and their flocks, that God may protect them during these harassing times; as also for the speedy conclusion of the present unhappy strife.—Illustrated Catholic Missions.

ONE ON THE EDITOR.

George Ade, in the early days of his career, before his "Fables in Slang" had brought him fame, says the New York Tribune, called one morning in Chicago upon an editor, on a mission from a theatrical manager.

"I have brought you this manuscript,"—he began.

But the editor, looking up at the tall, timid youth, interrupted—"Just throw the manuscript in the waste paper basket, please," he said. "I'm very busy just now, and haven't time to do it myself."

Mr. Ade obeyed calmly. He resumed—"I have come from the Theatre, and the manuscript I have just thrown in the waste basket is your comic farce of 'The Erring Son,' which the manager asks me to return to you with thanks. He suggests that you sell it to an undertaker, to be read at funerals."

Then Mr. Ade smiled gently and withdrew.

TOOLE'S JOKE.

A correspondent of the "Manchester Guardian" tells this story of J. L. Toole:

Toole one day went into a milk shop, and, with the most serious air, said to the dairyman, "I want a boy, please."

"A boy?" repeated the man.

"Yes," said Toole, "I want a nice boy, and I'll take a girl, too, if you have one," and he looked inquiringly round the shop.

"I am afraid there is some mistake," the shopman began.

"Oh, no," said Toole, "just come outside," and when on the pavement he pointed to the window, on which appeared in enamelled letters the legend, "Families supplied."

IN THE SAME BOX.

Philanthropic Visitor (to prisoner): "My friend, may I ask what brought you here?"

Prisoner: "The same thing that brought you here: the desire to poke my nose into other people's business. Only I used generally to go in by way of the basement window."

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And one well known in most Canadian homes is Nerviline, a perfect panacea for all internal and external pain. Mrs. M. E. Cartright of Morris says:—"I couldn't think of being without Nerviline. When I get a toothache Nerviline stops it. If I get a sick headache have a trouble with my stomach or bowels I can rely on Nerviline to cure me promptly. To break up a cold or rub on for rheumatism or neuralgia Nerviline has no equal. It's priceless in any family. Nerviline is king over all pain and costs 25c.

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	WEST Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	Tr'ns Pass.
7 45	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	18 40
8 50	Kootenay.....daily	17 00
Tr'ns Pass.	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun. Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	19 00
9 20	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	15 20
9 40	Kootenay.....daily	12 20
16 40	Imp. Lim.	Imp. Lim.
22 00	NORTH Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat. Winnipeg Beach.....Mon., Wed., Fri. Winnipeg Beach.....Tues., Thurs., Sat.	5 55
	SOUTH Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	13 40
15 45		10 45

Canadian Northern

Lv.	EAST	Ar.
16 50	"The Steamship Limited." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....daily	10 30
8 00	Lorette, St. Anne, Giroux, La Broquerie, Warroad, Beaudette, Rainy River, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.	18 30
17 20	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.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethbridge, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
10 45	WEST Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thur., Sat. Mon., Wed., Fri.	16 15
10 45	Bowsman, Birch River, Erwood and intermediate points.....Wed. Fork River, Winnipegosis, Fri., Sat.....Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.	16 30

DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

CHAPTER VII.—Continued.

"The most famous in Italy is a Greek physician not five thousand paces from here at this moment," said the landlord. "But he would not come to everybody; he is Tiberius Caesar's own doctor."

"You mean Charicles," replied Paulus; "I almost think he would come; my mother is a Greek lady, and he would surely be glad to oblige his countrywoman."

"Then write you a note to him," said Crispina, "and I will send it instantly."

Paulus thanked her, said he would, and withdrew.

When he proposed to his mother to dispatch this message to Charicles, she hesitated much. Agatha was better, he found her in comparatively good spirits. It would do to send for the doctor next day. An urgent summons conveyed at night to the palace or residence of the Caesar, where Charicles would of necessity be, would cause Tiberius to enquire into the matter and would again draw his attention, and draw it still more persistently to them. He had already intimated that he would order his physician to attend Agatha. They did not desire to establish very close relations with the man in black purple.

It is wonderful even how that very intimation from Tiberius had diminished both mother's and daughter's anxiety to consult the celebrated practitioner, to whose advice and assistance they had previously looked forward. There were parties in the court and cables in the political world; and among them, as it happened, was the Greek faction, at the head of which his ill-wishers alleged Germanicus to be. Graculus, or Greek coxcomb, was one of the names flung at him by his enemies. What the Scotch and subsequently the Irish interest may have been at various times in modern England, that the Greek interest was then in Roman society. Of all men, he who most needed to be cautious and discreet in such a case was an adventurer, who, being himself a Greek, owed to his personal merits and abilities the position of emolument and credit which he enjoyed. who was tolerated for his individual qualities as a foreigner, but who, if suspected of using professional opportunities as a political partisan, would be of no service to others, and would merely lose his own advantages.

"Let Tiberius send Charicles to us," continued Aglais, "and our countryman and friend may be of service to us, even in the suit which we have to urge at court. But were we now to show the Caesar that we confide in Charicles, we should only injure our countryman and not benefit ourselves."

"How injure him?"

"Thus," replied the Greek lady. "If your claim for the restitution of your father's estates be not granted for justice sake, I must make interest in order that it may be granted for favor's sake. As a Greek I shall be likely to induce no powerful person to take my claims under his protection except Germanicus, the friend of Athenians. Now, it is a fact which I have learned for certain that Tiberius hates Germanicus, whom he regards as his rival; and that whosoever is patronized by Germanicus, him Tiberius would gladly destroy. Behold us in a short while the clients and retainers of this same Germanicus, and let Tiberius then remember that his own physician has been, and continues to be, intimate and confidential with this brood of the Germanicus faction. Would not Charicles be damaged, perhaps endangered? But, if we wait until the Caesar himself sends us the doctor, as he said he would, we may then gain by it and our friend not lose."

"Mother, you are indeed Greek," said Paulus, laughing; "and as

Agatha is in no actual danger, be it as you say. Do you know, sister, there is nothing the matter with you but fatigue and fright? I am sure of it. You will recover rapidly now, with rest, peace and safety."

"Mother," says Agatha, smiling "we have forgotten, amid all the consultation about my health, to tell brother the curious discovery I have just made."

"True," said Aglais; "your sister has explored a very odd fact indeed."

"Why brother," says Agatha, "we found you in this large sitting-room, when we entered, though we had left you below-stairs, near the cistern."

"Found me?" said Paulus.

"Yes," added his mother, "found you concealed in this room by Tiberius."

"Concealed by Tiberius?"

"I will not leave you in suspense and longer," said the young girl, laughing. "Look here," and she led him to a table behind the bench on which she had been sitting, and directed his attention to a bust, or rather a head of Tiberius, modelled or moulded in some sort of pottery.

"That," said she, "when I first sat down stood upon yonder table opposite to us. I recognized the face of the man who had spoken to me under the chestnut-trees, just before you assisted me back to the carriage. I abhor the wicked countenance, and not choosing to let it stare at me like a dream where it was, I rose and went to remove it to the stand where you now see it behind my bench. Well, only think! I took it, so, with my hands, one under each ear, and lifted it, when lo! it came away, and left your own dear face looking at us thus!"

As she spoke she lifted the terra cotta face, and beneath it a much smaller and more elegant piece of sculpture in white marble was disclosed presenting the lineaments and image of Paulus himself. He started and then his sister replaced the mask of Tiberius with a laugh.

"Was I not speaking true when I said that Tiberius had concealed you here?" said his mother.

"The Caesar, very true, has me in his head and well secured," said Paulus.

At that moment the door opened, and Crispina entered to ask whether the letter for the physician was ready. They told her they had changed their minds and would not, at least that night, send any letter, Agatha felt and looked so much better.

"Then I will at once order your supper to be brought," said Crispina; "and, as you are evidently people of distinction, would you like music while the meats are carved?"

"Certainly not," said the Greek lady.

"Not a carver, neither, mother," interposed Agatha; and, turning to the hostess, she begged that they might be treated as quietly and left alone as much as possible.

"That is indeed our desire," said the Greek lady.

"In that case," replied the hostess, "my own daughter, Benigna, shall attend to you. Nobody shall trouble you. You are in the rear or west wing of the house, far away from all the noise of our customers, who are sometimes, I confess sufficiently uproarious. But Crispus is not afraid of them. When tomorrow's sun rises you will be glad to find what a beautiful country extends beneath your windows, even to the waters of the Tyrrhenian Sea. You will behold, first a garden and beehive; beyond these are orchards; beyond them fields of husbandry and pleasant pasture lands, with not a human figure to be seen except knots and dots of work-people, a few shepherds, and perhaps an angler amusing himself on the banks of the Liris in the distance."

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or Fruit Liver Tablets

are fruit juices in tablet form. They contain all the tonic and laxative properties of fresh fruits—and are a certain cure for Stomach, Liver and Kidney Diseases. At druggists. 50 cents a box.

"Oh!" said Agatha, "I wish soon to go to sleep that we may set out quickly toward the beautiful country tomorrow morning."

"Will you not like a little bit of something very nice for supper first, my precious little lady?" quoth the good hostess; "and that will make you sleep all the better, and from the moment when you close your pretty eyes in rest and comfort under poor Crispina's roof, to the moment when you open them upon those lovely scenes you won't be able to count one, two, three,—but just one—and presto! there's tomorrow morning for you!"

Agatha declared that this was very nice; and that supper would be nice; and that everything was comfortable; the rooms particularly so.

"Then a delicate little supper shall be got ready at once," said Crispina. "I'll call my brisk Benigna to help me."

Before quitting the room, however, the landlady, whose glance had rested chiefly upon Paulus during the conversation, threw up her hands a little way. She then combed herself, and, addressing Aglais, asked,

"What names, lady, shall I put down in my book?"

"I will tell you when you return," replied Aglais; and the landlady retired.

CHAPTER VIII.

"Let us show her the marble likeness," suggested Paulus, in an eager whisper, with the air of a child devising mischief.

While they were discussing this topic, a gentle knock was heard at the door, and then a very pretty girl of about fifteen, with an open, sweet countenance, and a remarkably modest, cheerful bearing, presented herself, with a sort of tray with various articles for supper arranged thereon.

"May I come in? I am Benigna," said the girl, courtesying.

"Come in, Benigna," said the lady.

"Come in" added Agatha, in Latin, but by no means with so good an accent as her mother's. "You seem like your name; you seem to be Benigna."

The girl looked at the child with a sweet, grateful smile, and immediately proceeded to prepare a table and three covers for supper.

"Do you know Greek?" asked Aglais.

"No, lady," replied the daughter of the house. "My father is quite a scholar; he was one of the secretary slaves in the great house before he got his freedom, and my mother has learned much from him; but I have been brought up to help mother in the inn, and have never had time to learn high things."

Agatha clapped her hands and exclaimed.

"Then I'll talk my bad Latin to Benigna, and she shall make it good."

The girl paused in her operations and exclaimed,

"I thought Latin came naturally to one, like rain, and that it was Greek which had to be worked out and made, just as wine is."

The landlady, carrying various articles, entered, as her laughter uttered this valuable observation, and she joined heartily in the laugh with which it was greeted. Benigna gazed round for a moment in amazement, and then resumed her work, laughing through sympathy, but very red from the forehead to the dimples round her pretty mouth.

The supper table was soon ready.

To be Continued.

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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 care-free, 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.

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Northwest Review

Clerical News.

His Grace the Archbishop of St. Boniface, writing on Aug. 17, says he and father Lacombe will sail from Liverpool on the 15th of this month by the steamer "Ionian." Father Lacombe, although not a delegate, was invited to take part in the deliberations of the General Chapter of the Oblates at Liege.

Four Oblate Fathers arrived here from Europe at the end of last week: Father Batie, who goes to the Lesser Slave Lake Mission; Father Alac, who is destined for Mgr. Breynat's vicariate of Mackenzie; Father Marchand, who is booked for St. Albert; and Father Deleglise, who will remain in the vicariate of St. Boniface. The first three left for the west on Monday morning. Father Marchand sang High Mass at St. Mary's last Sunday.

A press cablegram from Rome announces the ratification by the Holy Father of the appointment of Father Ambrose Agius, the Maltese Benedictine, as Apostolic Delegate to the Philippines, in succession of the late Archbishop Guidi.

The Right Rev. Abbot Francis Aidan Gasquet, superior of the English Benedictines, arrived on Aug. 19 at New York, accompanied by Mgr. Nugent, of Liverpool. "This is my first visit to America," said the Abbot, "and I am here to make a thorough study of the institutions, both public and private, which are devoted to education. I will especially study the Catholic seminaries in the country and then the colleges and convents. I will be here three months, during which time I shall travel over much of the United States and Canada. I will go as far west as Omaha, St. Louis and St. Paul." During his stay the Abbot will lecture at the University of Notre Dame and also talk to the ladies at the Convent of St. Mary's in the Woods, at South Bend, Ind. Later he will deliver a series of historical lectures to the students of the Catholic University at Washington.

Rev. Father Devine, S.J., has returned to Montreal after two years' residence in Nome, Alaska. His experience there was related in a series of interesting articles in the Canadian Messenger.

Cardinal Merry del Val, not being obliged, as the Holy Father is, to remain in Rome, is taking a rest at Castel Gandolfo, the Pope's country house. Special couriers pass daily between the Vatican and the hitherto almost abandoned villa, and the Secretary of State is in telephonic communication with his master.

Rev. Brother Cordel, O.M.I., who was at St. Mary's Presbytery last Tuesday, is transferred from Fort Alexander to St. Charles.

The Most Rev. Dr. Fogarty was consecrated Bishop of Killaloe in the cathedral at Ennis on the 4th inst.

In order to avoid any further unpleasantness with the French government, it is likely that Mgr. le Nordez, Bishop of Dijon, will not return to France. An important canonry will be given him at Rome.—Catholic Times (L'pool), Aug. 26.

"Lloyd's News" gives currency to a report that His Grace the Archbishop of Westminster will be one of the new Cardinals to be created at the next Consistory in November. Dr. Bourne will leave for Rome towards the end of October.

Rome, Sept. 2—(Special)—The Pope at the present is enjoying his vacation as far as it is possible to enjoy it in a city where the thermometer nearly every day has reached the 100 degree mark.

In fact the vacation of Pope Pius is only imaginary, and is only called a vacation to give the Cardinals an opportunity to escape from Rome for a few weeks. While the late Pope Leo always commenced his vacation in the beginning of

July, and during that time moved from the Vatican proper into the "Casino del Pio IV." one of the cottages in the garden of the Vatican, Pius X. has declared that as long as he cannot go to Venice he prefers to stay in his ordinary apartment and take long walks every morning between six and ten, during which he has asked to be allowed to forget that he is Pope and be left absolutely alone.

The greater part of the afternoon he spends at the piano. He is an accomplished player and possesses two magnificent instruments presented to him by the makers.

His only audience is two priests from Venice, Father Bressau and Father Piscini, whom he has known for many years and whom he has invited to visit him during his vacation. In the evening the Pope and the two fathers refreshen old memories from his beloved Venice and it is often quite late before they retire.

The Very Rev. Administrator, accompanied by Rev. Dr. Beliveau, left on Thursday evening for St. George de Chateauguay, near Fort Alexander, to bless a new bell there.

Rev. Father Garon, of Wolseley, who came here on Thursday, reports that the harvest is very promising in that district and that his Catholic congregation has greatly increased, there being 65 families in and around Wolseley and many more in his outlying missions south of it.

Very Rev. Dom Grea, Superior General of the Canons Regular of the Immaculate Conception, arrived here from France last Tuesday. Rev. Dom Benoit came to meet him here, and they both left on Wednesday for Notre Dame de Lourdes, accompanied by Rev. Canon Raux, of the diocese of Arras, France.

Rev. Father Lambersin, a French priest, who has been visiting the Edmonton district, was here on Thursday.

Rev. Father Campeau, of St. Eustache, was a guest at the Archbishop's house on Thursday.

Rev. Father Lacasse, O.M.I., was here this week.

Next Sunday being the feast of the Holy Name of Mary, the patronal feast of St. Mary's Church, Father Drummond will preach there at the evening service.

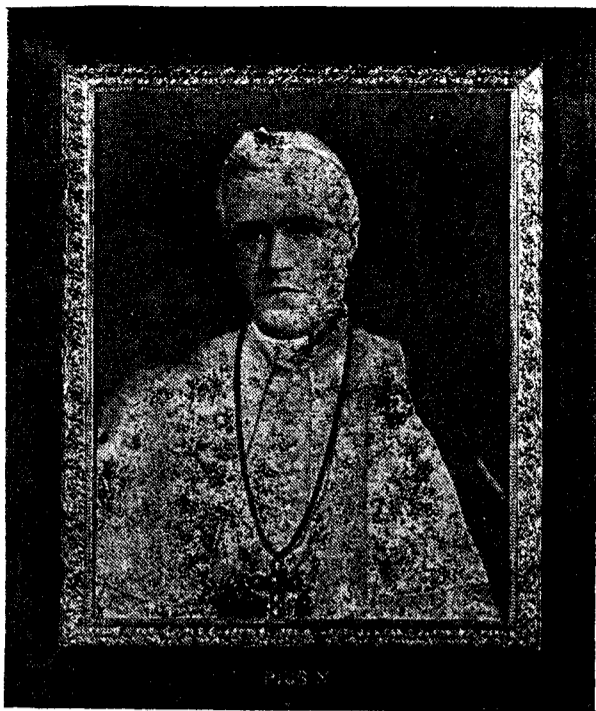
Last Sunday evening at St. Mary's Church Rev. Father McCarthy, O.M.I., preached from Matth. 6; 24: "No man can serve two masters." God, he said had a claim to our whole heart, and whole service. We could make no compromise with evil. Also we were to serve God first. This was Christ's command. There was the guarantee that if we seek God first, all other things should be added unto us.

On Aug. 21 Father Sebastian Wyart, Abbot-General of the Reformed Cistercians, to which Order the Trappists of St. Norbert belong, died in Rome at the age of 65. He had been an officer in the Papal Zouaves, and fought at the battle of Castel Fido, where he was wounded. On his return to France, he made a campaign during the Franco-Prussian war, and was decorated for bravery at the battle of Patay.

An evening paper spreads the report that "the Prior of the Carmelite monastery at Cracow has eloped with a young lady of good family, and has taken with him £4,000 of the funds of the Order, it is believed that the couple are bound for America." Father Zimmermann, Prior of the Carmelites at Wincanton, Somerset, writes to us that there is no Carmelite monastery at Cracow! That is a complete answer to the report.—Catholic Times, Aug. 26.

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