



CURRENT COMMENT

On Monday the cable described at great length the Holy Father's celebration of Mass at St. Peter's in honor of the thirteenth centenary of St. Gregory the Great. The Pope was then declared to be "in the best of health." On Tuesday one of our city dailies published, in ordinary type but with large headlines, the news that Pius X. was very ill, in fact in a state of nervous prostration from fear of an anarchist plot against his life. On Wednesday the same daily flatly contradicted—but this time in its smallest type and smallest headline—the false rumor about the Pontiff's illness. This last dispatch, the true one says:

Rome, April 13—Dr. Lapponi authorizes the associated press to deny that the Pope is ill. The Doctor visited the Pontiff this morning, as he does several times each week, but he was not called to attend the Pope. The latter, this morning, received a number of people.

We print this week two articles from a new and very capable contributor, who bids fair to lighten greatly the editor's labors. "Ian McEwan" in his "Practical Pointers," is all too merciful to Miss Marie Corelli. No first class critic has a good word to say for her style which attracts none but half-trained readers. She accumulates adjectives, mostly of the superlative degree with a reckless weakness that is paralleled only by her contempt for facts and her feline ferocity against the true religion.

The squabbles of our enemies often issue in an unconscious defence of Catholic doctrine or discipline. Canon Henson's recent attack on the credibility of the Scriptures, an attack in which no cogent reason for disbelieving them was to be found, but only reiterated assertion that they were, in parts, incredible, furnishes an instance in point. He declares that "indiscriminate reading of the Bible in public is an extremely perilous proceeding." A staunch Protestant, on reading this passage, remarked to a Catholic friend that this was precisely what learned Catholics have always maintained. In Catholic religious communities, where it is the custom to read the Bible from beginning to end in public, many marked passages are always omitted from the public reading, not because they are bad in themselves, but because they should be read prayerfully and in silence, lest their purpose should be misunderstood or the baldness of the narrative should shock the public ear. Canon Henson's onslaught has scandalized the Protestant Bible-reading people, but it falls like a harmless thunderbolt on Catholics who have not taken twenty centuries to discover that the Holy Book contains "certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." (2 Pet., 3, 16).

There died lately in Superior, Wis., a Catholic who owes his edifying end to the zeal of his supposedly Protestant wife. Though baptized a Catholic some years ago, she was never properly instructed and seldom went to Church, so that her best friends thought she was still a Protestant. When, however, she saw her husband dying of an incurable disease, she called on a zealous Catholic doctor, who attended her husband and begged of him to get a priest to visit him, for she said she could not bear to see him die without the sacraments which he had long neglected. The priest went, saw and easily conquered the well-

meaning but negligent patient. He received the last sacraments in the best disposition, manifesting his gratitude to the priest, who then revealed to him the real promoter of his death bed conversion. He lingered longer than had been expected, and had twelve more weeks to complete his preparation for death. We bespeak our readers' prayers for the repose of his soul and the thorough Catholicizing of his noble widow.

Says the Sacred Heart Review: "Belgium has of late been held up to the execration of the world through reports that, in Central Africa, Belgian officers were guilty of the utmost cruelty in their treatment of the natives. Captain Burrows, an Englishman, seems to have been the chief disseminator of these reports. He, it seems, wrote a sensational book, entitled 'The Curse of Central Africa,' accusing Captain de Keyser, formerly in the service of the Congo Free State, of murdering natives, cutting off their hands and committing other atrocious crimes. Captain de Keyser, returning to Europe, brought suit against Burrows for libel and at the trial last week, Burrows dared not open his mouth. He offered no defence, and a verdict was rendered for de Keyser. American missionaries seem to have joined with Burrows in blackening the character of Belgians in Africa. We gravely suspect that if brought to trial in a court of law, they also would be as powerless to substantiate their charges as the Englishman Burrows. Isn't it strange, by the way, how these Anglo-Saxons, who cannot afford to throw stones at any nation, are constantly harping on the cruelty of other peoples?" No it is not strange at all. Few psychological phenomena are better established than is the well known tendency of the guilty conscience to attribute its own sins to the rest of mankind.

Persons and Facts

The Manitoba Daily Free Press, of April 12, had the following:

The long talked of French Roman Catholic parish in the city will be formed in the immediate future, and in addition to meeting the desires of a large French-speaking population, it will also relieve the pressure of the great congregation at St. Mary's church. A site for the church has been purchased upon the corner of Francis and McDermot, a most central and desirable location. A handsome edifice will be erected there in keeping with the section of the city and the traditions of the Church of Rome. It is one of the most central points available.

When the church has been erected and the parish organized it will remove the necessity which has arisen at St. Mary's of having an extra Mass celebrated in French and also of having the announcements read in two languages.

The Red River and Assiniboine are rising steadily, but there seems no danger of a disastrous flood. The average date of the running out of the ice in the Red—as we showed some years ago from statistics of nearly thirty years—is April 17. Though there are open spaces between the city bridges there has been as yet no general move of the Red River ice.

The continued cool weather keeps country roads in bad shape. Last week, between Minnedosa and Huns Valley no less than 17 horses were drowned in crossing pools of melted snow.

One of the most prominent Catholic Journalists in England, Mr. Edward Hulton, senior, died at Ashton-on-Mersey, March, 29.

He was proprietor and editor of three Manchester papers, the Sporting Chronicle, the Sunday Chronicle, and the Athletic News.

The Dublin "Freeman's Journal" says: The parliament of the Irish people, which is summoned to assemble on Thursday, April 21, will have questions of supreme national importance to decide. It is almost inevitable that Ireland will hold the balance of power at the next election, and that there is good hope that national self-government will be given to Ireland in return for her determined support.

The Laetare medal, the highest expression of esteem within the gift of Notre Dame University, Indiana, annually bestowed on some American lay Catholic for moral excellence, civic worth, and distinguished service to humanity, has this year been conferred on the Hon. Richard C. Kerens, of St. Louis. Mr. Kerens, who was born in Ireland, was a soldier. In times of peace he has been the adviser of statesmen and of presidents. All who know him say he fully deserves this unique distinction.

We learn from English Catholic journals that the Holy Father granted a dispensation from abstinence, but not from fasting, on Friday, March 25, the Feast of the Annunciation, to all Catholics in England.

Miss Mary E. Richardson, of Drayton Park, London, N., was received into the Church on Sunday, the 13th inst., by Father Crowley of Fulham.

The Dublin Corporation has decided to make the Irish language an obligatory subject at all future competitive examinations for clerks in the service of the Council.

Lord Plunket, the newly appointed governor of New Zealand, will proceed to that colony on May 5, with Lady Plunket, in the Shaw, Savill, and Albion liner Gothic.

The Rev. A. Beaumont, of Deposit, U.S.A., is the latest recruit to the ranks of the great army of Episcopalian clergymen who within the past few years have surrendered their pulpits, made profession of faith, and joined in the pilgrimage "Back to Rome." Mr. Beaumont and his wife have, says the "Syracuse Sun," been received into the Church by the Rev. William Pouch, pastor of St. Joseph's Church, Deposit.

There is at the present time an inmate in Sligo Workhouse named Bridget Somers who has reached the remarkable age of 114 years. She can, it is said, dance a hornpipe, jig, or reel, with a step as light and as elastic as if she had only seen twenty summers.

Archbishop Farley, of New York, after his recent audience with Pope Pius X. said: "I was particularly impressed with the fact that the Pope appeared to be a man of great physical power, and I think that in the natural order of events he will live to a very ripe old age."

Dr. Elgar interviewed by a representative of the "Daily News," spoke, says the interviewer, with some bitterness "of the undignified attitude of our governing classes towards the art of music." While the world of fashion, as well as the middle classes—the real supporters of music—were honoring the art at Covent Garden, at the other end of the town our legislators were heaping indignities on it by whittling down the Musical Copyright Bill by inserting clauses which will make it quite inoperative. The public cannot reconcile

music with any other human activity. It is a thing apart, and the Committee on the Copyright Bill is evidently determined that the composer shall be a hermit." It is interesting to know that Dr. Elgar is at present writing music for chorus and orchestra to an ode of Arthur O'Shaughnessy.

Clerical News.

His Grace the Archbishop of St. Boniface, who had made the official visitation of his cathedral last Sunday, left on Tuesday for Montreal, whence, in two or three weeks he will go to St. John, and take the C.P.R. steamship line for England. He was accompanied by Rev. Father Mireault, and will meet in Montreal Rev. Father Lacombe, who will be his companion during their five months' journey to the Holy Land, Rome, Austria, Belgium and other European points. Archbishop Langevin intends visiting Austria in order to further the interests of the Galicians here. He will also be present as official delegate at the General Chapter of his Congregation in August at Liege, Belgium.

Rev. Father Cahill, O.M.I., pastor of St. Mary's, is laid up with la grippe at St. Boniface Hospital.

The Rev. Thomas F. Cusack, Superior of the New York Apostolate, a band of diocesan priests engaged in giving missions to Catholics and non-Catholics, has been appointed Auxiliary Bishop of New York.

The Right Rev. Peter Emmanuel Amigo, of whom all speak in the highest praise of his priestly virtues, was consecrated and enthroned Bishop of Southwark in St. George's Cathedral, London, on March 25, Lady-Day.

The Right Rev. Richard Phelan, D.D., Bishop of Pittsburg, U.S.A., will celebrate the golden jubilee of his priesthood on May 4 of this year. The priests of the diocese, under the lead of Very Rev. P. L. Tobin, V.G., are preparing for an appropriate celebration.

His Eminence Cardinal Logue will complete the 25th year of his Episcopate on Sunday, July 24th, and on that day the magnificent Cathedral of Armagh will be solemnly consecrated.

Rev. Father Veilleux, S.J., left last week for Ishpeming, Mich., to help Rev. Father Proulx in a fortnight's mission.

The Abbe Loisy has forwarded to the Vatican a third formula of submission, which is said to be more likely to meet the wishes of the ecclesiastical authorities. The Pope, says the Paris correspondent of the "Daily Chronicle," has written to Cardinal Richard counselling him to display brotherly love in his dealings with the Abbe. "Pope Pius," adds the correspondent, "has himself perused in French the Abbe Loisy's chief writings. He confesses that he encountered therein much that he failed to understand, and more which struck him as exceedingly daring, dangerous, and untenable. Yet without the Pontiff is loath to become a party to the Abbe Loisy being hounded from out the Roman communion by the intemperate zeal of adversaries."

Rev. Father Melleux arrived from Vancouver last week and went Saturday to Rainy River, where he will be stationed in future.

Rev. Father Gladu, O.M.I., who came here on Friday of last week to labor in this diocese, was here in 1878, 26 years ago. He then

came at Archbishop Tache's request to take charge of St. Boniface College, but on arrival he found that the Oblate Fathers had withdrawn from the management of the College, which was confided to secular priests under the direction of the late lamented Father Forget. Father Gladu, however, remained here as professor in the College and afterwards as assistant priest at St. Mary's, his entire stay in Manitoba extending over a year and a half.

Rev. Father Conaty, of Grand Forks, spent a couple of days with the Oblate Fathers of St. Mary's this week.

Rev. Father Maillard, of St. Lazare, near Fort Ellice, came in on Monday and returned on Friday of this week. He says his district is fast filling up with settlers.

Rev. Father Lacasse, O.M.I., came down from St. Laurent on Thursday and reports the roads in shocking condition. He returned on Friday.

Rev. Father Woodcutter, who has been travelling in Europe, is on his way to the Hungarian colony at Esterhazy with a large party of immigrants who are expected to arrive on the 15th inst. This party consists of 24 Hungarians, 24 Germans, 28 Belgians, 10 Irish and 117 Galicians. Father Langanieri, who is in the employ of the immigration department, is also sending a party of sixty and on the same train will be 20 British, 16 Italians, 20 Germans and 2 Scandinavians who arrived in Halifax Tuesday.

The Venerable Father Dandurand O.M.I., of the Archbishop's Palace, mourns the loss of one of his first cousins, Madame Victorine Comte, a religious of the Sacred Heart, who departed this life in most edifying sentiments on the Feast of the Annunciation in the convent of her order at Halifax. She was 59 years old and had spent 29 years in religion.—R.I.P.

Rev. Father Gladu was glad to meet here Rev. Father Cherrier, who was his companion in the first journey they made to Manitoba 26 years ago.

Regina Notes.

Rev. Father Kasper, O.M.I., spent Sunday at Moose Jaw. Rev. Father Suffa and Kim, O.M.I., passed Sunday in the city. Rev. Father Suffa, O.M.I., celebrated High Mass at 9.30 and preached in German, while Rev. Father Kim, O.M.I., celebrated High Mass at 11 and preached in English. The sermon was a most practical one, and showed throughout most earnest thought and study. The text was: "Peace be unto you" the words taken from the gospel. The discourse was an earnest exhortation to those who had faithfully performed their Easter duties to continue in the State of Grace. The means given were: distrust in self and earnest prayer and vigilance. We have not heard Rev. Father Kim preach in English since his arrival last fall in Regina and his sermon was one his hearers will not soon forget.

Miss Lannon and Miss Marr of Prince Edward Island arrived Sunday morning in Regina and will teach in the territories. We are more than pleased to see these Catholic young ladies in our midst and heartily welcome them to the North West. There is room for many more.

The roads are simply impassable in the country, as under the snow there seems to be a great deal of water. Accidents have happened owing to this circumstance, so

THE VIRTUE OF OBEDIENCE.

(Claudius Clear, in the 'British Weekly'.)

Sir,—There is in this world much genuine good feeling, much desire to fulfil duty and to help others, which comes to naught from an inadequate appreciation of the virtue of obedience.

Obedience is the special virtue of the young. If they are to get on in life, and to be a happiness and a comfort to their elders, they must learn to do what they are told to do. Often they fail because they try to do less, and just as often, I think, they fail because they try to do more. A ready instance may be found in the case of examinations. For an examination certain subjects are prescribed, and certain books are prescribed. The whole result turns on the knowledge which the candidates possess of the particular works they are asked to study. Sometimes they take up the subject rather than the books. They are interested in the theme, and they read about it and around it till they really know a great deal. But they have not mastered the text-books yet. When the examination comes they are discomfited because, though they have a knowledge that would have enabled them to answer many questions not put, they were unable to answer the questions that were put. The discomfiture was very unpleasant. Why had they succeeded so ill when they knew so much? The reason why they failed is obvious enough. I remember a professor long ago who examined simply from his lectures. He taught Latin and gave notes from his manuscripts. A very clever student studied different editions of the authors, and came to the conclusion that the Professor was sadly behind the times. When the end of the term arrived he sent up answers in which he showed his own superior learning. But he obtained no place in the prize list, and was deeply aggrieved on that account.

Was the Professor right? Certainly. In the particular instance he may not have brought his reading up to date, but there never can be such a thing as a teacher in this world unless there is obedience and docility on the part of the pupil. You cannot do anything with a youth who thinks himself wiser than yourself. In the case of business, what principals desire, naturally and legitimately, is that their employees do what they ask them, exactly, carefully and punctually. Such brains as they have are best used in this way. It is a fatal mistake to use the brains in bettering the employers instructions. It is not so easy as might be imagined to find a young man or woman who will make a point of understanding precisely what their instructions are and then fulfill them to the best of their ability, and it is not vice or crime that is the chief source of discomfort in life. It is carelessness. There are multitudes who never can make sure of dates. They are the kind of people who make an engagement for Saturday, and forget if it is this Saturday or the Saturday after, and they cannot understand why a man whose life is packed with toils, a man obliged to fit in everything with the utmost rigidity, can be annoyed because they have confused the Saturdays, and have put an engagement from a day when it can be managed into a day where it is impossible. Yet it is on these things that success in life and comfort in life principally turn. I love the people who make notes of every engagement, who, if they are in doubt, take care to verify—the people to whom you can leave anything which they have once undertaken with perfect peace of mind. But the majority, even when they have promised to do a thing, leave you still anxious. It is still a weight on you. You do not know whether it is going to be done or not. They are very amiable and they mean the very best, but they cannot be trusted. Trustworthiness is the foundation of everything.

Equally intolerable is the practice of bettering instructions. You direct a young man to do something for you, but he finds in the course of his errand that he can do something else which will please you much better. He does it and

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This Company, after testing Ligozone for two years in the most difficult germ diseases, paid \$100,000 for the American rights. That is the highest price ever paid for similar rights on any scientific discovery.

We are now spending \$500,000 to give the product away—one bottle to each of a million sick ones. We are doing this so that every sick one may let Ligozone itself prove what it can do.

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The greatest value of Ligozone lies in the fact that it kills germs in the body without killing the tissues, too. And no man knows another way to do it. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease, as every physician knows.

Ligozone will do for sick humanity more than all the drugs in the world combined. It does what no skill can accomplish without it. It cures diseases which medicine never cured.

Acts Like Oxygen

Ligozone is the result of a process which, for more than 20 years, has been the constant subject of scientific and chemical research. Its virtues are derived solely from gas, made in large part from the best oxygen producers. By a process requiring immense apparatus and 14 days' time, these gases

are made part of the liquid product.

The result is a product that does what oxygen does. Oxygen gas, as you know, is the very source of vitality, the most essential element of life. Ligozone is a vitalizing tonic with which no other known product can compare. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

The reason is that germs are vegetables; and Ligozone, which—like oxygen—is life to an animal, is deadly to vegetal matter. It is carried by the blood to every cell of every tissue, and no touch of impurity, no germ of disease, can exist where Ligozone goes.

Germ Diseases

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone kills the germs, wherever they are, and the results are inevitable. By destroying the cause of the trouble, it invariably ends the disease, and forever.

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|------------------|---------------------|
| Asthma | Hay Fever |
| Abscess—Anemia | Kidney Diseases |
| Bronchitis | La Grippe |
| Blood Poison | Leucorrhoea |
| Bright's Disease | Liver Troubles |
| Bowel Troubles | Malaria—Neuralgia |
| Coughs—Colds | Many Heart Troubles |
| Consumption | Piles—Pneumonia |
| Colic—Cramp | Pleurisy |
| Constipation | Rheumatism |
| Catarrh—Cancer | Skin Diseases |

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|--------------------|-------------------|
| Dysentery—Diarrhea | Scrofula—Syphilis |
| Dandruff | Stomach Troubles |
| Dyspepsia | Throat Troubles |
| Eczema—Erysipelas | Tuberculosis |
| Fever—Gall Stones | Tumors—Ulcers |
| Goitre—Gout | Varicocele |
| Gonorrhoea—Gleet | Women's Diseases |

All diseases that begin with fever—all inflammation—all catarrh—all contagious diseases—all the results of impure or poisonous blood.

In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c Bottle Free

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on your local druggist for a full-size bottle, and we will pay your druggist ourselves for it. This is our free gift, made to convince you; to show you what Ligozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever.

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON for this offer may not appear again. Fill out the blanks and mail it to the Ligozone Co., 459-460 Wabash Ave., Chicago.

My disease is I have never tried Ligozone or Powley's Ligozone Free, but if you will supply me a 50c. bottle free I will take it.

5 6
D C Give full address—write plainly

Ligozone was formerly known in Canada as Powley's Ligozone.

everything is wrong. You are naturally displeased, and he is deeply aggrieved. He cannot understand why you should forbid him to use his own mind, and exercise that organ in your interest. All that is wanted, I repeat, is simply that he should do what he is told to do, that and no more than that and no less. Life would become a thing past bearing if you had to explain on every occasion why you wanted any particular thing done, and no other. I saw some time ago in a catalogue a certain book I wanted, and told someone in my office to go and buy it. He came back triumphantly. He had found in the bookseller's shop a much better copy of the book for the same price. The copy I wanted was bound in poor boards. The copy he bought was in half morocco, and it cost just the same. Well, but as a matter of fact the half morocco copy was a new edition, and I had it at home, and the other copy was a rare edition which I particularly desired to have. The morocco copy was of no use to me. This is a very trivial illustration, but it will serve my turn. Let young people understand that their elders know what they are doing as a rule when they give instructions, and that all the help they want is the fulfilment of these instructions. Stupid people are difficult enough, but more difficult by far are the people who think themselves clever. No one will ever find fault with you if you do for them just what they have asked you to do. They may have made a mistake, but they will never think of blaming you for that mistake. On the other hand when you try to improve upon your commission you will almost certainly go wrong. Is it common then, this virtue of obedience? It is so rare that one of the busiest literary men that I ever knew told me that he had found it a necessity to post his own letters. After a long experience he had found but one or two secretaries who could be absolutely trusted to post them, and to post them at the right time. Let the conditions of the world be what they may, no man need fail absolutely who will simply do what he is asked to do. I might put it very much more strongly than this.

There are other relations in life where obedience in the ordinary sense should not come in, yet obedience in the true sense should. To be obedient is simply to be a listener, and the reason why so many well meant and honest efforts to please utterly miscarry is because those that make them well not listen.

In family relations there should be a very large measure of individual liberty. Within certain limits much larger than is usually supposed, each member should be allowed to work out his own life without criticism and without

complaint. If you say that you are going out for a walk in a particular direction, there ought to be no criticism, if the time is your own. Yet in many home circles you will immediately be put on the defence. Someone will say that it threatens rain, another will say that you should take an umbrella, and a third will point out that there is no view on the road you are meaning to take. You will be put on the defensive, and compelled to explain why you wished to go this way rather than another. All is well intended, but for most natures this is intensely irritating, and the friction of life ought in no way to be increased. Why should not people see that you have a motive, and why should you be asked to state it? One of the most hateful forms of family criticism is the criticism of friends. In every well ordered household the younger people should be free to choose their own friends, unless there are friends whom it is undesirable they should not know. But who has not heard brothers criticizing their sisters' friends, or sisters criticizing the friends of their brothers? It ought to be recognized that the affinities between human beings are mysterious. One person may be clever and yet take intense delight in the society of a certain dull person. Perhaps he has found out that the dullness is an illusion. At any rate he has the right to please himself, and that right should be frankly conceded. Remonstrances should be reserved for cases of moral fault or moral danger.

But of course there is a region within which the moral relations are drawn closer. In order that these relations may attain their true development there must be listening, study, observation. You wish to give pleasure to your friend. Remember that if you are to please him you are not to do what you think ought to please him, but what will please him. You may think you will please him and if you get his answer it will be wise to assume that he means what he says, which most people do after all. Thus your friend comes to visit you, and fixes the hour, and you ask him what meal he would prefer. He replies that something very simple will suit him best. Out of the goodness of your heart you provide something very elaborate. He is hardly able to touch one of your dishes, and is utterly inconvenienced by your provisions. He would have been much happier if you had given him what he liked, and not the elaborate dinner which he could not touch. It is so with the matter of presents. It is no kindness to give me a huge volume of Gustave Dore's pictures, for I detest them. Neither do I take any pleasure in a complete set of a certain lady novelist's works bound in morocco. I would not willingly give them

house room. But if you speak of a certain Baskerville Greek Testament in a most noble and pleasing type, or an early edition of Ben Jonson's Lyrics, or a first edition of Hazlitt's 'Table Talk'—that is quite another matter.

The happiness of life depends far more on little things than on great, and it is a real tragedy that men and women who would gladly die for their own people, will not consult their humble preferences. You do not wish anyone to die for you. You do not wish anyone to make sacrifices for you. You hate to use the tone of command in anything. Far better go without. But there are some small conveniences on which much of your peace depends, and you are unspeakably thankful to those who will help you to them. To do so would cost them practically nothing. A little attention, a little care would do everything. There is much kindness in the world, but there is very little thoughtful kindness, and for want of that life is vexed and marred. It is for want of that bereavement brings so many lingering, ineffaceable regrets. It is because of that we have so often to say of the dead, and say it with a very sore heart "You wanted little from us, and we gave you Less than little, now we sadly think."

I am sir, yours etc.,
CLAUDIUS CLEAR,
Basil Regis, Middlesex.

NIL DESPERANDUM.

(Milwaukee Catholic Citizen).

We may, at times, feel that we are living in an age, the spirit of which we profoundly disapprove; or among men and events whose trend is utterly at variance with our principles—What then Shall we go apart and croak—decline all activities, retreat from every situation and let things slide by their natural momentum to perdition? On the contrary let us take heart. Things may not be so bad. Plutarch has this anecdote:

A soldier told Pelopidas: "We are fallen among enemies." He said: "How are we fallen among them more than they among us?" There spoke the doughty spirit that snatches victory from the teeth of defeat. We are not responsible if we fail to succeed. But we are responsible if we fail to do our duty—if we yield the battle too early, if we neglect to hold the fort until chance or reinforcement or a change in the winds of fortune comes to our relief.

Teacher—What does the reign of King Charles I. teach us?
Tommy—Please sir, not to lose our heads in moments of excitement, sir.

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday	8 25	14 00
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	16 30	12 20
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY,
Asst. Gen. Supt., Winnipeg
C. E. MCPHERSON,
Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
	EAST	
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowick, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
	WEST	
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonas, Swan River.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
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17 20		10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily
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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb.)

CHAPTER XVIII—Continued.

Isabel turned very pale, and gasped for breath.

"Dear Isabel," went on Constance, "do not be alarmed, 'tis but for a day; for one word from Beauville is all powerful with Walsingham. But there is now some frightful mistake, and it is about that I hurried to speak. On hearing of the sad event I sent a message to Newgate to tell the governor to whom Father de Lisle was allied, and to beg him to treat him with all courtesy till his kinsmen could procure his release; and the man came back to say the governor laughed and said it was Lord Beauville himself who had put De Lisle in prison, and wished to pursue him to the uttermost."

"'Tis false, they lie foully," said Isabel, starting to her feet, her eyes glaring. "He never did this thing."

"I know it, I feel sure of it," answered Constance. "Be calm, dearest Isabel, and all will yet be well."

As she spoke, the arras was lifted and the Earl entered. Isabel sprang towards him.

"Tell me, thou hast not done this thing; I know thou hast not, canst not."

"What means this?" said the Earl; "what is all this turmoil?"

"It is my fault, Beauville," said his sister; "I have roused Isabel to agony by news I have brought her of her brother, not only that he is in Newgate, but that by some strange mistake the governor asserts it is by thy contrivance."

"Thou hast not?" said Isabel, again grasping his arm.

The Earl looked at her. "Yes I have."

There was a moment's silence. Isabel gazed at him as if she did not comprehend; and the look of malice in his face made Constance turn faint. "I have," said the Earl; "and hear me yet; this man is your brother, Isabel, but he is my enemy,—I hate him; and thou knowest not, perhaps, what means a Beauville's hate; know it then now; every torture that law permits shall be executed upon that man, and at last a shameful death. If he recant, well,—the law saves him; but if not, as sure as Elizabeth is queen and Walsingham hath power, Walter de Lisle is doomed."

She listened, and she was still, quite still, her face pale and ghastly; she clasped her hands together, and looked up to Heaven, and then she said—and the tones of her voice rang in Constance's ear for long years afterwards—"O God, O God, my punishment 'is greater' than I can bear."

And in these words Constance discerned not only the anguish for Walter, but the breaking of the heart's idol, the snapping of a life's hope. She moved towards the door, but ere she reached it she sank on the ground insensible. Lord Beauville called for Rachel, and without a word to his sister, left the room. Constance went home, bidding Rachel send word how her mistress was. Before night, she heard the Countess was raving in brain fever.

Note.—"It must be here observed that Mr. Nappier had his pyx with him, and in it two consecrated hosts; and, as he owned to me several times, when he heard Sir Francis give the constable orders to search, he was under the greatest concern, for fear lest the Blessed Sacrament should fall into their hands, and be exposed to some profane or sacrilegious treatment. And he further assured me, not without tears in his eyes, that whereas the search was most strict even so far that his shoes were pulled off in the presence of the justice, that nothing might escape them; and whereas, also, in searching of his pockets, the constable to his feeling, had his hands many times both upon the 'pyx' and a small reliquary, yet neither of them were discovered, to the great

surprise and no less joy of the good man."—Life of George Nappier, Priest.

"Here on the next day, Mr. Genings being at the consecration Topcliffe, the arch priest-catcher, with other officers, came in and broke open the chamber door, where he was celebrating. . . . And the more to make him a scoff to the people, they vested him in a ridiculous fool's coat, which they found in Mr. Well's house."—Life of Edmund Genings, Priest.

CHAPTER XIX.

"Oh what a change hath the prison wrought,

Since we gazed upon him last;

And mournful the lesson his thin frame taught,
Of the sufferings he had pass'd."—Neale.

In Newgate Walter was at first thrown into the common prison. The ward or dungeon in which he was placed was full of prisoners accused of the most revolting crimes. They were pent up like a set of wild beasts, with hardly light or air, and the stench of the place was so insupportable that Walter on his entrance almost fainted. He was heavily ironed, and left to find his place as he could. The appearance of such a stranger among them naturally excited the curiosity of the prisoners and Walter seemed able from the first to exercise a sort of control over them, and the worst language was hushed in his presence, though enough that was horrible went on. The only sort of seat in the dungeon was a kind of seat in the wall, and this was assigned to Walter, who lay there at night, and when the prison was comparatively still, found time to pray; for his spirit, yearning for salvation of others, was tortured by the sights and sounds of sin around him. In this dungeon he became an apostle, and when he preached to the poor wretches around him, all listened and none mocked, and during the ten or twelve days he was immured there several were won by his words to change their lives. It was the rumor of this change that induced the governor to alter Walter's position. He was removed from this ward, his irons were struck off, and he was employed as one of the scavengers. From early day until night Walter was kept at work, and the most menial offices were his; and when, worn out with exhaustion he would sometimes rest for a few minutes, a blow or a kick aroused him.

"I will humble him somehow," said the governor, and yet as the days went on, the pale face wore still its look of peace and of perfect serenity.

"Here prisoner," said one of the under-jailors, approaching him one day, "here is other work for you; follow me."

Walter followed him into a different part of the prison along many passages, and down an immense flight of steps. At length Walter found himself in a large dungeon, which he immediately recognized as the well known torture-chamber. Several executioners stood ready, while at a table sat the governor, and Eliot by his side, ready to take down in writing the prisoner's confessions.

"Ha, Master de Lisle," said Eliot, "it is determined by the Privy Council to interrogate you concerning certain matters. They desire to know exactly at what houses you tarried during your stay in England, the names of the persons who at any time confessed to you, or who by you were reconciled to the Church of Rome."

"All these questions," answered Walter, "I decline to answer."

"Put the prisoner on the rack," said Eliot, coolly; and two men seized Walter, and after stripping off some of his upper clothing, they placed him in the rack. It was a

large frame of oak, raised three feet from the ground. Walter was laid on his back upon the floor, his wrists and ankles were then fastened by cords to rollers attached to each end of the frame.

Eliot now began to repeat his questions, and as Walter continued silent, the rollers began to creak and turn. For some time the sufferer was quite still; but as the operation went on, the agony forced out words but they were words only of prayer. The name that is above every name was earnestly invoked and the "Help of the afflicted" was appealed unto. At length Walter fainted and was then released from his trial.

"Take him hence, jailer," said Eliot. "Let him recover his strength, and then we will try the gauntlets and the scavenger's daughter. Ah, I deem we will break that haughty will at last, when we let torture do its worst."

From this time Walter had a cell to himself, and better food. He was also allowed occasional intercourse with his friends; for Eliot deemed by this means to extract further information from him. Arthur Leslie, whose one employment was to endeavor, by every possible means, to procure a pardon for him, but as yet without success, came frequently.

No sooner was Walter recovered when Eliot fulfilled his threat, and he again visited the torture-chamber. This time Walter was not taken by surprise, and he had been daily arming himself for the conflict. On his arrival at the door of the dungeon, he fell on his knees, and, looking up to heaven, cried for help.

"Strengthen me, O Lord my God; by the remembrance of Thy scourging and Thy bitter passion help me in this hour."

"We will try thee today with the bracelets," said Eliot, as Walter entered, "and see if they will not squeeze out the truth from thee, thou obstinate villain."

"God forgive thee, Master Eliot," said Walter, looking at him. "I pray that none may deal with thee as thou dost with me."

"Do not answer me," cried Eliot furiously. "Ho! varlets there; let us not lose time."

Walter was now led to one end of the room. From side to side of the ceiling stretched a long and heavy wooden beam. He was then made to mount three planks of wood, which brought him sufficiently near the beam to enable his hands to be thrust into iron rings, which thus attached him to it. By means of a screw these gradually compressed the wrists. As soon as it was made fast, the men withdrew the lower pieces of wood, caused a sudden jerk, and a rush of blood through the whole body. The two other planks were then withdrawn, and Walter was suspended in the air. The anguish of this posture was past words to describe.

"Wilt thou come down from the cross?" was said, if not in words in deed.

"Say but one word!" exclaimed Eliot—"name one of those who have confessed to thee, and thou art released."

And the answer was, "Jesu help! Lord Jesu, forsake me not! By thy three hours on the tree save thy servant!"

"He has fainted, Master Eliot," said one of the men; "will you that we let him down?"

"Replace the wood under his feet," said Eliot, "and throw water on him."

It was done, and in a few minutes Walter recovered. He drank some of the dirty water the men offered him, and felt revived. "Wilt thou speak now?" demanded Eliot.

Walter made no answer. "Let the torture continue, then" said Eliot, coolly going back to his seat.

The wood was taken away, and the screws again began to work, till the gauntlets were literally buried in the flesh. Again and again fainting fits released him for a time from his agony, and again and again the torture recommenced. It was five hours before Eliot was weary of his tortuous work, and Walter was carried back to his cell. There was Arthur waiting for him, and tears flowed from his eyes as he beheld the bruised and worn frame of his friend.

(To be continued.)

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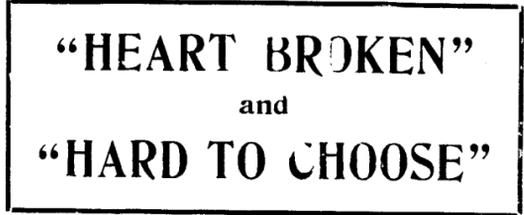
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The other picture presents another of the tremendous perplexities of childhood. It is called

"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.

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SATURDAY, APRIL 16, 1904.

Calendar for Next Week.

APRIL.

- 17—Second Sunday after Easter. The Holy Sepulchre of our Lord. Commemoration of St. Anicetus.
- 18—Monday—Votive office of the Holy Angels.
- 19—Tuesday—Votive office of the Apostles.
- 20—Wednesday—Votive office of St. Joseph.
- 21—Thursday—St. Anselm, Bishop, Doctor.
- 22—Friday—Saints Soter and Caius, Popes, Martyrs.
- 23—Saturday—St. George, Martyr.

TREATY POWERS.

Canada is no longer in leading strings. The recent utterances of the Premier to the effect that a determined effort is to be made to secure to Canada treaty-making powers, where her interests principally are involved, must not be construed as a pre-election political move. It is a patriotic move, such an one as must win the support of all true Canadians, who would not see their country dismembered through the blundering policy of British diplomats.

Any one conversant with the details of the different treaties affecting Canada since 1783 will see at a glance that, where Canadian interests were concerned these interests were ruthlessly sacrificed—sacrificed, too, by British Commissioners, totally ignorant in many cases, of even the elementary geography of our country. Our neighbors to the south, in every case have secured practically the whole hog, whilst Canadians had to be content with the ears. And this, too, by the gracious consent of Britain's commissioners.

The hopeless incapacity shown by the British diplomats in the framing of the treaty of 1783, is a matter of history. By this treaty over 400,000 square miles of Canadian territory were ceded to the United States, to the great surprise of even the United States commissioners themselves who, grasping though they were, were not prepared for such open-hearted generosity on the part of their British cousins. In addition, the United States were granted the privilege of fishing in Canadian waters. It is said that George III., soft brained though he was, had sufficient sense to cause him to forcibly protest against this betrayal of British rights.

The treaty of Ghent terminated the war of 1812-14. Here, surely, if at any time, Britain was in a position to dictate terms of peace. The United States anxiously desired peace. The three mighty armies she had sent against Canada had been badly defeated, practically by Canadian militia and volunteers. Her capital was invaded, captured and burnt. Much of what is now her territory was held by British troops. Through Napoleon's abdication Britain was placed in a better position to further successfully prosecute the war. Here, then we repeat, was Britain's opportunity to at least regain possession of the territory she had lost by the treaty of 1783. What was the outcome of the peace negotiations? England restored to the United States all the territory captured during the war, includ-

ing the important states of Maine and Michigan.

The next treaty of importance was the Ashburton Treaty of 1842 where the astute Daniel Webster, by a judicious use of "soft sawder"—to use Sam Slick's expressive phrase—so completely pulled the wool over the noble Lord Ashburton's eyes as to get his consent to rob Canada of over 4,000,000 acres of her most fertile lands. The Americans banqueted Ashburton for this, as well they might, where his noble ears were regaled with the fulsome flattery so pleasing to the vanity of the man.

Following the Ashburton Treaty came the Reciprocity Treaty of 1854, where Canada fared a little better. The negotiations preceding the Washington Treaty of 1871 saw a Canadian representative for the first time taking part in the deliberations. This was Sir John A. Macdonald, a patriotic Canadian, in the highest conception of the term. His opinions of the British Commissioners may be gleaned from the letters he wrote home at the time. "I am greatly disappointed," he writes, "at the course taken by the British Commissioners. They seem to have only one thing in their minds: that is to go to England with a treaty—no matter at what cost to Canada."

Canadians are but too well acquainted with the recent Alverstone Treaty. Writing of Alverstone's betrayal of Canadian interests a well known Canadian says: "the name of Alverstone will go down in history linked with that of Ashburton—a hyphenated epithet to be hurled at him who surrenders his country rather than put his manhood to the test in her defence."

Why should we not negotiate our own treaties? It is our proud boast that we enjoy in Canada a system of responsible government, superior to that of most countries and inferior to none. "Tis true that, thanks to our own exertions, we do possess a very large measure of responsible government; but until treaty-making powers are accorded us we cannot hope to enjoy local self government to the full. And in granting us this privilege Britain runs no risk, for it has been the experience of the past that everything that accords to the colonies greater freedom in the management of their own local affairs draws closer the tie existing between them and mother England and thus safeguards Imperial interests by strengthening British connection.

IAN McEWAN.

POPE PIUS X.

Sacred Heart Review.

The frontispiece of the March "Century Magazine" is a portrait of the present Sovereign Pontiff, developed from a small snapshot taken of him, while Patriarch of Venice, in a Corpus Christi procession, by some unknown hand. From this snapshot, Mr. George T. Tobin has made a drawing that has been submitted to "officials high in the Church" for their suggestions; "and only when they had pronounced the likeness and its treatment excellent did the work of reproduction proceed." The picture is indeed charming. A beautiful Benediction veil is wrapped about the Patriarch's shoulders, and is scarcely, if at all, whiter than the snowy hair upon the venerable head. To one who knows what a Corpus Christi procession means, the very clasp of the hands hidden beneath the veil, the very look of the eyes and the parting of the lips, all bespeak the glorious ceremony which is one of the most solemn and magnificent in the many marvelous ceremonies of the Catholic Church. One can but wish that the anecdotes in the same magazine relating to the new Pope were more in keeping with this fine portrait. The delicate, tactful, reverent intuition displayed by Vance Thompson in his remarkable paper on Pope Pius X. in the March Ladies' Home Journal, entitled the "Pope Through His Sisters' Eyes," is far more suited to such an exquisite portrait revealing to us the Pope's intimate, holy, earnest self.

Mr. Thompson is not a Catholic, or he would hardly make the mistake he does in saying that the three unmarried sisters of Pope Pius "have now entered the sisterhood in Rome," and are "dim women of the cloister." (What are "dim women"?) These good ladies are simply dwelling in a convent in order to be near their brother at the Vatican. As regards the article itself, we read: "In the sole interest of this article the editors of the Ladies' Home Journal commissioned Mr. Thompson last year to visit the sisters and brother of the Pope. He sailed from New York in October and traveled to Rome where he was received in special audience by the Pope. Then he visited Salzano, Mantua, Riese and Venice, where he saw the Pope's sisters and brother. The article may, therefore, be accepted as one of the most careful and authentic pictures, through anecdote, thus far printed of His Holiness."

Very beautifully the remembrance of the mother, the beloved mother mingles with it all. Theresa, the oldest sister, says: "He had just been ordained a priest a few days before. I remember he used to walk up and down the garden as he read his offices. Then mother used to sit with him in the evening, and he would read to her, and she would listen. Sometimes, too, he had his books on a table in the garden; she would sit on a bench by the tree. We all heard him say his first Mass in the church—if mother were alive she could tell you. She died all the time. They looked just alike then, but his hair was lighter. They were alone together almost all the time until he went away. Oh, if she had lived—but it is all the same to her—I forgot. She was as beautiful as the saints. Ask Parolin. He saw her die—at least the same day. We were all happy. He has made us all happy ever since that day. All of us. And now—' She drew the black shawl across her face, and her thin hands touched her beads."

Another sister, Antoinetta, tells how her brother fought the cholera. Antoinetta said: "He was here at Salzano when he was very young. He was greatly loved. Our Bishop of Treviso called him an apostle of charity. It is written in the record of the church. Oh! the year of the cholera! Here in Salzano they will tell you what a hero he was. It was the year after I was married—1870. The cholera came to us from Venice, and the fear was terrible. Every day more deaths, by fives and tens and dozens. He did not sleep day or night. One evening he came and had not been in bed for three nights. That was when the cholera was at its worst. He looked like those who die. He ate some soup, but he would not lie down. Before he went away he asked me to send for him if the cholera came into our house. All day he went from house to house where they were ill; and every night to the trenches—for the dead were buried at midnight in a huge foss outside the town. One night—it was the night they buried eleven—the bells rang continuously. Not many people were in the streets, because we were all afraid of each other. So I sent Luisa for him, for I thought I, too, was ill. He came and stood in the street and called up to me at the window: 'Is it the disease?' I could not say so—it was not true. I said: 'I am sick with fear for you.' He looked up for a minute; then he laughed—he laughs like a boy—and he said: 'Tonetta! Tonetta!' and shook his hand at me and went away. I did not see him again until it was all over; then he was like a ghost of a man—a saint."

"Always, as Antoinetta speaks, her eyes are shining, her hands flutter: 'Ah, no wonder he is always poor! He gives, gives! Listen; what I tell you is true as the sun. It was when he was first chosen to the cure of Salzano there was a debt of 16,000 lire (\$3,200) for restoring the church, left by his predecessor. He paid it all out of his own pocket. How! Ah, he did not eat. He spent nothing for himself. A few vegetables, or a dish of polenta (cornmeal)—that was his dinner. Listen, I will tell you—but this was when he was Bishop, yes, Bishop of Salzano! Every day he used to



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receive the poor, whoever would come every day. He gave and gave—all his money and the very food from his table. Again and again he gave away his own dinner—a Bishop! Once a poor man dared not approach him and hung back until the very last—a very poor man, who was weeping. This povero uomo wanted something to make a broth for his sick wife. The Bishop had given everything away—even the fowl for his own dinner. He was greatly troubled. At last a thought came to him, and he smiled—oh, I know how he would smile. You see, Luisa was living in a little apartment nearby, which he provided for her—he always provided for her. ("Yes," said Luisa.) So he told the poor man to wait, and he ran across to Luisa's rooms. She was out, but on the fire was a pot with a good piece of beef and good broth, simmering for her dinner. He took it up and carried it down and all through the street—the Bishop!—and gave it to the poor man. And he laughed—how he laughed that sweet, kind laugh of his, when he told us how Luisa lost her dinner. Angelo, the brother, said quaintly: "He lived at Mantua like the Prodigal Son!" It was a very Italian way of saying that his table was meagre and his diet plain as husks."

A CLASSICAL EDUCATION.

(The Spectator, London)

It is rarely that we find after dinner oratory rising to so high a level as it did at the dinner recently given in Edinburgh to the retiring Professor of Greek. The Prime Minister, who was in the chair, made an admirable speech, in which friendliness, good sense, and a delicate vein of paradoxical humor were cunningly mingled, but excellent as the other speeches were, that of Professor Butcher far outshone them. A more perfect valedictory address it would be hard to imagine, perfect in its feeling, its restraint, and its felicity of phrase. It contained too, one of the most eloquent defenses of the educational value of Greek literature which we remember to have read. An 'apologia' for the work to which one of the foremost teachers and most accomplished scholars of our time has devoted twenty years of his life must command an attentive hearing. The value of a classical education resembles other truths in being in constant need of restatement. With the majority of educated men it is a conviction; but, like most convictions, it is dormant, and they have no neat set of reasons ready with which to meet the utilitarian foe. Because it has been accepted for generations, it appears to have no case when it is impugned. If an opponent asks 'Cui bono?' we are at a loss for an answer, partly because we have never thought of its utilitarian side, and partly because the benefits are, many of them, subtle and difficult of definition. And yet how many of the sceptics are really believers; how many are standing witnesses on its behalf! Mr. Balfour, after quoting Lord Cockburn's saying that 'any education which is not classical leads only to ignorance and self-conceit,' admitted that though he had spent ten years in the study of the classics, he had learned no more of them than was necessary to induce the University of Cambridge to teach him something else, and confessed that Lord Cockburn's dictum gave him much searching of heart. But would Mr. Balfour be what he is if he had not been familiarized in early life with the spirit of the classical literatures? Would his books have shown their large and tolerant judgment and their grace of form, and his arguments their remarkable dialectical power, if he had been nourished solely, let us say, on German philosophy and modern science? His mind, as Professor Butcher said, is of the true Hellenic order; and it is in this formative influence, and not in the acquisition of technical learning, that the value of classical literature is to be found.

Let us admit that a great deal of nonsense has been talked about the matter. There is no special coercive virtue in the classics beyond other educational forces to train what is untrainable; but the

fact remains that to those who approach them in the right spirit they are an instrument of true culture which cannot be equalled. If however, they are sought as a body of dry knowledge, as a man learns the rules of procedure at the Bar or the statistics of trade, then assuredly they have very little value. Far too much emphasis has been put upon the barren side of classical literature. We are far from denying the merits of exact and minute scholarship, but it cannot be claimed as a remarkable educational force. The dry bones of Greece and Rome are no better worthy of study than the dry bones of elementary science. A man who can excel in 'pure scholarship,' and at the same time appreciate the vital meaning of classical life and literature, is greatly to be envied; but for the majority, who have neither the time nor the talents for the first, we must see that there is the chance of at least a share of the second. We may readily admit that the old system of teaching the classics left much to seek; and having made this admission, we are secure from the attacks of the moderns. They give something which no other study can give in the same degree. For a young man, looking forward to the Bar or Parliament, commerce of diplomacy, there is a vast amount of technical information to be acquired which concerns only his particular profession. That comes afterwards; but to begin with there must be some mental 'askesis,' which will not only train and discipline the mind but will insure a synoptic view, a standpoint from which to regard the practical detail of life. A case lawyer who stumbles blindly from precedent to precedent is a much less effective advocate than the man who can go to the heart of a problem and argue on principles. There is no profession in which this clarifying process is not invaluable, and there is no specialist acquirement which will not be more readily obtained by a trained mind than by a mere burdened memory. Order, lucidity, and balance are qualities with so great a practical value that, however low our view of the end of education, we must acquiesce in a system which labors to create them. And there is another side, for to a man who has once felt the charm of the Greek world a new possession has been created, a world to which he can turn for refreshment without fear of society.

Professor Butcher, as a teacher of Greek, dealt only with his special subject. Greece, he said was not a geographical expression, but a mode of feeling and thinking, a certain direction of the human spirit. The spirit of Greece stands for the things of the mind above all material possessions, for fearless inquiry, for wisdom, which is the union of intellect and heart. It is the sense of proportion, adjustment, and organic unity. In action it is the foe of all fanaticism, and at the same time it stands for public spirit, citizenship, devotion to the common good. To live for any length of time in the companionship of the poets and thinkers of Greece ought to be a preservative against all intellectual narrowness and contracted sympathies. The world had never more need than today of the Greek qualities, order, lucidity and balance. They are the only solvent of the narrowness and egotism whether insular or Imperial, which build up false antagonisms in modern life. They are the corrective to that fatal rhetoric which is one of the vices which democracy and progress bring in their train. But the Greek is but one half of the classical culture, and the Roman world has as many lessons for a nation of wanderers and State-builders like our own. If Greece teaches the power of ideas, Rome shows us the value of practical achievement. The Greek order was not the Roman: fair dreams of ideal cities became gross and hard in the iron hands of the legionaries and the cruel hands of those who loved the arena. But since there is no value in faith without works, it is well to learn that a halting performance is better than a perfect fancy. The strenuous and patient upbuilding of the great Empire and the aus-

tere citizenship of the great Romans are in their way as noble examples for the world today, and especially for our own race, as the genius of Greece. Let us by all means rid the study of the classics for the average man of all that would impede true access to their spirit, but in some form or other they must remain the foundation of culture for ourselves, as for our fathers.

COMBATING SOCIALISM.

Whether Socialism is a very considerable danger or not in this country, the suggestion is a prudent one, that the methods of combating it be not only effective, but such as will not create needless misunderstanding or dissatisfaction among workmen, otherwise well disposed towards religion.

Rev. Dr. Joseph Selinger of St. Francis' seminary, has in an old issue of the St. Louis Review (Feb. 25), a very excellent article, which, considering the class of readers to which it is addressed, cannot help but prove most moderating and salutary in its influence. Dr. Selinger very sagaciously says that "the temper of our people must be appreciated" in the methods we take in meeting Socialism.

Emphatically, this temper is not appreciated by certain teachers, who are too much guided by the anti-Socialistic battle as it is waged in Germany. We have had occasion to touch upon this matter before. Nor are these teachers and writers the only ones who need to appreciate the temper of our people. Even as to some disquisitions on the topic from younger members of the eminent and learned Society of Jesus, we have heard the criticism made (whether justly or not we decline to say), that the teachers herein were somewhat lacking in genuine sympathy for the struggling masses.

We subjoin some of the prudent cautions which Dr. Selinger's article contains:

"The first and principal need is that one inform himself thoroughly of the tenets of Socialism, especially its religious aspect. They must be gotten from reliable and authentic sources."

"The opponent of Socialism must be fair; and there is nothing which assures him fairness so much as an exact knowledge of the principles of Socialism."

"Secondly, it is not enough to know what is the precise teaching of Socialism, but it must, besides be justly deducted, and the reasoning which bolsters it must be fully grasped to command respect and a hearing."

"Further, what is too seldom remembered, Socialism itself must be distinguished. There are theories and aims in many questions of public and private economy which are legitimately advanced and defended. Attempts to help the working classes are not all damnable; many are opportune, just and praiseworthy."

"The Church is not opposed to Socialism of every kind; she is a friend of the poor; she encourages protection and improvement of the condition of the laboring classes. Again she is not a self-constituted arbiter of all disputes between capital and labor, but leaves these questions to those who have the duty and quality to settle them. Sweeping denunciations should not be inconsiderately indulged in in this matter."—Catholic Citizen.

GRAND BALL.

The Bachelor Maids of St. Mary's joined hands with the Maids of the Immaculate Conception and gave a grand ball to their young men friends. It was held in the Manitoba Hall, and proved a great success. Dancing was kept up until the "wee sma' hours." It's to be hoped there will be a large number of engagements for June.

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that driving is not very safe. For this reason Rev. Father Kim, O.M.I., did not go to Zitchidori on Sunday.

The music at High Mass was exceptionally good on Sunday. A solo rendered by Mr. Lyons was very much appreciated. We are indeed to be congratulated that among us there are so many who can render to God that sublime part of His worship and assist the Angels. What an honor to be envied!—in chanting the Heavenly praises—surely our choirs should be our models.

The Easter gift of the Ladies Altar Society was really a magnificent present, an ostensorium set with precious stones. Rev. Father Suffa, O.M.I., on Easter morn congratulated the ladies of the society, and thanked them for their zeal and generosity. Other gifts were there to adorn our sanctuary Altar and Church. A very fine sanctuary lamp from the Christmas Troubadour who made up the amount to buy the lamp during the holiday season. A missal stand also the gift of the Ladies' Altar Society, and a pair of very nice holy water fonts neatly carved were made and presented by Mr. Keenan. These fonts are placed at the Church door and fill a long felt want.

We regret to state that Mr. D. Murphy, contractor, who lately arrived from Kemptville, Ont., with his family, was seriously hurt, being kicked by his horse last Tuesday evening. He is under Dr. Low's excellent care, doing as well as can be expected and will, we sincerely hope, soon be able to be around again. His very many friends much regret the sad occurrence.

The members of the C.M.B.A. received Holy Communion in a body at nine o'clock Sunday morning. This society is flourishing and the meetings are well attended.

Mr. J. B. Fodey, who has been working here for the Dominion Express Co., leaves this evening to take a position, running on the road, from Brandon, for the same Company. During Mr. Fodey's residence in Regina he made very many friends and, while they are glad of his promotion, they most reluctantly bid him adieu. We will all miss him. In Church work he was ever ready to give his assistance, being one of those cheerful givers from whom one always meets the ready response to a call for "sweet charity's sake." At social gatherings his very agreeable and unpretentious personality made him a most desirable guest. Most sincerely do the members of St. Mary's congregation wish him happiness and prosperity in his new home. People who have lived in Regina any length of time and go away generally return. May we not hope that "Auld Lang Syne" may in his case, be the means of bringing him again to the capital.

GENA MACFARLANE.
Regina, April 11, 1904.

Ste. Rose du Lac Notes

Easter is come and gone, and the weather that we could not mention awhile ago, because like the Turk, it was unspeakable, is now normal, snow and frost and thaw alternately. There is the bleating of young lambs and the lowing of young kine, and Nature renews her resurrection with the resurrection of her Lord and we, like the holy women and the disciples hasten to salute our risen Saviour. Oh! but I am proud for the holy women who never deserted Him all through the ignominy and anguish of His Passion and were the first to be rewarded with the sight of His triumph over death. We have our little trials, even at such a happy time, for it seems strange to us that our dearest Lord should be devoutly honored in the Convent chapel and totally neglected in the parish church a few places distant; if these were cloistered nuns and not Mission sisters the thing would be explained. Was it not sad to see our good priest although overwhelmed with confessions and the many cares attending Holy Saturday still obliged to sweep the church himself and arrange the altar? In fact we are far worse off than we used to be in this respect, for the good souls who live not too remote used to come and beautify the house of

God, now naturally they think this the privilege of the Sisters, 12 in number and that they would be jealous of any lay help being proffered.

Mr. and Mrs. Pichot with two of their sons have left for warmer climes, frightened by our raw winter; but one son, Mr. T. E. Pichot, is still remaining. We should have been sorry for all the members of this estimable family to desert us; there are many wise and good people in the world and we like to have our share of them. We wish them God-speed and a happy home with their children near Seattle.

Obituary

MR. THOMAS FALLON.

We regret to have to announce the death of Mr. Thomas Fallon, of Kilbain, Que., beloved father of Sister Thomas A'Becket, of the Immaculate Conception Academy, who departed this life on the 7th inst., at the age of sixty years, fortified by the sacraments of Holy Church.

Deceased was sick but a short time, and his almost sudden death is a great blow to his family. As a Christian father and a loved husband, he leaves to mourn his sad demise, a wife and eleven children, three of whom he has long since given to God in the service of religion, and who were deprived of the consolation of his death bed blessing.

Rev. Father Cherrier sang a requiem service for the repose of his soul on Tuesday morning.

To Sister Thomas and the other members of her esteemed family we extend our sincere sympathy. May he rest in peace.

MR. JAMES A. GREEN.

We regret to record the death, last Tuesday morning, of Mr. James A. Green, Vice-Consul of Sweden and Norway, within one week of the completion of his 78th year. Although almost an octogenarian, Mr. Green was one of the most prominent figures in Winnipeg society. His fresh handsome face, with its antique frame of white mustache and whiskers, his erect and gentlemanly bearing, his brisk and active stride were noticed and admired in all the fashionable thoroughfares of the city. Yet this was only the outward vesture of a man of sterling worth. James A. Green was born of Irish parents, in the old city of Quebec, round the familiar scenes of which his memory loved to linger. After leaving college he entered the firm of Fraser & Co., in Quebec, but very shortly afterwards at the solicitation of Sir Francis Hincks, became his private secretary. His assiduity and close attention to the affairs of the department, placed him practically in charge of the minister's office. He compiled the first trade and navigation returns of Canada, and many of the statistics of the department of customs. Mr. Green was appointed surveyor of the Port of Quebec, at his own request, succeeding the Hon. Mr. Masson; he resigned this position in 1882, at the solicitation of the Hon. Mr. Cauchon, then lieutenant governor of Manitoba, who wished that he take charge of his interests in this country, and has resided in Winnipeg ever since. The Norquay government appointed Mr. Green provincial immigration agent and he at the request of the then premier, compiled the statistics on which the provincial government obtained the famous better terms from the Dominion government. At the time of his arrival in Manitoba Mr. Green also accepted the post of vice-Consul for the kingdom of Sweden and Norway, which he held ever since.

Mr. Green was always a conscientious and practical Catholic. When, a few months ago, his hitherto robust health began to fail, he bravely made his more immediate preparations for death by receiving the last Holy rites. After that great duty was done he peacefully awaited the end, often talking in his charming way of the old times in Quebec, when he was on intimate terms with the great makers of Canadian history. We beg to extend our warmest sympathy to his widow, Mrs. Green, his two sons Mr. J. Arthur and Henry, and his three daughters,

Mrs. Marquis, Mrs. Sharples and Mrs. Harold Smith.

The funeral took place on Thursday morning from Mr. J. A. Green's late residence, 121 Cauchon street, Fort Rouge, to St. Mary's Church, where Rev. Father McCarthy, O.M.I., sang the Requiem Mass, supported by an efficient choir. The remains were interred in St. Boniface churchyard, the pall bearers being Mr. N. Bawlf, Mr. C. A. Boxer, Mr. Aldous, Mr. J. Cauchon and Mr. Champion. Rev. Father O'Dwyer, O.M.I., assisted by Rev. L. Drummond, S.J., officiated at the tomb. R. I. P.

THE WAR NEWS TANGLE.

In the days when the London "Times" and other great journals employed messengers to ride across country and steamers to bring news across sea, people waited long for the news; but it was news and not rubbish when they got it. The Spanish-American and South African wars marked a great change in the method of reporting, or, rather, in the manufacture of war news. The attempt to sift the wheat from the chaff once a week for our readers was an experience we hoped never to be confronted with again. We have such a task now, only worse. The daily papers themselves naively remark the war news from the Far East is "a little confusing." They might add an adjective or two to this phrase without doing much damage to the truth. Our readers have seen in our news columns the result of our endeavors to straighten out the tangle. Now we shall show them how things appeared to us as we read the accounts of the war in the daily papers during the past month: Russia will have 400,000 troops in Manchuria within a few weeks. They are there now. They will be sent there early in the summer. They are now on the way, but the ice is piled up in windrows on Lake Baikal, and they cannot get along. They would be sent at once only that the Russian government has no money. It recently secured all the money it wanted. It is going to secure it in three months. It had the money all along. Russia has 3,000 men at Port Arthur. If it is not 3,000 it is 33,000. The Russian fleet is assembling on the Korean coast; but dares not appear within one hundred miles of the coast, for fear of the Japanese ships. The Russian fleet is returning from the Red Sea to the Baltic. It is hastening to the seat of war. There is no Russian fleet on the Baltic. There was a battle at Chemulpo. This battle is described by an eye-witness, who was at Shanghai at the time. He sent his despatches from Nagasaki, but is still at Shanghai. The Russian people do not want the war; but they are wild to get at the Japanese. Russian troops are pouring into Port Arthur. They left St. Petersburg a few days ago, and will be at Port Arthur in a month's time. The Japanese are rapidly embarking troops for Korea. They arrived at Port Arthur some time ago, and are now besieging that place. The Korean forces are going to fight for the Japanese, but have joined the Russians. The Russian officers were drunk at the first battle. The man who saw them lives at Tokio and was never away from home. The Russian railway is able to transport troops to the front as fast as they are needed. The Japanese have blown up several of the bridges on this railway, which greatly assisted the speedy transportation of troops. The Czar has been deceived by all about him, chiefly by General Kuropatkin; and he has therefore appointed the latter to the chief command in Manchuria.—The Casket.

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GEMS FROM "THE CASSETT."

Bishop Spalding is one of the deepest students of the labor question, and he says that it is not compulsory arbitration between employers and employees that is needed, but compulsory investigation of the affairs of corporations and labor unions in order to see whether they are using fair methods or not.

A Chicago University professor laments that the old-fashioned division of the Bible into chapters and verses has been destructive of its literary form. The version of the future, he believes, will exhibit the poetry and eloquence of the Book of Books as they have never been exhibited before. Professor Moulton did not add that then the Bible will have just as little influence as Homer or Cicero, with people who believe these authors equally inspired with Moses or Isaias. It is not a deeper sense of the literary beauty of the Bible that is needed, but a deeper conviction of its being the Word of God, a conviction which the great majority of modern scholars are doing their utmost to eradicate.

Curiously enough, though Russia has done nothing to Christianize her Asiatic empire, she has planted a Christian colony in Japan. Within the confines of Tokio, the capital city, stands a cathedral of the Orthodox Church, surrounded by a theological seminary, a girl's school, a missionary administration building, a printing office, and the bishop's house. The bishop, one priest, and one deacon are Russians; the remaining twenty-seven priests and four deacons, together with sixteen readers and 152 catechists are Japanese. The reports of the year 1900 showed 25,000 Orthodox Christians in the Island Empire. Their position now will be a painful one, for they can scarcely remain as they are. They will be strongly tempted to return to their own national religion, but if their Christianity is really sincere they should become Catholics.

JESUITS IN GERMANY.

The repeal of paragraph 2 of the German law of July 4, 1872, by which banishment was proclaimed against the Jesuits, will not have the effect that many persons believe it will have. The change, it may be said, is more in the nature of a declaration of principle than in actual benefit to the Jesuits. The Jesuit law, which was passed on July 4, 1872, consists of three paragraphs. The first banishes and excludes from the territory of the German Empire the order of the Society of Jesus and kindred orders, and deals with them in their corporate capacity. This paragraph still remains in force. The second paragraph which has now been repealed, enacted that individual members of these religious orders might, if they were foreigners, be expelled from the territory of the German empire, and might, if they were Germans, be compelled to reside in certain districts or prevented from residing in others. The third paragraph is merely formal, and confers upon the federal council power to carry out the provisions of the law.

It is doubtful whether there has been a single instance of the enforcement of paragraph 2 during the last twenty years. The section of the paragraph relating to the expulsion of foreign Jesuits is a legislative redundancy, since the government of the German states can expel at very short notice any foreigner, whether he be a Jesuit or not.

The clause having been repealed, a German Jesuit can now live in the Fatherland wherever he likes to reside. But it must not be supposed that the Jesuits are henceforth to have absolute freedom for their missionary work. Fresh establishments and missionary activity on the part of the order are forbidden, for paragraph 1 of the law of 1872 remains unrepealed. If three Jesuits reside in the same house, it can be broken up as a Jesuit foundation and the members dispersed by the police. Moreover, special laws against the Jesuits in individual states remain untouched.—Catholic Citizen.

PRACTICAL POINTERS.

The young man who is addicted to the use of cigarettes should ponder well the following facts. Asked as to the cause of the poor physical condition of the new recruits to the British army, the examiners appointed to enquire into the matter reported that the excessive use of cigarettes was the chief cause.

Among the physical symptoms noted are: lack of appetite, impoverished blood, indigestion, heart troubles, defective memory and sight, and slowness of thought. Now, who after this will stand up for the cigarette—an evil which, we fear, is inoculating the life-blood of younger Canada with a virus which is destroying the youth of other nations.

The "Catholic Record," in a recent issue, has a very interesting article in reply to the queries of a correspondent as to why that literary charlatan Marie Corelli's "Temporal Power" has been condemned by the Congregation of the Index. Whilst disclaiming all knowledge as to the immediate reasons which induced that body to take such action, the "Record" proceeds to show that from a perusal of the book itself ample reasons for this prohibition may be found.

In these days, when what Cardinal Manning termed the "time-spirit"—which he defined as the dominant way of thinking and of acting in one's age—is so pronounced, it is necessary that the Catholic press be vigilant and active in exposing frauds, be they of the ex-priest type or the Corellian variety. The mere deluge of non-Catholic speaking and writing, were it much less hostile than it is, may go a long way, in many cases to drown and obliterate Catholic ideas. Particularly is this so among Catholics who through carelessness, lack of opportunities, or some other cause have but an imperfect grasp of the principles of their religion. How great the necessity than for a vigorous, courageous Catholic press to champion the cause of truth, and hold up to well-deserved ridicule literary fakes whose mental vision is incapable of seeing beyond dollars and cents, and who do not scruple to sacrifice truth, and violate the laws of decency and propriety by pandering to the vicious tastes of a circle of readers whose daily mental pabulum is suggestive sensuality as contained in literature of the Corellian flavor.

"Temporal Power" is an attempt to fasten upon the Jesuits the foulest of crimes, including that of murder, lying, perjury and suicide, if those crimes will but benefit their order. "The Jesuits," writes Marie, "are bound to maintain in every particular the tenets of their order. No matter how vile, or how reprehensibly false their theories, they are compelled to carry on the work and propaganda of their union, despite all loss and sacrifice to themselves." To all of which we say with Tennyson: "Cursed be the social lies that warp us from the simple truth." Macaulay was nothing if not critical—and bitterly critical—when speaking of Catholicism and things Catholic, yet the contemplation of the deeds of heroism of the black-robed sons of Loyola drew from him an eulogy that for beauty or strength cannot be surpassed in any language.

The charge has been flung at Corelli that she has failed to grasp the meaning of inverted commas—in plain words that she is a plagiarist. Justice, however, compels us to say that Corelli has talent of a high order so far as abundance of vocabulary and vividness of imagination is concerned. With her, however, it is a case of prostituted genius, and misdirected ambition, for, as the

"Record" well says, "none of these qualities, nor all of them together constitute an excuse for defending anarchy, justifying regicide and suicide, and in fine for endeavoring to prejudice her readers against all civil government and religion."

If Carlyle's writings reveal the dyspeptic—and they do—then indeed do Corelli's later writings reveal a mind soured by the chill prospect of rapidly approaching spinsterhood. The Corelli novels are neither mental food nor mental medicine. They are venom to the blood, and poison to the appetite.

IAN McEWAN.

MERELY A STEWARDSHIP.

Such proverbs as: "All that we have come from others and will go to others" suggests that the temporary possession of this world's goods is merely a stewardship. And in the words of an English epitaph:

"What we give we have,—what we spend we had,—what we leave we lose."

Men constantly need to be advised as to the wise administration of their stewardship; for as they grow older they are too much inclined to resolve in the words of Byron:

"So, for a good old-gentlemanly vice I think I must take up with avarice."

These words from South, are frequently quoted, for the guidance of those blessed with an abundance of this world's goods:

"The measures that God marks out to thy charity are these: thy superfluities must give place to thy neighbor's great convenience; thy convenience must yield to thy neighbor's necessity; and lastly, thy very necessities must yield to thy neighbor's extremity."—Catholic Citizen.

LAW AND ORDER IN CANADA.

(Duluth News-Tribune.)

The Minneapolis Journal notes the orderliness that prevails in the Canadian Northwest, and attributes the state of peace and security that prevails there to the efficiency of the Northwest Mounted Police, a constabulary famous the world over. In the course of an editorial the Journal says:

"The great trouble in maintaining order in rural communities or small towns is that the peace officers are more or less handicapped by personal considerations and relations. They are also very often lacking in a sense of responsibility and are not seldom law-breakers themselves."

The defects in men, or bodies of men, appointed to maintain law and order in America are not confined to rural communities. The police of our cities are usually "handicapped by personal considerations and relations," particularly in chief command. Those who protect suppressible forms of vice, as in a large number of cities, Minneapolis among the rest, are "law-breakers themselves."

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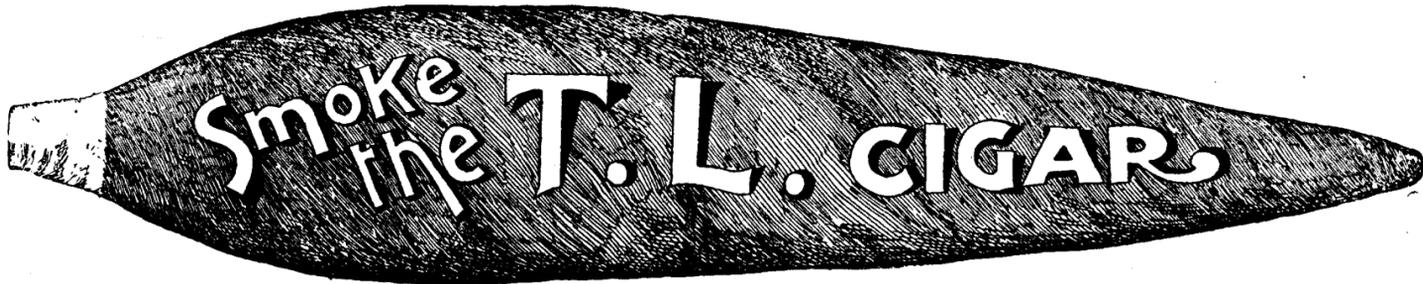


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CATHOLIC CIVILIZATION.

Bishop Stang, the lately-appointed ordinary of the new diocese of Fall River, Mass., in the course of a long and interesting article in the Ecclesiastical Review, entitled "Social Order Before and After the Reformation," says:

What is civilization? Not many years ago an American ambassador to a foreign court defined civilization as perfectly symbolized by the two words "a railroad station and a telegraph pole." There is truth in the definition, but it is not one that might be put in the dictionary.

By civilization we mean a condition of social well-being. That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical benefit of the people at large. Civilization is based on morality. When men of the twentieth century speak and write about civilization we suppose them to mean the Christian civilization, the highest in the history of mankind—a civilization founded on Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are: men are brothers; labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps if we wish to be admitted into the kingdom of heaven.

The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society. The Catholic Church had inculcated these principles among the nations which she formed and truly civilized in the Middle Ages; her doctrine was the very foundation on which the whole structure of mediæval society was reared. He who ignores the constitution and history of the Catholic Church cannot comprehend how the Christian religion is both the keynote of mediæval intellectual life, and the basis of the entire mediæval system. All social unions whether for agricultural pursuits or for trade and commerce, all guilds and convivial fraternities were of a religious character and part of the Church system.

"A higher, spiritual side was thus given to the most every-day transactions of both business and pleasure. It was the Church which formed a link between man and man, between class and class, between nation and nation. The Church in the Middle Ages produced a unity of feeling among all men, by fostering a certain cosmopolitanism which is hard for us to conceive in these days of individualism and strongly marked nationalism. So long as the Church was powerful, so long as it could make its laws respected, it stood between workman and master, between peasant and lord, dealing out equity and binding oppression."

A healthy and happy condition of society is utterly impossible where two things are lacking, namely (1) stability of work, and provision for the temporal wants of the future; (2) a moral conviction that we shall enjoy a blissful eternity after life's troubles are ended. Nothing will satisfy the individual or society but the assurance of temporal and everlasting peace, and this boon was extended by the Church and accepted by society of the Middle Ages. Men could surely perform their daily task and confidently look into the future, fully convinced that ample provision was made by the Church for all possible wants of soul and body. Their transgressions were blotted out by priestly absolution, and their last hours were brightened with the

consolation of religion, and a safe landing in the haven of eternity was promised to the faithful servants of Christ.

Those blessed with an abundance of earthly things were not regarded with jealousy as the fortunate rich, but as trusted stewards of the good things which God had given them for distribution among the needy. The care of the helpless poor was considered to be the sacred duty of all. The benefices and goods of Holy Church belonged, as a birthright to the poorer classes. The members of the Church were imbued with the principle that all are the children of the same Father in heaven, all are descended from a common stock, all are members of the mystical body of Christ, who came to unite us all in one grand brotherhood. The Angel of the Schools, St. Thomas of Aquin, was not merely theorizing, but stating a living, actuating principle, when he taught: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty, when others are in need."

Another living principle which influenced the daily life of the rich in the ages of faith, was the bounden exercise of Christian charity in the service of the sick and poor, and helpless, according to the new commandment of the Lord: "Love one another." Through the observance of this precept, the Church became the greatest charitable organization in the world; her history is the history of Christian charity. She abolished slavery, ransomed captives, sheltered widows and orphans, built hospitals and asylums for the sick and abandoned, erected homes for the aged poor—in short, she provided means for the relief of every human misery.

TWENTY-FIRST ANNIVERSARY OF THE CATHOLIC ORDER OF FORESTERS.

We are requested by one of the chief officers of the Catholic Order of Foresters in Chicago to reprint the following announcement from the "Catholic Columbian" of the 12th inst.

"The members of the Catholic Order of Foresters of Iowa, under the guidance of State Chief Ranger Joseph Ott and State Secretary Edward J. McLaughlin, both of Dubuque, Ia., have arranged to celebrate the twenty-first anniversary of the founding of the Order by the grandest celebration ever undertaken either by the C.O.F. or any other Order. They will have a joint initiation of at least 1,000 candidates, and possibly 1,500, at Oelwein, Ia., on Sunday, April 24. It is expected that at least 5,000 visiting Foresters from Illinois, Indiana, Wisconsin, Michigan, Ohio, Missouri, Nebraska and Minnesota and Iowa will participate in this grand event.

At a recent meeting of seventy-five chief rangers from all parts of Iowa, held at Oelwein, plans for this stupendous undertaking were arranged and perfected. There will be special trains from Chicago, Minneapolis and St. Paul, Omaha, Kansas City and St. Joseph, and all intermediate points.

The officers of the High Court and neighboring state courts are invited, and many will attend.

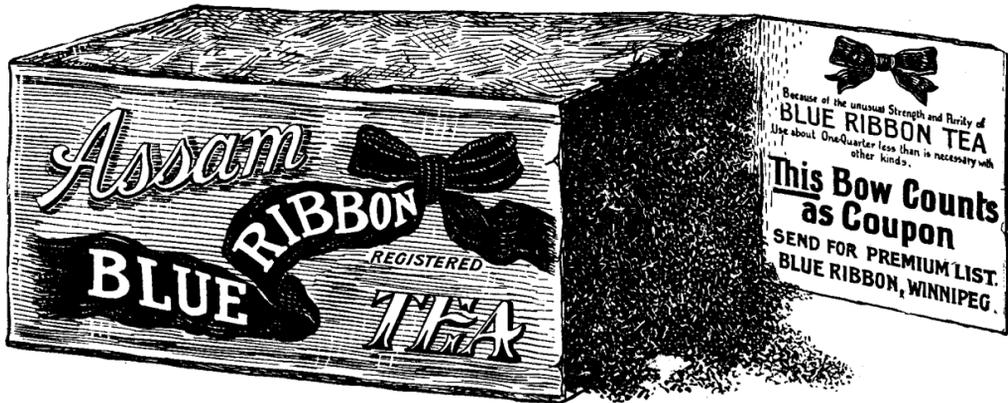
The officers and members of the Order in Iowa will leave nothing undone to make the event the "red letter day" of our beloved Order.

Mr. F. F. Schmitt, recording secretary, of Holy Martyr's court, Chicago, was mainly instrumental in arranging the mammoth celebration."

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