

Northwest Review.

Senate R. Room.

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CURRENT COMMENT

The Rev. James S. Dennis, D.D., whom the Sacred Heart Review calls "such a thoughtful writer," uses in the Princeton "Theological Review" words which ought to be pondered: "It is coming more and more to be recognized among thoughtful moralists everywhere that the education which does not touch, inform and develop the spiritual and religious faculty in the young, is, however elaborate its scope, partial and defective, and, in certain vital respects, profitless." Just apply this to non-Catholic education about us. How does it "touch, inform and develop the spiritual and religious faculty in the young"? Some of it, as in some of the public schools and in many non-Catholic universities, is extremely "elaborate in its scope," and yet, for want of religious influence, is "partial," that is to say, fragmentary, and "defective," and "in certain vital" —note that word, affecting the very basis of life—"respects, profitless," in other words fundamentally and well-nigh absolutely useless, though perhaps very ornamental.

We heartily endorse the following from the Sacred Heart Review: "Police Commissioner McAdoo is to be congratulated for the manner in which he put a stop to an indecent play in New York city. Some unscrupulous theatrical managers are constantly appealing to the lowest instincts of their patrons. Their plays debase rather than uplift. They play in glowing terms the wicked life of some vile but good looking sinner. Let us hope that in future the authorities in every city in the country will act as speedily and as effectively as the Police Commissioner of New York. "Catholics in the West are denouncing Richard Mansfield's play 'Don Carlos.' Denunciation of a bad play is good, but it is not the only means of bringing actors and their managers to a realization of the gravity of their offence. The Catholic people of this country constitute a very large portion of the playgoers. Let them stay away from such plays, and they will soon bring the managers to their senses. And there is another thing. In most of our large cities, now, Catholics are numerous enough to have some influence on public opinion. When common decency and religion are insulted in a play Catholics ought to use their influence to have the play suppressed, even as that play was suppressed in New York the other day."

Does not our friend the editor of the "Casket" exaggerate slightly when he writes, in reference to a Maryland lady who bequeathed over \$115,000 to the Catholic University of Washington, that "she could not have made a wiser use of her money, and her memory will be held in benediction by generations to come"? While fully understanding the generous motive that prompts such a declaration—loyalty to an institution that is so earnestly recommended by ecclesiastical authority—we venture to think that this very praiseworthy sentiment hardly justifies the strong assertion that one could not make a wiser use of one's money than the bestowing it upon a university which has been so injudicious in the use of the very large sums already received and which has so little to show, except fine buildings and highly paid professors, in return for so great an outlay. Surely, wisdom in educational bequests implies that the money will be made to go as far as it can for the highest and best educational purposes. On this principle there are scores of Catholic universities and colleges in the United States, several in and near Maryland, where money might be more wisely bestowed than on the Catholic University. These other institutions are doing better work at far less cost, since their professors receive either a very small salary, or, in the case of the religious orders, none at all. And, since the Casket's assertion is a general one and, as such, applies to all America,

especially as the much advertised object of these more generous than wise benefactions modestly styles itself "The Catholic University of America," our view may perhaps be stated more clearly and pointedly when we aver that a wiser use of money would be to bestow it, for instance, upon The University of St. Francis Xavier College, Antigonish.

In saying so, we speak by the book, having before us the October number of the "Xaverian," which chronicles the golden jubilee of that famous college. This important celebration, which took place on the 6th and 7th of last September, gathered together hundreds of old students, many Catholic and Protestant heads or representatives of colleges or universities, and so large a number of visitors that the limited accommodations of the town of Antigonish were sorely taxed. This jubilee number of the always ably edited college journal opens with a thoughtful address by the Rector, Rev. Dr. A. McD. Thomson, who pays a fully deserved tribute to the venerable Bishop Cameron, the senior bishop of Canada, "the one to whom more than to any other man, living or dead St. Francis Xavier's College owes its present standing." Dr. Thomson first reviews the history of this college, which he says, "is especially interesting. When I say especially interesting I use the term not by way of contrast with our sister colleges in these Lower Provinces; for the most of them, too, in their birth and growth were encompassed with circumstances similar in great part to those which were attendant upon the humble beginnings of St. Francis Xavier's. Both it and they derive their special character from the fact that they were not, like many of the institutions of the present day, nursed in the lap of luxury. No multimillionaire laid its foundations in wealth, and built its walls from his own private fortune. But it boasts a more precious, and let me add, a more secure foundation—the loving hearts of a loyal people. Many of our fathers came to this chosen land despoiled of the lands that had been theirs. From the Highlands of Scotland, from the valleys of Ireland, they turned their eyes to this blessed land where they hoped to breathe the air of God in the freedom denied them at home. Our Acadian fathers, too, driven from the fertile lands which their industry had reclaimed from the tides of the Bay of Fundy, after they had been decimated by sickness and hardships endured among strangers, turned their eyes once more to the first land of their adoption, and were glad to find refuge even along its rocky shores, while strangers reaped the fruits of their former labors. Thus the three elements that form the bulk of our population had passed through the fiery ordeal that tested and proved the genuine metal of which they were made. And is it any wonder that an institution having its roots in the affection of such a people should grow and flourish as St. Francis Xavier's College has grown and flourished?"

Speaking of "the broadmindedness which has been characteristic of our Bishop," Dr. Thomson contrasts it with a very different phase of non-Catholic education. "The man of small calibre," he says, "tackles no great problem but at the risk of effecting more harm than good. The man of limited vision can view only a small part of the mighty mechanism that comes from the hand of God. Closed up within his own little barriers, he is incapable of viewing the immensity of the universe and the harmonious relations existing between its several parts. Unfortunately too many at the present day in every department of thought, in natural science, in social science, in theology, all sufficient in their own limited knowledge, and oblivious of their vast ignorance concerning other realms of intellect, attempt to make their own dwarfed ideas the norm, according to which heaven and earth must conform at the risk of being judged out of joint, and would have no hesitation in condemn-

ing any plan of the universe which did not tally with the dimensions of their own little hen-coop. The most wretched characteristics of minds incapable of grasping the different phases of truth is that with their shallowness is often associated conceit and intolerance, and to these causes may be traced many of the intellectual, social and religious disorders of the day. Nor is it an easy matter to decide which of the two is the greater in this respect, the shallow scientist or the narrow theologian."

Treating of the influence which universities exercise "upon the whole community, whose leading men receive in them their mental training," the earnest and convincing Rector continues: "Hence the value and necessity of a university which opens wide its windows not only to the rays reflected in various tints from the works which Divine wisdom has strewn thick around, but also, and above all, to the white light which comes direct from God. Hence the unspeakable horror with which a deeply religious and moral people would receive any proposal to have any part or parcel in a university in which that holy light is barely tolerated, or grudgingly permitted to effect an entrance through chinks and cranies. Our people love their college, not merely because the beauties of classic literature find here a congenial home, not merely because the natural sciences are studied here in theory and practice, not merely because of the intellectual culture associated with it, not merely because of libraries and laboratories, but above all because the focus of its light is the Cross, because the central plank in its educational platform has always been, is, and always will be, the Gospel of Jesus Christ. Do you wish to know the secret of the enthusiasm which is so manifest during these days among all our people? An enthusiasm which has crowded this town with visitors from every town, village and hamlet, and the number of whom would be trebled and quintupled were it not that the accommodation of the town is so limited that they had to be cautioned against coming in greater numbers. It is first and foremost because of its Christianity. This is the feature of the college which we most dearly prize, in comparison with which all its other qualities, however excellent they may be, grow dim. This is its crown and its glory." Verily these be noble words, witnessing alike to the living, all-pervading faith of the college and its devoted friends, and worthy of reproduction wherever there beats a Catholic heart. Not only no president of a non-Catholic university would dream of such high thoughts, still less give expression to them before a mixed audience, but we doubt very much if the rectors of certain Liberal Catholic institutions would appreciate the immeasurable superiority of such language over their favorite rhapsodies about the spirit of the age and of their country and the scientific discoveries of our time.

In the evening of Sept. 6, in St. Ninian's Cathedral, Antigonish, before the multitude assembled to celebrate the golden jubilee of the college, Right Rev. Dr. Morrison, vicar general of Charlottetown, delivered a learned sermon on the history and philosophy of education, with especial reference to the University of St. Francis Xavier College, whose clerical benefactors, men who left everything they possessed to their Alma Mater, he especially commended. In reviewing the history of education during the Middle Ages Dr. Morrison was particularly happy in that he unearthed a little known and extremely valuable quotation from Emerson. The genuineness of this quotation is evident from the purblindness that makes the Sage of Concord omit Aquinas, as Protestants generally call the Angelic Doctor, and rank the erratic Abelard among four representative men. "In modern Europe," says Emerson, "the Middle Ages were called the Dark Ages. Who dares to call them so now?" (No one but an ignoramus like the Rev. S. G. Lawson; see Northwest Review of Nov. 4, p. 1, col. 2.) "They are seen to be the feet

on which we walk, the eyes with which we see. It is one of our triumphs to have reinstated them. Their Dante and Abelard and Alfred and Bacon; their Magna Charta, decimal number, mariner's compass, gunpowder, glass, paper and clocks; chemistry, algebra, astronomy, their gothic architecture, their painting are the delight and tuition of ours."

Monsignor Matthieu, Rector of Laval University, speaking in French—and the French text appears in the "Xaverian"—paid a delicate compliment to St. Francis Xavier's College. After quoting a clever woman's reply to the humble declaration of a well known public man that he was born of poor parents, "Surely, parents who have you for their son cannot be called poor," the distinguished Quebec visitor said, in allusion to Dr. Thomson's confession of poverty: "Do not say that your University is poor. No doubt it would like to enlarge its museums, increase its library, develop its curriculum. Well and good. But when its students are seen to shine in the forefront of the leaders of the country; when they are seen to be intelligent, hardworking, virtuous and Christian; sowing broadcast good examples of all civil and moral virtues, people are obliged to say: 'The University that forms such citizens is not poor; its invaluable assets are the children who are an honor to it, its glory and that of society at large.' A university should be like the Roman matron, less proud of her jewels than of her children."

All the distinguished visitors who were asked to speak on this memorable occasion concurred with the Rector of Laval in their praise of the good work. One of the weightiest of these testimonies is that of an educational expert, thoroughly conversant with the facts, Dr. MacKay, Superintendent of Education for Nova Scotia, who said: "As Superintendent of Education he was in a position to speak officially of the excellent work done for secondary education in the east of the province," and he added that nowhere has better work been done than in the University with the affiliated public schools of Antigonish and the Convent." He concluded with a hearty appreciation of what the University did for the education of teachers for the common and high schools of the province, and for the learned professions within the province, throughout the Dominion, and even for many countries beyond, where distinguished names hail from St. Francis Xavier."

However, on the now generally admitted principle that character building is the chief purpose of education, the highest praise came from the lips of Rev. Dr. Le Courtois, Superior of the Halifax Theological Seminary. "On arriving in this country," he said, "it was amongst the old students of Antigonish that we found our first and best friends. Their science and their virtues were for us an eloquent praise of their Alma Mater. For as the mother is, so are her sons. Since that time we have had the happiness of having at the Seminary students from St. Francis Xavier's and what always struck me in them was the profound sentiment of honor and of duty which they take for their rule of life. There is in their character something manly and noble which disposes them to acquit themselves with courage and perseverance of duties the most arduous. They are accustomed, it is easily seen, to hear and to follow the prescriptions of their conscience and to act in all things not by habit but by conviction. Such is the fruit, gentlemen, of the profoundly Christian education here given. This is why I add that these festivities are a triumph for Christian education."

In these days of prodigal expenditure on universities that give no solid intellectual training it is well to insist on the truism so repeatedly set forth in the jubilee speeches at Antigonish, viz., that the character and mental calibre of the graduates is the ultimate test of a university's worth, not the amount of money expended on its

buildings and scientific apparatus. A young French Canadian, who recently graduated from a Catholic college, where he took a course in Chemistry, afterwards attended, in order to improve his English, the university lectures on the same subject by a professor who came from England highly recommended and enjoys a salary of \$2,500. When asked how he liked his professor, the young man replied, "Oh, he is all right, he teaches well and has his class well in hand; but he is not like Father X.," naming his old professor of chemistry, who, being a religious, receives no salary. Then he went on to explain the reason of the difference. Father X., a thorough philosopher and theologian, went right to the heart of every chemical problem, showed its bearing on the constitution of matter and its ramifications into other scientific fields. Moreover, his experiments were more original, suggestive and practical. Finally, unlike the university professor, whose only test of the student's knowledge is an occasional examination, Father X. always made sure that each of his students understood every question and did not rest till he had made it clear to each of them.

At Menofield north of Yorkton, Sask., there has arisen a conflict between Roman Catholic Galicians and Independent Greek Catholics. The latter, as is their usual custom, by persistently misrepresenting the intentions of the Archbishop of St. Boniface, as if His Grace were inimical to the Greek rite, persuaded several Catholic Galicians to secede from the Church of Rome; but, on being enlightened as to His Grace's real intention, which is to maintain the Greek rite, they returned to the unity of the Church. The four trustees of the Galician church at Menofield are now disposed to make a formal declaration, to the agent sent by the Ottawa Government to investigate this case, that their church is Roman Catholic. Meanwhile, however, a certain Zajec, calling himself an Independent Greek priest, had a lock placed on the church door during the night. When he came next morning to take possession the Roman Catholics who had assembled in considerable numbers refused to let him enter. The Yorkton Enterprise, in its report of the affair (Nov. 1) greatly exaggerated its character, saying that some of the church defenders "threatened physical violence," when in reality they only used strong language, calling Zajec an impostor. Whereupon he withdrew his forces in good order. One circumstance which the Yorkton enterprise carefully refrains from mentioning is that Zajec was accompanied by Mr. Dunlop, mayor of Yorkton and Conservative candidate for that town. If the Conservative party think they will strengthen their position at Yorkton by supporting the turbulent faction that styles itself the Independent Greek Church they are making a great mistake. The Yorkton Enterprise seems to think that this new sect is a reversion "to the doctrines and ceremonies of their ancestors—the Eastern or Greek Church, a branch of which they have established;" but, apart from the fact that "their ancestors," if you go far enough back, were Roman Catholics, it is quite certain that this "branch" distinctly cuts itself off from the "Eastern or Greek Church," whose jurisdiction it refuses to acknowledge. It is really nothing but a faction which has created broils and disputes about property in several of the United States. Wise rulers of towns and prospective legislators make it a point to lend their countenance preferably to men of order whose profession it is to support the powers that be in Church and State.

The recent visit of Secretary Taft and party to the Philippines, says the Casket, has been the occasion of eliciting some comment on the work of the friars in that archipelago, very different from what we heard a few years ago. Major General Leonard Wood, being interviewed by the Boston "Transcript," spoke as follows: "The ease with which we have solved the Philippine colonization problem was due to our predecessors there. Continued on page 5.

The Bad Cold of To-Day MAY BE PNEUMONIA TO-MORROW.

The sore throat or tickling cough that, to the careless, seems but a trivial annoyance, may develop into Pneumonia, Bronchitis, or some Throat or Lung trouble.

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Clerical News

Rev. Father Fraser, parish priest of Sainte-Anne de la Pocatiere, Que., who has been a guest of his sister, Mrs. J. E. Gelley, of St. Boniface, for the past month, returned home last Tuesday by the C.P.R.

Rev. Father Lorieau, superior of the Peres de Chavagnes (F.M.I.) was a guest of the Archbishop early this week.

Last week the Provincial of the Clerics of St. Viateur, the Very Rev. Father Ducharme, accompanied by one Father and two laybrothers, stopped here for a day on his way to visit the house of his order at Makinak.

In an article on "The Clergy in Politics," the Boston Herald takes the ground with ourselves, that very often questions of politics are questions of morals and that the clergy not only have the right, but are bound in duty to discuss them, and to warn and exhort their people to proper and conscientious political action. The "Herald" says: "The clergy have the right to come forward as individuals or as a body, and insist that the higher law of which they are the public guardians, shall be respected and obeyed."—Sacred Heart Review, Nov. 18.

The project of instituting a Legal Society for the defence of the Italian clergy is being studied. We greatly hope that the scheme will be found practicable, for the Liberal press in this country makes a speciality of reckless daily defamation of the Catholic clergy, and its irresponsible activities have a perfect fascination for foreign press correspondents over all Italy.—Catholic Times, Rome correspondence, Nov. 3.

The Rev. Marcello Massarenti, a secretary of the Pontifical Alms Bureau in Rome, died lately. Before his last illness he gave a million francs (\$200,000) to the Holy See, and an equal sum to Propaganda.

The Rev. M. J. O'Connor, P.S.M., who has recently returned from the Philippine Islands, where he had charge of the Apostolic Delegation, arrived in Rome on Oct. 27 and was received in audience by Cardinal Merry del Val, Secretary of State.

About forty members of the Society of the Holy Ghost were ordained priests at Paris on October 28th by Monsignor Le Roy, Superior General of the Order. Amongst the number was the Rev. John Rimmer, a native of Liverpool, who sang High Mass before the community on the 29th.

The Holy Father has addressed to His Grace the Archbishop of Westminster a letter in which he says: "To the Cardinal Archbishops of Westminster, praise is certainly due for the great earnestness with which during the last five and thirty years the Faithful in England have most strenuously defended their Catholic schools, asserting above all things the necessity that the education of the young should be of a religious character. In your pleading for this cause, you will not, We are sure, fail to be helped by the approval and goodwill of many even who are not

of the Catholic Faith; for though they do not demand all that the Catholics must ask for, it is well known that they agree with you as to the religious education of the young."

The Bishop of Salford, Dr. Casartelli, by birth and upbringing a thorough Englishman, but of Italian origin, had an audience of the Holy Father on October 29, and presented His Holiness with Peter's Pence to the amount of £1,164. The Pope, who met his visitor at the door of his apartments, thanked the Bishop in the warmest terms, and conversed with him at length with regard to affairs of his diocese, and the condition of Catholics throughout Great Britain, expressing his great satisfaction at the fair treatment accorded them. The Pontiff then requested the Bishop to sit next to him near his writing desk, and was delighted with Dr. Casartelli's fluent Italian. He showed great interest in Manchester, saying that he knew what a powerful commercial centre it was. It was a town, he believed, in which Protestants and Catholics dwelt in harmony together. The Bishop has since left Rome for Naples and has visited his relations in Northern Italy. He expects to return to England at the end of this month.

Not Sleeping Well.

Without sleep there can be no bodily or mental vigor, consequently sleeplessness is a dangerous condition. Nothing so surely restores sleep as Ferrozone; it's harmless—just a nourishing, strengthening tonic. Ferrozone vitalizes every part of the body, makes the nerves hardy, completely rebuilds the system. The cause of sleeplessness is removed—health is restored you can work, eat, sleep,—feel like new after using Ferrozone. Don't put off—Ferrozone costs 50c. per box at all dealers; get it to-day.

Persons and Facts

One of the great days in the calendar of the Knights of Columbus is the anniversary of the discovery of America. At the celebration in New York last month one of the speakers was the Rev. Henry Van Rensselaer, S.J., who pointed out that while a great capitalist is lauded to the skies because he has given \$10,000,000 to education, the Catholic Church is reproached rather than honored by the nation at large, because she has spent \$300,000,000 on school buildings and \$40,000,000 to pay the teachers in building up the parish school system. "We are called un-American," said Father Van Rensselaer, "because we will not worship the public school, an idol of which the upper part is gold and the feet are clay."—The Casket.

The Burlington (Vt.) Daily Free Press reports that, at a meeting of the National Reform Association, the Rev. T. P. Stevenson, of Philadelphia, defending the use of the Bible in the public schools, said that mere secular education is partial and defective, that neutrality is impossible in educational

Many Women Suffer UNTOLD AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called "Female Disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

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work, that conscience is the most important faculty to cultivate, that the secular scheme is contrary to the spirit and genius of American institutions, and that what was expected to appear in the life of the State should be put into the schools.

A fine new Catholic church has been building at Ethelbert, Man., this summer; but work on it has now been suspended until next spring. Ethelbert is a station on the C.N.R., 32 miles north of Dauphin.

The mild weather which set in on St. Martin's day, Nov. 11, a cool form of Indian summer or "Ete de la Saint-Martin", has greatly facilitated those building operations that are not yet completed, such as the St. Boniface City Hall, which is now at the top of the third storey, and the new front porch of St. Boniface College, which will be soon sufficiently advanced to allow of visitors entering by the usual front door instead of from the basement as they have been obliged to do for several weeks. The new cupola also, on the western wing of the college is now nearing completion. The finishing of the inside of the octagon proceeds apace.

In connection with an item that appeared in this column on Nov 4, a highly esteemed correspondent writes: "I am surprised to read what is said of the mode of pronunciation of the family name in question." We had said that Lord Hamilton of Dalzell pronounced the latter name Dee-ell. Our correspondent continues: "There is another family of the same name of which I am all but positive that the head is the Earl of Cadogan, and that family pronounces its name as it is spelt. I am able to say this positively, as Lady Emma Dalzell was the aunt, by a second marriage, of a great friend of my mothers, whose house was my second home in my youth. Lady Emma constantly lived there, and I have spent weeks in her company; the little boy of the family was named Dalzell after her. As you like to be very exact, I thought you might be interested to be aware of what I have said." So we are, and are very thankful for the information. However, our original assertion is confirmed by Mr. Walter Spencer Hamilton, who is a second cousin of

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A FEW POINTERS

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

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

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

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

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

For information regarding homesteads apply at the Dominion Land Office.

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

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

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

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

PIMPLES Many an otherwise beautiful and attractive face is sadly marred by unseemly blotches, pimples, eruptions, fleshworms and humors, and various other blood diseases.

Their presence is a source of embarrassment to those afflicted, as well as pain and regret to their friends.

Many a cheek and brow—cast in the mould of grace and beauty—have been sadly defaced, their attractiveness lost, and their possessor rendered unhappy for years.

Why, then, consent to rest under this cloud of embarrassment?

There is an effectual remedy for all these defects, it is,

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Miss Annie Tobin, Madoc, Ont., writes: "I take great pleasure in recommending your Burdock Blood Bitters to any one who may be troubled with pimples on the face. I paid out money to doctors, but could not get cured, and was almost discouraged, and despaired of ever getting rid of them. I thought I would give B.B.B. a trial, so got two bottles, and before I had taken them I was completely cured and have had no sign of pimples since."

Burdock Blood Bitters has been manufactured by The T. Milburn Co., Limited, for over 30 years, and has cured thousands in that time. Do not accept a substitute which unscrupulous dealers say is "just as good." "It can't be."

Lord Hamilton of Dalzell. Mr. W. S. Hamilton, who is now living in Winnipeg says that his people always pronounce Dalzell "Dee-ell." It is the name of a place near Motherwell, in Lanarkshire, Scotland. Lord Hamilton of Dalzell owns large coal mines in that county. Mr. W. S. Hamilton does not know the other Dalzells nor how they pronounce their name. By the way, according to "Who's Who," Dalzell is the family name of the Earl of Carnwath, while the family name of the Earl of Cadogan is Cadogan. The two pronunciations of Dalzell may be explained by the fact that one is a family name and the other the name of a place.

The ceremony of blessing the new hall for the social circle of St. Augustine's church, Braudon, took place on Sunday afternoon at 4 o'clock. His Grace the Archbishop of St. Boniface officiated, and was assisted by Rev. Father Borgonie, Superior of the Redemptorists, Rev. R. Billiau, parish priest, and several other priests. The ceremony, which was very impressive, was witnessed by five or six hundred people, including a large number of prominent citizens. His Grace delivered a short address in which he complimented the Redemptorist Fathers and the Catholics of Brandon on the splendid hall just erected and opened. Rev. Father Billiau also addressed those present.

On Sunday evening, in the first storey of the Church of the Sacred Heart building, took place the inauguration of the already flourishing Cercle du Sacre Cœur, the new French-Canadian club. A very large proportion of the French-Canadian population had turned out for the meeting, which took the form of an installation of officers. The choral union of the church, under the able direction of Mr. Cardinal, supplied excellent music between the speeches. The first of these was delivered by Rev. Father Emard, the chaplain, who concluded by introducing the president-elect, Mr. A. J. H. Dubuc. Mr. Dubuc dwelt at length upon the aims of the club, which are both social and literary. Messrs. P. A. Beaubien and L. A. Delorme, the vice-presidents, also made very neat speeches which proved that the club would not be devoid of debating talent. Mr. H. Fournier, on behalf of the councillors, delivered a ringing address, which evoked great enthusiasm. Father Portance closed the series of speeches by promising that the club would be provided with all modern appointments and that it would prove the extent of the talent within its membership by giving a grand concert on the 14th of December. This concert will take place in the new church, and judging by the care with which the artists are preparing, it should be one of the musical events of the season.

Instances of "bad breaks" on the part of cub reporters describing Catholic religious functions never fail to amuse. One going the rounds is from the Cleveland "Plain Dealer" of Aug.

16 last. It puts it in this way: "Yesterday was the feast of 'Sanctissima Assunta'" (an Italian way of describing the feast of the Assumption of the Blessed Virgin) "at the Church of the Holy Rosary. Father Gibelli was in charge of the sanctuary and performed the first service of the day in a special Mass for the Saint's soul." This reminds us of how the Boston "Herald," the other day, informed its readers that the Italian Catholics had celebrated the previous day the birthday of St. Michael the Archangel! Now that John B. Fitzgerald is virtually on the Herald's staff, we would suggest that he be assigned to write up a biographical account of the Archangel's grandmother."—Sacred Heart Review.

A correspondent of the London (Eng.) "Daily Chronicle" writes: "On Saturday morning I went to 'see off' a friend who was going north by the train leaving King's Cross at ten o'clock. As we pushed our way searching in vain for a vacant seat, we saw two uniformed Salvationists putting into a specially reserved first-class carriage baggage that boldly proclaimed itself the property of General Booth. My friend, after turning a rather envious glance at the spare seats in the carriage by now occupied by the Citizen General and one attendant, changed his ticket for a third-class one, and got a thoroughly comfortable compartment all to himself."

"It was a pleasure," adds the correspondent, "in these days of the simple life, to see among the third-class passengers an iron magnate of the North country; also a Catholic Bishop."

A large number of Society ladies and gentlemen left London on November 16 for a luxurious encampment in the African desert to take the sun cure for nervous breakdown and ennui.

In order to accommodate certain graduate nurses who wish to attend the retreat to be preached by Father Drummond to the nurses of St. Boniface Hospital is postponed till next week and will begin on Thursday evening, Nov. 30th.

Keep The Bowels Regular.

If your bowels didn't move for a week you would be prostrated. If more than one day goes by you become languid, blood gets bad, breath horribly offensive you feel sick all over. To remedy this take Dr. Hamilton's Pills which regulate the bowels and cure constipation. Taken at night you are well by morning. They purify and cleanse the system, prevent headache, biliousness and sick stomach. Prompt and certain are Dr. Hamilton's Pills of Mandrake and Butternut, 25c. per box or five for \$1.00 at all dealers.

THE USE OF DISAPPOINTMENTS

By Gena Macfarlane
In the Women's Hospital Edition of
The Brandon Sun

The test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise
of earth
Is the smile that comes through
tears.

The subject is not a bright one, by any means, and yet, like most things in this good, old world, it has a bright side. There was never a disappointment borne in the right spirit that did not leave the sufferer stronger and better for it; but if one frets and stew and worries and fumes over every little thing that does not turn out just as it should—from the standpoint of the injured party, of course,—wrinkles and woe-begone looks, fretfulness and general disagreeableness with ever-increasing weakness, will be the result. We should not, however, be too ready with blame for the poor victims of ignorance or bad training. After all, a great deal depends on seeing things as they are—on a lively sense of the relations of cause and effect and a full appreciation of the value of discipline to the human soul. To those who have never been taught, either directly or indirectly, to find anything save special ill-will or bad luck in the evils that befall them, to whom no beacon light of greater strength and nobler life shines just beyond the wreck of hopes, sad, indeed, must disappointments often be; and such are truly to be pitied. Oh! that all could feel the grand principles of growth—feel and know that whatever woes, whatever fallen idols and broken images are piled up around them, they can still climb up and out into the

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glorious light of a higher life, can still see before them grander hopes, more beautiful images, than those they have lost. They may make their ideal as high as they will; still they can rise beyond it, even in this life, by earnest, untiring endeavor and the help of Him who never forsakes.

How much real strength would our characters have if the spiritual road were always smooth and straight before us? A life may be pure and sweet and true, and yet be found wanting when the crucial test comes. Ella Wheeler Wilcox, in her poem "Worth While" so beautifully expresses that sentiment: It is easy enough to be prudent

When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by the fire,
And the life that is worth the honor
of earth

Is the one that resists desire.
In our earlier years, circumstances have much to do in making us what we are; later we must conquer circumstances. If a nature has at its core the true moral stamina, even though it sink for a while, it is pretty sure to cast off the dragging weights and rise to its proper level.

In the development of strength, and the evolution of a grand character, disappointments play an important part. But for them the initial steps towards the highest would never be taken. In the intoxication of happiness, even in the calm of a quietly satisfactory experience, one is too apt to drift with the current and be satisfied with what is, instead of rowing up stream to higher levels.

And so, at last, we learn to bless the shock that wakens us, to analyze its effect and trace its influence toward the good we covet. This does not refer to the great trials that shake life to its centre and make or overthrow character, but also to the little annoyances and ills, that come very often and are, perhaps, even more trying. Once firmly determine, however, that all obstacles shall be surmounted, that all trials shall be made servants, and not allowed to be masters, and the task is easier. Keep this grand purpose ever in view: the shaping of the soul to its noblest form, and then use everything for a chisel.

But the Virtue that conquers passion
And the sorrow that hides in a smile—
It is these that are worth the homage
of earth
For we find them but once in a while.

TO BE POPULAR.

If you want people to like you—and what girl, indifferent as she may appear, does not ardently desire that?—do not weep or whine. This is a selfish world, and it is not going to stop and ask what is the matter. It only cares for results of the happy kind. If you will smile, it will gladly smile with you; and if it sees that you smile when you would rather cry, it will respect you all the more. There is nothing more debasing to a human being than incessant brooding over its wrongs; and grumbling and fretting, whether silent or spoken, use up just so much force. So be joy-

ous if you can, girls, but good-natured at all hazards. A welcoming gracious manner and light-heartedness will do more for you than beauty or learning or the riches of India.

"I seek no thorns," said Goethe's wise mother to a sentimental maiden, "and I catch the small joys. If the door is low, I stoop down. If I can remove the stone out of my way, I do so. If it is too heavy, I go around it. And thus every day I find something which gladdens me."

Lucy Elliot Keeler.

THE MOTHER OF THE WORLD'S BEST ATHLETES.

Drained of the best of her population as she is, week after week, Ireland is still the mother of the greatest and brawniest of the world's athletes, says the "Frontier Sentinel" of Newry, Ireland. The best of them, somehow, seem to hail from the southern half of the island. Ulster has never wanted for excellent men in the running path, or as jumpers or weight-throwers; but all the "record-makers" whose fame has become world-wide have hailed from the South in our time.

The advent of the Gaelic Athletic Association gave the southern giants and men of speed a great opportunity for distinguishing themselves. It "brought them out," and for twenty years the wide world all over has not produced the jumpers or weight-throwers fit to stand in the field with the champions of Munster.

What a glorious band those Gaels were—and are—beginning with the early days of the G. A. A. John Purcell, the great brothers Davin, Shanahan and Looney, McCarthy or Macroom; O'Reagan of Mourne Abbey; the swift O'Sullivan of Cork and Kerry; fleet Tommy Coneff from Kildare; poor Willie Real, Drs. Barry and Daly; Kiely, ever green and yet invincible after twenty years of invincibility as an "all-round" athlete; Mitchell, who was once unequalled at the heavy-weights; Denis Horgan, the working farmer of Bantree, whose weight-throwing has been the wonder of the world for nearly a quarter of a century; the Mangans; John Flanagan, king of weight-throwers and the greatest wielder of the "ponderous hammer" since the days of Cuculain; Tim O'Connor and Morty O'Brien; Frank Dineen, prince of sprinters and still to the fore as Gaelic handicapper; the brothers Phibbs, Sheehan and Dan O'Neil, long distance runners, who never seem to tire—these were but a few of the mighty band whom Finn himself might be proud to lead to the course or the chase, or to the heroic contests on the field of the Tailtean.

Some are still to the fore in Ireland. Some, like the peerless Flanagan, who has never been beaten, have emigrated to the Western Republic, it may be remarked that while Irish-born men in the States are the greatest athletes who uphold the fame of America in almost every department, we can not remember one of the first-class springing from amongst the Irish exiles of the second or third generation.

The old motherland is still the true nursery of bone and muscle and endurance—and it ever will be.

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SATURDAY, NOVEMBER 25, 1905.

Calendar for Next Week.

NOVEMBER

- 26—Twenty-fourth and last Sunday after Pentecost. Patronage of the Blessed Virgin. Commemoration of St. Leonard of Porto Madrizio, Confessor.
27—Monday—Manifestation of the Blessed Virgin.
28—Tuesday—St. Sylvester, Abbot (transferred from the 26th inst.)
29—Wednesday—Vigil. Votive office of St. Joseph. Commemoration of St. Saturninus, Martyr.
30—Thursday—St. Andrew, Apostle.

DECEMBER

- 1—Friday—Votive office of the Passion.
2—Saturday—St. Bibiana, Virgin, Martyr.

TRIBUNE MISREPRESENTATION

The Winnipeg Tribune continues its campaign of misrepresentation by suppressing important facts and by inventing what suits its Francophobia. On Tuesday of this week it mutilated and distorted our last Saturday's article on the disturbances in Montreal, wrenching phrases from their explanatory context and slyly ignoring our contention that the firebrand Mage was not a bona fide Protestant evangelist, and after this dishonest travesty of our words, it

ironically called them "a beautiful sentiment to be expressed by a religious paper—a Christian paper!" Of course its readers have only the Tribune's false version to go by. And then Pecksniff prates of intolerance.

Again, the Tribune of the 16th inst. published and adopted as the expression of its own view a letter which it vaguely described as coming from the "western section of Saskatchewan." Here is the only vital part of that letter. We quote this part entire, without having recourse to the Tribune's favorite dodge of garbling.

"Archbishop Langevin has so far forgotten himself as to issue from the Palace a typewritten letter which he has addressed to every priest throughout Saskatchewan.

"In it he makes various charges against Haultain, to wit:

"(1) He charges that Haultain discontinued printing the records of the N.W.T. Assembly in French.

"(2) That he refused to accept the nomination of the church for an appointment of a school inspector.

"(3) That he did not give Roman Catholics a fair representation on the advisory board.

"(4) That he is not in favor of separate schools, and that he has spoken disrespectfully of the papal delegate Sbaretti."

Archbishop Langevin has not forgotten himself at all. On the contrary, he has shown prudence and foresight in warning Catholics of the danger to their faith which Haultain's campaign presents.

Charge (1) is utterly false. His Grace says nothing in the circular, which is before us as we write, about French printing,—the word "French" is not even used. The Archbishop wishes to instruct all Catholics irrespective of their nationality.

Charge (2) in so far as the words, "the nomination of the Church," imply an intention of imposing such a nomination, is also false. His Grace never dreamt of imposing or forcing the nomination of an inspector. What he did, and in this he was supported by their Lordships Bishops Legal and Pascal, was to prefer an earnest request that a Catholic inspector be appointed. Archbishop Langevin asked Mr. Haultain to let him know the necessary conditions for acceptance of a candidate for

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that position, and then His Grace proposed several competent men. Mr. Ross favored the appointment suggested; but Mr. Haultain positively refused.

Charge (3), in its wording, reminds us of the thief who "did not give" what he had stolen. What His Grace said was the plain truth, not a deceptive euphemism. He charged Haultain with taking away from Catholics the control of their schools by abolishing the Catholic Section in 1892. Moreover he charged Haultain with removing Catholic text-books; but he was merciful enough not to add what Father Leduc proved up to the hilt at the time in his masterly pamphlet, "Hypocrisy Unmasked," that Haultain had substituted Protestant text-books of history which reviled the Catholic Church.

Haultain has been most exacting and unfair towards Catholic teachers. He has refused to give permits to competent Catholic teachers, or to accept the certificates of competent Catholic teachers coming from England, where, whatever the Northwest Territories Educational Department may falsely plume itself on, schools are much better conducted than they ever were from Regina. The result is that in several Catholic centres the children do not know how to read or write. All these facts are suppressed by the Tribune correspondent.

Charge (4) is another specimen of euphemism, something like calling a mad dog a disagreeable animal. "Not in favor of separate schools," "he has spoken disrespectfully of the Papal

delegate," indeed! O, the gentle, harmless creature! What His Grace really wrote was, that when there was question of organizing the new provinces, Haultain publicly opposed the continuation of the present separate school system, solemnly declaring that his first action, were he returned to power, would be to abolish the clause consecrating a system of separate neutral schools. As to his rabid fury, we all know the fiery speeches he delivered in Ontario, appealing to the vilest prejudices of race and creed, denouncing His Excellency the Apostolic delegate in most insulting terms and boasting that he, Haultain, would do away with the present separate school system.

In view of these facts, all treacherously ignored by the Tribune and its correspondent, how could Catholics reasonably and in conscience register their vote in favor of Haultain and of the candidates who call him chief and blindly obey his behests? All Catholics, therefore, should unite and vote for those who are in favor of the present system of separate schools, although these schools are really neutral, because the system is a partial recognition of Catholic rights as citizens of a free country. Now is the time for Catholics to show that they are a factor in public affairs. Let them unite and cast their vote for the men who favor separate schools.

"I thought," said the victim indignantly, "that you were a painless dentist."

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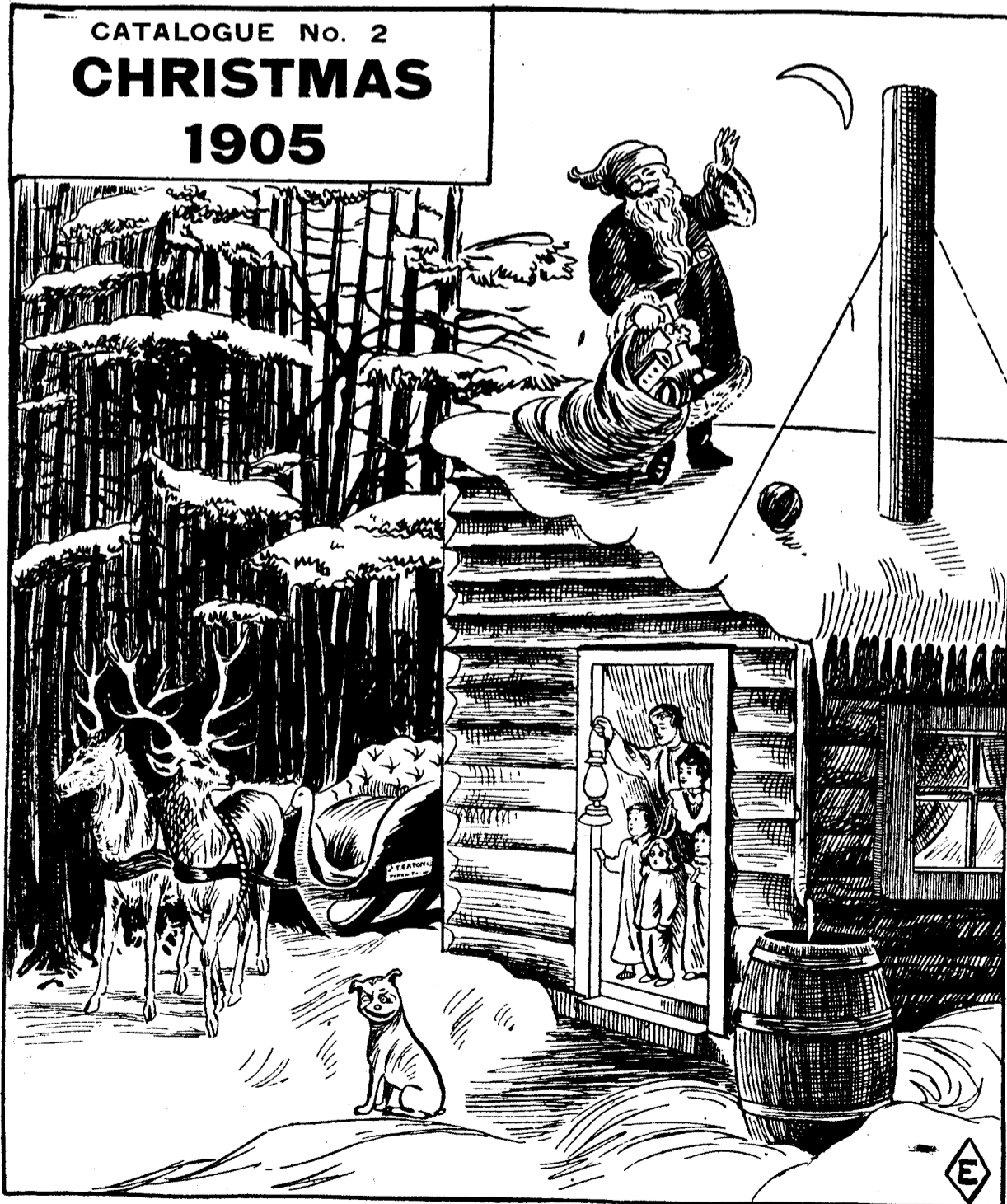
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A FLAGRANT INCONSISTENCY

Says the Yorkton Enterprise:
 "The Winnipeg Free Press, in an article which we published in our last issue foreshadows special legislation for the Doukhoborts, and goes so far as to say that such legislation will be introduced at the next session of parliament. The question appears to have been raised by the filing of some 116 applications for the cancellation of Doukhobor homestead entries on the ground of non-compliance with the homesteading clauses of the Dominion Lands Act, and there is much speculation as to what further special privi- leges are to be given these people. One of the terms of the agreement entered into with them by the Government of Canada was that they should be exempt from military service, and another that they should be allowed to settle in villages, provision for the latter being made in the Dominion Lands Act. The Enterprise does not intend to raise the question whether such agreement should have been made, and it is scarcely necessary to say that the government must scrupulously keep the faith with Doukhoborts and live up to the terms of the agreement. Is it doing so when it asks men whom it has exempted from military service to swear that they will defend to the utmost of their power the king? Is it not saying to them, 'We have promised you that you will never have to bear arms, and will never have to fight for the country which gives you free lands, but nevertheless before we give you patents for these lands we will make you swear that you will bear arms and fight?' If it was agreed between the Govern- ment and the Doukhoborts, and we believe it was, that they should be exempt from bearing arms, then the naturalization oath, should, as a matter of common fairness and good faith, be adapted for the Doukhoborts so as to make it consistent with the terms of the agreement. The Liberal party may break faith with the people of Canada as often and as long as the people of Canada will tolerate it, but the Liberal Government of Canada acting for the people of Canada, must keep faith with those with whom it enters into contracts and agreements."
 This is an admirable principle ap- plied with unerring logic by our York- ton contemporary. By all means let the Federal Government be reminded that it "must scrupulously keep faith" with "those with whom it enters into contracts and agreements." But, then, how about the separate school con- tracts and agreements made by the same Federal Government? Surely, these contracts and agreements, based upon the Constitution of Canada and backed by Imperial promise and order, are far more sacred and reasonable than were the concessions made to the Doukhoborts. And yet the Yorkton Enterprise not only never has a word to say about that Federal compact solemnly pledging its acknowledgment of a right to separate schools, but persistently and savagely attacks the supporters of those schools. Has it a special code of fairplay and generosity for the use of a turbulent sect whose conduct in this country almost leads one to believe that the tales of Russian persecution are slanders, and another and diametrically opposite code for the use of Catholics who number 41 per cent. of the entire population of Canada?
 This flagrant inconsistency is one more proof of the blinding power of religious prejudice. Because the Doukhoborts are Protestants of the Quaker stripe they were received with open arms and anything that they asked for was granted, even exemption from military service. Against this extreme and unwise concession not even the ultra-loyalists had a word to say. But if the Catholic Galicians, who came in far greater numbers, had stipulated for Catholic schools with Catholic text-books under Catholic control, a per- fectly constitutional stipulation which would have interfered with none of their neighbors, what a howl the Pro- testant bigots would have set up! And yet these Catholic Galicians cheer- fully comply with all the laws of our country, whereas the Doukhoborts, ac- cording to the Yorkton Enterprise itself, refuse to comply with the ordinary laws of the country, such as the regis- tration of vital statistics, the sacred laws of marriage which condemn free love and changing wives at will, and the duty of educating their children. This refusal has indeed opened the eyes of our Yorkton contemporary to the danger of tolerating such abuses and makes it clamor "for a firm adminis- tration of the law as it stands;" but the inconsistency we pointed out above has not dawned upon the horizon of the Enterprise.

Current Comment (contd.)

The Spanish had so done the preliminary work that it should not be difficult for us to take it up and complete it. Indeed, the Spanish did more for the Filipinos than any other colonizing nation has ever done for an Oriental people. Spain actually impressed her ideas and principles upon them. She gave them her religion and language and civilization. She did not merely scratch the surface. She really affected and influenced the lives of the natives. Malays they are, yet they are like no other Malays. In place of pure barbarism, cannibalism and idolatry, Spain implanted the Roman Catholic religion, which is to-day the religion of nine- tenths of the people. Spain also elevated the status of the Filipino woman. In other Oriental countries the woman is little better than a slave. In the Philippines, on the contrary, the woman is the 'business man' of the couple. She it is who really manages the estate or household, and it is almost more im- portant that we get her good will and friendship than the man's. The work done by the Roman Catholic friars in the three centuries Spain held the Islands was wonderful, and cannot fail to excite our admiration. And, in spite of her many troubles there, Spain was continuing the work of Christian- izing the Islands when our war came on."

And Congressman Herbert Parsons, a member of the Taft party, has written these words to the "New York Tri- bune":

"We are fortunate not only in having the Philippines, but also in having the Filipinos as our wards to educate to self-government. They are advanced Malays, and their advancement has been due to what Spain did for them, despite the oppression of her officials, and to all that the Roman Catholic Church has done. The recent Church troubles there have rather obscured the fact that until within the last generation most of the progress made there was the result of the Church's work."

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WINNIPEG NOTES

The popularity to which St. Mary's Lyceum has attained must be most gratifying to all Catholics. The number on the membership roll has now reached one hundred, and new members con- tinue to pour in. At each meeting an average of from twelve to fifteen young men seek admission to the society.

That there is abundance of talent amongst this young men's society we have already received ample testimony, and if further proof were necessary, it is to be found in the fact that a hockey team and a dramatic club are amongst the latest additions to the society.

A drama, "The Malediction", which has been under rehearsal by the mem- bers for some time, is making satis- factory progress, and it was decided at the weekly meeting on Thursday night to make arrangements for the staging of the same in the Winnipeg Theatre, some time about the middle of January.

The management of the Hockey team is in the hands of Wm. Bawlf, John Coyle, and Ralph Paterson, all well known in the athletic world; and, as a capable team has been got together we shall be very much surprised if the

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A PROTESTANT TESTIMONY.

Roman Catholic Missionary Enterprise.

Dr. Ambrose Shepherd, a well known Congregational minister of Glasgow, who preached the annual sermon on behalf of the Baptist Missionary Society lately at Bloomsbury Chapel, said that no one believed less in the sacerdotal pretensions of the Romish Church than he did. No one would defy her spiritual tyranny at the risk of body in this world or soul in the next, more strenuously than he would. But he bore this witness for Rome. She was to-day, as she ever had been, a missionary church. With evils at her heart, which would have killed off half a dozen Congregational or Baptist churches, she had yet lived by her missionary spirit. She had kept her marvelous continuity during the centuries. She was to-day the power behind the powers in the councils of nations—not because of her august statesmanship, her crafty diplomacy, her innumerable agencies working from a common centre—nor because of a surface and imposing unity, with its pomp and pride and gorgeous ceremonial. Those were but the flimsy fabric of a dream as compared with the consecration of her sons who, on the threshold of a splendid manhood and on the way to the fever swamp, can answer the questions: "When do you expect to return?" "How long do you expect to labor?" with the utter self-sacrifice represented in the two-fold answer: "Never; I expect to be dead in two years."—Westminster Gazette.

MARK TWAIN, THE BAPTISTS, AND THE CONGO.

A new authority has arisen on the situation in the Congo Free State, says the "Catholic Sentinel," and our good friends, the Baptists, are helping Mark Twain to sell his pamphlet on "King Leopold's Soliloquy." It does not make any particular difference whether he knows anything about the Congo Free State or not, Mark can draw on his imagination, jolly along the Congo Reform Association, and receive in grateful return twenty-five cents per. It is unfortunate, however, that just as the book is put on the market, Baron von Krings, the Austrian explorer, should return from his visit to Africa and show up the real condition. He says:—

"A sojourn in the Congo would convince any fair-minded man of the satisfactory administration of King Leopold's dependency. The Congo government has done everything possible to improve the conditions. The natives are now infinitely better housed, clothed and fed than they were fifteen years ago. The government has opened factories and manual training schools for the native children. The statement that compulsory military service is a disguised form of slavery is not tenable, since the conscription is practically the same as in European countries.

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FRENCH FREEMASONRY

Timely Article by Countess de Courson

In a timely article in "The Month" for September, on the French Freemasons and their work, the Countess de Courson writes in conclusion as follows:

We cannot better conclude this brief sketch than by laying under the eyes of our readers an account of the proceedings of the "Grand Orient" at its last meeting, in September, 1904. The date was selected with the purpose that those of the brethren who wished to attend the Congress of Free-thought in Rome might be at liberty to do so.

The mystery that formerly shrouded the speeches and actions of the Masonic body no longer exists, at any rate it has been partially dispelled. Thus we know that the spirit that pervades the sect in France was manifested from the outset of the meeting when M. Laquerre, a prominent member of the sect, speaking in the name of his colleagues, sent a message to M. Combes to express "warm sympathy and entire confidence," urging the minister to persevere "in the struggle he had so bravely undertaken to defend the Republic against clericalism."

M. Combes, who was then in the full swing of his "brave" struggle with helpless nuns, naturally replied to the message. He spoke of the "feelings of affection" that bound him to the "Grand Orient," and begged his brethren to feel sure that he would faithfully carry out what they expected from him.

That was not enough, and at the suggestion of several "loges" it was decided that a testimonial under the shape of a work of art, should be presented to M. Combes as a proof of "esteem, admiration, and gratitude, with which his friends, the Freemasons looked upon the war "he was waging against a clerical reaction in the country."

In another meeting, one of the members pointed out that the laws framed against the Congregations had not, so far, been applied in Algeria; he added that the matter required immediate attention, the law courts having decided that without a special provision the laws could not be applied in the colony. The suggestion was not lost; a few days later, the government made the new laws and decrees binding in Algeria, and the teaching orders there, as in France, were ruthlessly sent adrift.

Another discussion on a pragraph in the statutes stating that the Freemasons profess liberty of conscience for themselves and for others, gave rise to utterances that proclaim once again the real spirit of the sect. Some of the speakers declared that one of the chief aims of Freemasonry was to

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"deliver men's minds from dogmatic religion;" another complained that certain brethren, while professing the doctrines of the sect, continued to observe some religious practices; a third reminded his hearers that a French Freemason is bound to renounce his belief in any "revealed religion," and that the Masons of other countries had broken with their French brethren because the latter had struck out from their statutes the clause that recognized the existence of the "Great Architect of the Universe."

As may be supposed, considering the evil work accomplished within the last few years, the assembled brethren had cause to rejoice at the rapid progress made by their sect: "We have made more progress within the last two years than during the previous ten years," exclaimed M. Bonnet in a long speech when he urged his hearers to pursue the anti-clerical campaign so successfully started. He reminded them that the law against the congregations is but one of the many conquests that they wish to achieve, the separation with Rome, the ruin of the Church, the complete emancipation of the human mind, these are still to come! He concluded by congratulating the members of the sect who intended to go to Rome to be present at the Congress of Free-thought, which is to inform the Vatican that "humanity has, at last, obtained its rights . . . the destruction of the Church (he added) will open an era of justice and mercy; with the ruin of dogma and of a supernatural religion will begin the reign of science and reason."

We might quote whole passages of these ravings, where the shallowness of the orator's arguments is as striking as his intense hatred of the Catholic Church; but enough has been said to show, how, only ten months ago, the French Freemasons boldly proclaimed the theories which some 30 years past they prudently veiled under vague declamations.

Strong in the support of a government whose prominent members belong to the sect, they no longer conceal their real aims, and openly declare war, not only against religious men and women, but against God Himself.

From the fact of the French government being in the hands of Freemasons at the present day, it naturally follows that the safest, indeed the only certain way of obtaining preferment, is to enter the sect. We speak here of the profession or careers that are more or less under government control. Hence the extraordinary progress made by the brotherhood within the last few years. The members of the "Association Antimaconique" have carefully drawn up a list of the French Freemasons, and so accurate is their information, that their assertions on this head have never been contradicted. On these lists we find many names of employees in the different government offices, prefects and sub-prefects, some officers, a certain number of small tradesmen and shopkeepers, a large proportion of doctors and lawyers.

Pitiable instances might be related of the way in which principally in small provincial towns, the poor, the timid, and the weak are tyrannized over by the sect. We might give names of places where a government employee, who happens to be a practical Catholic, knows as a certainty that if he goes to Mass on Sundays, the small post that affords him his one means of supporting his family will be taken from him. His colleagues who belong to the sect are ever on the watch; by denouncing a "clerical" they are certain to gain the good graces of the "brethren." That a similar system of secret denunciation was organized in the army was sufficiently proved last October by M. Guyot de Villeveuve's startling statements in the French Chambers.

If an outsider interested in the subject inquires from the members of the "Association Antimaconique" what may have been, so far, the practical results of their campaign, they will reply that these results are difficult to put down in black and white. What is absolutely certain is that their work is carried on with unflagging perseverance; that they never allow their zeal to get the better of their prudence, that all their statements are carefully proved, that slowly, steadily, with unerring accuracy, they are endeavoring to show the deluded French people what are the true aims of the men into whose evil hands the government of the country has been given up. The task is an arduous one, it implies long and continuous efforts, but its practical value at the present day is undoubted, and, with God's blessing, it will in time be crowned with success.



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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

In the middle of a very narrow street in this low and crowded quarter, where the Romans afterward under Titus were repulsed, he met a file of people, some mounted, some on foot, led by a richly-dressed and haughty-looking burly man riding a mule.

So narrow was the street that either Paulus would have had to go back as far as the tower of Marianne, or the richly dressed and haughty-looking man about one quarter of the distance to the bridge between the street of the Cheese-mongers and the court of the Gentiles. Paulus always full of courtesy, amenity and sweetness, was in the very act of turning his small Tauric horse, when the burly man in rich dress, who led the opposing file, called out, "Back! low people! Back, and let Caiaphas go by!"

"And who is Caiaphas?" demanded Paulus instantly facing round again and barring the way.

"The high-priest of Jerusalem," was the answer, thundered forth in rude and minatory tones.

"I respect," said Paulus, "and even revere that holy appellation; but he who uses it at this moment, for some present purpose, has flung against me who am a Roman general, the mandate of back, low people. Where are the low people? I do not believe that I am a low person. Where, then, are the low people?"

"Come on," cried the imperious voice of Caiaphas.

He himself, being the file-leader, began then to move forward, till he came immediately in front of the traveller who had so courteously spoken to him.

"If you want," said Paulus, "to pass me at once, I must get into the ditch, or throw you into it; which do you prefer?"

"I prefer," quoth Caiaphas, "that you should throw me into the ditch, if you either dare or can."

"Sir," said Paulus, "I am sorry for the sentiment you express or at least imply. But I will stand up against your challenge of throwing you into the ditch, because I both could do it, and dare do it, as a Roman soldier, only that there is One among you who has come to settle all our disputes, and who has a divine right to do so. For his sake I would rather be thrown into that drain by you—soldier, officer, general, and Roman as I am—than throw you into it."

"Let me pass," cried Caiaphas, purple with rage.

Paulus, whose behavior at Lake Benacus against the Germans, and previously at Formiae, and afterward in the terrible Calpurnian House on the Viminal Hill, the reader remembers, made no answer, but, riding back to the Tower of Marianne, allowed the high-priest and his followers there to pass him; which they did with every token of scorn and act of contumely that the brief and sudden circumstances allowed. Caiaphas thus passed on to his country-house at the south-west-by-south of Jerusalem, where he usually spent the night.

Paulus then put his pony into a gallop and soon reached the bridge across the Tyropaeon into the courtyard of the Temple, commonly called the courtyard of the Gentiles. Such was the nervous excitement caused by his recent act of purely voluntary, gratuitous, and deliberate self-humiliation, that he laughed aloud as he rode through the Temple yard, coasting the western "cloisters," and so reaching Fort Antonio.

There his servant, the Roman legionary, who had before met him at the Golden-gate, and whose name was Marcus was awaiting him.

CHAPTER XXV.

That night the palace of Herod the tetrarch resounded with music, and all the persons of rank or distinction in Jerusalem were among the guests. The entertainment would have been remembered for years on account of its brilliancy; it was destined to be remembered for all ages, even till the day of doom, on account of its catastrophe, chronicled in the books of God, and graven in the horror of men.

Paulus, unusually grave, because experiencing unwonted sensations, and anxious calmly to analyze them, was assailed for the first time in his life by a feeling of nervous irritability, which originated (though he knew it not) in his having suppressed the natural desire

to chastise the insolence of Caiaphas that morning. He sat abstracted and silent, not far from the semi-royal chair of Herod the tetrarch. His magnificent dress, well-earned military fame, and manly and grave beauty (never seen to greater advantage than at that period of life, though the gloss of youth was past) had drawn toward him during the evening an unusual amount of attention, of which he was unconscious, and to which he would have been indifferent.

The "beauty of the evening" as she was called (for in those days they used terms like those which we moderns use to express our infatuation for the gleams of prettiness which are quenched almost as soon as they are seen), had repeatedly endeavored to attract his attention. She was royal; she was an unrivalled dancer. Herod, who began to feel dull, begged her to favor the company with a dance sola. Thereupon the daughter of Herodias looked at Paulus to whom her previous blandishments had been addressed in vain (he was well known to be unmarried) and heaved a fiery sigh. The mere noise of it ought to have awakened his notice, and yet failed to accomplish even that small result. Had it succeeded, he was exactly the person to have regarded this woman with a feeling akin to that which, some two-and-twenty years before, she herself (or was it Herodias? they age fast in the East) had waked in the bosom of his sister under the veranda in the bower of Crispus's Inn, leading out of the fine, old Latian garden near the banks of the Liris.

She proceeded to execute her ballet, her pas seul, her dance of immortal shame and infamy fatal. Cries of delight arose. The creature grew frantic. The court of Herod fell into two parties. One party proclaimed the performance a perfection of elegance and spirit. The other party said not a word, but glances of painful feeling passed among them. The clamorous eulogists formed the

large majority. In the silent minority was numbered Paulus, who never in his life had felt such grave disgust or such settled indignation. He thought that, had it been his sister Agatha who thus outraged every rudimentary principle of the tacit social compact, he could almost find it in his heart to relieve the earth of her.

Thus pondering, his glance fell upon Herod the tetrarch. The tetrarch seemed to have become delirious. He was laughing and crying, and slobbering, and clapping his hands, and rolling his head, and rocking his body on the great state cushion under the canopy, where he "sat at table." While Paulus was contemplating him in wonder and shame, the wretched dancer came to an end of her bounds. Indecency scientifically accidental, had been the one simple principle of the exhibition. Herod called the practised female before him, and, in the hearing of several, bade her demand from him any reward she pleased, and declared upon an oath that he would grant her demand. Paulus heard the answer. After consulting apart with her mother, she reapproached the tetrarch, and, with a flushed face, said that she desired the head of a prisoner upon a dish.

"What prisoner?"

"John," said she.

Paulus gazed at the miserable tetrarch "the quarter of a king," not from the height of his rank as a Roman general, but from the still greater height which God had given him as one of the first, one of the earliest of European gentlemen. He knew not then who John was. But that any fellow-creature in prison, not otherwise to be put to death, should have his head hewn off and placed upon a dish because a woman had tossed her limbs to and fro in a style which pleased a tetrarch while it disgraced human society, appeared to Paulus to be less than reasonable. What he had said, the tetrarch had said upon oath.

A little confusion, a slight murmuring and whispering ensued, but the courtly music soon recommenced. Paulus could not afterward tell how long it was before the most awful scene he had ever witnessed occurred.

A menial entered, bearing on a large dish, a freshly-severed human head, bleeding at the neck.

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"It was not a jest, then," said Paulus, in a low voice to his next neighbor, a very old man, whose face he remembered, but whose name he had all the evening been trying in vain to recall—"it was not a base jest, dictated by the hideous taste of worse than barbarians!"

"Truly," replied the aged man, "these Jews are worse than any barbarians I ever saw, and I have seen most of them."

Paulus recognized at these words the geographer Strabo, formerly his companion at the court of Augustus.

(To be Continued.)

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For the feast of All Saints, two Jesuit Fathers came to help Father Jutras. Two thirds, at least, of the congregation approached the Holy Sacrament. One of the Fathers preached at High Mass on All Saints, on the "Communion of Saints" and helped us to understand, or rather to realize better, how this Communion exists in the church. Next day he made an earnest appeal to us all to assist the poor souls in Purgatory, by our prayers and sacrifices.

Mr. and Mrs. Jos. Parent have lately had the great grief to lose their second daughter from consumption, and now three of their other children are ill with scarlet fever.

Mrs. Cadioux, of St. Pie, is very ill but we trust she will recover.

Mr. Bellavance has become bankrupt, we are sorry for this, and hope he will be able to weather this misfortune, and open his general store again.

The Gray Sisters, are paying us their annual visit, collecting for the St. Boniface Orphanage, we hope they will be well encouraged for their noble work.

The Misses D'Eschambault have come home from an extended visit.

Mr. Louis Gagnon has sold his farms, and had an auction sale last week. He is now moving to the village, having rented Mr. Desrosier's house. Mr. Gagnon will spend the winter at Letellier, and look around to find some business to suit him. He is tired of farming.

Mrs. Desrosier has left us to join her husband at Thibaultville. She will be missed in the village but will no doubt visit Letellier from time to time, as two of her married daughters reside in the parish, and one of her sons is our baker.

Several farmers of St. Joseph have lost horses from glanders and Mr. Lemire of St. Pie has been even more unfortunate than others, being obliged to have all his horses, ten in number, shot.

Miss Minont, of Kenora, is visiting her aunt, Mrs. Gagnon, and other relatives in this neighborhood.

STARBUCK ON EARLY CHRISTIANITY.

Sacred Heart Review.

The correspondent says:—"Early Christianity, so far as we know anything about it, was a reaction by the powerless in worldly things against the powerful." Here we have this writer's evident animus towards Christianity, the disposition to represent it as growing up, one hardly knows how, out of some obscure root, embodied under the half-fictitious name of Jesus of Nazareth, until at last, about the middle of the second century, it comes more distinctly into view, under the government of the body of bishops.

This style of talk might have been more effective fifty years ago, when the Tubingen school was still in its prime, which accommodated the first history of the Church to an 'a priori' theory of Hegelian philosophy.

This began by putting the whole New Testament, except Jude and Revelation, into the second century. The fourth Gospel it put as late as A.D. 170.

Soon, however, reflection began to show the absurdity of governing history by theory, instead of theory by history. As soon as the spell of the Hegelian

formula was broken (which is of value in its place): "First Indifference, then Antagonism, then Reconciliation," scholars began to find themselves at liberty to draw conclusions according to evidence.

Thus left free, there was a rapid reversion towards the original dates. The critical school, as represented by Adolf Harnack, while still clinging to some of the old opinions, now puts almost the whole of the New Testament into the first century, and even dates many books earlier than tradition has done. Such an approach of the critical to the original school would have been thought almost impossible a few years ago.

Professor W. M. Ramsay of Aberdeen, the eminent archaeologist, began by putting the whole New Testament bodily into the second century. However, the farther he carried archaeological and historical, and geographical research, the more flagrant he found the contrast between the atmosphere and conditions of the New Testament and those of the second century. He has ended by replacing all the New Testament books in their original dates, not under any doctrinal or ecclesiastical pressure, but under the pressure of three different orders of facts, concurrent in results. He evidently agrees with the learned Quaker scholar, James Rendel Harris, that "the Catholic traditions have an obstinate way of verifying themselves."

Indeed Renan himself, who began by disbelieving the very existence of Jesus Christ, ended by presenting a figure of him, which, however distorted and defiled by the sickly and purient sentimentalism of Parisian semi-atheism, evidently rests upon the reality of the majestic original.

Here then, whatever scope any one may choose to give to the legendary imagination of the first Christians, we are in full possession of the original archives of the Christian religion, written during the first two generations after the Ascension, from their early specifically Jewish form, as found in the first chapters of Luke, and of Acts, in St. James, and in the Revelation, through the half-rabbinical half-Hellenic style which St. Paul's intermediate position made it expedient for him to use, to the Platonizing tone which St. John thought best to employ when the Greek philosophy began to be powerful, and dangerous, in the Church, and needed to be met on its own ground, partly for refutation, partly for assimilation. We have, besides, the serene simplicity of Peter's first epistle, breathing an atmosphere of undisputed ascendancy.

Then we have, almost before the canonical writings are completed, the non-canonical namesake of St. Barnabas, Clement, the Teaching of the Twelve Apostles, Ignatius, Polycarp, Quadratus, Aristides, Hermas, Athenagoras, Diognetus, Papias, Hegesippus, Justin Martyr and Tatian, and others, until, with the Catholic bishops Irenaeus and Hippolytus, and the Montanist presbyter Tertullian, we are fairly ushered into the light of the third century. If anybody, with all this accumulation of evidence, will still have it that we enjoy only a dim half-conjectural knowledge of early Christianity, he seems to be reserving certain nooks of assumed obscurity, to which he may retreat if pressed by disagreeable facts. There are many details of the early Church as to which

we are imperfectly informed, but the essence of original Christianity is distinctly enough before us.

Was the Church originally a conspiracy of the poor against the rich and powerful? What else can be meant by calling it "a reaction" against them?

The Church might have been a reaction against the powerful in one of two ways.

It might, in the first place, have been a secret league, like some of our Anarchist sects, for the overthrow of the wealthy by using all convenient opportunities of fomenting disorder, in the hope of securing a larger share of good things out of the general chaos.

I need not say that the early Church was anything rather than such a confederacy. In the exultation of the new deliverance, there were undoubtedly incipient stirrings of disorder, but these were promptly checked by the Apostles. St. Paul bids believers remember that the constituted authorities, although heathen, and although often evil men, were God's own delegates for the maintenance of social order, and exhorts Christians to give the Emperor and his viceroys no occasion to suspect them of seditiousness. St. Peter says:

"Submit yourselves to every ordinance of men for the Lord's sake: whether it be to the King, as supreme, or unto governors, as sent by him for the punishment of evil-doers, and for the praise of them that do well. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

During the three hundred years of persecution, as we know, no rebellion is ascribed to the Christians, while robbery was accounted by them a mortal, and by the rigorists, a hardly remissible, sin.

Again, the Church, leaving the world to go its own way, might have required all her own neophytes, at baptism, to surrender their estates, and to renounce all eminent rank.

Of this, too, there is nothing, except in peculiar crises of the cause. The Saviour enjoins a free communicativeness of soul, and indignantly denounces the contemptuous indifference of Dives towards Lazarus as worthy of damnation. Yet, as we see in St. Luke xvii., 7-10, the Lord assumes that even the Twelve might have servants, and land, and cattle, and in Chap. xxii., 35-37, recognizes that there might be inequalities of means among them. Yet St. Luke is precisely the one that brings out most distinctly the communistic side of the Gospel. Nevertheless, in speaking of the temporary socialism of the Church of Jerusalem, he emphasizes the fact that it was purely voluntary, and shows that it was transient, soon mentioning "the poor of the saints," as distinguished from those who had no need of help from abroad.

St. John also, as we know, did not take the Virgin to an apostolic phalantery, but "to his own home." As the son of the prosperous business man, Zebedee, and friend of the High Priest, he was probably of abler means than some of his brethren, even had he not been the son of the Virgin's kinswoman.

We will consider some additional facts.

Charles C. Starbuck.
Andover, Mass.

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