



Northwest



Review.

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CURRENT COMMENT

One month of 1905 gone already! How about those New Year resolutions? If a truthful answer to this question would jar you, read what Father A. B. O'Neill, C.S.C., writes in the New Freeman of St. John, N.B.

"While it is of course, most desirable that the man who swears off on Jan. 1st, should keep good his resolutions, not merely for a week or a fortnight, but throughout the full cycle of 1905, still it is an excellent thing to take a good resolution, even if it be kept only for a brief period. It is distinctly better to resolve and fail, than never to resolve at all; and the man who turns aside from the broad road of drunkenness, licentiousness, profanity, dishonesty or similar vicious highways, if only for a week or two at New Year's, has very surely gained something.

"While we may lament the instability of purpose that occasions his all too speedy return to the old routine, we must recognize the fact that at least he has made an effort which will certainly facilitate his future permanent reformation, that there is within him the still living consciousness that his life needs reforming—a truth less generally recognized by inconsistent Christians than is commonly believed to be the case. Viewed from the standpoint of Catholic theology, any course of action that diminishes the number of one's mortal or venial sins, is to be commended; and no genuine Christian philosopher will decry the practice of turning over a new leaf at New Year's, even though that leaf may too soon be as soiled as those that preceded it."

Thomas W. Lawson's brilliant articles on "Frenzied Finance" have been a real bonanza to Everybody's Magazine, sending its circulation up to dizzy heights; but the question is, will these revelations of dishonesty in high places make towards reform? Will they not rather encourage treachery and double dealing by betraying its universality? Most people are influenced by the thought, "They all do it." The only lasting incentive to reform is the awakening of conscience by a vivid portrayal of the internal agonies of a soul whose life is one series of lies, agonies which are a reflex of the coming judgment of the Inexorable Judge of all men. No doubt Mr. Lawson does occasionally give us glimpses of abject fear, ungovernable fury, piteous despair in the wrongdoers, but the general impression he conveys is a fascinating whirl of ever-recurring excitement, the very feeling that binds the gambler to his fatal passion.

The present crisis in the affairs of the Vatican having necessitated retrenchment, Pope Pius X. has so managed affairs that the expenses of the Holy See will be reduced yearly to the extent of a million of francs in normal times. The yearly savings will be much greater on extraordinary occasions, such as jubilees, when the contributions of Peter's Pence are wont to increase enormously.

It is refreshing to meet with a fairminded Protestant missionary like the Rev. John A. Stanton, who, while telling of his baptizing recently thirty-five Igorrotes in the Philippines, praises the Friars. "I take no credit to myself," he writes in the Lamp, "for the work of Christianizing them. The seed was sown long ago by Spanish priests."

When the United States bought over the Philippine Islands the popular cry among American Protestants was that now, at length, that

benighted archipelago would be moralized. Every subsequent year has proved that the invaders had much to learn from the natives in the realm of ethics. Quite lately Bishop Spalding, of Peoria, received a letter from Irving Winslow, the secretary of the New England Anti-Imperialist League, in which he says:

It seems to me that it is our duty in every way to aid and hasten that preparation (for Philippine independence) and, from my point of view, to bring about a condition of things in which the Aglipayan schism can no longer receive aid and comfort from the irreligious example of the American military and civil officers, speculators and exploiters.

There is not the slightest doubt in my mind that the disregard of religious duty, which has spread so rapidly in the Philippine Islands, is directly due to this example. Our soldiers began by violating churches and looting the holy vessels and sacred vestments, and the general tone of the invaders has been contemptuous to every form of religion. Such protection as has been given to property rights very inadequately compensates for the moral harm that has been done.

If the disaffection in Russia should continue to spread, and especially if, as it is feared, war should break out between England and Russia, Poland will strive to resume her place among the independent nations of Europe. Multitudes of Poles look forward to the fulfilment of a prophecy made a hundred years ago and not understood at the time, to the effect that Poland would come to life again when Russia had been defeated by a nation then unknown in Europe, and England would complete the task which the unknown nation, now easily recognizable as Japan, had already begun. In the October number of the Review of Reviews Mr. Stead related an interview he had with Mr. Lutoslavski, the author of "The Polish Republic," who was reported as saying: "The resurrection of Poland draws near. When Russia and Germany are defeated by the great alliance of England, America, France and Japan, then my country will rise from the tomb and take its place among the great States of the World." When Mr. Stead, with those false views of past history which go far to explain his lack of perspective in current events, objected that Russia has been the bulwark of Europe against the Asiatic Yellow Peril, Mr. Lutoslavski exclaimed: "The Yellow Peril! Russia is the Yellow Peril. It was and is the Poles who are the vanguard of Western civilization against the Asiatic. It was the Poles who swept the Turks back from the walls of Vienna. It was the Poles, who, for a thousand years, manned the ramparts of Europe against the Tartarised Muscovite. The Russians did not stem the tide of Asiatic invasion. They were engulfed by it—transformed, Tartarised. Their Tsar is but the Tartar Khan. Their system of Government is Oriental." This Polish view of the Russian character has been crystallized in the French adage: "Grattez le Russe, vous trouverez le Tartare" (Scratch off the outward polish of the Russian and you will find the Tartar). Language, which is so faithful an index to character, gives to Poland an acknowledged superiority over all the other Slavic nations, Russia not excepted. In flexibility, richness, power and harmony the Polish is hardly excelled by any other language in the world; its grammatical structure is fully developed and firmly established, its orthography precise and perfect. Hence it comes that even here in America a Polish audience is known to be extremely hard to please. Congregations clamor for priests who speak their language correctly, without any admixture of foreign idiom or accent.

To return to Mr. Lutoslavski's prophecy, when Mr. Stead asked him whether Poland would be a monarchy or a republic, he replied: "Republic, of course. She was always a republic, even when she crowned the man of her choice and called him King. Poland, as she will emerge from her sepulchre, will be a great State, stretching from the Baltic to the Black Sea. Riga, Konigsberg and Dantzic will be her sea-gates in the north; Odessa her seaport on the Euxine. She will be composed of three races: the Poles proper, twenty millions; the Ruthenians, twenty millions; and the Lithuanians, five millions. Besides these there are many Russians and Germans—minorities—so that the Polish Republic will start with a population of fifty millions. These will be the real bulwark of civilization against the Yellow Peril, the impregnable rampart garrisoned by an educated moral, incorruptible and religious race, against which all the waves of the Tartarized mongrelism, called Muscovy, will beat in vain." Should this forecast, so interesting at the present juncture, ever come true, Poland will have to remodel her former constitution, fortifying it with checks and counterchecks against those internal dissensions which once left her naked to her enemies.

Akin to the subject of the preceding paragraph are the reflections suggested by Mr. F. Cunliffe-Owen's article in the January "Munsey" on "The Strange Dilemma of the King of Saxony." The writer himself summarizes his article in these words: "Frederick Augustus III. is divorced from his wife by the Supreme Court of Dresden and refuses to recognize her as his queen, although the Church to which both he and she belong does not recognize divorce. Will he evade the difficulty by becoming a Lutheran?" Mr. Cunliffe-Owen reminds his readers how Marie Louise, then Crown Princess of Saxony, born a royal princess of Tuscany and of Hungary, and an archduchess of the Imperial house of Austria, eloped with Professor Giron, her boy's Belgian tutor, just before Christmas 1902. Though the scandal was of a most sensational character, the sympathy of the Saxon people returned to the unfortunate princess, when Saxon, Austrian and Swiss specialists concurred in attributing the mad act to dementia, resulting from the delicate condition of her health three months before the birth of her sixth child. When the mother recovered her reason after the birth of the little princess, Anne Monica, and realized the nature and inevitable consequences of the scandal in which she had become involved, the horror of the discovery was so intense that for several days she hovered between life and death. It was hoped that the former Crown Prince, now become King, would relent, for the impression prevailed that he was deeply attached to his wife. But, on the contrary, he declines to recognize her as his consort. He has issued a notification in the official Gazette at Dresden that there can be no question of any reconciliation between the former Crown Princess and himself, either now or at any future time. She is expressly prohibited from styling herself either Crown Princess or Queen of Saxony. Catholics, however, for whom there can be no divorce, continue to regard as the lawful Queen of Saxony the unhappy lady now officially known as Countess Montignoso and Princess of Tuscany. Mr. Cunliffe-Owen's conclusion is this: "The situation would, of course, be greatly changed if Frederick Augustus should abandon his faith and join the Lutheran Church, to which the great majority of his four million subjects belong. That he may take this step is indicated by the fact that the new King, breaking with the practice of his predecessors,

has appointed a number of Lutherans to court offices hitherto held by Catholics. It may be remembered that his family were Lutherans until they adopted Catholicism in order to qualify themselves for the throne of Poland, long since lost. Only by reverting to the Protestant Church, it seems, can the new King of Saxony set at rest the doubts which prevail as to the precise status of his former wife." In this direct bid for perversion to a sect that introduced divorce into Christendom there is one historical inaccuracy. It cannot be truly said that the "family" of Frederick Augustus "adopted Catholicism in order to qualify themselves for the throne of Poland." No doubt the conversion of Frederick Augustus I. (Elector of Saxony) in 1697, coming as it did four weeks before his election, which was secured by electoral corruption on a large scale, to the throne of Poland, might have seemed a compromise between conscience and interest; but he was only one member of the family and its conversion had begun before him. The first member of the House of Saxony to return to the old faith was Christian Augustus, who became a Catholic in November, 1689, and was afterwards bishop and Cardinal. He it was who persuaded Frederick Augustus to abjure Protestantism. When the latter had been crowned King of Poland (as Augustus II.) he gave proof of the sincerity of his faith by choosing as his confessor the Jesuit Father Vota, the friend of John Sobieski, who was the immediate predecessor of King Augustus. After settling the most pressing affairs of his new kingdom he returned to his hereditary Electorate, and with more zeal than discretion contemplated the destruction of Protestantism by force. But Father Vota, who accompanied him, dissuaded him from using violent measures, and succeeded in convincing him that freedom of discussion would suffice to soften hearts and enlighten minds. Meanwhile the heir apparent to the Electorate (for Saxony did not become a Kingdom until 1806) was growing up a Lutheran under the care of his Lutheran mother and grandmother. His father, hoping to convert him, planned a trip through Italy. At Bologna the young prince met Father Salerno, whom he had already seen at Dresden, where this Jesuit had acted as theologian to the Nuncio, Annibale Albani, and, ere long, the youth eagerly studied the doctrines of the Church. He made his profession of Catholic faith in the hands of Father Salerno on the 27th of November, 1712, and seven years later was married in Vienna to one of the Austrian Archduchesses. As a matter of course all his children were brought up as Catholics. The Electors and Kings of Saxony have remained Catholic ever since in spite of all sorts of incentives to embrace Protestantism, which is the religion of 98 per cent. of their subjects, and of the majority of the neighbouring German principalities. This sketch, brief as it is, suffices to prove that the kingship of Poland had only an indirect influence on the conversion of the House of Saxony.

Either the Winnipeg Tribune must have been short of copy or it must be reverting to the bigotry of its early days when it demeaned itself by republishing last Saturday E. E. Sheppard, the Toronto "Saturday Night" owl's virulent hooting against Separate Schools. One or two specimens will be enough to show the weakness of that bitterly anti-Catholic writer's arguments. "When the Catholics have been or are in the majority, who ever hears of the rights of the minority? Quebec may not be quoted, for the public school there is the Roman Catholic school." This is no answer. The real answer is that Quebec does respect the claims of

the minority as fully as that minority desires, giving them in their separate schools a freedom and an independence utterly unknown in the Catholic separate schools of Ontario and the Northwest. Again "When Rome ruled, were there public schools?" Yes, there were. As early as 1597, hundreds of years before the Protestant public school system was established, St. Joseph Calasactius founded the public schools of the City of Rome, which were really free schools, for which nobody was obliged to undergo compulsory taxation. And years before that there were public schools adjoining innumerable monasteries in the Middle Ages. And before the medieval period there were public schools in most of the large Catholic centres, as at Alexandria in Egypt.

The Provincial Government statistics, published less than a month ago give the population of Winnipeg as 67,265. Henderson's Directory published on Tuesday, Jan. 31, estimates the same population at 97,401. There is thus a difference of over 30,000, almost one third of the total, between the two estimates. The Government estimate is, confessedly, too low, a warning to that effect having been added to the list of populations. Henderson's estimate is far too high, and at any rate it is based on an arbitrary system, the result of which this year was so astounding as to force the publishers of the Directory to reduce their multiplier. Winnipeg's population is probably 80,000.

With regard to the live question of the taxation of church property the judicial opinion, which we begin to publish in this issue, ought to have great weight with those legal gentlemen who frame the laws of this country. The fact that this decision was rendered, not by one of His Majesty's judges, but by an American judge in an Ohio court, does not detract from the intrinsic value of the precedent, for our best lawyers here continually quote judicial decisions from the United States. We would call attention especially to the principles so clearly expressed in the following two sentences quoted in this decision:—"The fact that a school which is conducted as a charity is under the exclusive management and control of a particular religious denomination or sect will not deprive it of its exemption from taxation as a purely public charity if the general public is admitted, even though the members of the sect which conducts the school are preferred"

"An institution does not lose its charitable character and consequent exemption from taxation by reason of the fact that those recipients of its benefits who are able to pay are required to do so, where no profit is made by the institution, and the amounts so received are applied in furthering its charitable purposes, and its benefits are refused to none on account of inability to pay therefor."

Clerical News

Monsignor George Hobart Doane, who died on the 20th ult., was a prominent figure among the large cluster of Catholics in the southern half of New-York State and New Jersey. He was born in 1830, was the son of Rt. Rev. Washington Doane, Episcopal bishop of New Jersey, and the brother of Rt. Rev. William C. Doane, Episcopal bishop of Albany. Ordained deacon, he was assistant to Rev. Dr. Stewart, of Grace church, Newark, when he became a Catholic in 1855. Then he went to study at St. Sulpice, in Paris, and at the Collegio Pio in Rome, whence he returned to be ordained priest in St. Patrick's cathedral, Newark, on Sept. 13th, 1857. At the outbreak of the civil war Father Doane went to the front as chaplain and was under fire

at the first battle of Bull Run. When in 1872, the Bishop of Newark, Roosevelt Bayley, became Archbishop of Baltimore, Father Doane was made rector of the Newark cathedral, a post which he held till his death. In 1873, the new Bishop of Newark, Michael Corrigan, made him vicar general of the diocese, and when Bishop Corrigan, in 1880, was appointed coadjutor to Cardinal McCloskey, Father Doane, who was then a Monsignor of the second order, became Administrator of the diocese of Newark for a year until the appointment of Bishop Wigger. In 1890, during a visit to Rome Mgr. Doane was raised to the dignity of Prothonotary-Apostolic.

Reports from Rome state that the Holy Father intends to prevent Roman prelates from remaining all their lives in diplomatic functions by assigning them to vacant dioceses for a few years in order that they may gain pastoral experience as bishops.

By general consent, says The Monitor, of San Francisco, the effigy of Friar Junipero Serra will be one of the two historical figures representing California in the group of American immortals in Statuary Hall at the National Capital. No other selection is rationally possible as first choice. For the second, there is a wide range of claims to pick from.

Rev. Father Boutin, F.M.I., was here on Sunday last.

In an audience granted on Jan. 4th, to Father Feean, of Hobart, Tasmania, who presented greetings to his Holiness from the Most Rev. Daniel Murphy, the Archbishop, the Pope said that he was most pleased to hear directly about the oldest member of the Catholic Episcopacy, and recalled the fact that Archbishop Murphy is the only survivor of the Bishops who were present at the promulgation of the Dogma of the Immaculate Conception. The Pontiff charged Father Feean to take to Archbishop Murphy his special salutations and also his own photograph, on which his Holiness wrote the Apostolic Benediction.

Bishop Blenk has expelled from Porto Rico, Fathers Paradise and Zuniga, who have been proved guilty of grave infringements of Church laws, and who will be unable to exercise their functions elsewhere. All the Catholics of the island strongly indorse the Bishop's vigorous and fearless enforcement of ecclesiastical discipline.

The bishops of Switzerland have published a collective letter to their flocks, urging them to support Catholic newspapers. They said: "Whoever takes a journal hostile to the Church, participates by so doing in its bad deeds... Subscribe to Catholic newspapers; when you have read them pass them on to others to read."

Under the auspices of the Commission on Music, a meeting of priests was held the other day in Cathedral College Hall, New York, for the purpose of forming a priests' choir. Invitations were sent to about thirty priests, all of whom are the possessors of excellent voices. About twenty responded and were present at the meeting. Professor E. G. Hurley, the director of the Paulists' choir, was selected to be the leader of the new choir. Most of the time of the meeting was devoted to practising the chants. It is intended that the priests' choir sing the Gregorian music at all the Requiem Masses for priests and at the Office of the Dead.

The bishops of the ecclesiastical province of Milwaukee are conferring together in that city with regard to the proposed new diocese of Superior. Recently Mgr. Falconio referred the documents in the case back to Archbishop Messmer for further information.

The latest reports from the bedside of Bishop Spalding state that he has rallied splendidly from his attack of January 6, and will soon be able to be about again.

Last Sunday at the German Church His Grace the Archbishop of St. Boniface conferred the holy order of priesthood on Rev. Nicholas Paul Junker, late of the diocese of Treves, and minor orders on Rev. Walter Henry Speeman, late of the archdiocese of Cologne. Mgr. Langevin preached a long and eloquent sermon

on the duties of the priest. Besides Rev. Fr. Cordes, O.M.I., the pastor and Rev. Fr. Hilland, O.M.I., the assistant, there were present Rev. Fr. Gladu, O.M.I., Rev. Dr. Trudel, Rev. Fr. Descoteaux, S.J., and Rev. Josephat Magnan. On Monday Father Junker said his first Mass in the chapel of the Grey Nun Mother House, his second on Tuesday in the Archbishop's private chapel, his third on Wednesday in the chapel of St. Boniface College in presence of all the students, and his fourth on Thursday, at the Maison Chapelle.

Rev. Father Bastien was a guest of the Archbishop last Tuesday.

Rev. Fathers Lecoq and Page, O.M.I., were at St. Mary's Presbytery this week; so was Rev. Fr. Van Tighen, O.M.I., on his way back from Europe.

Persons and Facts

Dennis Mulvihill, who three years ago, from a stoker in an east-side factory of Bridgeport, Conn., became Mayor of that city 'sets a fine example of honesty and disinterestedness by having a bill prepared in the Connecticut legislature, providing for the reduction of his salary by one-third. The salary is \$3,000.

"This Mayor's job is easy," said he. "I never had easier work in my life. The salary is much too high. A thousand dollars could be cut off from it and then it would be sufficient. I spent all my time in the interests of the city and believe that I have been overpaid for my services. I want the Legislature to cut it down to \$2,000."

During his fatal illness at Abbotsford, some of Sir Walter Scott's last conscious words were those of one of the great hymns of the Church, the "Dies Irae." His Abbotsford now belongs to Catholics. The Hon. Mrs. Maxwell-Scott tells in a current issue of the Catholic World that after young Sir Walter's death it devolved on her uncle, Walter Lockhart, son of Sir Walter's eldest daughter, and Mr. J. G. Lockhart. On his early death the place came to his mother, who married Mr. James Hope. They were converts. In accordance with the terms of Sir Walter's will, they added Scott to their name.

Princess Louise of Saxony recently arrived in Rome for the purpose of imploring the Pope to intercede for her with her late husband, now King of Saxony, to permit her to see her children. She was received in audience at the Vatican on Thursday, but it is understood that his Holiness was unable to hold out any hope that he would be able to intervene in the matter. On leaving the audience chamber the Princess appeared to be overwhelmed with grief.

The present Russian royal family is descended from Peter the Great only by the female line. Properly it is a German family (Holstein-Romanoff). Russian royalty has numerous intermarriages with the various princely houses of Germany.

The London Times publishes a very interesting observation, which ought to enlighten those advocates of an Anglo-American alliance, who think such an alliance would mean economy: "We note with interest that The New York Sun, not hitherto very friendly to this country, thinks that expenditure upon the navy might be reduced by an alliance with this country on the model of the Anglo-Japanese alliance. It is needless to say that anything tending to cement our friendship with the United States would be welcome to this country, but we hardly follow the argument that an alliance of the kind suggested would render a strong American navy superfluous. It seems, on the contrary, to make it necessary if the alliance is not to be impossibly one-sided and at the same time ineffective for the contemplated purposes. England and America, both strong upon the ocean and linked by a solid alliance, would be the best possible guarantee for the peace of the world."—Catholic Citizen, (Milwaukee).

The announcement last week that Signor Marconi was to marry an Italian princess is pronounced inaccurate. A marriage has been arranged between Mr. Marconi and the Hon. Beatrice O'Brien, fifth daughter of the

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late Lord Inchiquin and half-sister of the president baron. Her mother is Ellen, Lady Inchiquin.

The Italian inventor's future bride belongs to a family which once held royal power in Ireland as the kings of Munster and Thomond.

Father Eis, of the Sacred Heart parish, Columbus, O., is in receipt of a letter from Bishop Blenk, of Porto Rico, offering an estate in Porto Rico worth \$80,000 to the Sisters of the Sacred Heart in gratitude to Father Eis, the sisters and the people of the parish, for their generosity in sending money to Porto Rico in aid of the Catholic work in the island. The money, \$400 for the purpose of having Masses said and about \$600 for other work, was sent to the Bishop in response to an appeal made by him about a year ago. The gift is church property and the sisters have virtually accepted the offer and expect to go to the island and establish a school system there.

It is announced that six men have pledged \$5,000 each toward raising the sum of \$150,000 which is desired to erect a new building for the House of the Good Shepherd in Chicago. These men are Archbishop Quigley, Michael Cudahy, John R. Walsh, John Cudahy, John A. Lynch and John F. Bremner. Twenty-five men will be asked for subscriptions of this size and then an appeal will be made to the public. The house is a home for delinquent girls and unfortunate women. In it are thirty-eight Sisters, who receive no pay. They have ten acres of land at North Clark and Grace streets, where it is proposed to build. A year ago last fall the institution was made part of the bridewell.

(Continued on Page 3.)

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| Erysipelas | Parasitic Diseases |
| Gonorrhea | Scarlet Fever |
| Gravel | Scurvy |
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| Intestinal Obstruction | Typhoid |
| Leishmaniasis | Typhus |
| Malaria | Whooping Cough |
| Measles | Yellow Fever |
| Mononucleosis | |
| Parasitic Diseases | |
| Pneumonia | |
| Rabies | |
| Rheumatism | |
| Scurvy | |
| Syphilis | |
| Tetanus | |
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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead. There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession. There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured. The price of land varies from \$3 to \$40 per acre. Location with respect to railways, towns, timber and water determines the price of land. For information regarding homesteads apply at the Dominion Land Office. For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings. For C. P. R. or C. N. R. lands apply at the land offices of said railway companies. For lands owned by private individuals apply to the various real estate agents in the city. For situations as farm laborers apply to: J. J. GOLDEN PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

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WHY CATHOLICS LOVE TO BUILD FINE CHURCHES.

The edifice which is constructed to be for a congregation of the faithful, "the house of God and the gate of heaven," the chosen place for the Divine Sacrifice, the permanent abode of Christ, really present under the sacramental species in the sacred tabernacle, the audience hall in which is erected the mercy throne of the King of glory, should, of course, be the finest structure in any locality and furnished with the richest ornaments that the loving worshippers can procure. The Temple of Solomon was such by the direct order of God Himself, and Catholics have always understood, and understand today all over the earth, that such should be, to the best of their power, our places of sacred worship. A poetic inscription written by Fortunatus, about A.D. 550, for a church built by St. Felix in Nantes, France, bears witness to this conviction in the early ages, and the masterpieces of architecture since erected all over the Christian lands testify to it in every subsequent century. Rev. T. E. Bridgett, C.S.R., has rendered the verses as follows:

"The sacred Body of the Lamb Divine—
A priceless pearl—demands a golden shrine,
In wealth and art with Solomon's to vie,
More rich, more fair to faith's discerning eye."

The more fully a people realize the holiness of a church, the greater, naturally, will be their eagerness to lend beauty and dignity to the edifice and to all its furniture and ornaments. This truth is evidenced by the facts of history. For it was in the ages of faith that the grandest churches were constructed; and they were provided with vessels and ornaments of gold and silver, set with pearls, and precious stones, to an extent which far surpassed the richest display of kingly and imperial magnificence. Since the so-called Reformation the same spirit of faith and love for the Blessed Sacrament has made Catholics do wonders of generosity in behalf of their churches, while in Protestant lands the houses of worship have been shamefully neglected. It is only since the Oxford movement revived in England that a new spirit of respect for churches has been aroused, first among Episcopalians, and gradually to some extent among others of the sects. Pray we that they may get back the "precious Pearl," and the artistic setting will not be long delayed.—Father Coppens, S.J. in the New Voice.

POWER OF A PRIEST.

"The hold of the priests on the foreign workmen of the coal regions of Pennsylvania is something wonderful," said Mr. S. F. Prentzel, of Philadelphia, who was a guest last week at the New Willard, Washington.

"Once while on a business trip to a small town in Somerset county, the proprietor of the tavern told me, as I was about to depart, to wait over until the next day if I wanted to see some fun; that rumors affecting the solvency of the local bank had got out and that there was going to be a run on it by the Huns, Poles, Lithuanians, and other alien depositors. Now there wasn't the slightest trouble with the bank and it had five times enough money to pay all claims, but the officials didn't want the nuisance of a run upon it, and that night the president went to see Father Giotti, the priest of the parish whose authority with the masses was unquestioned.

"Sure enough, by sun-up the next morning a vast crowd of depositors gathered in front of the bank. To take no chances, the bank people had several sacks of gold and silver carted down and the coin was heaped up in lofty piles on the counters where it could be plainly seen. As a further mark of security, the doors of the institution were opened an hour ahead of time, and as soon as they were the motley crowd began to surge forward; but just as the run started Father Giotti appeared on the scene, and, lifting his arms, began to talk to the people. The effect was magical. What the sight of an abundant supply of money could not do the voice of the priest did in less than two minutes. In absolute submission to his orders the crowd melted away and in less than it takes to tell it the run was over. No general of an army could have been more promptly obeyed."

TWO QUEER STORIES.

Strange Actions of a Bear and Big Muskallonge.

(St. Paul Dispatch.)

Manitowish Dam, Wis., January 14—A long jam on the banks of the Manitowish was broken last night in a peculiar manner. A brown bear was noticed by old man Buck prowling around the skids, and later was observed crawling over the piled up timber. Gradually bruin worked his way down to the key log and attacked it frantically. Instantly the mass of logs broke. The bear was crushed to pieces. Later it was learned that the key log was filled with honey.

Woodruff, Wis., January 14—What has been regarded as a peculiar phenomenon of nature was explained today. Ever since Rice Lake was frozen over it has been noticed that a narrow channel was always open at the entrance to the thoroughfare leading into Alder Lake.

Tom Miller early this morning noticed that a thin coating of ice had formed during the night. While looking at it he was astonished to see a big muskallonge start from the east shore and, acting for all the world like a tug bucking heavy ice, break its way to the other shore. Reaching that, the big fish, which, according to Miller, must have weighed seventy-five pounds, started back, trimming up the rough edges of the channel. Mr. Miller says it was the most remarkable sight he ever witnessed.

WHERE COLORS COME FROM.

Cochineal insects furnish many of our most gorgeous colors, carmine, scarlet, crimson, and purple. Cuttlefish give us sepia, which is nothing more nor less than the inky fluid which the fish discharges to render the water black when it is attacked. Ivory chips produce the ivory black and bone black. Prussian blue is made with impure potassium carbonate. This most useful discovery was accidental. Blue black is the charcoal of the vine stalk. Turkey red is the madder plant which grows in Hindoostan. Raw sienna is the natural earth near Sienna, Italy. India ink is made from burned camphor. The Chinese are the only manufacturers of this, and will not reveal its secret.

ARCADES AMBO.

From the Casket.

The London "Church Times" is anti-Papal enough in all conscience, but its sense of fair play is roused by the Masonic machinations now being exposed in France, and it is astonished that so little indignation is shown in England thereat. "One thing remains inexplicable," it says, "the favor with which most organs of English opinion regard this villainous government. There was an outburst of rage here... when the Heads of the Army were supposed to be doing Dreyfus an injustice because he was a Jew; no interest is taken when men are disabled for promotion because they are practising Catholics." The silence of the British and American secular press on this subject looks like a conspiracy, and leads to the suspicion that, despite surface differences, there is a secret understanding between French and English Freemasonry.

SENATORIAL POLITENESS

The following anecdote from Washington shows that polite deference is not yet a lost art south of the line.

Senator Alger, of Michigan, and Senator McCreary, of Kentucky, stepped into the private elevator at their end of the Capitol the other morning. Involuntarily, and simultaneously these directions were given the man at the lever: Senator Alger—"Up." Senator McCreary—"Down."

That particular elevator runs on no particular schedule except the wishes of its Senatorial passengers. With such conflicting orders it stood as still as the sun is reputed to have done at Joshua's command. But each Senator simultaneously realized what had happened and each simultaneously but with great politeness again exclaimed: Senator Alger—"Down." Senator McCreary—"Up."

Again although each had deferred courteously to the other, the elevator refused to budge. "Now let us settle this right," interposed Senator McCreary. "Mr



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Elevator Man, go up. Gen. Alger is my senior."

"I am your senior only in age," returned Senator Alger, "but to solve this difficulty, I accept your courtesy. He will then go up."

And the Senate Elevator flew upward, depositing Senator Alger on the top floor, and then downward, landing Senator McCreary in the basement.

EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.

Extract from speech of Rt. Rev. John Shanley, Bishop of North Dakota, at a meeting held in Opera House, May 31, 1895:

I have been associated with the temperance move for twenty-one years, and during that time have administered the pledge to a great many—some have fallen back and some haven't. So long as a man is diseased you cannot restore manhood by moral suasion; there is something deeper than that, and I firmly believe that Dr. Keeley has got it. I used to be a great skeptic about the Keeley Cure, and used to ask if it was like modern things and would cure baldness. I don't believe that baldness can be cured, because I have tried everything, but I do think alcoholism can. I am not a stockholder in the Institute, and have no interest other than the interest of a Christian in the elevation of mankind. The Institute is almost in front of my residence, and every day almost I see physical wrecks staggering there for treatment, and after four weeks coming out new men.

The Keeley Treatment is administered only at the Institute itself, where each patient is carefully examined by experienced physicians and individually treated as the symptoms demand. Those interested can obtain further information by addressing the Manager, 133 Osborne St., Fort Rouge, Winnipeg.

SLOW AMERICANIZING.

(Boston Globe.)

The marriage of Miss Daisy Leiter to the Earl of Suffolk has started the jest in England about "Americanizing the British peerage" and the same jest has found more or less circulation in this country. The fact, however, is that only twenty-three American women have married peers of the realm since 1860, a period of forty-four years. Ten of these women have no children and six have no sons. The Americanizing of the British peerage is in no danger of increasing very rapidly.

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"Boys will be boys," said Mrs. Corn-tassel.

"That isn't what I object to," said her husband, as he looked over the tops of his glasses. "What I don't like is their starting right in at the age of seventeen to be men whose fathers can't tell them anything."—Washington Star.

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Kitty—I believe you think just as much of Minnie Hawha as you do of me.
George—Why I actually abominate her.
Kitty—George, you are such a dear!
—Boston Transcript.

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SATURDAY, FEBRUARY 4, 1905

Calendar for Next Week.

FEBRUARY

- 5—Fifth Sunday after Epiphany. St. Agatha, Virgin, Martyr. Solemnity of the Purification.
- 6—Monday—St. Titus, Bishop.
- 7—St. Romuald, Abbot.
- 8—Wednesday—St. John of Matha, Confessor.
- 9—Thursday—St. Cyril of Alexandria, Bishop, Doctor.
- 10—Friday—St. Scholastica, Virgin.
- 11—Saturday—The first apparition of Our Lady at Lourdes. Commemoration of St. Raymond of Pennafort, transferred from Jan. 23.

OUR GREAT DISCOVERER.

On the 29th ult. Mr. Justice Prud'homme delivered a very remarkable lecture on Pierre Gualtier de Varennes de la Verandrye, the discoverer of the plains of Manitoba and the Northwest. The occasion was a meeting of the Alliance Nationale, a flourishing French Canadian Society. The audience was a select gathering of members in the Salle Couture, with several distinguished guests, first among whom was His Grace the Archbishop of St. Boniface. Other clergymen present were the Very Rev. F. A. Dugas, V.G., Rev. Dr. Beliveau, Rev. J. Dugas, S.J., Rev. Fr. Boutin, F.M.I., Rev. Lewis Drummond, S.J., and two Brothers of the Cross. The proceedings opened with a well worded address of welcome to Mgr. Langevin, read by Mr. H. Beliveau, president of the local branch of the Alliance Nationale. After some routine business, Judge Prud'homme began his lecture by disclaiming any attempt at a formal discourse. He was merely, he said, going to give a familiar talk (causerie) on the achievements of the great discoverer. But it turned out something far more soul stirring than a mere causerie. For nearly two hours the lecturer held his audience with a most dramatic narrative. Though he had notes before him, he never looked at them, but left them on the table. For he needed them not. One felt in listening to him that here was a man thoroughly master of his subject, not an ordinary lecturer who has crammed for the occasion, but a real historian who seemed to live and move and have his being among the men, white and red, and the scenes of the first half of the eighteenth century. So full was he of varied and uncommon information on all aspects of his theme that he occasionally interjected charming bits of local lore adding greatly to the vividness of the whole story. But he never wandered from his all absorbing topic, the heroism of LaVerandrye, to whom he fitly applied Horace's description of the "Justum et tenacem propositi virum," the man of just and inflexible purpose, whom the ruins of a broken world would leave undaunted—"impavidum ferientruinae." The speaker has preserved all the eagerness, earnestness and enthusiasm of youth. His gestures and tones are extremely natural and evidently unstudied. One could hardly believe that one was listening to a judge with more than twenty years of noble service on the bench. And yet there was, too, underlying all this captivating delivery, the judicial calm of the impartial, but not soulless, historian. He weighed and sifted evidence with the keenness of an able legist. Thus he opined, as against Margry, that the place whence La Verandrye's sons viewed the Rocky Mountains was not the Yellowstone region, but the present site of Calgary, and the reason he gave showed great familiarity with Indian customs.

While postponing a summary of the learned Judge's lecture to some future occasion when he will, as we understand, consent to repeat it before a larger audience, we take this opportunity of recommending all who understand French to come and hear this critical and dramatic sketch of the great French Canadian discoverer. Judge Prud'homme closed his lecture with the hope that the La Verandrye monument, the foundation of which has been long ago laid in front of the Provencher Academy, St. Boniface, may soon be raised. This wish was earnestly seconded by His Grace when he complimented the Judge on his fascinating talk which had, he said, dispelled the bad headache from which he (the Archbishop) suffered before the lecture. Moreover Mgr. Langevin warned his hearers that if they did not begin to move very soon in this matter Winnipeg might get ahead of St. Boniface, for several patriotic Winnipeggers were already talking of erecting a statue to the intrepid explorer, whom they all had a national interest in, since La Verandrye was not a native of Europe like all the discoverers before him, but a native of Three Rivers in Canada.

FRANCE AND THE VATICAN.

By the Rt. Rev. A. F. Gasquet, O.S.B.

(Concluded.)

The case of some was peculiar. Their submission to the law was really the result of a scrupulous wish to obey the State and they asked for authorisation, not because they thought they needed it or that they did not in fact possess it; it was the natural result of the exact advice given by M. Waldeck-Rousseau to the religious Congregations of Savoy, June 23, 1901. "I think," he said, "that it would be prudent for them, as indeed for all who are in any peculiar condition, to ask for the authorisation which will insure them against every kind of risk." May I take as an example the case of the College Anglais, Douai. The English Benedictine monks had carried on an English College here for more than three quarters of a century. The property was British and had been almost continuously in the possession of our Congregation since the beginning of the seventeenth century. Even in the "Reign of Terror" its property had been respected as that of English subjects, even when in that terrible time French religious houses were dissolved and their goods confiscated, it was spared until the outbreak of the war between the two countries, when it was seized not because the monks were monks, but because they were English. On the restoration of the property after the "Treaty of Paris," the recovered property was administered by a Bureau in the capital as British property, and the students were, since 1826, appointed to the various burses established in the College with the full knowledge and approbation of the French Minister of the Interior. The existence of the College was thus constantly brought before the officers of the State and received their official sanction, and these constant dealings with them would, it might be supposed, have alone constituted an authorisation in itself. Moreover, not so many years ago it was necessary to obtain a lease of the buildings at Douai from the Bureau for the purpose of carrying on the school, purchasing a play-ground and modernising the entire establishment. This lease was approved and signed by the President of the Republic—M. Carnot—and by the Ministers of Public Instruction and the interior. On the faith of this document—which we naturally supposed pledged the French Government—we spent a large sum of money—not less than twenty-five thousand pounds (\$120,000) on improvements of various kinds. As ours was in some way considered a special position, it was thought prudent to take the advice of M. Waldeck-Rousseau and to apply "for the authorisation which would insure (us) against all risk." Personally, I will confess it, I never imagined that this application was more than a mere matter of form, and that in due course we should receive the authorisation. The result was that our application was not even considered. We were executed with the rest "en bloc," and the first intimation that we really received of our fate was the appearance of the liquidator at the English College gates, who proceeded at once to the seizure of our goods and chattels, though we were British subjects. To-day the actual state of the case is this, that in spite of the State lease, which has yet many

years to run, our property has been sold, our improvements confiscated and our movable goods sold by public auction. We ourselves have not received one cent, though every penny was really British money.

The whole process of the suppression of the religious orders in France has been equally arbitrary and unjust, for Douai is but a sample of an immense number of religious houses. M. Combes arranges things as he pleases by a "sic volo sic jubeo." Just as it pleased him, by a stroke of the pen, to close four thousand free schools, so it pleased him, in assigning to the Senate and the Chamber the demands for authorisation (which were to be divided between them), to hand six to the former, which would have regarded the applications from a more just standpoint, and fifty-four to the latter. The accompanying suggestion sent to the Chamber of Deputies, for the rejection of them all "en bloc" was agreed to without difficulty or delay, and the "right of control of the Senate," which exists theoretically according to the Constitution of the Republic, was in this case and by this Parliamentary coup d'etat, ignored. The matter was made simplicity itself by the action of M. Rabier, the 'reporter' of the measure before the Chamber of Deputies. "Of what use is it" he asked in substance, "to discuss the ends and objects of the Congregations who have asked for authorisation? We have no call to judge them as we do not mean to authorise them. Our intention is to condemn them and to refuse their application, and so to destroy them under the new law." Such was the view taken by M. Combes' majority; and thus all those, who at M. Waldeck-Rousseau's invitation and on his explicit advice had presented themselves for "regularisation," found their petitions rudely dismissed without consideration. M. Waldeck-Rousseau, the originator of this law, has lately died, but not before he had uttered his protest in the Senate and elsewhere against the work of the Combes' Ministry. In the Chamber, and in the Senate in 1901 he defended his law on the sole ground that authorisation would be granted or refused on the merits of each case, and he rejected indignantly an amendment which proposed the suppression of all existing non-authorized congregations. In the Senate in reply to a suggestion that there was a "parti pris" and that by the brute force of a majority the Orders would be condemned, precisely because they were Orders, M. Waldeck-Rousseau exclaimed: "As to saying that Parliament will not grant authorisation, in my opinion this is to make short work of its functions. Can you believe that the French Chambers, in face of honest statutes showing openly a reasonable, philanthropic end or one of social interest, will be animated by any absolute 'parti pris,' and will say: 'This is a congregation, we refuse it authorisation?'"

M. Waldeck-Rousseau's speeches also, that were posted up in every Commune of France, bear witness to his personal pledges in this matter, and to his reiterated promises in regard to authorisation. The electors of France, on the strength of his declarations, were assured again and again by candidates soliciting their votes that the government had no thought of suppressing the religious congregations in France and that it was in fact pledged to authorise those that would merely obey the new law and take the necessary steps to regulate their position. It is a complete misrepresentation to say, as so many journals have done, that M. Combes was returned to power with a large majority on purpose to decree the abolition of the religious Orders, and that in refusing to grant the authorisation asked by them, he was merely carrying out the mandate he had received from the country. This issue was never be-

fore the Electorate at all; on the contrary, in every part of France the voters had before their eyes in the bills posted up by the authority of the Parliament, M. Waldeck-Rousseau's distinct promises in regard to the authorisation, and his indignant denials that any measure of suppression was intended; and if they could have had any doubts upon the matter at all, these were set at rest by the same pledges given by those that sought their suffrages. In an eloquent passage of his pamphlet on the situation, M. le Comte de Mun describes the unfortunate result of the complete confidence in the justice and honest dealing of M. Waldeck-Rousseau and his successor, M. Combes. "The flood (let loose by the former) is passing on its way sweeping all religious men and women away in a sad and glorious medley, along the obscure paths of proscription, confiscation and exile, on which those others whom the first blast of the tempest had uprooted had already preceded them. It is a multitude of innocent victims that we see; a crowd of men of all ages guilty only of being faithful to the name they bear and to the religious habit that clothes them. They are there—fifteen or twenty thousand of them—up to the last moment occupied only in serving their God, in praying to Him, in teaching His law, in educating the children of the people, in serving the sick and visiting the poor, or in spreading abroad in every land under the heavens the name of Jesus and that of France."

Then come the nuns. Already the refusal of authorisation has come upon them as upon their brethren in religion. Thousands of poor, unfortunate ladies have been turned adrift into the world whose only fault is that they have associated together to serve God in prayer and by their good works. Thousands of them have grown old in the cloister and they are unfitted to begin life again

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Open Day and Night

in the world. Most of them are necessarily poor and quite unable to support themselves in any new sphere by their work, still less are they able to begin life afresh in any new country, where they can enjoy the liberty to serve God, which is denied them in their own. What is before these ladies no man can tell, and already we hear of nuns whose only course has been to ask dispensation from their religious vows and seek for the necessities of life by taking up the work of domestic servants, or of serving as shop-women behind the counter of Parisian millinery establishments.

Even when by the force of the law monasteries or convents have been closed, the congregations dissolved and the inmates dismissed, the unfortunate religious have not infrequently found themselves still under the iron heel of the law. If he preaches, or lectures after his secularisation, which as a priest he has surely a right to do, he can be prosecuted as recalcitrant and punished. By M. Combes' circular of April 1903 the Bishops of France were directed not to allow ex-religious to use the pulpits of their churches in their respective dioceses, and their refusal to be bound by such an arbitrary exercise of authority has been in certain cases punished by the suspension of their very inadequate salaries. In one case with which I am acquainted two secularised religious were received out of charity by the Superior of a diocesan College as assistant teachers. Immediately the college itself was closed by orders received from Paris. In another instance, two ladies of one family, after obtaining a dispensation from their vows, went home to their father's house. Here incautiously they kept up their pious practices and began to busy themselves in works of charity, and this becoming known, they received a visit from a commissary of Police, who informed them that two ex-religious living together were regarded as forming a "Congregation," and this was against the law.

Hundreds of other instances could be given of the harsh and deliberately cruel treatment which has been meted out to the members of the dissolved congregations. Taking the figures given by M. Waldeck-Rousseau in the debates of 1901 as correct, there were some 75,000 religious to be dealt with in the category of non-authorized congregations; and M. Combes is said to have received applications for authorisations for 12,800 houses. But matters have not stopped here. Religious life in France is now doomed to destruction. A new law absolutely forbids religious to exercise the profession of teaching for which previously they had been authorised. The Government does not consider previous authorisation by the State as anything more than an approval accorded for a period. What the State has once approved and authorised, says M. Combes, it can at some future time, if it thinks proper, declare to be "non"-authorised. It has now been thought proper, and the members of the authorised bodies, numbering some 55,000 religious, are now practically added to the list of the proscribed; and this means that their property will be seized by the State and that they will be cast out into the world. By the first of next month, October, 750 schools taught by the Christian Brothers, 1,054 schools for girls taught by religious women, and nearly 600 orphanages where the waifs and strays of the country were supported by the Christian Charity of the faithful and tended by the devoted care of the Sisters, are to be closed and the remaining institutions, in number hardly less than 2000, are doomed to extinction at the will of the Government.

Nor, we may be sure, will this be the last act in the tragedy now being enacted before our eyes in France. Already it has been made clear even to those who might have any doubt previously about M. Combes' object, that the suppression of the religious Orders is merely an incident in a general campaign against the Catholic Church. The two circulars addressed to the Bishops of France in April 1903, directing them what preachers they were to employ in their pulpits, and ordering them to close all churches and places of pilgrimage, which were not strictly parochial, are in themselves plain indications of the lengths that M. Combes is prepared to go; the almost universal refusals of the bishops to obey these mandates, is, however, proof that they understand the situation in the same way, and are ready to suffer any pains and penalties rather than be unfaithful to the duties of their sacred charge. What possible explanation, too, can be given of M. Combes' prohibition to the priests of

Brittany and to those of the Basque provinces to give religious instructions to the children of their parishes in their native language, or to preach, save in the French tongue, except that he desired to put a stop to religious teaching of all kinds, seeing that multitudes of the parents and children in these districts only understand the Breton or the Basque languages? The words of the Bishop of Orleans, addressed last year on March 24, to the religious of his diocese, represent no more than the truth. He advised them to remain at their posts and keep open their schools, their refuges for the sick and aged, their "creches" for infants and their private hospitals, until they were turned out by force. "Reverend Mother," he says, "the object of attack by the decrees against the Congregations is not you and your communities but God himself. It is impossible now to make a mistake on this point. It is against God and Christianity that all this persecution is directed. It is not because the Sisters of St. Vincent de Paul wear a grey dress—it is not because Sacre-Coeur nuns wear a black one, that they are being driven from the teaching profession. The reason, and the only reason, is that you all, Sisters and nuns alike, teach the Christian faith. God is the enemy. God is to be exiled from the soul of the young child. It is not difficult to foresee what the future conduct of our present masters will be. Yesterday they drove out those religious orders who did not ask for authorisation. To-day they are driving out those who did solicit it. To-morrow they will close all the teaching establishments which are at present authorised. The day after they will close the central houses, the "maisons meres", whither they are now forcing you to go. The congregations of France must understand that, as long as the present state of things continues in the political world, their case is prejudged and hopeless and that they must endure much desolation and bitter trial."

Since the Bishop wrote these words events have justified his forecast. M. Combes is carried along on the flood he has let loose. There were indications that even he, like the real originator of the mischief, M. Waldeck-Rousseau, would have wished to pause in his career of destruction and temporarily at least to close down the flood-gates. The very financial condition of the country should be sufficient to make him as a politician desirous not to add to its burdens. Having already to face large annual deficits in the revenue of the country, it is hard to understand how any statesman can contemplate the additional expenditure necessitated by the suppression of schools, and hospitals, and asylums which the religious had supported. An immediate expenditure of over 1,000,000 pounds sterling (that is about 5,000,000 dollars) for the building of schools: of more than 190,000 pounds (950,000 dollars) for fitting them up; and of something like half a million yearly for the payment of new teachers, is the official calculation of what M. Combes' policy in regard to schools is going to cost the nation. Then, it has been stated on authority that there are at least 50,000 old and infirm people, who have been hitherto supported by the charity, clothed by the charity, served by the charity, of the religious. These can hardly be left to starve on the roads and in the fields of fair France. What will they cost the nation annually? What is the least? Shall we say ten pounds a head? Even then we have a yearly expenditure of 2,500,000 pounds and no provision made for sheltering them. Nothing less than madness—a senseless hatred of religion—could have initiated so suicidal a policy when it is obvious to the most superficial observer that the public revenue, in spite of the high rate of taxation, does not yearly suffice to meet the current and necessary expenditure. And yet this is only the beginning. Beyond the mere monetary question, there is also the serious doubt raised by competent men as to the possibility of the government being able to furnish proper teaching in secondary schools to replace the professors they have exiled. M. Brunetiere in the "Revue des Deux Mondes" stated his belief that the persecuting policy of the Government will cost some millions of francs for secondary education. As for primary education, M. Combes' law destroys some 165 schools and the teaching Brothers alone instructed some 300,000 children. M. Ferdinand Buisson, an authority well known and recognised in France, considers that a grave peril to the State

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HERE IS JUST ONE TESTIMONIAL OUT OF MANY THOUSANDS RECEIVED.

SAVANAS, THREE MILE CREEK, B.C., November 28th, 1904.
I have been using your flour exclusively since I came to Canada, fourteen years ago, and have been using "Royal Household" since its introduction. To show you how I value it my grocer lately could not supply me with it, and rather than use another brand, even temporarily, I sent to Kamloops, twenty-five miles away, and had it shipped to me per C. P. R., preferring to pay the railway charges rather than use an inferior brand. In fact, if I could not get it otherwise, I would ship it direct from the mills. I can always rely on having good bread when using it and nothing tends more to keep harmony in a home.

(Signed)

MRS. T. SMITH.

THE OGILVIE FLOUR MILLS COMPANY, LIMITED
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has thus been created by the necessary appointment of inexperienced, ill-educated and untrained teachers to take the posts rendered vacant by the present policy of the Government.

But the grave injury inflicted upon the State by the laws against the Congregations is not our concern as foreigners. We are interested, of course, only or mainly, in the religious side of the question, and the other matter is important only as showing how the Government, with full knowledge of the cost, determined to persevere in its work of destruction, and is thus betraying its animus and its real motives. It was obvious enough in the debates, which accompanied the passing and the execution of the law, "Whether just or unjust" "whether it will be costly and even ruinous to the nation," they appear to say, "We will have the law of suppression proclaimed by the 'bloc' which supports M. Combes." What is it that impels them? Can there be any doubt whatever? It is passion, and it is hatred, and hatred not merely of the religious life, but hatred of the Catholic religion, of Christianity, and even apparently hatred of God Himself. It is the spirit of M. Paul Bert—forgotten though he may now be, but triumphant and in activity.

It was of course impossible that matters could rest long where the dissolution of the religious congregations had left it. Pope Leo XIII had seen in sorrow, but in silence, the action of the French Government in repressing the religious life in France. For fear of greater evils, which might have befallen the Church in that country, the Pontiff's voice had not been raised in protest. The dominant party in the State, however, were not content with his successor in the campaign against religion, and clamored for the abrogation of the "Concordat" between France and the Vatican, which for a century had regulated the relations of Church and State. M. de Pressense, an eminent member of the Senate, even drafted a bill for its abolition. What this would mean to religion in the country we are not called upon to discuss. I mention it merely to show that long before the late incidents which led to the withdrawal of the French Ambassador from the Vatican, the abolition of the Concordat was already being discussed in Paris as a measure of practical politics, and as an item in the programme of the Government. "A decent pretext," which I believe, is the phrase used on such occasions, was all that was needed to precipitate the conflict. This was found, first in the protest made by Pius X against the visit of M. Loubet to Rome, which was seized upon by the irreligious section in Rome as a fitting opportunity to insult the Pope in his own city; and now, the other day by the Pope's action in calling to Rome two of the French Bishops to answer to certain charges, which had been made against them in the administration of their spiritual functions.

This last offence of the Pope and his Secretary of State was loudly

proclaimed as a manifest breach of the Concordat. The cry was taken up without consideration and it is still repeated in the press of this country, as well as in that of England and other European countries. In an interview, which one of the leading New York papers lately published, with M. Combes, the fact that the Pope had broken the Concordat is stated over and over again. This week in an article on "Church and State in France" printed in the pages of a widely read weekly, we read about the Pope's "recent assumption of the right to revoke at will French Bishops, regardless of the Concordat." What are the real facts? It cannot be too widely known that there is nothing whatsoever in that famous treaty between Napoleon and Pius VII—called the Concordat—which prohibits the Pope from dealing directly with any individual bishop. It is surely a matter of common sense. How is it possible to conceive for one moment that any pope could have surrendered the exercise of his spiritual functions in governing the Church in the way suggested by M. Combes? How could the supreme spiritual authority govern subjects, who have taken an oath to obey him in all matters spiritual, if it had its hand fettered by such a compact with the temporal authority as the present French rulers would have the world believe? It is obvious that no pope, even when constrained by overwhelming necessity, or to purchase any advantages whatever, could sign away so necessary a factor in the administration of the Church of Christ. As a matter of fact, no such claim to fetter the papal authority over the French bishops was ever put forward by Napoleon or by his agents during the negotiations for the Concordat, nor was any such restriction introduced into the celebrated Convention agreed to between the Pope and the Emperor of the French.

It is indeed true that subsequently certain additions known as the "Articles Organiques" were made in France to the provisions of the Concordat. These may be taken to cover the point raised by M. Combes' government; but these form no part of the Concordat itself. The popes from Pius VII to Pius X have never for a single moment accepted these "articles", which were originally framed solely by the French authorities without the knowledge or sanction of the Church and were directed against the free action of her organization. M. Emile Ollivier, in his "Manuel de droit Ecclesiastique" says that no bishop, priest, or instructed Catholic layman ever attributed the least value to these "Articles Organiques". They were mere State police acts—and at the time of their first issue, Pius VII declared that these new provisions formed no part of his agreement with the French Government; that this agreement was embodied in the provisions of the Concordat only and that these appended articles were altogether "unknown to him."

If as a fact, when no principle was

involved directly, the ecclesiastical authority has bowed to necessity and carried out the spirit of the Organic Articles, it is because during the years of their existence they have been administered, on the whole, with moderation and by statesmen who, even though not Catholics themselves, were gentlemen and sincerely anxious for the welfare of the Church itself. But with a hostile—not to say irreligious—government in power and with officials whose policy is plainly, if not frankly, directed against the religion of the majority of Frenchmen, it has been long obvious that the rupture which has now taken place was inevitable. The Cardinal Secretary of State, in one of the letters on this matter published in the "Vatican White Book", points out that the very acts now complained of by M. Combes as forming a breach of the Concordat by the present Pope, have previously been admitted without difficulty when it was to the interest of the Secular power to assist the ecclesiastical authorities in the right government of the Church in France. It is abundantly clear that, if the popes seem to have hitherto tacitly acquiesced in the terms of the Organic Articles, at the same time they have never recognised them as binding. The Concordat alone they have admitted as a treaty and its provisions alone have they regarded themselves as pledged to respect. This being so, it is entirely to misrepresent the true facts of the case to declare that by the acts of Pius X or those of his Secretary of State either the letter or the spirit of the Concordat has been broken. M. Combes and his followers are so anxious to see the Concordat set aside and yet so unwilling to appear as the culprits themselves, that they do not stop to enquire into the truth of their statements. They appear also to forget that by their whole policy against religion in France they appear, to outsiders, to have set aside the very first of the articles of the Concordat itself, which secures to all the full and free exercise of the Roman Catholic Religion.

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A despatch from Rome, under date of Feb. 2, gives the welcome news that the Vatican and the new French premier will probably come to an agreement as to the nomination of new bishops to the twelve sees vacant in France. It is rumored in well informed circles that several of the names proposed by M. Combes have been withdrawn, and that a new and unobjectionable list will be substituted in a few days.

Miss Elizabeth W. Morely, daughter of a prominent lace manufacturer of Nottingham, England, made her solemn profession, as Sister Mary Joseph, in the monastery of Poor Clares, at Evansville, Ind., on Jan. 14th. She was formerly an Anglican.

There is talk in Montreal of a by-law requiring "tobacco, drug, news stores and cafes to close at 7 o'clock every night in the week excepting Monday, Tuesday, Friday and Saturday." Would it not be shorter to say that all these places shall close on Wednesday and Thursday?

At a meeting of the market, licence and health committee on the 1st inst. Mr. Metcalf and Mr. Enderton were present to ask approval of the plans of a new Catholic cemetery in the northwest part of the city. Mr. Metcalf stated that the location is half a mile west of the Stonewall branch track, four miles west of Main street, and one and a half miles west of the Selkirk branch. The committee had no objection, seeing that the property was so far away, being the northwest quarter of section 24, township 11, range 2, east, and on motion of Ald. Finkelstein, it was agreed to prepare the necessary amendment to the by-law.

THE TAXATION OF CHURCH PROPERTY

Important and Far-Reaching Decision of an Ohio Court

WHAT IS A PUBLIC CHARITY?

Rectories, Cemeteries, Convents Homes Declared Exempt—Exhaustive Review of the Subject Citations of Eminent Jurists

(From the Catholic Columbian)

A decision has just been rendered in the Common Pleas court of Franklin county, Ohio, directly affecting the Church in the State of Ohio, and indirectly bearing on the interests of church and school throughout the United States. The case involved certain Church holdings, which it was claimed were not wholly used for religious, educational or charitable purposes, and were therefore amenable to taxation. The court has ruled against this contention. The history of the case is briefly as follows.

On April 16th, 1898, the late Right Rev. John A. Watterson, as Bishop of the Columbus Diocese, brought an action in the Court of Common Pleas of Franklin county (Columbus) against William H. Haliday, auditor, and O. E. D. Barron, treasurer of the county, for the purpose of restraining them from the assessment and collection of certain taxes levied upon certain property in the city of Columbus, held by the Bishop in trust for the Church, being the churches, asylums, cemetery, academies, parochial schools and priests' houses.

The case was referred to Judge George B. Okey, as a Master Commissioner, to hear and determine the controversy between the Bishop and the auditor and the treasurer, and all the testimony was heard by him and reported to the court. One of the most important contentions on the part of Bishop Watterson was that the priests' houses ought not to be taxed, because they were not residences in the sense of being dwelling places for families; that they were unlike parsonages of the ministers of other denominations, who occupied them with their wives and children; that, in fact, they were the offices of the Church, and adjacent to the church in many instances, where the priest attended to the duties of the church where the records of the church were kept, and where religious instructions were frequently given; where the poor and others came to have their wants relieved, and where, as a matter of fact, no families resided.

Judge Okey made quite an exhaustive report of his findings in

the case, relieving some of the property from taxation, but held that the priest's houses were not in his opinion, exempt from taxation.

The opinion of Judge Okey was not satisfactory to the attorneys representing the Bishop, nor those representing the auditor and the treasurer, and exceptions were made by both sides. Early last spring the case was submitted to Judge Marcus G. Evans, of the Common Pleas Court, who recently decided the case on the exceptions to the master's report, and his decision is substantially as follows:

Uses of Church Property.

The plaintiff is now deceased and the cause has been revived in the name of his successor as Bishop of the Roman Catholic Church in and for the Diocese of Columbus.

Said petitioner claims that the only purpose of acquiring and holding real estate in such manner is to erect and permanently establish thereon houses used exclusively for public worship, with offices and dormitories and places of instruction, and the distribution of public charity, used in connection with and a part of such houses of public worship, and the grounds attached to such buildings as are necessary for the proper occupancy, use and equipment of the same; to establish public institutions of learning, with the lands connected therewith and necessary for the proper occupancy, use and equipment of the same, to erect and establish other buildings belonging to institutions of purely public charity, and to be used for purely public charitable purposes in connection with said other buildings, with the lands occupied by such institutions; and to establish and maintain graveyards or burying grounds. Said property is classified as church buildings used exclusively for public worship; school buildings as public institutions of learning and necessary thereto, and belonging to institutions of purely public charity.

That none of said houses or lands are leased or otherwise used with a view to profit, and no profit is or has been derived therefrom.

A Charitable Organization.

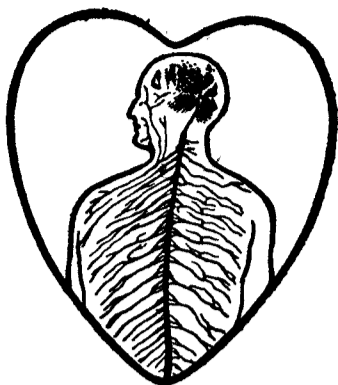
It is also claimed that said Roman Catholic Church is an institution of purely public charity.

That all of said schools are open for the admission of children of parents of all denominations, and the instruction afforded them is substantially gratuitous, no compensation being exacted and no conditions imposed except those of good behavior and the observance of the rules of discipline of the school. Small contributions of twenty-five or fifty cents per month are expected from parents who are able to contribute, but the aggregate amount of these contributions is small; that the schools are substantially supported out of the revenues of the Church, and are not carried on with a view to profit; that the number of children attending said schools in Columbus average about 3,000. That the public at large is freely admitted to all said places of public worship upon equal terms and without distinction or discrimination. That the priests of said Church are celibates and their houses where they lodge are not the residences of families, but are public places where they freely and gratuitously teach and do teach many persons in the knowledge of the doctrine and principles of the religion of said Catholic Church; where alms are given to the poor and needy; where family or neighborhood disputes are settled; where charitable, temperance and other worthy societies are originated, organized fostered and said that whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public good is a public charity. In every such case as the public is the beneficiary, the charity is a public charity. No private or pecuniary return is reserved to the giver or any particular person, but as all the benefit resulting from the gift or act goes to the public, it is a purely public charity.

For the above reasons I am of the opinion that the master erred in holding that said Church is not an institution of purely public charity, so far as the evidence in this case shows as to the particular property in question.

The grounds contiguous to said churches, schools and priests' houses, and which are used for necessary or for ornamental or recreation purposes for such houses

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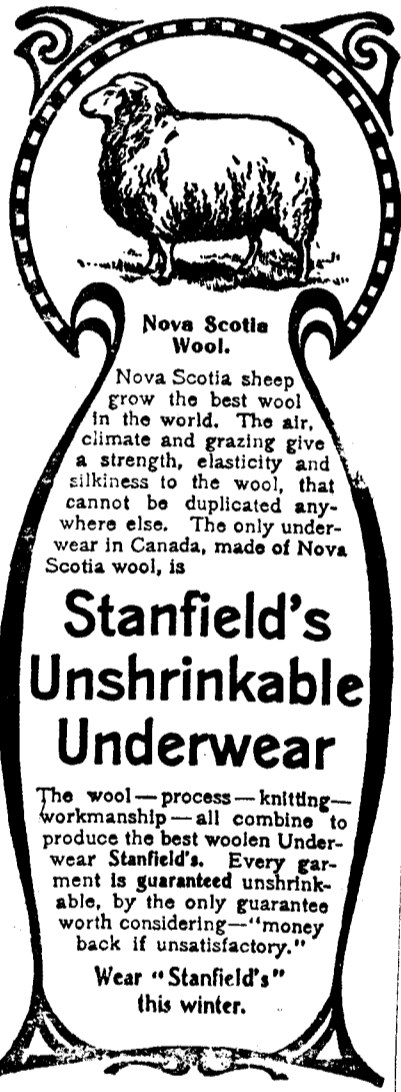
Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

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Wear "Stanfield's" this winter.

are properly exempt from taxation. But this will not apply to vacant lots not used for any of the purposes for which the law exempts property from taxation.

The case will probably be appealed to the Circuit Court for review.

To be continued.

Obituary

The Review extends its deepest sympathy to Mr. Justice Ryan so sadly bereaved by the sudden death of his youngest son William, at the age of 24. The funeral service was conducted by Rev. Father Viens at Portage la Prairie, last Tuesday, in the presence of many sympathizing friends.

Neuralgic Headache is Usually

Attended with blinding pain, but relief comes quickly when Nerviline is applied, for it is the strongest pain reliever in the world. "I consider Nerviline a most magical remedy for neuralgia. I am subject to violent attacks writes Mrs. E. G. Morris, of Baltimore, but never worry if Nerviline is in the house. The prompt relief that Nerviline brings, makes it priceless to me. A few applications never yet failed to kill the pain. I can also recommend Nerviline for stiffness in the joints and rheumatism." Try Nerviline yourself. Price 25c.

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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

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Northwest Review

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"He is the son of Germanicus and Agrippina; his name is Caius. You see, young as he is, he already wears the caligae of the common soldiers, among whom he continually lives. It is his delight. They nickname him Caligula. Do you know, there are good chances he yet wears the purple, and succeeds Augustus, or at least Augustus's next heir, as emperor of the world."

"Happy world will it be under his rule," said Paulus.

Suddenly there were cries of "Make way." Lictors moved, making large room among the crowd. Sejanus appeared in the robes of a praetor; and Paulus and his friend Thellus found themselves borne along, like leaves in a stream, toward the back of the Mamurran palace, in a large room on the ground floor of which they presently beheld the big, dusky-colored man of fifty or thereabouts, with the long, ruddy, gray-streaked beard, standing before a sort of bar. Behind the bar, on a chair of state, like the curule chair of the senators, Augustus was sitting. A crowd of famous persons, many of whom we have already had occasion to mention, stood behind him, and on either hand Livy, Lucius Varius, Haterius, Domitius, Afer, Antistius Labio, Germanicus, and Tiberius Caesar were there. In a row behind were Cneius Piso, Pontius Pilate, and the boy Herod Agrippa.

"And so," said Augustus, "you tell us you are the son of Herod the Great, as he is called; in other words, Herod the Idumaeen; his son Alexander?"

"We have seen," said Paulus to Thellus, in a whisper, "the fate of a dog; we are now to learn that of a king, or a pretender to the dignity."

"Great and dread commander, such I am," answered the redbearded, big, dark man.

"But," said Augustus, "the accredited rumors runs that Herod condemned his two sons, Aristobulus and Alexander, to death. Nay, I have the official report sent to me at the time by the prefect of Syria, and letters from Herod the Idumaeen himself."

"Herod condemned them, but the executioner killed others instead," answered the Jew. "They escaped to Sidon."

"Them and they!" said Augustus; "you mean that others were executed instead of them?"

"Yes, my commander."

"Why do you not," pursued Augustus, "say instead of us?"

"I do not understand," replied the Jew.

"Are you not," asked Augustus, "one of them?"

"I am the son of Herod."

"You speak as though you had gone out of that person. You speak rather like a historian than like a sufferer and an actor. You are talking of yourself and your brother, yet you say they, not WE!"

"Such is the style of the east, emperor."

"Pardon me," said Augustus; "I know the style of the east perfectly well. Solve me now another difficulty: I also well know Herod the Idumaeen, many cases connected with whom were litigated before me, and decided by me. Now, I never knew a man who, having determined that anybody was to die, took such methodical pains to carry that determination into effect. He dealt largely in executions; and if there was a person in the world, it was Herod, who saw with his own eyes that his intended executions should be realities."

"Mine was not," said the Jew, and a laugh arose in court. "All the Jews in Sidon know that I am Alexander, son of Herod; all those in Crete know it; all those in Melas know it; and when I landed at Dicaearchia, all the Jews received me as their king; and you are not ignorant, great emperor, that thousands of my countrymen in Rome, the other day, carried me upon a royal litter through the streets, and clothed me in royal robes and ornaments, and received me, wherever I went, with shouts of welcome as Herod's son."

"And you have then," replied Augustus, after a pause, "been nurtured as a royal person is in the east?"

"Always," answered the Jew.

"I myself," returned Augustus, "have seen and known the son Alexander, as well as his father Herod; and though you are not unlike the son, yet you—show me your hands."

The Jew stretched forth his hands. "Those hands have toiled from infancy. Uncover your neck and shoulders."

This was done.

Augustus immediately ordered the room to be cleared; and it was afterward known that he had extorted a confession of his imposture from this Alexander; and that, sparing his life, he condemned him to row one of the state galleys in chains for the rest of his days.

"Not much like dotage, all this," muttered Tiberius to Cneius Piso.

The eastern-looking youth, holding the hand of the child Caius Caligula, and followed by Pontius Pilate, waited for Augustus in a passage—through which Paulus and Thellus were now trying to make their way into the street.

When the emperor came out, observing that the youth desired to speak with him, he stopped, saying:

"What wish you, Herod Agrippa?"

"Emperor, I have told you that this man is not my uncle."

"And I," said Augustus, "have now settled the question. He is not."

"This officer behind me (Pilate is his name) has been very obliging to us ever since our arrival. I wish, my sovereign, you would send him to Judea as procurator."

"He is too young," replied Augustus; "but I will put his name in my tablets. Perhaps, under my successor, he may obtain the office."

"I want a favor," cried the child Caius.

"What is it, orator?" asked Augustus. (Caligula displayed as a child a precocious volubility of speech, which procured him the epithet by which he was now addressed.)

"That man, that black Jew—who pretended to be my friend's uncle—won't you put him to death?"

"Externi sunt isti mores," replied Augustus, quoting Cicero; "that would be quite a foreign proceeding. The anger that sheds unnecessary blood belongs to the levity of the Asiatics, or the truculence of barbarians."

Meanwhile Paulus and Thellus, who had unavoidably overheard these scraps of conversation, emerged now once more into the street, and Thellus guided Paulus to the stables of Tiberius Caesar, where they found Lygduus expecting the visit. He led them into a long range of buildings, and showed them, standing in a stall which had a door to itself, so contrived as to avoid the necessity of letting any other horses, when coming or going, pass him without some intervening protection, the famous Sejanus steed. The walls were tapestried with leafy vine-boughs, and the stable seemed very cool, clean, and well kept.

The stature of the ominous horse, as we have had occasion already to mention was unusually large; but the fineness of his form took away the idea of unwieldiness, and gave a guarantee of both power and speed.

However, any person who had studied horses, and was learned in their points, (which to a great extent merely means learned in their anatomy,) would at a glance have condemned this one's head. It was, indeed, not lacking in physical elegance, although not lean enough; the forehead was very broad, but the eye was not sufficiently prominent nor mild in expression, and it shot forth a restless light; the muzzle and the ears, moreover, were coarse; the bones, from the eye down, were too concave, and the nostril appeared to be too thick. Some-

(To be continued.)

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Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man. Agent of the C.M.B.A.

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Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
20 00	WEST	8 30
	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	18 40
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	17 00
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	15 20
Tr'ns Pass.	Tr'ns Pass.	Tr'ns Pass.
9 20	Kootenay.....daily	19 00
	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	12 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
Imp. Lim.	Imp. Lim.	Imp. Lim.
22 00	Kootenay.....daily	5 55
	NORTH	
	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
16 00	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	9 45
16 15	Winnipeg Beach.....Mon., Wed., Fri.	8 45
17 15	Winnipeg Beach.....Tues., Thurs., Sat.	
	SOUTH	
	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.	16 25
10 20	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri.	21 05
8 05	Tues., Thurs., Sat.	
	SOUTH	
	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
17 20	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
	WEST	
	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	18 15
10 45	Tues., Thurs., Sat.	
	Gibbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	
	Bowsman, Birch River, Erwood and intermediate points	16 15
10 45	Mon., Wed., Fri.	
	Fork River, Winnipegosis	16 15
10 45	Fri., Sat., Sun.	
	Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed. Fri.	17 50
7 00	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points	16 30
11 05daily except Sun.	

REPORT OF ST. MARY'S WOMEN'S ALTAR SOCIETY. REGINA.

To the Rev. Spiritual Director of St. Mary's Women's Altar Society, and lady members:

With much pleasure I submit my report for the year 1904. During that time the sum of \$1250.00 has been realized. This has been done by holding a St. Valentine's tea, a garden party, a concert and a bazaar. Monthly meetings have been held, at which committees to clean the church and attend to the handling of the Altar linen, have been formed, as well as committees to visit the sick. Much good work has certainly been accomplished. During the year it has pleased God to remove by death one of our worthy Vice-Presidents, Mrs. Kramer. Since her death Mrs. Acoaster has very creditably filled the position. To the Rev. Father Kasper, who has been Spiritual Director during my term of office, I wish to tender my sincerest gratitude. I have ever found him ready to assist by counsel or by his presence, in any good cause, brought to his notice; and to his indefatigable zeal and untiring patience we owe much of our success. With the new year will come a new set of officers. To our future Spiritual Director, to the incoming officers and members I extend the heartiest goodwill and sincere wishes for renewed prosperity. The new church to be built, will mean that strenuous efforts must be put forth, to raise money, to further the good work.

Before closing my report I wish to thank the members for the co-operation and the hearty support I received without which no society can flourish. The maxim rule of all societies applies to ours "United we stand—divided we fall."

Again wishing you one and all unbounded prosperity.

M. McCUSKER.

TIMELY PROVERBS.

By Agnes Deans Cameron.

- A lie nailed in time saves nine.
-A little devil devileth the whole dump.
-He who fools with dynamite is soon parted.
-The hobby catches those who help themselves.
-An honest lawyer is the scarcest work of God.
-A bird on the plate is worth three on your bonnet.
-An archer is known by his game, not by his arrows.
-God help the man who can't help himself these days.
-Those who sit in play houses should not throw vegetables.
-Our relatives we inherit, but our friends we find ourselves.
-The cow with the short temper shouldn't have long horns.
-It isn't the long spear, but the steadiest that impales the big salmon.
-Misery loves company; but rational company doesn't hanker after misery.
-"A custom more honored in the breach than in the observance"—a mother's patch on her boy's trousers.
-Men and Women.

A VILE SUBSTITUTE FOR WHISKEY.

Pertinent to the observations made in these columns from time to time regarding the debasing character of the so-called medicine known as "Peruna," is the following from the Northwest Review:

"The Peruna faker is still at work displaying a picture of a nun supposed to belong to an unnamed institution in the United States. There is no such nun. The fraud has been exposed over and over again. When first this pesty-visaged bogus nun appeared in a Winnipeg paper, one of the judges of the supreme court said to a Catholic: "I see your Sisters are qualifying for the Gold Cure." "How so?" asked the Catholic friend. "O because they are taking Peruna, which is half alcohol." This percentage may be a slight exaggeration but it is quite certain that the intoxicating element in Peruna is what insures its vogue. Taking Peruna is a respectable excuse for tipling."

Supplementing the foregoing testimony of the debauching effects of Peruna, is this account of a court proceeding taken from the Greenville, Ill., Sun of January 12, 1905:

"A very unusual case came up in the city court Tuesday, when one of our merchants was fined \$20.00 and

costs for selling Peruna. The warrant charged him with selling intoxicating liquor without a license. It is alleged that a number of people have been purchasing the Peruna and getting on some high old speers with it. The court was not compelled to go into the matter of whether or not Peruna is intoxicating as the defendant pleaded guilty to the charge. The case came up before Police Magistrate Taylor. Bearing in mind this practical admission that Peruna does inebriate, it is amusing to pick up our daily papers and find a large picture of a noted divine or church worker who testifies to its exhilarating effects upon the system, and recommends it to all others afflicted like they once were."

It is this demoralizing, villainous compound of alcohol and herbs that is foisted on innocent purchasers under alleged recommendations, cunningly emphasized by bogus pictures of nuns and testimonials that have been repudiated. The persistent use made of our Sisters of Charity as decoys for the sale of this noxious compound is a scandal and an outrage.—Catholic Columbian.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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EXTRAVAGANCE IN DRESS.

Msgr. Fox, vicar-general of the diocese of Trenton, preached a sermon to a congregation of young women candidates for the Sodality of the Children of Mary recently, and in the course of his remarks warned the girls against fashionable dressing.

"Women are dressing more and more extravagantly each year," said he, "and the cost of dressing deters young men from marrying. The minds of too many of our young women are filled with dress and style. This weakness is one of the many causes that have made marriage unfashionable these days."

"The poor young man's heart drops down to his shoes when he realizes the cost of the things girls wear in order to be stylish. Half the things have no apparent use. You see women dressed in furs, but not for warmth. You would think that the furs should cover the lungs. Not at all. These garments rest on the shoulders, fly open in front and the rest go flopping in the air."

"Look at that hat!" the poor young man says. How much did it cost? God help the present-day young woman and her style. A sad feature of the present day is that we have no more little girls. They are all young women. The little girls have the same ideas about dress—yes, and about the boys—that their older sisters have. The world today needs more women of the model of the Blessed Virgin."

WHY THIS DIFFERENCE?

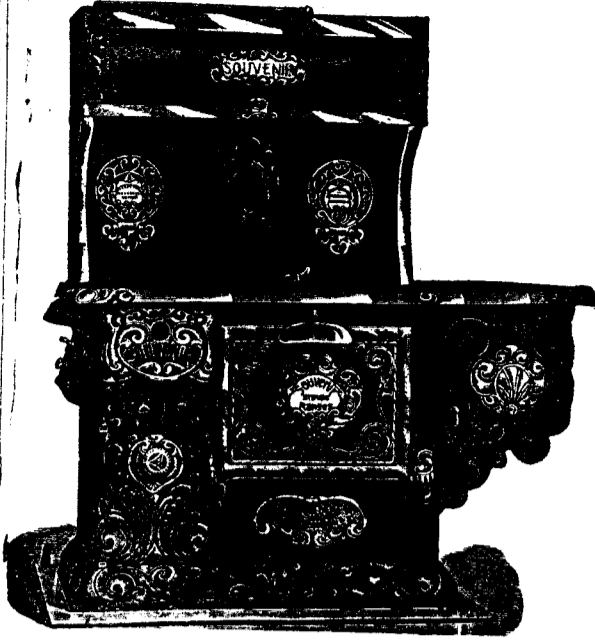
From the Crown.

If the temperature of the church be a little low people will raise a big fuss. Yet many of those same people will sit in the open air, with practically no protection, for hours, in a chill November day, watching a game of foot ball, or freeze their toes in a cold rink, taking in a hockey match, and think nothing of it—may, pay a dollar or two for the privilege.

Fools Use Washes and Snuffs

Thinking, perhaps, they will cure catarrh,—but no one ever heard of a genuine cure following such senseless treatments. There is just one prompt and thorough cure for Catarrh, and it is fragrant, healing Catarrhozone which goes right to the root of the trouble. It destroys the germs, heals the inflamed membranes and cures any case, no matter how obstinate or long standing. "I experimented for years with Catarrh remedies but found Catarrhozone the most rational and satisfactory writes W. J. McEachern, of Waterville. "It cured me for all time." For a sure cure, use only Catarrhozone. Complete outfit, \$1.00; trial size 25c.

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cured her, and will cure anyone and everyone troubled with Dyspepsia. Mrs. Parks writes as follows:—

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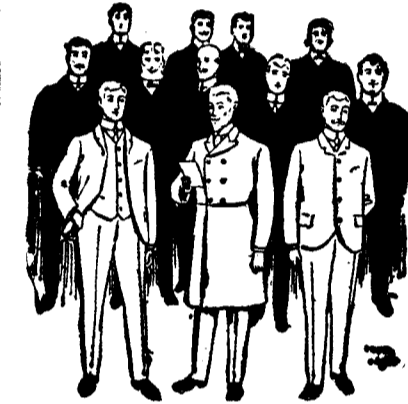
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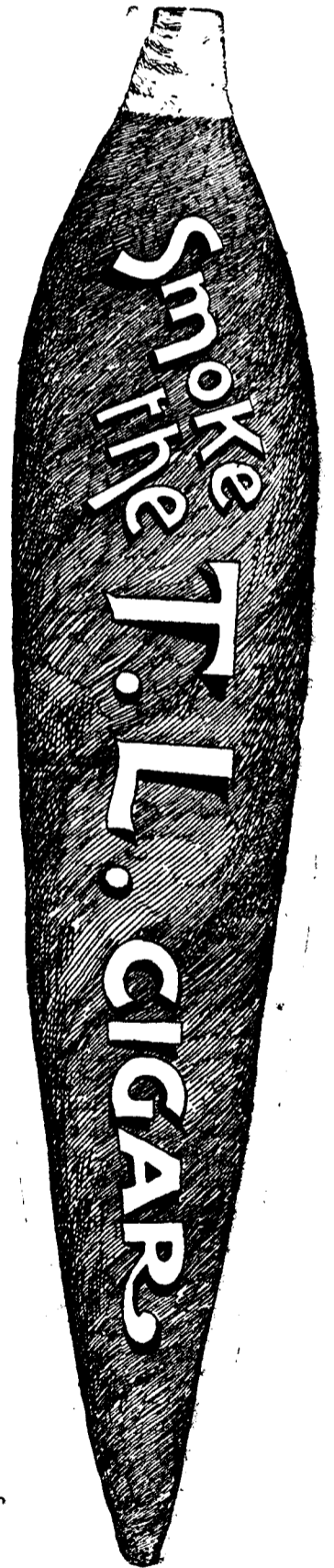
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