



# Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 22

WINNIPEG, SATURDAY, MARCH 11, 1905

\$2.00 per year  
\$1.50 if paid in advance  
Single Copies 5 cents

## CURRENT COMMENT

"Le Canada", a Liberal Montreal organ, has been publishing a series of articles on the Northwest Schools which are very timely at this juncture, when the enemies of Catholic liberty are firing off their stock ammunition of big thumping lies. Our Montreal contemporary quotes the following words of the late Hon. George Brown during the parliamentary discussion about the organization of the Northwest Territories: "It has been said that the clause (on Separate Schools) was inserted for the protection of the Protestants against the Catholics, these latter being the most numerous. But for my part, speaking for the Protestants and in their name, I am in a position to say that they do not need this protection." Commenting on this passage, "Le Canada" writes: "The Hon. George Brown was right. Wherever Catholics have been in a majority, they have been liberal enough to allow Protestants to bring up their children in the religious atmosphere which they prefer. In 1875, in spite of the deplorable example of New Brunswick, it was still possible to believe that a Protestant majority would be liberal enough not to impose on Catholics an educational system repugnant to their conscience. Since that date we have had the disastrous Manitoba law of 1890; we have had violent campaigns against separate schools in Ontario. Whoever is honest will agree with us that events have justified the contention of the Hon. George Brown that Protestants need no protection against possible encroachments of Catholics; Catholics, on the contrary, need the most explicit, the most clearly defined, the most efficacious protection against the possible encroachments of a Protestant majority." This is exceedingly well put. Protestants have nothing to fear from a Protestant majority; Catholics have everything to fear from a Protestant majority. In political matters Protestantism is essentially aggressive and tyrannical; Catholicism is essentially peaceful and tolerant.

We fully endorse "Le Canada" saying: "We deeply regret having to write in this way, but really our adversaries seem to delight in forcing us to do so. The constitutional act of 1867 guarantees separate schools; without that guarantee Confederation would not have been accepted by the Province of Quebec. Our fellow countrymen who emigrated to the Northwest and who were the first to utilize its incalculable resources, went thither in the belief that they were under the jurisdiction of the constitutional law of 1867. Their Protestant neighbors enjoy all the rights guaranteed to them by this law; through what subtlety of reasoning can people hope to prove that the Catholics of the Northwest have not the same rights as the Protestants? that they have not, as the others have, the right to claim all the protection which the British North America Act of 1867 grants them?"

"To stigmatize as 'privileges' the rights which Catholics claim is strangely to distort the meaning of words. Catholics claim no privilege; having the proud consciousness that where they are the majority, they have always respected the equal rights of others, they claim equal rights where they are the minority." Thus does our Montreal contemporary fling back into the teeth of our enemies their false shibboleth of "equal rights". What they mean by "equal rights" is the right to teach Catholic children all the errors of Protestantism.

"Le Canada" also points out that, left to themselves, the masses of our separate brethren would not interfere with Catholics; but, in moments of political excitement, they are influenced by clerical and lay firebrands who kindle anew that flame of unreasoning passion and mendacity which burst forth at the time of the so-called

Reformation and which the average decent Protestant of our day strives to forget. Catholics "are aware", says "Le Canada", "that the prejudices whence arises opposition to separate schools are almost extinct in the great majority of their Protestant fellow citizens, who, if left to their better instincts, would never think of doing violence to the consciences of others. Unfortunately experience is there to prove that, when swayed by politicians, they may be driven to acts of oppression which they themselves afterwards regret."

The following justly indignant letter appeared in last Monday's Free Press.

### A PROTEST.

To the Editor of the Free Press.

Sir,—I noticed a cartoon in the Toronto World the other day conveying the idea that a settler going into the Northwest after the passage of the pending bill, will have to pay taxes to separate schools. The World should discipline its cartoonist. At no time in the Northwest or in Manitoba, or in any part of Canada, was a Protestant compelled to pay taxes to the support of separate schools. The only people compelled to pay taxes to the support of schools to which they do not send their children are the Roman Catholics. Is it not time that this misrepresentation and abuse of Roman Catholics should cease? Or are we to put up with it to the end of time?

H. T. McPHILLIPS.  
St. Paul, March 1.

Accustomed, as we are, to a daily re-hash of misrepresentations and abuse so voluminous that a large corps of writers would be needed to nail each individual lie, we are more patient, though not less indignant, than Mr. McPhillips. Besides, it is a solid comfort for us, as it must be to him, that, although very probably the defamers of truth will keep up their barking and yelping till the end of time, the curs will not be heard in the everlasting home which every true Catholic will ultimately reach.

We gladly reproduce from the Guelph (Ont.) "Evening Mercury" of the 1st inst., the following item with the Mercury's headings. Equally refreshing are Mr. Brock's fairmindedness and the Guelph paper's approval thereof.

### THE PROPOSAL IS FAIR.

A Prominent Winnipeg Conservative on Northwest Schools.

Mr. J. H. Brock, Winnipeg, manager, of the Great West Life Insurance Company, was asked by the Globe correspondent for his opinion as to the proposal to embody the present Territorial school law in the acts establishing the new Provinces.

As this gentleman is one of the most influential Conservatives in Manitoba and a brother of Dr. Brock, of Guelph, his views are of especial interest. Mr. Brock spoke as follows:—

"I am in favor of settling the school question on the basis of the terms accorded to the Protestant minority in the Province of Quebec at the time of confederation. In my opinion the system at present in force in the Territories is a just and equitable one, and the best thing to be done is to embody the present legislation in the acts incorporating the new Provinces, so as to avert future trouble and safeguard the rights of the minorities, whether Catholic or Protestant. These rights have been in force for thirty years, and the wisest thing to be done is to secure them for the future. I think we Protestants should act fairly towards Roman Catholics and safeguard their prejudices, especially when our privileges are also safeguarded.

"To go further in this matter, I cannot refrain from referring to the present position of Roman Catholics in Manitoba, where they are forced to pay taxes to the public schools, which many of them do not use, and then they have to go down into their pockets a second time in order to maintain their own educational establishments. I call this an outrage,

and I say that the injustice should not be duplicated in Saskatchewan and Alberta."

Mr. J. H. Brock no doubt voices the feelings of many other fairminded Winnipeg conservatives occupying as prominent positions as his own; but somehow the Telegram interviewer never strikes any respectable personages of that caliber; all the people he pumps are hidebound fanatics.

One of the first Protestants to come out flat-footed in favor of Sir Wilfrid's school clause was Mr. Hugh Guthrie, M.P., for South Wellington, whose remarks are reported in "The Globe" as follows:

Mr. Hugh Guthrie—On the motion to adjourn, on which several members have spoken, some of whom have said that they are unalterably opposed to clause sixteen of the bill creating two new Provinces in the Northwest Territories, I would say on my own behalf, speaking for myself only, that I am unalterably in favor of that clause sixteen and the two bills shortly to come up for a second reading. (Ministerial applause and a voice—"Take that.") So far as I have been able to gather, the only point urged today is that made by the hon. member for North Toronto, who says that the bills are hurried ones. Surely he does not mean that these are new bills. I remember last session hearing this matter discussed, if not in the House, at all events around the House, likewise the session before that. They are, I submit, two of the best considered bills that have ever been brought forward, and, although they may not have been as fully discussed with some members of the Government as they might have been, still I venture to say that during the past five or ten years no question has received greater consideration. If I understand Todd and May's laws and usages of Parliament, I believe I am correct in saying that it is the Prime Minister who should introduce measures of the kind we are now discussing, and if any of the members of his Cabinet are not in accord with him they have one duty to perform, and that is to resign. If the ex-Minister of the Interior found he could not support the Government in this matter he has taken the proper course; but as I understand the question, so far as it is now gone, there is a distinct desire on the part of hon. members opposite, evinced both in their speeches and their newspapers, to create some inflammatory condition in this country which there is nothing in the bills introduced to warrant.

Some hon. members—What about The Globe?  
Mr. Guthrie—I have read the editorials in The Globe, in which that newspaper takes issue with the Government regarding the educational policy laid down in the bills presented to this House. I am sorry that The Globe cannot see as the Government do on this question, but The Globe is only one newspaper, and we are legislating for the whole Dominion (Hear, hear.) If the Globe cannot see eye to eye with us that is no reason whatever why we should turn back from what we believe to be our duty. The majority of the members of this House, I am convinced, are of the opinion that the measure submitted to us is but right and just, and in that belief I think we should go forward, notwithstanding The Toronto Globe and the organ of the hon. member for South York, and those other organs which are criticizing these bills very adversely at the present time. (Ministerial applause.)

In the hurry of getting to press last week our final remark on Dr. Bryce's reply to Father McCarthy (page 8) was misprinted: "talked 'not' about loyalty." On the contrary he talked a great deal thereon; but what he said was, as we wrote it, 'rot'.

Our readers will, we feel sure, share with us the pleasure we feel at the announcement, fully explained in another

column, that the long-wished-for Catholic Encyclopedia is within sight. The first of the fifteen projected volumes will appear in one year from now, and the entire work will be finished in five years from the appearance of the first volume, that is to say, in 1911. We, who have, more than once in these pages, insisted on the urgent need of such a work, are particularly pleased that it is at length really and truly begun. The board of editors, embodying, as it does, the best Catholic scholarship, represents the two most learned bodies in America: the Jesuits and the Catholic University at Washington. The former, backed by thirty of the best colleges in this northern hemisphere, are represented directly by Father John J. Wynne, S.J., and indirectly by Dr. Herbermann and Dr. Conde B. Pallen, both pupils of the Society of Jesus. The Catholic University of America is excellently represented by Rev. Dr. Thomas Joseph Shahan, Professor of Church History, and by Dr. Edward Aloysius Pace, Professor of Philosophy. All these men are distinguished scholars. As early as thirty years ago Dr. Herbermann was considered one of the best classicists in America. Dr. Pallen has an established reputation as a journalist, essayist and poet. Father Wynne, is the man who, as editor of "The Messenger," by his able articles, forced three popular encyclopedias to revise and correct all their articles on Catholic questions. Doctors Shahan and Pace are already well known as learned writers.

The scope of this welcome encyclopedia is sketched in the special article sent out by the Directors and reproduced elsewhere in this issue. The list of subjects therein given is evidently not exhaustive, and yet everything under the sun can be correlated to one of these headings. We sincerely trust that the Catholic cyclopaedia will take in all the subjects commonly to be found in other cyclopedias, so that the possessor of the new work will not need to consult other cyclopedias at all. For instance, biographies of all celebrated men of the past and present, even if they have nothing to do with Catholicism, should be a special feature. Thus one will not have to turn to a non-Catholic cyclopaedia to learn all that is worth knowing about Plato, Aristotle and Confucius.

At a moment like this, when the barbarian hordes are riding the Protestant horse against separate schools and, by way of consequence, against everything Catholic, it seems hardly necessary to urge again the crying need of a Catholic cyclopaedia, wherein every Catholic writer will find ready to his hand all the facts of each case. But we deem it wise to clinch the argument by a few quotations from Dr. Pallen's masterly review, in the March Messenger, of encyclopedic publications from the earliest times. One curious fact, not generally known, and which the writer clearly proves, is that the "Encyclopedie" of D'Alembert and Diderot, which did so much harm in the eighteenth century, was originally conceived as a mere translation of the "Encyclopedia or Universal Dictionary of Arts and Sciences" of Ephraim Chambers, an avowed freethinker, an Englishman who died in 1740 and is not to be confounded with the famous Scotch brothers, William and Robert Chambers, publishers of the modern "Chambers' Cyclopaedia", one of the least objectionable of the cyclopedias published in the British Isles. "The conspiracy of the French Encyclopaedists of the eighteenth century succeeded only too well," writes Dr. Pallen. "Through them originally and secondarily through the inheritance they left to their encyclopaedic posterity, the popular mind has been profoundly poisoned against Catholic truth and Catholic history. The infection of their hatred against the Catholic Church has spread like a leprosy among non-Catholic peoples. No better weapon could have been forged for their purpose than an encyclopaedia, which, under the disguise

of a reference work of popular in- and a misrepresentation and calumny against the Church. In consequence, up to a very recent day, popular encyclopaedias amongst English-speaking peoples have been rather sources of perversion than authentic springs of information to the popular mind in their treatment of Catholic subjects."

Then, after relating how, within the past few years, a change for the better has taken place, how "the makers of popular encyclopaedias, at least in America, have come to realize that the ancient policy of ignoring, suppressing or perverting the facts and truths of the Catholic faith is not only an unfair and partisan procedure, but entirely out of place in an age when the former acerbities of polemics have softened down... and the ignorance of the past has yielded to the fuller knowledge of a broadening and more judicious method of historical research," Dr. Pallen chronicles the fact, mentioned by us above, that, "under the spur of an effective protest from the Catholics of this country, three popular encyclopaedias in the process of manufacture entered recently upon a Catholic revision of their matter." But of course this revision will scarcely affect the distinctively Protestant articles. For example, none but a Catholic cyclopaedia would dare to condense into a biography of Luther the revelations of recent research as to his obscenity, cruelty and mendacity, of which the Rev. Charles Starbuck has so often given us glimpses in the Sacred Heart Review. Besides, "there still remains a great desideratum for English-speaking Catholics, and that is an encyclopaedia of their own, which shall present their religion in all its fulness and truth in a great work of reference in their native language... To say that such a work is a need is to utter a recognized truism. That it is woefully needed amongst English-speaking Catholics we have all appreciated these many years. But more than this, it is as much, if not more, needed amongst non-Catholics of the English-speaking world. When we stop to consider upon what sort of pabulum the non-Catholic mind amongst us has been fed for generations, in regard to all things Catholic, we should neither be surprised nor indignant at the result. English literature from the time of the Reformation has been Protestant; English history, as well as other history written by English hands, has been conceived and written in the spirit of, and in the defence of, Protestantism. It has in consequence done scant justice to Catholics and Catholic subjects. That literature and that history English-speaking peoples the world over have inherited, and with them the deep and narrow prejudices that naturally spring from such partisan mental habitudes. It was natural then for encyclopaedias in the English tongue to reflect, propagate and perpetuate a view radically hostile to the Catholic religion. The result has been a travesty of Catholicity in the popular imagination... a confused picture of fantastic monstrosities upon a void background."

Dr. Pallen adds another consideration of great moment in favor of a Catholic cyclopaedia. "To construct a work of this character is to build a monument to the Faith. To set forth all that the Catholic Church is in her organization, constitution, teachings and history is a labor of vast and far-reaching results. Its effects upon the public mind would be inestimable both in the Catholic and the non-Catholic world. It would be to put the Church in all her greatness and grandeur before the eyes of a people, who heretofore have known her only in part or perhaps in travesty. Her history is the history of modern civilization; her teaching is the fulness of Christianity. Art, science and education come under her influence and inspiration from the very beginning. She has been the one great spiritual influence throughout the ages from



PERSONS AND FACTS.

(Continued from page 2.)

The following appeared in the Winnipeg Tribune of last Saturday. It is very significant, for the sending of the cable must have been arranged beforehand at Ottawa, and is therefore an indication of Sir Wilfrid's own intentions.

Montreal, March 4.—A London cable today says: "The Tablet," the leading Catholic organ, discussing the separate school question in the Northwest, says: "Laurier before now has shown that when there is a principle at stake he can display a decision of character with which people, familiar only with his kindly, genial disposition, might not easily credit him."

Referring to Sifton's resignation, "The Tablet" says: "This is not the first troublesome colleague whom Laurier has had to get rid of. Some years ago Tarte, a great friend of Sifton, began to act with an independence which was quite irreconcilable with the constitutional theory which recognizes the collective responsibility of the cabinet. Tarte was warned, and mistook forbearance for weakness. He resigned, and has remained in political obscurity ever since. Sifton undoubtedly holds a strong position in Manitoba, especially in Winnipeg, but he will find a difference when he tries to stand alone and disassociates himself from the most powerful and popular minister who ever presided over the destinies of the Dominion."

The Berlin correspondent of the London "Daily Telegraph" understands that an arrangement has been effected between the Countess Montignoso and the King of Saxony. The Countess consents to deliver up her daughter Princess Pia Monica, the King on his part agreeing to increase the amount of her appanage, and also, under certain conditions, to permit her occasionally to visit her children, not, however, in Dresden, but at some place to be decided on outside the Kingdom of Saxony.

After an illness of some duration, the Earl of Kenmare died on Thursday evening at his London residence in his 80th year. The deceased peer was the fourth earl, but the family is an old and distinguished one. He represented County Kerry in Parliament in the Liberal interest for 19 years—from 1852 to 1871—when the death of his father raised him to the House of Lords. For many years he held office in the household of Queen Victoria, by whom he was held in personal friendship, and he was Lord Chamberlain from 1880 to 1886. The family is Catholic and the late Earl was a particular friend of two Kerry Bishops, Dr. Moriarty and Dr. Coffey.

The Kenmare estate in Kerry is large and beautiful. One of the late Earl's ancestors received a grant of the Lakes of Killarney from James I., and the Kenmare acres amount altogether to nearly 200,000. Killarney House, the Earl's Kerry seat, is a modern mansion in the Elizabethan style of architecture. The interior decoration is beautiful, some of the door handles being made from exquisite specimens of chased antique watchcases. During the visit of Queen Victoria, with the Prince of Wales and Princess Alice to Ireland in 1861, the late Earl who was then known as Lord Castlerosse, entertained them at his beautiful home at Killarney.

The Rev. William Thomas Whitly, Baptist minister, of Preston, has won in New York, the first prize of £200 for the best essay on the origin and history of the Catholic version of the Bible and the American revised version of the English Bible. The prize was offered by Miss Helen Gould, daughter of the late millionaire, Mr. Jay Gould.

At Achill Island, a Community of nuns will shortly be established, the members of which will use only the Irish language in their intercourse with the people.

The address presented by the Corporation of Dublin to Cardinal Vannutelli on the occasion of his visit as Papal Legate to Ireland is in the form of vellum scroll mounted on Irish poplin, and is enclosed in a splendidly carved bog oak casket. It is adorned by the Cardinal's arms, the arms of the City of Dublin, and a water colour painting of the City Hall introduced immediately under the signatures of the Lord Mayor and Town Clerk. The ornamentation and interlacing is of Irish design, and the casket is modelled on the style of the Irish Book of Shines. The work was entrusted to Miss Mary Fitzpatrick, of 192 Clonliffe-road. The address is on view at Messrs. Hopkin's, jewellers, Lower O'Connell-street.



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On February 14th, as a valentine, Mr. John O'Connor (Nationalist) was returned without opposition as member of Parliament for North Kildare, in place of the late Mr. Leamy.

Admiral Sir Hilary Gustavus Andoe, who died suddenly at Plymouth on Feb. 11, at the age of 64, was a Catholic.

Leonard Moody, the well known real estate dealer of Brooklyn, who had long been treasurer of the Brooklyn Tabernacle, and one of the Rev. Dr. Talmage's closest friends, and who, on the disruption of the Tabernacle, joined the First Reformed Dutch Church, became a Catholic a few hours before his death. The fact that he had been converted to Catholicism was not generally known until he was to be buried, when the funeral took place at the house according to the rites of the Catholic Church. The Very Rev. Edward McCarty, rector of St. Augustine's Church, officiated. Mrs. Moody and two of her daughters have been Catholics for several years.

President Roosevelt is to be the guest of honor at the banquet of the New York Friendly Sons of St. Patrick to be given on the coming 17th of March. The President will be escorted to Delmonico's by the famous Sixty-ninth regiment. The souvenirs will be black-thorns cut from the original tree from which Fin Mac Cool, the strong man, of Erin's most strenuous age, got his historic shillelah. The one for the President is a beautiful stick that has been carefully polished by four generations of the O'Briens of Thomond and then dried in the turf smoke of a mountain cabin.

## Clerical News

Bishop Hoban of Scranton, Pa., has filed a legal protest against the incorporation of a schismatical church at Nanticoke, Pa., to be called the National Polish Church. He objected that such a title would be misleading to Catholics and to the public generally.

Among the statues soon to be placed in Statuary Hall, in the Capitol at Washington, one of Father Ryan, the poet-priest, will be presented by Alabama.

The Rev. John Norris has been elected Superior of the Oratorian Fathers, Hagley-road, Edgbaston, in succession to Very Rev. Dr. Ryder, who had held the position since the death of Cardinal Newman, but who, owing to failing health, has found it necessary to resign the office.

The most Rev. Dr. O'Dwyer, Bishop of Limerick, in sending ten guineas to the Irish Parliamentary Fund, says the obstacle which hitherto stood in the way of his co-operating with the Irish party now seems to have been happily removed. He declares that without Home Rule prosperity for Ireland is

impossible, and adds that the immediate important step for Ireland is to turn out the present miserable Government.

Rev. Father Vales, O.M.I., of Fort Alexander, was here this week.

Rev. D. Plante, S.J., left on Friday, the 10th, for Port Arthur, Ont. He will preach two missions in the Catholic Church at Fort William, one in English, another in French. After that he will act as pastor of St. Andrew's, Port Arthur, while Rev. O. Neault, S.J., makes his annual retreat. Father Plante will return here early in April.

Rev. Father Junker is now assistant to Rev. Father Luytens at Estevan.

The Right Honourable and Right Reverend Count Vay de Vaya and Luskod, of Budapest, Hungary, is making a tour of America for the purpose of investigating conditions among the Catholic Hungarians. Mgr. Vay de Vaya was appointed Papal Legate to the Court of Spain in 1897, and in the same year was sent as envoy to Queen Victoria's diamond jubilee. He speaks nine languages.

It is announced that the Oblates of Mary Immaculate have purchased nearly five acres of ground adjacent to the Catholic University of America. The land bought is in two parts, fronting on Fourth Street, N.E., and divided by the Bunker Hill road. It is surmised that they will build two separate establishments.

Rev. Lewis Drummond, S.J., will preach every Sunday evening of Lent, beginning on the 12th inst., in St. Mary's Church.

## HUGE MOLLUSKS.

The king of mollusks lives in the Indian and South Pacific Oceans. He attains to a weight of 500 pounds, and the shell is of the bivalve kind, and the shape is about the same as that of our common fresh water mussel. The gigantic Tridacna is the largest mollusk known to have lived on the earth since the Silurian age. It is found on the bottom of the shallow parts of the ocean, and the large individuals have no longer the power to move about. They lie on one side and all about them the corals build up until King Tridacna is sometimes in a well-like hole in the coral formation.

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SATURDAY, MARCH 11, 1905.

### Calendar for Next Week.

MARCH.

- 12—First Sunday in Lent.
- 13—Monday—St. Gregory I., Pope, Doctor, (transferred from yesterday.)
- 14—Tuesday—Votive office of the Apostles.
- 15—Wednesday—Votive office of St. Joseph, Ember Day.
- 16—Thursday—Votive office of the Blessed Sacrament.
- 17—Friday—St. Patrick, Apostle of Ireland, Ember Day.
- 18—Saturday—St. Gabriel, Archangel, Ember Day.

### NOTICE.

The Chief Clerk of the Parliamentary Library at Ottawa having asked us for all the back numbers of the Northwest Review from July to December (inclusively) 1903, we find that three numbers, July 4, October 31 and December 19, 1903, are missing from an extra set kept for such emergencies. We should, therefore, esteem it a favor if any of our subscribers would kindly send us these missing numbers.

### THE IRISH CAUSE IN AUSTRALIA.

A curious lesson comes to us from our brethren of the antipodes. At a preliminary meeting held on Jan. 17, in Sydney, New South Wales, to arrange for the celebration of St. Patrick's Day, it was decided that the religious celebration should take place on Friday, March 17th, and that the national celebration (sports and public meeting) should be on the following day. The speeches made at that preliminary meeting show how public opinion in Australia is gradually becoming reconciled to the idea of Home Rule for Ireland.

Colonel Frechill, in supporting the proposal thought the form of celebration proposed was undoubtedly the proper one for the present year. However, he did not agree with Sir William Manning, who said a public mass meeting in support of Home Rule in this city was an innovation. Most of them would remember that for many years a banquet was unthought of, but the public meeting was one of the features of the celebration. This year it was highly desirable that this form of celebration should be selected, because it was 22 years since any of them had an opportunity of hearing Mr. W. Redmond or his gifted brother. On that day both the Redmonds spoke with such enthusiasm that they created a warmhearted, generous feeling on the part of Irish-Australians in favour of the cause they represented. It was a happy thing now that after so many years had run their course the public prejudices that existed then had almost disappeared. At the time he referred to the feeling of hostility and hatred was so strong that people were warned through the press of this city that anyone who took part in the movement was unfit to occupy either any civic or public position whatever. Thank God, they knew that the movement was one which could be supported with honour, with truth, and without the slightest fear of any improper motive being attributed to its supporters. The greatest triumph that attended Home Rule was the adoption of that marvellous measure in regard to the land question, which had recently been given by the Conservative party, which, they thought, was not a party that would give to the Irish people any measure of redress. The first plank in the Redmond programme in '83 was a comprehensive measure dealing with the land question in such a manner as to turn the tenantry of Ireland into the proprietors of the holdings which they occupied. After 22 years of struggle, misrepresentation and abuse, the Irish Party could point proudly to the fact that the first and

most solid plank in the platform adopted in '79 was now part of the laws of the Empire. It was, therefore, an especially auspicious occasion upon which Mr. Redmond would be given an opportunity of making known to the generation which had grown up since he was last amongst them, what were the principles of Irish nationality and why Irish-Australians should cling to them with as much tenacity as their forefathers had done. He thought the adoption of this suggestion would have the effect of making the celebration of 1905 the greatest ever witnessed in the city of Sydney or Australia. (Applause.)

"The Catholic Press", commenting editorially on these arrangements, says that the banquets formerly held on St. Patrick's Day constituted an unwise social distinction in which the Irish people, as a body, could not share. "It would be untrue to say that the bulk of the people felt no concern when their great leader, Cardinal Moran, when their devoted clergy and their distinguished laymen were carried off to the luncheon booth just as the day was really beginning, and held there in the magic spell of oratory until the gathering dusk warned everyone it was time to go home-wards and prepare for the concert in the evening." After some development of this drawback, viewed especially as an unfortunate separation between the people and their clerical and lay leaders on a day when all ought to commingle in legitimate pastimes and pleasures, our Sydney contemporary continues:—

"We do not know whether the committees have considered these facts, but certainly their announcement that a big public meeting open to all is to take the place of the banquet will give universal satisfaction. The chief orator is Mr. William Redmond, and Ireland will be the subject of his address, and it is the desire of his Eminence the Cardinal that everyone should be afforded an opportunity of hearing such a speaker on such a theme. It is said that these special circumstances have caused the altered arrangements, but we imagine that they will be found so satisfactory that we shall see no more banquets, and that the occasional orators of the future will address the great mass of the people in the open, heard and seen by all.

His Eminence the Cardinal prophesies that the celebrations this year will surpass those of the past. This means much, but certainly everything is in favour of an unparalleled demonstration. The success of St. Patrick's Day was never dependent upon a holiday, but the fact that the sports and concert will be held on a Saturday this year should make for a record gathering, for there have been thousands of working people on former occasions unwillingly absent through the claims of their various avocations. Then the address of Mr. William Redmond is one that all must eagerly desire to hear. Never before were Ireland's prospects brighter, never before was self-government nearer her grasp since the Act of Union. From the very thick of the fight, Mr. Redmond will doubtless tell us her recent story and outline the future campaign, and the fact that he has reserved himself for this occasion promises us an address of an exceptional nature. It is said that the celebration will really be a Home Rule demonstration. Nothing could be happier on such a day. St. Patrick was the father of the Irish people and we could not commemorate his feast day in sweeter fashion than by considering the prospects of freedom that now lie before the nation he consecrated to the service of God, that remembered his patriarchal blessing, and carried on his divine mission through long ages of persecution and darkness. No St. Patrick's Day celebrated in Sydney in the past will compare with this coming demonstration if it rings true with a thorough Irish national spirit, and if our spontaneous sympathy with Ireland's struggle heartens the fighters in the old land in their supreme effort to advance to victory."

### WHY I BECAME A CATHOLIC.

By the Late Adeline Sergeant.  
From The Catholic Press,  
Sydney, N.S.W.

In the "Daily Telegraph" of Saturday last in its brief notice of the religious life of the late Adeline Sergeant, the popular novelist, there occurs an instance of what moralists call "suppression veri" (concealment of the truth) the truth being that Miss Sergeant, about five years ago, became a Catholic

The "Telegraph" tells us that she was in early life a devout Methodist, and that about the year 1890 she became a convinced High Churchwoman. But it stops there. It deemed it, perhaps, too trying to the nerves of its Wesleyan readers to inform them that a devout Methodist became an earnest, zealous Catholic.

The account of her conversion is given by herself. It appears in the well-known publication, entitled "Roads to Rome."  
"I was," writes Miss Sergeant, "brought up as a Nonconformist; then led by circumstances to become a member of the Anglican Church, from which I lapsed for some time into religious indifference and unbelief. But in 1893 my religious impulses reasserted themselves, and I associated myself with the Ritualistic section of the Church of England—a section which had always attracted me. I became a member of various societies and guilds, and an 'outer sister' of a well-known English community. For two or three years, at least, I was completely satisfied with my form of belief, and I remember the friends amongst whom I worked with deepest affection and gratitude.

"But I now see that, unknown to myself at first, a change was gradually taking place in my mind. My teachers 'budded better than they knew.' I learned a good deal concerning Catholic faith and practice from the devotional books that are largely used by Anglicans. In the book I used I found not only the English Communion Service, but the whole of the Canon of the Mass, preparation for Holy Communion, prayers, and intercessions for the dead, taken word for word from the 'Garden of the Soul.' I supplemented books of this kind with biographies, sermons, &c., from St. Joseph's Library, in Farm-street; and for the ease with which I obtained such books I owe this library a great deal. It was not long before I began to ask what right I had to use the prayers of the Saints—prayers, written by St. Thomas Aquinas and St. Bernard, which I found in my Anglican books of devotion—when, as I gradually learned, these Saints themselves would have utterly repudiated the Church to which I belonged? It was a great step forward when I realised that the Church of St. Augustine; of Aquinas, of Thomas of Canterbury, and of More was the Church of Rome as it exists at the present time, and that the saints whom I venerated would pronounce me excommunicate if they were living now. It was hard to feel that I did not belong to them. The words of Flaubert, I think, used to re-echo in my ears: 'It is safest in religion to believe like the Saints.' And it was my love for them that first seemed to turn my face in the direction of the Church.

"I became deeply troubled by the prayers and hymns addressed to our Lord in the Blessed Sacrament. If we were indeed separated from the true Church, I said to myself, how vain was our adoration! This thought might be forgotten for a time, but would almost invariably pierce me like a sword at the most solemn moments of the Anglican rites; it came at last utterly to destroy all peace and all devotion, so that attendance at an Anglican Communion service became a source of misery to me. It was owing almost entirely to this that I determined to do what I had previously shrunk with fear and dislike from doing—to examine, as far as I was able, the standpoint of the Anglican Establishment and the claims of Rome.

"I was under difficulties regarding this examination, as I was bound by promises, made when I joined two Confraternities, never to enter a 'Roman' Church in England; and my sense of loyalty to my Anglican 'confessor' made it seem impossible for me to consult a priest without applying to him first. It may be of interest to some persons to know that I had never spoken to a Catholic priest in my life until the autumn of 1899; and that I had not entered a Catholic Church in England—except to look at the architecture—for, I believe, more than 10 years before the day on which I went to Farm-street to be received. I had certainly often attended Mass in other countries, but with a great want of understanding.

"I was, however, fortunate enough to possess two or three Catholic friends, to whom I often applied for information. One of these friends pressed me to speak to a priest, and she obtained for me a list of some few books that might be useful for me to read. But, before this, in the autumn of 1898, I spoke of my doubts to the

clergyman to whom I went for confession, and he recommended me to read Canon Gore's book on the 'Roman Claims'. I remember that I mentioned in this interview a question suggested by the sermons in his own Church. From these sermons I had learned to disavow the principles of the Reformation, and to believe in a divinely-instituted Church; also in the doctrine of obedience to authority. I asked, therefore, why we perpetuated the errors of the Reformation by remaining in a church without a head, cut off from the main body of Christendom? Would not the quickest way to reunion be that of individual submission if the whole body could not be moved to submit? Why not go over at once to the Holy Catholic and Roman Church, as I had heard it called in that stronghold of Ritualism?

"The Supremacy of the Pope' was the stumbling block, my clergyman informed me; and so far he helped me very much, because he made me see the real point at issue. Henceforth it was on this subject that I thought most, and I must confess that it was the last obstacle to be removed out of the way.

"In March, 1899, I visited the Holy Land, and while kneeling at the Holy Sepulchre, I received so vivid an impression of the reality of the Church, and the futile isolation of Anglicanism, that I only wonder I was not converted there and then. Its only apparent result was to make me add to my prayers a petition that I might be directed into the true light; and, later on, I formulated the somewhat presumptuous request that if the

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Roman Catholic Church were the true Church, I might be guided into the company of a priest who would instruct me, without my putting forth a hand to find one. I had no right to expect such a prayer to be answered, but I was very much afraid of doing what would be disloyal or unfair to my clergyman, for whom I have always had the strongest esteem and affection, or to the English Church. And as it happened, shortly after my return to England that summer, I was led by circumstances which I could not control, into the society of a Catholic priest, whom I was obliged to see on business, and whom I could question on religious subjects without feeling that I had gone out of my way to do so. He gave me much help, and lent me several books of instruction. My distress of mind soon became acute, and I was almost glad that a severe attack of neuralgia kept me to the house for three weeks or more, and thus prevented me from either going to an Anglican Church or seeking my Anglican confessor. The thought of the Anglican rite became intolerable to me, and yet I could not make up my mind to take the final step. Foolish as it may appear, it seemed to me then as though I were casting not only my church, but my family, my friends, my

country, behind me; I beheld myself as giving up all I loved, and going into some far country which was desolate and strange. No homesickness ever troubled me as did my desire, at the last moment, for the hymns and prayers of the Church of England. But—and it was my last argument—if the Catholic Church were of God, as I have been mercifully brought to believe, it was a Church for all nations and peoples; and I had neither friends, family, tastes nor opinions that I was not prepared to give up for the love of God. I did indeed feel as if I were casting myself into a gulf; but I was quite sure that I should be held up by the Everlasting Arms.

"It ended by my being received into the Church at Farm-street, on October 23, 1899. To my friends the decision seemed a sudden one; but it was preceded, as I have shown, by a long period of reflection. Indeed it is now a matter of surprise to me that my hesitation lasted so long. I dared not move without complete conviction, and I am profoundly thankful that I did not wait too long, but was enabled to take the step which brought me into the haven of my desires—the Holy Catholic and Apostolic Church of God, in which I hope to live and die.

"I have often heard curiosity expressed by Protestants regarding the mental and spiritual condition of converts after their reception into the Church. 'Are you really satisfied?' they ask. 'Is it all you expected?' 'Are you disappointed?' 'Will you never come back?'

\*With these questions, I fancy, most converts are acquainted. Answers in detail are apt to seem superfluous; but, for the sake of readers who may not yet know the blessing of the Catholic faith, I will say a word or two in reply, although 'my soul hath her content so absolute' that it is difficult to find words adequate for the 'satisfaction' that I feel. Mind, heart, conscience are at rest—no longer tossed on the sea of opinion, but safely anchored in the harbour of God's truth. But I cannot say that I realised my great gain all at once. Little by little the order and beauty and grace of the Church began to dawn upon me, I had accepted its divine origin and authority before I loved it; therefore my life after I was received into the Church became a series of discoveries. I can almost remember the moment when I first said to myself 'This is more than I ever dreamed of! This is, indeed, the Church, the mother of us all, the heavenly city, the new Jerusalem, the bride of God'. And more and more, as time goes on, I am permeated with reverence for the Catholic Church, and filled with joy that I am no longer a wanderer from that blessed fold. For, when I consider the infinite scope of the Church's manifestation, the inspired wisdom of her counsels, the multitude of her devotions, the care and tenderness lavished on the smallest and weakest of her children—equally dear to her with the mightiest upon earth; when I look at the roll of her saints, evangelists and martyrs extending in unbroken line from the days of the apostles to our own, and thence to the end of time; when I think upon the prayers which ascend continually from the lips of her saints, living and dead, crowned by the intercession of the great Mother of God; last of all, when I adore upon the Church's altars the sacred Body and Blood in which God's presence remains with us until the end of the world—then, indeed, I humbly say with St. Augustine, 'Too late have I known Thee, O Ancient Beauty!' while, at the same moment, my soul re-echoes the Psalmist's exultant cry—'Beati qui habitant in domo tua, Domine; in saecula saeculorum laudabunt Te.' (Blessed are they who dwell in thy house, O Lord! They will praise Thee for ever and ever.)"

were bewildering in their gracefulness and dexterity. Although the programme must have proved somewhat tiring to the young people engaged they kept it going with the characteristic vim and eagerness of youth, so that there was not a dull moment during the whole of the evening.

As the seating capacity of the large schoolroom would not accommodate nearly all of those who were anxious to attend, the entertainment was repeated the following evening.

PLAY REPEATED

The Irish Drama, "Disinherited," of which we printed a report last week, was repeated on Tuesday evening in St. Mary's School hall for the benefit of the Catholic Schools. His Grace the Archbishop and several priests were present. The students of St. Boniface College did their part quite as well as on the first presentation of the play in their own college hall, which was then uncomfortably crowded with a very enthusiastic audience. The college carpenter, Brother Gauthier, S.J., went to the trouble of building, on the bare platform of St. Mary's hall, a framework for scenes and curtains. But, owing to some lack of proper organization and announcement on the part of those who had expressly invited the college students to repeat the play, the audience was not half so large as it might very well have been.

We take this opportunity of publishing—what was unaccountably omitted last week—the verses presented, together with a large bouquet, to Colonel and Mrs. Evans on the occasion when the play was first staged under their distinguished patronage. Only strangers to Manitoba will need to be told, for the better understanding of this graceful tribute, that Colonel T. D. B. Evans, of South African fame, was married on October 19th last to the charming and stately daughter of our Lieutenant-Governor, Sir Daniel Mcmillan, and that the happy couple returned but recently from their wedding trip to Europe.

Crimson lips of clustering roses,  
Wherein new-born love reposes,  
Though they wear the stain of blood,  
Hide at heart a fragrant good;  
So the radiant guise of War,  
Sheathless sword and glittering star,  
Hath, its course of Fame unrun,  
Wed with Beauty into One.

ST. PATRICK'S CONCERT 17th MARCH.

St. Patrick's concert to be held in the Association hall, under the auspices of the Catholic club, promises to be equal, if not superior, to the standard of previous years. Some of the city's best talent has been engaged, and every effort is being put forth to make the concert a brilliant success. The committee who are arranging the concert seem to be well aware of the great capacity the Irish people have for music on St. Patrick's day.

Programme.

- 1—Rage of Ireland . . . . . Deyer Orchestra.
- 2—Killarney . . . . . Balfe Miss Edna Landers.
- 3—Ireland, I Love you . . . . . A. Macree E. Maddigan.
- 4—Recitation . . . . . Mr. Dooley on the New Woman Miss Rheo White.
- 5—The Exile's Return A. A. Needham Mr. J. C. Landry.
- 6—I will bring you home again. . . . . Westengdorf Miss M. Barrett.
- 7—Character Sketch. Buying a house Fred. H. Wray.
- 8—Romance, Athlors . . . . . Alcott Orchestra.
- 9—Irish Lullaby . . . . . A. A. Needham Miss Maloney.
- 10—She is far from the land. . . . . F. Lambert J. C. Landry.
- 11—Recitation . . . . . Selected Miss Rheo White.
- 12—Vocal Solo . . . . . Selected Miss M. Barrett.
- 13—Character Sketch. . . . . Our Language as it is Spoken Fred. H. Wray. God Save Our King.

The club has been very fortunate in securing Professor Landry, who will undoubtedly prove a treat for those who will attend. Miss M. Barrett, so well and favorably known to concert-goers, has also been engaged. W. Wray will look after the comic end of the programme. Miss Rheo White, Mr. Maddigan, Miss Maloney and Miss Edna Landers are also taking part in the entertainment. A small but efficient orchestra of five pieces will add to the enjoyment of the evening.

Tickets can be had from any member of the Club, at Mr. Deegans' store

and St. Mary Presbtery. As their is a great demand for seats it would be advisable for those who wish to attend the concert to secure their tickets as early as possible.

A JOLLY SOCIAL.

First Entertainment of the Ladies of the New Parish of the Sacred Heart.

St. Mary's school hall was brilliantly illuminated last evening. The occasion was the first entertainment given by the ladies of the French parish of the Sacred Heart to raise funds for the decoration of the altars and interior of their future place of worship. The evening was opened by a fine musical programme. The newly-formed choir, under the direction of Rev. F. Emard, rendered some old French songs with magnificent ensemble. Miss Hurtubise and Miss Casgrain rendered a duet on the piano which won cordial applause, while Miss Simon also distinguished herself on the same instrument. Solos on the cornet by Mr. R. Vezina and on the violin by Prof. Camille Couture greatly pleased the audience. The latter, especially, is a thorough master of his instrument and reveals his European training. Miss Pambrun sang some very pretty songs with a remarkably sweet voice. An orchestra composed of Messrs. Couture, Talbot and Vezina and Miss Simon also rendered some choice selections. The rector of the new parish, Rev. F. Portelance, addressed the audience briefly to explain the nature of the contest between Messrs. Henri Denis and J. L. Bertrand to raise funds for the heating apparatus of the church and the two candidates delivered speeches setting forth their respective claims to the gold watch which is the prize awaiting their respective claims to the gold watch which is the prize awaiting the winner. But the climax of the entertainment was the auction of the baskets brought by the ladies; the bidding being very lively, under the stimulus of Rev. F. Lacasse, the auctioneer, who kept the audience rolling with laughter by his witticisms. A very gay reveillon followed. Great praise is due to Mrs. Alex. Bourbeau, who acted as president of the ladies' committee and to Mr. Henri Denis, the master of ceremonies.

It is expected that tenders for the building of the new church will be called for within a fortnight.—Free Press, March 7.

We understand that the net proceeds of this social, were over \$200.

WHAT CATHOLICS ARE DOING.

"A mere record of Catholic initiative during the year past would fill an entire issue of this paper," says the "New World". "There is so much of it, in reality, that one would scarcely know where to begin. Only last year, for instance, one bishop, a few priests, and a band of devoted followers succeeded in making a clean city of Davenport, Iowa. About the same time Bishop Horstmann brought about cleaner conditions in Cleveland. Last year, too, the Catholics of Syracuse, New York, succeeded in driving out the stall saloons. A little later the Catholics of Buffalo wrought great changes for the better in municipal affairs. Today the Catholics of Detroit are fighting the dance-halls and 'ladies entrance' saloons and wine-rooms. Here in Chicago nearly a dozen Catholic societies are now notably active. So the record runs. Cardinal Gibbons, Bishop McFaul, Bishop Garrigan—how many more?—ar? thundering against the divorce evil. Archbishop Messmer, Bishop Matz—a number of others—are warning against Socialism. Everywhere reforms are being wrought; everywhere there is an activity that is inspiring, if one will but open his eyes and see it. There is no lack of Catholic action in this country; and it will increase instead of grow less."

DEVOUT CROATIAN CATHOLICS.

By C. C. O'B. in Donahoe's for Feb. It is startling to come into a community whose religion is such an integral part of their lives that it is constantly referred to in conversation; while its open acts of worship are the principal events around which social functions are grouped, arranged, or postponed. Shortly before five o'clock in a Croatian town the church bell summons the citizens to morning prayer. No toiler dreams of setting forth to his habitual task without having first heard Mass, and in the soft morning light the provision baskets of the marketwomen and the tools of the tradesmen and workmen may be seen ranged outside the walls of the church while the owners offer their

## LIQUOR HABIT

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tribute of adoration within. At seven or eight the lawyer, clerk or student replaces the worshippers of the early dawn; somewhat later the feminine element finds leisure to assist at the Holy Sacrifice, but there are groups before each altar as long as there are celebrants forthcoming. A day on which morning Mass has been omitted is a black day for these faithful children of the sunny south.

"God sends His sun to light us every day," an old peasant woman said in answer to our remark. "Why should we refuse one hour or less to His service in the early morning when we can give nine hours to our own work?"

BRITISH CATHOLIC CHAPLAINS.

"Some time ago," says the "Weekly Freeman" of Dublin, "there was presented to Lord Kitchener, Commander-in-Chief of the British Forces in India, on behalf of the Catholic chaplains in that army, a petition setting forth these chaplains' grievances. It stated that some of them had served in India for twenty to forty years, and had not, in all that time, received leave of absence; nay, more, that when through illness, or other unavoidable cause, they were compelled for a few days to relinquish their duties, their stipends suffered a proportionate deduction. Church of England and Presbyterian chaplains are treated very differently. They are entitled to an annual leave of two months without any deduction in salary, and, in addition, can claim a life pension after fourteen years' service. The Catholic chaplain, on the other hand, after a long life of arduous service—compared with which, it is no offense to say, that of the Protestant minister is hardly worth considering—when he becomes incapacitated for further duty through sickness or old age, is summarily dismissed without the slightest recognition of his services. Why should this be? Why should Catholic chaplains be in an inferior position in India (or elsewhere) to Protestant or Presbyterian chaplains?"

FANATIC'S AWFUL DEED

Angered by the refusal of Miss Mary C. Mulveil, 22 years old, an heiress and wealthy in her own right, to reciprocate the attentions which he had been trying to force on her for three years, Daniel J. Herman, a detective on the Chicago police force, shot and instantly killed the young woman on Monday near St. James' Church, and later took his own life.

Miss Mulveil was known as the "Angel of the Parish." A young woman of wealth, having \$200,000 in her own right, and with her mother owning an estate worth nearly half a million, Miss Mulveil unostentatiously gave large sums to charitable and religious enterprises. Some of her more conspicuous gifts unavoidably became known to the public, but so quietly did she bestow many of her charities that the intimate friends of the family knew nothing of them. Miss Mulveil often assisted the organist, taught classes at the parish school, visited the hospital and in every way aided the Church and charity. She presented the stations of the cross and other gifts to the parish—costing \$10,000, a sanctuary lamp costing \$2,000, and art glass windows costing \$5,000. The detective who shot her must have been temporarily insane.

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Lady.—How true, doctor, He is a newspaper proprietor.

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Business in force Dec. 31, 1904	\$20,611,399
Business in force Dec. 31, 1903	18, 23,639
<b>INCREASE 14%</b>	<b>\$2,587,760</b>
Interest received, 1904	\$133,262
Interest received, 1903	93,035
<b>INCREASE OVER 40%</b>	<b>\$40,227</b>

Interest earned averaged seven per cent

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Liabilities Dec. 31, 1904	2,017,261
<b>SURPLUS TO POLICY</b>	<b>\$540,692</b>

Surplus shows a margin of 27 per cent. over Liabilities, excelling all other companies in this vital matter of SECURITY TO POLICY HOLDERS.

ENTERTAINMENT AT THE IMMACULATE CONCEPTION SCHOOL.

The annual entertainment under the auspices of the Church of the Immaculate Conception was tendered by the pupils of the academy in the school-room on Thursday evening, March 2, the seating capacity of the building being taxed to its utmost extent. A somewhat lengthy but very interesting programme was rendered, several of the items by the smaller children being received with especial favor. The action songs, and maypole dance denoted very careful training on the part of the teachers, and much credit is due to the Sisters, who had evidently taken great pains in teaching the youngsters the various motions, which

A STOLEN INVENTION.

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

I have already spoken of having met with some celebrated painters, such as the Landseers and MacIse, but I must not forget that from time to time I also became intimately acquainted with all our most prominent architects, including the two Pugins, Wardell, Scholes, the two Hansoms, and Ashlin, the son-in-law and partner of Pugin. With regard to Charles Hansom, who was a talented man in many respects other than in the exercise of his profession, he was dining on a certain day with a few friends when one of them taunted him with being unable to invent a vehicle which would supersede the old-fashioned hacks and cabs in universal use in London. Mr. Hansom got a sheet of paper, and without any delay he sketched out his idea of a safe and convenient mode of passing through the crowded streets of the great metropolis. His friends watched him while he was at work and unanimously applauded the sketch which he had drawn. They dubbed it by the name of its inventor and it was then and there called a "Hansom Cab." One of those present advised him to take out a patent for it, which he said he would do on the morrow. However, there was one dishonest man in the company by whom he was forestalled, for on reaching his own house that evening, and being, like Mr. Hansom, a clever draughtsman, as all great architects are, he sketched out a cab like the drawing he had seen and early the following morning he took it to the office and took out a patent for it in his own name, thus robbing the talented inventor of all the remuneration which he deserved to reap from it. It brought an immense but ill-gotten fortune to the one who had perpetrated the fraud, whereas Mr. Charles Hansom was never one penny the richer. I may conclude my notice of this eminent architect by stating that to my certain knowledge he was a good, practical Catholic. Whenever a bishop or priest consulted him about drawing plans for a projected church he would always offer up a Holy Communion to obtain light and grace before he would commence a sketch for what he was commissioned to erect. In this respect he but imitated the example of the most eminent painters of Catholic and mediaeval times.

ITALIAN WORKING MEN HAVE A PLACE IN THE CHURCH.

Sacred Heart Review.

Does the Catholic Church in Italy stand aloof from the working people? Do the working classes maintain an indifferent or a hostile attitude toward the Church? Is there in that country among the laboring population a feeling of constraint with regard to the Church, as there is in this country between a corresponding class and the various Protestant churches? Does the working man in Italy so suspect the Church of lack of sympathy with him and his problems that he takes small interest in Church affairs? Does he avoid church-going through a feeling that he has no place there? Is there, in fine, in Italy a church-labor problem such as so many Protestant preachers and editors in America recognize as existing (so far as their denominations are concerned) here in the United States? Evidently not. Everything, on the contrary, points to the fact that the Catholic Church is the Church of all classes in Italy as she is elsewhere.

Recent proof of this comes under our eye in the Feb. 9 issue of the "Christian Register". A writer in that Unitarian paper, whose article as a whole shows little trace of sympathy with the Catholic Church, was witness recently to the public welcome given by the people of Palermo to the new Archbishop, Monsignor Lualdi; and was pleasantly surprised to find that on that occasion, in the great cathedral, the working men of the city, in all their fraternities, stood with banners furled, closely packed from door to altar-rails. No such thing he believes could have happened in England. The common people would not have a prominent place at such a function in Great Britain. The poor man in that favored land of the Anglo-Saxon could not afford to dress well enough to go to church, but, in Palermo, "dress does not count," says the writer; and she continues:—

\*It was a touching sight—the interior of the cathedral that day. The entire floor, filled with artisans, men who earn their living, and a scanty one as a rule, by their daily labor, and all so orderly, self-respecting,

brothers of Christ, and of the highest in the Church. And their little boys from five to fifteen! There they were standing on the costly inlaid altar-rails, perched high on the top of confessional-boxes, clinging to saints and angels wherever they could find a place from which to see over the heads of their elders. Many of them were far from washed and combed for the occasion. Their boots or shoes were white with dust or mud. No one rebuked them! One thought of "Suffer them, forbid them not, of such is the kingdom." Into this midst, preceded by chanting choir, with the great bells ringing pavan overhead, and organ triumphantly expressing the gladness of the throng, the really fine noble-looking Archbishop came up the aisle to his throne.

And in the great procession in honor of the Archbishop the working men were seen in all their strength. The writer says that all the working men of Palermo, in their ordinary working clothes but carrying banners of many colors, took part in the procession. "On and on they came, quietly, without haste, without rest, until we wondered if their long line would never end," she writes.

There are good people in this country who, viewing the Catholic religion as an abomination, and believing the highly-colored reports of Protestant missionaries in Italy, contribute money for what they expect will be the speedy "evangelization" of Catholic Italy. They believe in their simple-mindedness that the common people of Italy are growing tired of the Catholic Church. We wish they all could have seen this impressive popular welcome, and the part taken in it by the laboring population of Palermo.

CARDINAL MANNING and THE LOVE OF POWER.

An Emphatic Denial.

A long letter of Cardinal Manning's which has not hitherto seen the light appears in the "United Irishman" of Feb. 4. The original document is in the handwriting of the Rev. Father Richards, Oblate of St. Charles', one of the Cardinal's intimate friends, who died last year at Clacton-on-Sea; but the letter was signed by Henry Edward Manning and addressed by him to Cardinal Wiseman. It is dated St. Mary's, Bayswater, November 24th, 1859. In it his Eminence replies to critics in matters made familiar by Purcell's Life of the Cardinal. Our readers will not desire to go back to the unhappy controversies of those days, and we therefore deem it unnecessary to reproduce the letter. But the following passage in reply to the accusation that he had a love of power will be read with interest:

I would ask to know what there is in my past or present acts to shew that I have enriched myself, or acted in rivalry with anyone, or crossed any man's path, or deprived him of any due, or sought honours, titles, or promotions, or indulged in the arts of ambition, or made the elevation of myself the end of my actions?

At least they who know my past trials will hardly think this of me. If by love of power any of these things are meant then I leave myself in your Eminence's hands, and to the judgment of the Holy See, and of Him Who I hope will give to my actions a better name, and in my life will read a better intention. But I will make a free and frank confession.

There is a power I earnestly desire, strive and pray for. It is the power to make a reparation for years spent in ignorance which I trust I can say before God was not voluntary; to spread in England the knowledge of the One holy Faith; to make others partakers of the grace I have myself received; to win back as many souls as I can to the unity of the Church, and to promote in every way with greater devotion of life and efficacy of labour the salvation of souls, and the submission of England to the Holy See.

In any other sense I must treat the accusation as an ungenerous and unkind interpretation of my life—faulty and unprofitable as I know it to be.

CARDINAL MANNING'S CONFLICTING ENGAGEMENTS.

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

The zeal which prompted Cardinal Manning to labor for the glory of God too often urged him to try to accomplish far more than he was physically or naturally able to perform.

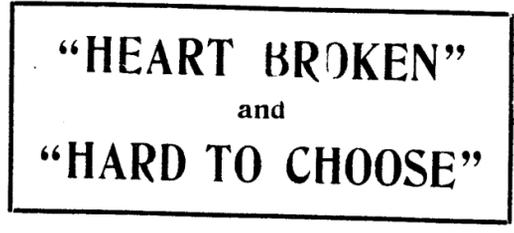
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He worked too hard himself, and did not leave enough to his secretary. Thus there was a want of order in his arrangements which was often very disappointing and inconvenient to those who vainly expected him. On one occasion when I was stationed in the Church of the English Martyrs in his diocese he had promised to come thither to administer the sacrament of Confirmation. We had upwards of five hundred poor people gathered together for that ceremonial on a Sunday afternoon, and amongst them were some mothers with babes on their breasts. We waited for the Cardinal for two long hours, and then one of the Fathers drove to the Archbishop's house, some six or eight miles distant, and found that he was giving Confirmation in some other church. Ours was but one out of no fewer than three appointments that he had made for the same hour. He never wearied in toiling for the well-being of his own diocese, but the state of his health, which was far from good, and his rigid abstemiousness obliged him to take a couple of months' rest every year. But what rest was that? He received numerous invitations to preach sermons in various parts of England and even in Ireland, and he was in the habit of accepting more than he was able to accomplish. This period of hard, incessant work he would call his holiday, and when it expired he would return to Westminster, looking more meagre and worn out than before he left home.

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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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# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"A most capricious course," said Dionysius, "is your suit of claim running. In seeking to recover your family estates, you prudently avoid at first bringing the holder into a court of law; for the judges might shrink from avoiding a title which not only arises out of an express gift of Augustus, but is identical with the title under which half the land of Italy has been held since the battle of Philippi. Instead of an immediate lawsuit, therefore, you try a direct appeal to Augustus, offering to show him that at the very time when your father's estate was taken away he had just rendered the same services for which, had he been willing to accept it, he would, like so many others, have had a right to be endowed with a new estate, taken from some member of the defeated party. But Augustus refers you back to the courts, where, for the two reasons mentioned, you fear the result. But two other reasons might be added for fearing it still more; first, the present holder is dreaded on account of his political power and his station: Tiberius is the man who, by marrying the daughter of Agrippa Vipsanius, has come into possession of your property; secondly, wealth is necessary for the success of such a suit; wealth he has, and wealth you have not. The courts present, consequently, but small hopes; yet you fail to get Augustus to decide your case himself. "Have I correctly stated the position of your affairs?"

"To a nicety," replied Paulus. "Had I interest at court, I should find justice there."

"In your case," said Dionysius, "interest at court would be equivalent to justice in the court. As I took precisely this view of the business, and as Augustus has paid me such honor, and shown me such partiality as few have found with him for many years, it occurred to me that if I threw my unclaimed and unexpected interest into the same scale wherein your just demands already lay—"

"Ah! kind and generous friend," interrupted Paulus; "I understand."

"Not so kind, nor so generous," replied Dionysius, "to my friend Paulus as I saw Paulus show himself to be the other day before yesterday to a stranger and a slave. But hear me out. No sooner did I tell Augustus that I had a favor to ask of him, then he placed his hand on my mouth, and said, 'I like to hear you talk; but mine has been too busy a life to permit me to draw forth by properly opposing you the full force of your own opinions—or the truth. The truth in these matters (not your affair, Paulus, but philosophy) is the only truth which can interest a man about to die. You must state these views in the presence of young, vigorous, and not pre-occupied intellects. If you hold your own as well against what they can allege as against my objections, submit to me afterward your petition. One thing at a time. This and the like, with the indomitable whim and obstinate waywardness of age, he has continued to fling at me whenever I have renewed the attempt to state your case; and I have done so five or six times. Titus Livy and Quintus Haterius, whom I have consulted, advise me to take literally and in the spirit of downright business this curious caprice. Now, do you know to-night is appointed for a sort of arena-fight? All the gladiatorial intellects of the west are to be arrayed to crush the fantastic theories and pretty delusions of a Greek, an Athenian. All motives chain me, all pleasures prevent me; moreover, honor and truth, to say nothing, my friend, of your own personal future, interdict me from flight."

"Flight!" cried Paulus; "you fly?" "Ah!" said Dionysius; "you know not all that I mean. You and I have been differently reared, yet in the same spirit. However, as you said, when at the risk of your own life you stood between oppression and an innocent young couple, the great Being whom we both expect will be pleased with a willing effort after what is right."

"But here we are at the gates of Formiae. How the palace of the Mamurras glitters! How these narrow streets flare with torches! We must go at a walk. Charioteer, let the litters pass first. Yes, my friend, in the painful position in which I shall be forced to stand to-night (and I blush before-

hand, knowing my incompetence, my ignorance, and the intrinsic difficulty of what I am expected to do, your future fortunes and the rights of your family are by a strange caprice made dependent upon the success with which I may be able to defend ideas of general and unchangeable value, beauty, and truth; ideas which it debases a man not to have, and exalts him to entertain; ideas which were always dear to the greatest minds that have preceded us, and which are reflected in every calm and pure soul, as the stars in fair, sweet lakes, although the putrid, slimy pool, and waters tossed with storms, and an atmosphere darkened with clouds, may forbid the image, by intercepting the heavenly light or defacing the earthly mirror."

While Dionysius thus informed Paulus of the singular and close connection which had arisen between the future prospects of his mother, his sister, and himself, as well as the establishment of their rights, and the success with which Dionysius might this night be able to make good his philosophical doctrines against the wits, the orators, and the sophists of the Augustan court, at the same moment Tiberius was conversing upon the same subject with Domitius Afer and Antistius Labio in a room of the Mamurran palace.

"Just," said he, in continuation of a conversation previously commenced, "as if a person's claim to an estate could be rendered either better or worse by the style of his horsemanship!"

Here Domitius Afer laughed heartily, and showed his admiration of Caesar's wit, Labio, a saturnine, laborious man, son of one of the assassins of Julius Caesar, and author of numberless works, preserved a grim, unsmiling air, as he observed,

"A man may ride over an estate, and over all its hedges and ditches; but he must be no bad rider if he can jump his horse into a title to become its proprietor."

"Nevertheless, the infatuation of Augustus for the Greek friend of the claimant is such that if the Athenian acquires himself successfully to-night in the Maecenas-like criticisms and Plato-like discussions which are, I suspect, to vary our entertainments, he will next suffer the golden-tongued youth to state the case of Paulus Lepidus Aemilius. The effect at which you must aim is to make a fool of the Athenian; and you are the man to do it. Refute every thing he says, ridicule him; cover him with confusion; make him the gibe of the whole court, the derision of the brilliant circle assembling here to-night. Put an end to his influence. We want no more mind-battles in Italy. I set dogs upon a dog. Arouse all your attention. Bend all your energies. Let the stranger retire from among us in disgrace."

That night, the most brilliant company which could then be culled out of the human race was assembled in the central impluvium of the Mamurran palace and its arcades. Lamps, hanging from the festoons of creeping plants which adorned and connected the porphyry pillars of the colonnades mingled their gleam with the light of the moon and stars. The variety of rays, of shadows, of coloring which were thus sprinkled over the flowers, the leaves, the walls and pillars, the faces, figures and dresses, produced a scene which a painter could better render than words can. The central fountain was smitten into a sorcery of tints, as it shed into a large basin of green marble the drooping sheaf of waters, of which the materials were perpetually changing, and the forms and outlines perfectly maintained, or instantly perpetually renewed.

(To be continued)

Susie (at her music lesson).—I'd like to catch an old air I heard in the music-room last night.

Professor.—What air was that?

Susie (demurely).—Oh, it was a millionaire.

Conceited Young Man.—I wonder why that young lady over there looks at me so much?

Sarcastic Young Lady.—She has weak eyes, and the doctor told her to relieve them by looking at something green.

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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	19 30
8 00	Keewatin, Rat Portage, during July and August, daily except Sunday	18 30
13 30	Sat. only, Mon. only, 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 0
20 00	Tr'ns Pass.	Tr'ns Pass.
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, daily ex Sun	17 00
Tr'ns Pass.	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 Kootenay, daily	Tr'ns Pass.
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points, daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points, daily ex Sun	15 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 Kootenay, daily	12 20
Imp. Lim.	Imp. Lim.	Imp. Lim.
22 00	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendinning, Netley, and Winnipeg Beach, Tues., Thurs., Sat.	5 55
16 00	Winnipeg Beach, Mon., Wed., Fri.	10 20
16 15	Winnipeg Beach, Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach, Mon., Wed., Fri.	8 45
17 15	Winnipeg Beach, Tues., Thurs., Sat.	
SOUTH		
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, daily	13 4
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson, daily except Sunday	10 45

### Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur," Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, Mon., Wed., Fri., Tues., Thurs., Sat.	21 05
SOUTH		
17 20	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, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, daily	13 30
WEST		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points, Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Sifton, Minnetonka, Swan River, and all intermediate points, Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points, Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., 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.	18 30

**THE CATHOLIC ENCYCLOPEDIA.**

English speaking Catholics the world over will hail with delight the news that a great Catholic encyclopedia in the English language is soon to become an actuality. The publication of such a work has long been talked about. Its needs and advantages are an old story long discussed and long wished for. It has at last got beyond that stage and is about to become a realization. Arrangements have now been completed in New York city for that purpose, its board of editors formed and a publishing company established and incorporated to undertake it.

**Character of the Encyclopedia.**

The Catholic Encyclopedia is designed to meet the needs of all classes of readers and students, Catholic and non-Catholic. It will present, in concise form, authentic statements of the doctrine and discipline of the Church, historical facts, correct accounts of individuals, equitable judgments on events, situations and controversies.

Among the subjects to be treated in the encyclopedia are:

The Bible: Biblical Criticism, Geography, Antiquities and Languages.

Catholic Theology, doctrinal, moral, ascetical, mystical and pastoral.

The Fathers of the Church and ecclesiastical writers.

Christian Apologetics.

Canon Law; Civil Law affecting the Church.

The Papacy, the Hierarchy and the Priesthood.

Religious Orders and Associations.

The Catholic Laity: religious, scientific and philanthropic work of individuals and organizations.

Relations of Church and State.

Church History; Christian Archeology.

Biography: the Saints; distinguished Churchmen and Laymen.

Religious Art: architecture, sculpture, painting, music.

Philosophy and Education.

Comparative religion, literature, science, political economy, sociology and civil history, so far as they relate to the Catholic Church, will receive adequate treatment.

Special attention will be paid to those subjects which are of interest to Catholics in English-speaking countries. The growth and present status of the Church in the United States and Canada, in England, Scotland, Ireland and Australia, will be exhibited with full historical and statistical details. Similar information regarding the Church in other countries will be brought within the reach of English-speaking peoples.

The subjects indicated above, and other subjects that may fall within the scope of the Encyclopedia, will be treated in accordance with the latest results of scientific investigation. In addition, whenever it is called for, a carefully selected list of the best authorities will be given. The bibliography will be an important feature of the Encyclopedia, and will make it especially valuable as a work of reference.

The Encyclopedia will comprise 15 volumes, quarto, each containing 832 pages, 100 text illustrations, 10 half-tones, 3 colored plates and several maps. The plates, typography, paper and binding will be of superior quality. The first volume will appear in one year, and the entire work will be finished in five years from the appearance of the first volume.

**Need of the Work.**

The need of a Catholic encyclopedia is obvious. It becomes more urgent as the work of the Church develops and compels the attention of thoughtful men. The space which can be allowed to Catholic subjects in a general encyclopedia is too limited to permit their proper treatment. On the other hand, Catholic sources of information are not always accessible. The most effectual means of placing them at the disposal of all readers is an encyclopedia of the character described above.

To the clergy, to every Catholic home, to schools, colleges and libraries, a work of this nature is indispensable. It must appeal also to many non-Catholics whose profession or interest obliges them to have an accurate knowledge of the nature, history and aims of the Church.

So far, we possess nothing in English that corresponds to the Catholic encyclopedias in German and French. The benefits accruing from these publications are a strong argument in favor of the production of a similar work for the English-speaking world.

The editors are confident that the Catholic Encyclopedia, when com-

pleted, will be a literary monument to Catholicism wherever the English tongue prevails.

**Editors and Contributors.**

The Board of Editors of the Catholic Encyclopedia consists of:

Charles George Herbermann, Ph. D., LL. D., Professor of the Latin Language in the College of the City of New York, Editor-in-Chief.

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The editors will be assisted by eminent scholars, who will lend to the enterprise the weight of their learning and authority in their several departments.

Articles will be contributed by Catholic writers of distinction, not only in English-speaking countries, but in every part of the world.

The Catholic Encyclopedia will profit by the labors of Catholic scholars as presented in foreign encyclopedias and other publications. It will be, however, neither a translation nor a mere adaptation, but an entirely original work in keeping with actual requirements.

**The Publishers.**

The publishers of the Encyclopedia are the Robert Appleton Company of New York, organized and directed, by men of business ability and experience. The Board of Directors consists of Robert Appleton, Hugh Kelly, Edward Eyre, Charles G. Herbermann and Wm. J. Crowley.

The editors and publishers have opened an office at No. 1 Union Square, New York City.

**MIXED CHOIRS**

We have some further information on this subject that will be welcome to many readers. We give the following on the authority of an eminent Roman liturgist: The prohibition of mixed choirs in the "Motu Proprio" is by no means universal. On the contrary it is limited to strictly liturgical functions, such as High Mass, Vespers and the like. This is evident from the ground of prohibition stated in the paragraph, viz., that the singers have a liturgical office, of which office women are incapable. The prohibition has only the extent of the ground on which it rests. To give it a wider application is to violate the well-known principle of interpretation—"Odiosa sunt restringenda"—"Penal enactments are to be interpreted in the narrowest sense." Therefore, even when the "Motu Proprio" is strictly enforced, mixed choirs may continue to sing as before on all occasions when the singing has not a strictly liturgical character. Such is the singing at evening devotions of the usual kind, consisting of Rosary, hymns, and Benediction. The last named function is not regarded as liturgical.

The foregoing statement holds for singing during Low Mass. The singing at that service is no part of the function, and has no liturgical function whatever. This is clear from various decrees of the Congregation of Rites regarding vernacular singing. Such singing is strictly forbidden at liturgical services, but is allowed at Low Mass. Therefore, the singing at Low Mass is not regarded by the S.R.C. as liturgical. Furthermore, a mixed choir so placed as to form as it were part of the congregation—not necessarily in the midst of the people, but in a part of the church accessible to them—may sing even on strictly liturgical occasions. The congregation, though of course a mixed choir on a large scale, may sing on all occasions without restriction; and a choir placed as described shares its privilege, being then regarded as merely a select number of the Faithful grouped together for the performance of special music beyond the powers of the whole body. Hence, a mixed choir, occupying at ordinary times a gallery apart, may sing at High Mass by coming down for the occasion to a portion of the church from which the rest of the Faithful are not excluded.

—Liverpool "Catholic Times," Feb 17.

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**CROKER GIVES AWAY \$5,000.**  
It is learned that before Richard Croker sailed for Europe he called a family conference to decide on a suitable memorial for his son, Frank. Mr. and Mrs. Croker decided to distribute \$5,000 among charitable institutions in the City. Andrew Freedman, a friend of Richard Croker, will attend to the distribution of the fund. St. Vincent de Paul Society is given \$1,000, and the following charities will be benefited by gifts of \$500 each: St. Joseph's hospital for consumptives, the Little Sisters of the Poor, the Sisters of Divine Compassion, the Missionary Sisters of the Sacred Heart for poor Italians, the Salvation Army, Mount Sinai hospital, the United Hebrew charities, and the Rev. Father Thomas J. Ducey's Chapel of Repose.

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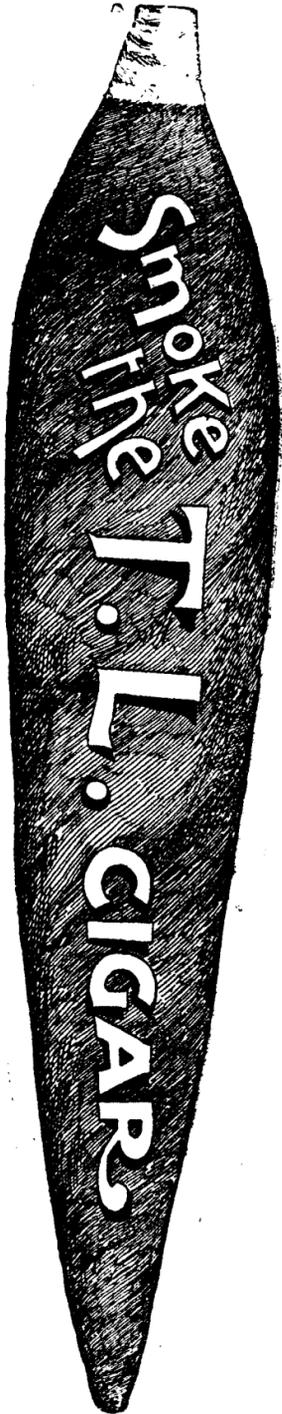
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