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Current Comment

One of our best informed Catholic exchanges says:

The parish priests who are taking up the census of the Catholics in the Cincinnati parishes, are surprised at the results. They are discovering quite a number of families who had drifted so long away from the Catholic religion that they were not even known as nominal Catholics. In every American city there is an undiscovered element that ought to be Catholic, but that must be gone after to be retained. It numbers from five to ten per cent. of the total Catholic population.

Similar discoveries are made whenever and wherever the pastors or their assistant priests institute a regular house to house visitation. In England it is a common practice for missionaries a few days before they begin preaching a mission, to make, with the resident clergy, a thorough visitation of the whole parish, inquiring at every house if there are any Catholics there, and inviting the Catholics to the Mission. In this way they invariably discover a large number of negligent Catholics, many of whom are brought to realize their obligations and to fulfil them in future.

The recent general election has resulted in the return of seven Catholic members of Parliament for England, the largest number since the Catholic Emancipation Act of 1829. The following figures for English constituencies alone, excluding the large Catholic representation from Ireland, show that there has been no continuous increase, the total of six having been reached at two periods which were 51 years apart, 1841 and 1892:

1835, 2; 1837, 2; 1841, 6; 1847, 5; 1852, 3; 1857, 1; 1859, 1; 1865, 1; 1868, 1; 1874, 0; 1880, 1; 1885, 3; 1886, 5; 1892, 6; 1895, 3; 1900, 5.

There were really two general elections, those of 1874 and 1880, the former a Conservative and the latter a Liberal victory, in which not a single Catholic was elected for Great Britain; but Sir Hubert Jerningham was elected for Berwick-on-Tweed at a bye-election in 1881 and sat in the Parliament of 1880 till its dissolution in 1885, and so he is counted as belonging to that Parliament. The unprecedented total of seven Catholics members in the present Parliament is still very small as compared with the numerical proportion of Catholics in Great Britain and especially with their social and literary influence; but in view of the anti-Catholic prejudices still rampant among the Evangelical Protestants of Great Britain, any increase in Catholic representation is a hopeful sign. Protestant electors in England do not care much about the special kind of Protestantism a candidate professes, unless he be a zealous Anglican, and then the dissenters may object to him; they have repeatedly elected from the Unitarian body a number of members far in excess of the Unitarian population; but as soon as a Catholic solicits their votes, their first impulse is to reject him, and if they do ultimately elect him they do so in spite of his religion.

The "Tribune's" article on "Compulsory Education" in its issue of Feb. 28 appeared too late to receive the notice it deserves in our own issue of last week. On the whole the tone of that article is conciliatory and reasonable. But our McDermot and venue contemporary is mistaken when it says that we attacked the principle of compulsory education. What we said was that "we have no great faith in the much lauded benefits of compulsory education," and that this bill, when draughted "in a Protestant province, suggested and inspired by the Masonic and Orange lodges, would be a direct menace" to Catholic schools." Mr. A. Ross, explicitly denies that the proposed bill is inspired by the Masonic and

Orange lodges; the "Tribune" is evidently anxious to make the bill acceptable to Catholics; and they are both "honorable men, so are they all, all honorable men." The "Tribune" in particular is very explicit: "Parents will not be obliged to send their children to public schools. Indeed they will not be compelled to send them to any school. They will merely be obliged to convince the government official that their children are being educated." And again: "If the authorities of the Roman Catholic Church see in any clause of the bill—or in the omission of any clause—a menace to Roman Catholic children there can be no objection to amending the measure in such detail as will remove that menace." If these assurances be carried out now and never falsified in the future, our fears of a menace will be dispelled; for, we beg the "Tribune" to remember, we never attacked the principle.

On the contrary, in our issue of December 2 last, we wrote a leading article approving a certain kind of "Compulsory Education"—we hold an extra copy of that issue at the "Tribune's" service if it wish to verify our quotations—in which we blamed the "Brandon Times" for saying that the proposed law, then taking shape in a vague way, should "not be so framed as to permit children to attend private or separate schools." After quoting the "Brandon Times" article entire—a practice which we commend to the "Tribune" and which it would be only honest to imitate in the case of our present remarks—we wrote as follows:

We are pleased to see that the "Brandon Times" draws a sufficiently clear distinction between the general principle of compulsory education for all children under fourteen years of age, which is the only aspect of the proposed measure mentioned, so far, as being strongly favored by "the attorney general and the premier"—and the editor's personal opinions as to the applications of that general principle. What the "Times" thinks of the bearing of that measure on private and separate schools, and what the provincial government intend to do are clearly differentiated in our contemporary's article and may be two very different things. We shall, therefore, begin by considering the general principle before approaching the more or less gratuitous and irresponsible applications thereof.

Compulsory education is neither the panacea for all human ills, which many shortsighted politicians would fain make it out to be, nor the terrible bug-bear which some ultra-conservative people think it is. The principle of obliging all parents to see that their children are sufficiently educated for the exigencies of the age is not a bad one. The Catholic Church, in particular, jealous as she is of the sacred rights of the family, has never condemned that principle. But the application of the general principle is an extremely difficult and delicate matter. To enact that all children shall have some schooling is one thing, and to enact that all children shall attend one kind of school is quite another. The former is merely an insistence by the State on the parent's duty of educating their children; the latter would be an invasion of the liberties of the home. The state may have a perfect right to say to parents: You must educate your child; but it has no right to say: You must send your child to my school. The absurdity of this latter pretension is startlingly evident in the case of wealthy parents who prefer to teach their children themselves or to confide them to governesses and private tutors at home. Though this case is not a common one in this country, yet it does occur especially when children are too sickly to attend school at any distance from home. What is the State going to do about them? Clearly its interference in

(Continued on page 4)

THE LATE DONAT MANSEAU

Gloom fell upon the Faculty and Students of St. Boniface College when in the early morning it was announced that Donat Manseau, who had been bravely struggling against death for several days, had died during the night in St. Boniface Hospital. He was born Dec. 12, 1887, in the province of Quebec, whence his parents, Mr. and Mrs. Evariste Manseau, came some years ago to settle in Letellier, where Mr. Manseau is a prosperous farmer. Donat entered St. Boniface College in the autumn of 1904 and was a good student, meeting with average success in the second commercial class under Brother Kennedy. He was taken ill with typhoid fever about four weeks ago and this developed into pneumonia. The young man fully realized his condition and received Holy Viaticum from Father Messier, the chaplain of the hospital, in the morning of Wednesday the 28th ult. The disease becoming more dangerous the next day; Father Messier gave him Extreme Unction in the evening of Thursday, March 1st. That night the Rector of the college, Rev. J. Dugas, S.J., watched by the bedside of his sick charge, and also spent a part of Friday with him. Meanwhile Donat's parents had come up from Letellier to be with their dear son in his last moments, and it will ever be a source of hope and comfort to them that he was so well prepared for death and so resigned to God's will. On Friday he rallied somewhat and there was just a faint chance of recovery but the disease had taken a fatal hold and the end came peacefully about two o'clock on Saturday morning, March 3. Shortly after noon all the students of the college went to pray around the coffin, which was arranged in thoroughly Catholic fashion at Coutu's undertaking rooms; they then accompanied the remains to the C.N.R. station.

The funeral took place at 9.30 on Monday morning in the parish church of Letellier. Rev. Father Dugas, S.J., who had taken the southbound train the previous evening, sang the solemn Requiem Mass with Rev. Father Filion, pastor of St. Jean Baptiste, as deacon, and Rev. Father Juras, pastor of Letellier, as subdeacon. The church was crowded, and, small though the parish is, one hundred and thirty persons received Holy Communion for the dear departed one, many of the communicants being young men who had been schoolfellows of the deceased.

R. I. P.

CATHOLIC CLUB NEWS

The Executive met in regular weekly meeting on Tuesday evening, March 6th, and completed all arrangements for the St. Patrick's concert on the 17th inst.

The concert will be held as usual in the Y.M.C.A. Hall, and will commence promptly at eight thirty o'clock and the programme is of considerable length. Tickets will be on sale at Mr. T. D. Deegan's store on Main Street North, the Singer Machine Company's store on Main Street South, and at Mr. C. H. Forrester's Music Store, Co-operative Block, Portage Avenue, or may be had at St. Mary's Presbytery or from any member of the Executive on and after Monday, March 12th.

The final game of pedro will be played with the Young Conservative Club at their Club Rooms on Friday evening, March 9th, at eight thirty o'clock.

The Young Men's Liberal Club wrote suggesting that a series of games of pedro be played between the Catholic Club and their Club, and the Secretary of the Catholic Club has been requested by the Executive to arrange with the captain of the Liberal team for a series of games as suggested. The dates of these games will be announced later as arranged.

It is never too soon, nor ever too late to press home on ourselves questions like the following: What spirit dwells in my heart? What good have I been doing? What works of love have I done. What deeds of charity have I performed; what fruits of the spirit, what evidence of love have I to show? We must answer these questions some day. Why not press them now on our heart and reflect upon them?

Persons and Facts

Nurse Brennan, a graduate of St. Boniface Hospital, left last Sunday for Fort William to attend Mrs. James Murphy, who is suffering from typhoid fever.

News of a terrible cyclone which devastated the Society and Tuamotu Islands in the South Pacific Ocean reached here on Monday last. Tahiti and adjacent islands were the heaviest losers. Ten thousand persons are said to have perished and the material losses mount up to several million dollars. The wind, which is estimated to have attained a velocity of 130 miles an hour, lifted the waves to a height of 65 feet, and in one instance at least a sea 30 feet deep swept over an island. People were fortunate when they could cling to the tops of cocoanut trees. At Fuharan in the Tuamotu Islands all the government buildings, all the dwelling houses and the Catholic church were swept away. The Society and Tuamotu groups belong to France. Most of the natives are Christians, chiefly Catholics. In Marshall's "Christian Missions" the chapter on the Society Islands affords very instructive quotations from Protestant authors who bear witness to the greater success of the Catholic missionaries.

Sir Francis Cruise, who studied at the Jesuit College of Clongowes Wood, and is the author of a fine "Life of Thomas a Kempis," is Physician-in-Ordinary to the King in Ireland. No case, says the "Evening News," is considered hopeless in Dublin so long as there still remains Sir Francis to consult. He is musical, and in spite of his two-and-seventy years, carries himself bravely among the best of shooting men. The literature of his profession has been enriched by notable contributions from his pen.

According to a report circulated in well-informed quarters the success of Lord Aberdeen's first Levee in mustering representatives of the Ascendancy Party, who boycotted him when he was last in the Viceregal Lodge, is very simple. The King caused it to be known in circles where the information would be likely to reach the ears of the Orange leaders in Ireland that those of them who did not think it good enough to attend the Court of his representative in Ireland would also be dispensed from attendance at his own Court in London.

A romantic wedding took place on the 7th inst. at the Catholic Church of Our Lady, Grove-road, St. John's Wood, when Sir James Langrishe, Bart., of Knock-topper Abbey, Co. Kilkenny, and Lucan Lodge, Co. Dublin, led to the altar Miss Alghita Maud Gooch, only daughter of the late Sir Daniel Gooch, Bart. The bridegroom is in his 83rd year, and the bride is 48 years his junior. Despite his great age the bridegroom bore himself with an almost juvenile air. He was attended by Sir James Power as best man, and the bride was given away by her uncle, Mr. George Gooch. Only a few relations and friends were present at the ceremony.—Catholic Times (Liverpool). Feb. 16.

Surgeon-Major Devine succeeded Dr. Codd as Principal Medical Officer in this part of Canada on the first of this month.

At a meeting of the Irish Parliamentary Party held in the City Hall, Dublin, on Feb. 9, Mr. John Redmond was re-elected chairman, and Sir Thomas Esmonde, Captain Donelan, Mr. Patrick O'Brien and Mr. J. P. Boland were re-elected whips.

Of the American secular system of education, Abbot Gasquet in a letter to the London "Times" says: "When in America a year and a half ago I met many people of all religious denominations, who deeply deplored the results

of this experiment in Godless education on a large scale, which were becoming more and more apparent year by year."

In a letter to the same influential journal Father Bernard Vaughan, S.J., writes: "Before Princess Ena can be received into the Church it will be the sacred duty of the authorities of that Church to have her solemn assurance that her present conscientious convictions oblige her to take the step. The Bishop of London need have no fear that 'conversion by order' can be effected from the Catholic side. Is it not too much to express a hope that the English public will leave unquestioned the inward motives which are beyond their discovery and no affair of theirs."

Replying to Dr. Clifford, the notorious Nonconformist agitator, Father Sydney Smith, S.J., writes to the London "Times": "Dr. Clifford's ideal of undenominational schools enforced on all alike means that the State is impartially to destroy all our faiths and do its level best to transform our children into religious indifferentists. Our ideal is that of a State impartially preserving all."

Lord Aberdeen's prompt withdrawal of the coercion act proclamation in Ireland, which he found in force, may be taken as an indication of the definite abandonment by the Liberal government of the hateful and oppressive policy which the act sanctioned. It affords welcome proof of the conciliatory attitude of the new administration toward the Irish people. But far more effective assistance would be given by the repeal of the act itself. In the last Parliament the Liberal opposition repeatedly voted for its repeal. When the new Parliament settles down to business the Liberal majority will be in position to give effect to that vote and concede to Ireland the right to equal laws.

The following resolution passed at the recent annual meeting of the Veterans of 1886 Association deserves to be carefully pondered and acted upon.

"The flag of our country, being the emblem of Britain's might and glory, it ought, whenever and wherever displayed, to evoke feelings of patriotic pride in every British subject, but this Association views with regret the prevalent and increasing custom of making it the medium of calling attention to auction sales and otherwise using it for advertising purposes, demeaning the flag and taking from it the respect with which it ought to be viewed. Resolved, therefore, that the President appoint a committee to act with kindred Associations or otherwise in endeavoring to secure a discontinuance of the practice of using the British or Canadian flags for such purposes.

The magnificent Catholic cathedral the most handsome edifice of its kind in the entire south, erected in Richmond, Va., at a cost of \$500,000, by Mrs. Thomas F. Ryan of New York, has been finally completed and will be formally dedicated at Eastertide in the presence of many noted Catholic functionaries.

The building is artistic in every particular. Inside and outside precedence has been given everywhere to the beautiful. Under the chancel there has been erected a mausoleum in which the bodies of Mr. and Mrs. Ryan and the bishops of the Richmond diocese will repose after death. The dedication of the church will be an event marking an epoch in the history of Southern Catholicism.

Considering the teaching of the kindest of Catholic moralists—that a wealthy man ought to give for purposes of charity at least one-fiftieth of his superfluous wealth, i.e., of what remains over and above the expenses suitable for his position in society, the generosity

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LYCEUM NOTES

Last week's regular meeting of St. Mary's Lyceum was one of the best held up to the present. The nomination of candidates for officers for the ensuing year brought out upwards of 100 young men. A fine spirit of fellowship and enthusiasm pervaded the proceedings, and the business session was followed by an excellent impromptu entertainment. Harold Conway recited with splendid dramatic power; Frank Flanagan and Austin Donnelly gave songs, and it is enough to say they were in good voice; Michael O'Connor and John Coyle amused with steam calliope duos, which might have continued till now, had the artists conformed with the demands. The programme was varied with lively selections played by the String Septette, including, E. Taylor, who conducted; C. Pilley, and J. Barry, violins; Rev. Bro. Edward, viola, F. Pilley and W. Taylor, cellos, and W. Perkins, piano. President Coyle conducted affairs with his accustomed urbanity.

Fifteen applications for full membership were received at last week's meetings.

The Lyceum approached communion in a body at St. Mary's church last Sunday. Upwards of 30 received the Holy Sacrament, but others failed to be present through an incorrect announcement of the hours of the low Masses in some of the daily papers.

The permanent parlor has been fitted out. An up-to-date and well stocked reading table, parlor games, such as crokinole, checkers, cards, etc., and a thoughtful convenience in the way of writing desk with supplies for young men who might lack this in their rented rooms, are among the first items introduced. Others are to follow, their delivery being awaited.

The annual election of officers, which takes place at this week's regular meeting, occurs too late for reference to the results this week in these columns.

The hockey team has been standing by impatiently, awaiting an opportunity to play off the single remaining game of its series in the Junior League. The Lyceum team is the only one in the series that has played all its games, the necessity for another game being to decide the draw with the Victorias. The date of this game will probably be announced in these columns next week.

RADIANT WOMANHOOD

The glory and satisfaction of beautiful womanhood can be known only to those possessing the unlimited advantages of health. No weak woman can be happy or enjoy half the pleasures of life. Pallid cheeks, sunken eyes, exhausted nerves, all tell of a terrible struggle to keep up. What the weak woman needs is Ferrozone; it renews, restores and vitalizes instantly—it's a "woman's remedy,"—that's why.

Ferrozone makes women strong, plump and healthful because it contains lots of nutriment, the kind that forms muscle, sinew, bone and nerve. Vitalizing blood courses through the body, making delightful color, happy spirits, true womanly strength. Fifty cents buys a box of Ferrozone in any drug store.

SINCERITY

Sincerity, which is but another name for truthful and honest dealing with God, our neighbor and ourselves, is a virtue that should be stamped upon the mind and heart of every Christian man. God made men sincere or simple, which are one and the same, and He wishes that man keep this virtue all through life. Thus, God tells man to think of the Lord in goodness and "seek Him in simplicity of heart," "Fear the Lord and serve Him with a perfect and most sincere heart." In other words God wishes man to deal with Him in all earnestness and singleness of purpose, just as He Himself deals with man.

Again, He would have men deal with one another in the same honest, open and sincere way, and He holds up such a man in admiration for He says, through the Psalmist, "Blessed is the man in whose spirit there is no guile." While this virtue is so necessary for one's true relations with God and his neighbor, it is naturally wanting in men that are given up to living for this world, and in not a few who profess themselves Christians is it as marked and decided a characteristic. It is no surprise to find so little sincerity in the world, for that is what the world itself is, a complexity of contradictions, a tissue of falsehoods and deceptions, and its votaries take on its spirit of pretence

A WOMAN'S BACK IS THE MAINSPRING OF HER PHYSICAL SYSTEM. The Slightest Back-ache, if Neglected, is Liable to Cause Years of Terrible Suffering.

No woman can be strong and healthy unless the kidneys are well, and regular in their action. When the kidneys are ill, the whole body is ill, for the poisons which the kidneys ought to have filtered out of the blood are left in the system.

The female constitution is naturally more subject to kidney disease than a man's; and what is more, a woman's work is never done—her whole life is one continuous strain.

How many women have you heard say: "My, how my back aches!" Do you know that backache is one of the first signs of kidney trouble? It is, and should be attended to immediately. Other symptoms are frequent thirst, scanty, thick, cloudy or highly colored urine, burning sensation when urinating, frequent urination, puffing under the eyes, swelling of the feet and ankles, floating specks before the eyes, etc.

These symptoms if not taken in time and cured at once, will cause years of terrible kidney suffering. All these symptoms, and in fact, these diseases may be cured by the use of

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Mrs. Mary Galley, Auburn, N.S., writes: "For over four months I was troubled with a lame back and was unable to turn in bed without help. I was induced by a friend to try Doan's Kidney Pills. After using two-thirds of a box my back was as well as ever."

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and sham and unreality and live its life one to another, with an accepted understanding of their dishonesty and dissimulation. It is this lack of sincerity that makes the world so hard to live in, even by those who seem most to enjoy it, and it is only by dint of each one's own selfishness and the hope to gain his desires finally that the individual worldling can bear with it, only to be disappointed in the end.

But for a Christian to yield to this spirit is more blameworthy, even if it be only at intervals and for a short time. It is yielding to the world and acting false to God and oneself. And yet it is easy to get into this way if one is not guarded, for it is all around us.

It is dealing with the world as it deals with you, rather than doing to others as you rightly wish they would do to you. The Christian man should aim to be the perfect man and in all things be worthy the imitation of his fellow-men. To this we have God's words exhorting us, as in the epistle of St. Paul to the Philippians, "That you may be blameless and sincere children of God, without reproach, in the midst of a crooked and perverse generation; among whom you shine as lights in the world." It is God, not the world, we are to serve; it is to serve our neighbor, not self alone, that is our duty, or to sum it up in a few words God's interests, our own and our neighbors are all served when we strive to live to serve God. How delightful it is to meet the sincere man! How happy we find ourselves in his company! What a sense of safety and security we have in our business dealings with him. He is the soul of goodness, the path of honor, and he brings to mind a grander conception of life than can be found in a myriad of the ordinary run of men. They are the redemption of their fellows and stand as a sign and as an exemplar of what man can be if he remain true to Him whose Divine image he bears.

And this is the Christian man's place in life, namely, the standard for what all men should be, and he is recreant to duty and unworthy his Christian heritage unless he be true to the responsibilities and obligations resting upon him. Men look up to those higher than themselves in the hope of copying them. And while ordinary, worldly men in general will not look up to the man of high Christian morality, there

are many who, from a sense of respecting anything that is beautiful and noble will be led to look up to an honest man and admire him, and from his admiration will wish and strive to be a little like him, even if it be in ever so small a degree. Like water ever rising till it finds its level, so also poor, weak, wayward man wishes to rise to better things, and for this he needs the example, the encouragement and help of all good men.

Might some of us Christians not blame ourselves a little that we are not of such aid to our brethren generally? And this because we are not uniformly sincere. The stronger should lift up their weaker brethren; the old should be models for the young; the employer should be worthy the imitation of his employee in all that makes for good, honest and upright living by being an earnest man of sincere character and simple life. The worldly man idles away life as a pastime, and lives for himself alone. No wonder that he is so frivolous and irresolute. But a Christian man has God and heaven to live for, and thoughts of this should urge to his best efforts. Nor should these efforts be spasmodic, as impulse moves one; they should be part of the man and be visible in him in thought, word and deed always.

Let us cultivate sincerity. Let us instil it into the minds of our youth that they may take root in honesty and simplicity, earnestness and sincerity from their earliest possible years. Sincerity is what the world needs most to-day. Honesty and openness will go to the root for its evil which is, in one word, insincerity. For all thinking men will admit that there is an appalling distrust of everything abroad in the world. One man does not feel sure of another. What makes this uncertainty, or, to speak more plainly, what makes the evil which gives rise to it. It is insincerity. It is man's insincerity to God, and what must always follow it, man's insincerity towards his fellow-man.—Bishop Colton in Catholic Union and Times.

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His 1905 Open Letter

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Dear Friend:—

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The poor widow out of her hard-earned savings, telling how her own heart was made lonely through the dread scourge, as well as the rich insurance companies, have sent their gifts.

2,000 patients have been cared for since the opening of our Homes in Muskoka. 560 of these were treated in the Free Hospital. 150 patients in these two Homes to-day, show how this life-saving work has grown.

Premier Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work."

Seventy-five patients to be cared for in the Muskoka Free Hospital for

Consumptives means a large weekly outlay. The Trustees accept this obligation, believing the needed money will be forthcoming.

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Faithfully yours, W. J. GAGE. Toronto, Can.

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SATURDAY, MARCH 10, 1906.

Calendar for Next Week.

- 11—Second Sunday in Lent.
- 12—Monday—St. Gregory the Great,
Pope, Doctor.
- 13—Tuesday—Votive office of the
Apostles.
- 14—Wednesday—Votive office of St.
Joseph.
- 15—Thursday—Votive office of the
Blessed Sacrament.
- 16—Friday—The Holy Shroud.
- 17—Saturday—St. Patrick, Bishop,
Apostle of Ireland.

STARVING THE INDIANS

The following very sensible letter appeared in the "Edmonton Bulletin" of Feb. 12. It shows that the Indian Department is applying a good principle wrongly. The good principle is to teach the Indians to support themselves. The wrong application is to shorten rations and distribute them less often to Indians who have no game and fish to live on, and who cannot find work except during a few months of the year. "Overseer," who evidently knows all about the capabilities and limitations of the Alberta Indians, remonstrates respectfully with the Indian Department and warns its well-meaning but mistaken Commissioner that, unless the Government provide work for those Indians who have not yet reached the stage of raising cattle, the Indians and their families will be reduced to a state of intermittent starvation. Surely, the cheeseparing which has resulted in the "saving of so many thousand pounds of beef" is a poor makeweight to counterbalance the starving of those aboriginal inhabitants whose rich lands we have taken from them.

Indian Problem Again

To the Editor Bulletin:

In your issue of the 5th inst., there appeared a very optimistic view of the Indian situation drawn "from the annual report of Commissioner Laird."

Much stress is laid on the reducing of rations realized on the ranching reserves of southern Alberta, and the saving thereby of so many thousand pounds of beef. The main object in view yet, it is asserted, is not so much the saving realized as the development of a spirit of self-reliance in the Indian, which will eventually make him a self supporting citizen of the country.

The purpose, then, is to sooner make the Indian self-supporting, and this purpose is assuredly praiseworthy and wise; the means resorted to, we may acknowledge, is fairly adapted to the end. Give less assistance, and the Indian will be obliged to exert himself the more. But is this means administered in a sound and judicious manner.

The practice used to be to issue rations twice a week. Now, besides the reducing of rations, as acknowledged above, the new system adopted is to issue general rations only once a week.

Exceptions are made, however, for old people and invalids, who draw free rations, as usual, twice a week, and for those who are able to pay for their rations, the cost of said rations being deducted from the price of beeves supplied to the Department from their own herd.

It follows that those who are in good health, but are not, as yet, in a position to support themselves, are receiving shortened rations only once a week.

What will happen when these shortened rations are brought to the hungry ones at home? It must, of necessity, follow that these rations intended for seven days, will last

only two or three days, and the family will starve until the next issue of rations.

Now, it is easy to realize what will be the effect of this intermittent starving, continued through so many months. Few constitutions will be able to stand it for years.

No, especially when rations are reduced then should be the time to increase the number of issues, and to distribute this meagre allowance thrice a week rather than twice. The rate of mortality is large enough on the reserves. For humanity's sake do not submit these unfortunate people to intermittent starvation. The beautiful country, the rich land that you have taken from them, where bounteous harvests are the rule, where millions of cattle are raised, plentifully affords you the means of treating these people with kindness and generosity. They will soon be a thing of the past, do not hasten this melancholy fate, tend them to the last with a tender hand.

By all means make them self-supporting, it is best, especially for them, best in all respects; but go about it with judgment and humanity. The only sensible way of obtaining this result is to provide remunerative work of some kind for the strong and able-bodied men. Then they will be in a position to earn their livelihood, but there is no work for them, and here is the great mistake from the beginning.

Inducing the Indians to raise cattle has been the only step in the right direction. They have taken to it wonderfully. Some of them are well off already and able to take care of themselves unassisted. But for the others, who are not so well advanced, do not be so hasty, there is no reason for reducing them to starvation. Supply them with work, this is not done except for a few months of the year, at the hay season, for instance. The greatest part of the year there is no work on the reserve for them by which they could earn their livelihood, and the policy of the Department is to keep them from roaming about the country looking for odd jobs. What will they do? They cannot, by any amount of thinking feed themselves and their families.

Note that for these Indians of Southern Alberta there is not the resource of going on hunting and fishing expeditions as the Indians of the north can do; hunting and fishing are practically out of the question in that part of the country.

What then? Any sensible man will be obliged to say that such a system of issuing reduced rations for seven days is quite unwarrantable.

Thanking you, Mr. Editor, for your valuable space,

OVERSEER.

CURRENT COMMENT

(Continued from page 1.)

such cases can only amount to ascertaining that the children are properly cared for.

But are the poor to be treated less fairly than the rich? We are not speaking of those unnatural parents who, through vice or avarice, make their children work when they should be at school, or allow them to grow up in the streets without any education at all, except the vicious one they pick up in the gutters. Such parents are criminal and should be punished accordingly. For the duty of securing proper education for one's children is a most grave one, binding the conscience of all parents under pain of grievous sin. But we have especially in view those conscientious Catholics who, holding in abhorrence all schools that have not a Catholic atmosphere, cheerfully stint themselves to pay a double tax—one compulsory to the schools they abominate and the other voluntary to the school of their choice. Is the State going to force them to give up their freedom of choice? God forbid. The parents alone have a right to decide what school they will send their children to. The most the State has any right to do is to ascertain if these schools impart a sufficiency of secular knowledge.

We beg the "Tribune" to note, in the above long but necessary quotation of our view, the passage which says that "the duty of securing proper education for one's children is a most grave one, binding the conscience of all parents under pain of grievous sin." This confirms our esteemed contemporary's almost chivalrous defence of the Church, when, misunderstanding our words, the "Tribune" exclaimed: "Can that be



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true, which has so often been branded as a slander, that the Church desires to encourage illiteracy? Surely not! That "surely not" we echo con amore. But, while doing our best to dispel illiteracy, we believe it is not true to say, as the "Tribune" does, that illiterates "make excellent material for criminals." Men and women may be very good and have their minds filled with great ideas and their wills trained to noble deeds without being able to read or write. We have known many such. We have known illiterate but thoroughly Christian parents who pinched themselves in their poverty to procure for their children that education which unfortunately local circumstances had made impossible for themselves, and whose children, when highly educated, revered in their parents those sterling virtues which they themselves strove to imitate. Reading and writing are not the only means of cultivating the intellect, purifying and exalting the moral character, refining and reforming one's manners. The Greeks of the age of Pericles were highly intellectual and refined, but, as Sir John Lubbock points out, very few of them could read or write; they preferred to listen to slaves who had learnt those mechanical arts. They listened with more retentive memories than ours, for the habit of desultory reading impairs the memory, and they meditated to such good purpose that their words, dictated to amanuenses, are still the marvel of the learned world. Even in our day reading and writing are of small value compared with careful observation, practical experience, and the lessons learnt from the voice and example of others. All competent sociologists, reasoning upon the well known fact that the proportion of illiterates in our modern penitentiaries as compared to the educated convicts is small, are now agreed that it is not the lack of the ability to read and write that makes criminals, but rather the not having learnt a trade or some such honest means of earning a living, possessed of which one naturally associates himself with law-abiding citizens seeking mutual protection for their property and handicraft.

The carting of sand and stone for the new Cathedral of St. Boniface has been going on for several weeks. Two small, temporary houses for the contractors have been built on the ground. In a few days excavation will begin, especially if this mild weather continues. The site chosen is just back of the old Cathedral, which, having been consecrated nearly twenty years ago, cannot be put to any other use, and must, therefore, be pulled down. Great enthusiasm in manifested in the new undertaking. Everybody feels that we shall at length have a diocesan church roomy enough for the Cathedral parish and in every way worthy of being the Mother Church of Central Canada.

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Persons and Facts

(Continued from page 1.)

of the late Thomas J. Emery, of Cincinnati is not precisely remarkable. He died at Cairo, Egypt, on Jan. 15, and his will was filed for probate in Middleton, Conn., the week before last. Of the total estate, estimated at thirty million dollars, about thirty-two thousand—a little more than one-thousandth part of the whole—is given to various charities. He gave two thousand dollars to the Little Sisters of the Poor, and ten thousand to the Cincinnati Fresh Air Fund, another instance of his strange view of the relative importance of things.

The fine college directed by the Clerics of St. Viateur, at Bourbonnais, Ill., was destroyed by fire on Feb. 27. The fire started in a private room on the third floor and spread rapidly. The students, led by Brother Bergin and Brother Ryan, fought heroically to save the building. Most of the records were saved, together with 15,000 volumes of books, and statues and vestments from the Roy memorial chapel.

St. Viateur's college is one of the oldest Catholic institutions in the American west, having been founded in 1868. The college is under the presidency of Very Rev. M. J. Marsile, who is widely known as an educator, and the silver anniversary of whose ordination to the priesthood was celebrated at the institution at the commencement last June. The college roster bears the names of over 250 students, most of whom are from Chicago, and the instructors number about ninety. St. Viateur's has been very successful since its organization, and yearly has graduated large classes.

Father Cannon, of Urbana, and Father Durkin, of Rantour, Ill., in behalf of an Urbana, Illinois, millionaire, whose name is being kept secret, has offered the trustees of St. Viateur's college \$50,000 in cash and twelve acres of land as a site provided the college is removed to Urbana. The proposed site is three-quarters of a mile from Urbana, and is valued at \$10,000.

A member of the board said that the buildings destroyed will probably be rebuilt on the present site in Bourbonnais. School work has been temporarily suspended, most of the 250 students having departed for their homes. The pupils taking the lower branches of study will not be recalled for the present school year, but it is expected that arrangements can be made for the return of the higher grade students within the next two weeks.

The gymnasium building, which was not damaged, will be partitioned off into study and recitation rooms. Revised figures place the loss on buildings and contents at \$250,000. The insurance is \$90,000.

The Paulist Fathers are meeting with great success in their Chinese missions in San Francisco. They have a school of 300 Chinese children conducted by the Helpers of the Holy Souls. Five of the Sisters are natives of China. They speak, besides Chinese, Italian,

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French and English. There are eighteen Sisters in the school, and they are doing splendid work among the boys in the Chinese quarter. The Paulists have already made many converts among the Celestials and are very much liked by them.

Efforts are being made in Italy to commemorate the fourth centenary of Christopher Columbus by a monument in the Vatican. The great discoverer died at Valladolid, May 20, 1506. The question of his canonization is being agitated anew.

Mr. Berchmans Auger, formerly of Bathgste, ND., and at one time a brilliant student of St. Boniface College, is now a lawyer, employed temporarily in the office of the Governor of North Dakota at Bismark. He intends soon to begin the practice of law on his own account.

The census lately made by the Redemptorist Fathers of Brandon, the total population of which is 9,000, shows that in that flourishing city there are 1132 Catholics distributed through 205 families, of whom there are 92 English-speaking families with 412 persons, 85 Polish or Galician families with 550 persons, 20 German families with 120 persons, and 8 French Canadian families with 50 persons.—Cloches de St-Boniface, Feb. 15.

During the week ending on March 7, the weather was beautiful and extraordinarily mild. On Wednesday the thermometer marked 45 in the shade and 90 in the sun. The snow had almost completely disappeared. The ice on the river was becoming unsafe.

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ST. PIE LETELLIER

Much sympathy is extended to Mr. and Mrs. Manseau and their family in the great affliction with which they are visited. The grim reaper has laid his hand on their promising son Donat, who was studying at St. Boniface College. It was known that Donat had had an attack of typhoid fever, but his father returned from visiting him at the hospital, thinking that he was recovering and would soon be strong enough to be brought home. Unfortunately complications set in. Mr. and Mrs. Manseau were sent for, and taking the flyer in the morning were in time to spend the last day with their son, who lived until past midnight.

As soon as the telephone offices opened on Saturday, the sad news reached Letellier, and Mr. P. Parent conveyed it to his brothers and sisters. By the afternoon train the sorrowing parents brought home the mortal remains of their beloved son. Sympathetic friends in numbers stayed with the family until the funeral.

At Mass on Sunday Father Jutras, speaking of the sad event, said that God had chosen one of the best of the young men to be an example for all. He invited all the young people to approach the Holy Table for their departed friend the next morning. It was most edifying to see the number who received Holy Communion as well as several older friends of the family.

The church was well filled for the Requiem Mass which was sung by Father Dugas, Rector of St. Boniface College, with Fathers Fillion and Jutras as deacon and subdeacon. R. I. P.

A nice altar, white and gold, has been installed in the convent chapel, a raffle and social held in the fall having provided the means by which the Sisters were able to procure this more worthy dwelling for Our Lord.

A collection was taken up in the church the Sunday after the inauguration of the pretty new altar in the convent chapel by two ladies of Ste. Anne, Mdes. Z. Bouchard and Lawrence as a further subscription.

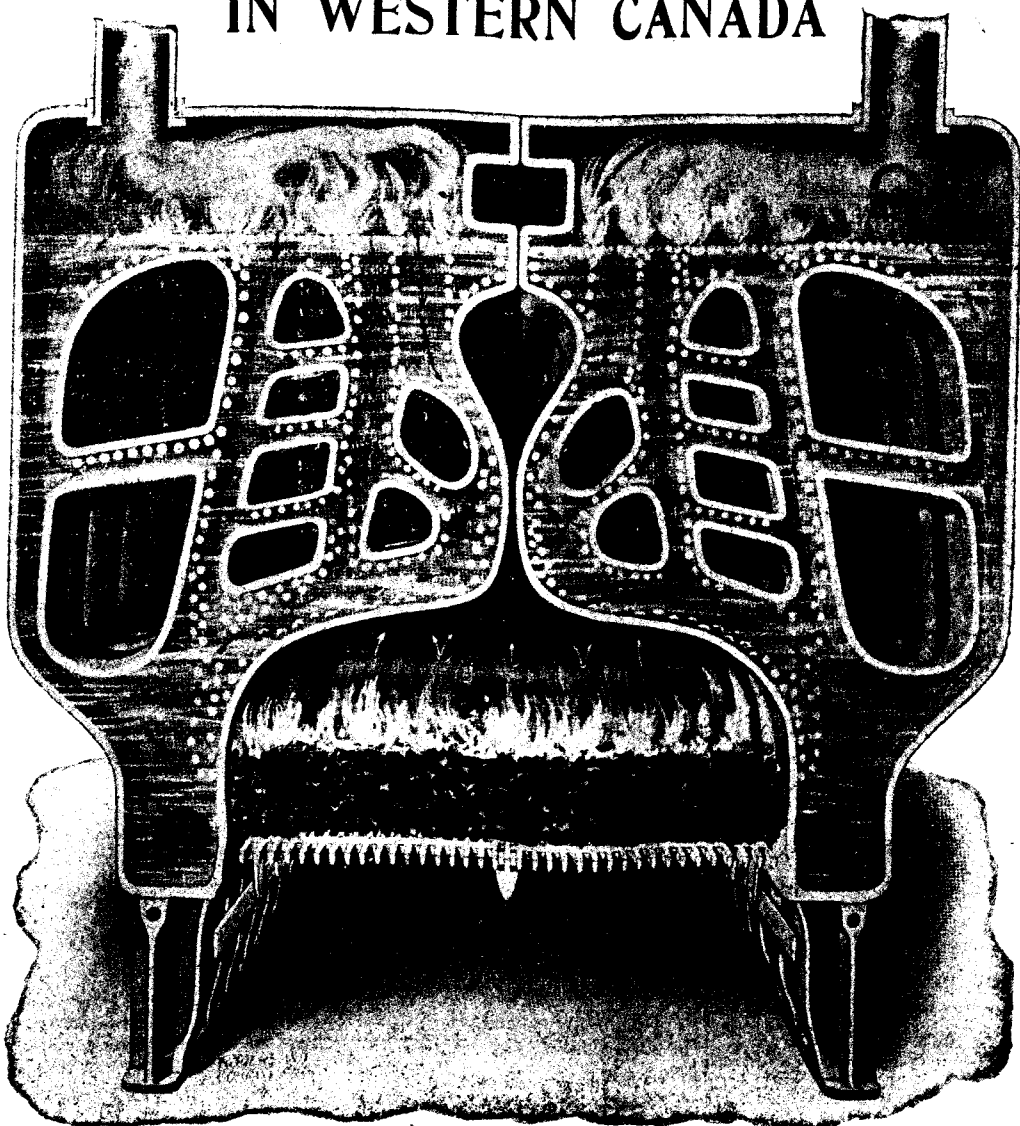
Mrs. Nap. Boiteau rejoices in the birth of a little daughter.

Miss Gravelines, elder daughter of our merchant of that name, who has been for some time at the convent of the Precious Blood in Oregon, made her final vows there on February 2nd.

Mr. Fortier was the delegate from Letellier to the Grain Growers' Convention at Brandon.

Mrs. Leon Rivard, and children, were visitors at her sister's, Mrs. Amedee

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Saurettes' this week for a day or two. Mr. Rivard has bought a property at St. Pierre Jolys and they moved there from Terrebonne in Minnesota last week. We hope they will prosper in their new home.

A LESSON FOR BOYS

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him. Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of my pupils, Charles Hart and Henry Strong, will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" "One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not got ahead of the other, send them to me, and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit. Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence, she was in the habit of visiting lawyer's offices carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Un-

fortunately, the chair she selected was broken, and had been set aside as useless. The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh. Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed. Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark:

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AMERICA'S DISCOVERER

St. Brendan Probably Came Here in
The Eighth Century

One of the most important authorities on Pre-Historic America is perhaps, the American writer, De Roo, whose work in two large volumes, entitled "The History of America Before Columbus," was published five years ago. In this exhaustive work he quotes many able writers and approved documents, and he leaves no room for doubt that to Ireland belongs the credit for the first recorded settlement of white men on this continent and that too, nearly 1,100 years before the time of the great Genoese.

There are in existence so many copies of the voyage of St. Brendan written before the time of Columbus that de Roo says, Vol. II., pages 10-19, "We may conclude there is no reason, save our ignorance to disbelieve the voyage of St. Brendan."

The contents of the Sagas were known to Columbus, who, satisfied, went on a journey to the Faroe Isles, Iceland, and in all likelihood to Ireland, for information concerning a western continent, or what may be considered the eastern seaboard of Asia.

He must also have had knowledge of, and access to, the Betha Brenian in the very ancient Irish book of Lismore, which contains the story of St. Brendan's seven year's voyage to the west, and its numerous Latin copies in public and private libraries throughout Europe, called the "Navigation," and the various maps of the world made by different men in different nations long before his time, for Columbus was a studious and a scientific man.

All, or nearly all, those maps contained "St. Brendan's Land," "St. Brendan's Island," or sometimes, "Great Ireland." They were maps containing many inaccuracies of course, but the Irish discovery of the American continent is evidenced by their existence long before the time of Columbus. The copy of the "Navigation" in the Vatican is referred to the ninth century, 600 years before the time of Columbus, and is quoted by Cardinal Moran in his book on St. Brendan.

The story of St. Brendan was one of the most remarkable and widely spread of the middle ages. The number of its ancient copies carefully preserved to the present day, its various translations and its learned commentaries, published of late, sufficiently testify to the lively interest which the "Navigation" of St. Brendan excited, an interest such as was never taken, especially by the learned in a work devoid of historical truth. There is scarcely a MSS. collection in Europe of any account where it can not be found.

In the Library of Turin there is a map of St. Brendan's Land, made in the tenth century; the map of Honorius Antun, made in 1130; the world map of Jacques de Vitry, and the world's image of Robert d'Auxerre, of 1265 a map in the library of St. Mark's Venice, made in the fourteenth century; the Catalaunian map of 1375, which is given credit for very correct location of St. Brendan's Land, viz.: west of Southern Ireland; Valesquas' map of 1439; the map of the Venetian geographer, Pizzigani, made in 1357, which is found in the library of Parma, the maps of Andrew Benicase, of 1480; the Weimer chart of 1434; map of Martin Behaim, 1492, made immediately before the Columbian discovery.

Probably the most interesting of those ancient maps is that of Arabian the geographer, Edrisi, who flourished between 1099 and 1175, which is not alone a testimony of the widespread knowledge of the discovery by St. Brendan, and the interest taken by the learned, but is given credit for being more accurate, more in accord with the original Irish account. This map comes the nearest of all to the land he calls El Kabirah—Great Ireland.

Sometimes it was called the Land of the Blessed, and again, the Land of Promise—how prophetic!

Immediately after the time of St. Patrick, the missionary spirit of the Irish became extraordinarily energetic. St. Bernard the great writer of the twelfth century, and a host of others, tell us they came "in swarms all over Europe," and, indeed, Europe needed them badly in those times, and for centuries after, in the interests of religion, civilization and learning, a fact easy to ascertain by reference to many available sources, and in relation to which I would refer you to Miss Margaret Stokes, a writer in no manner partial to Ireland, whose works on the subject have lately been adopted by the board of education, even of the city of London.



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The sea voyages undertaken by those learned and zealous men, were numerous and wonderful and in the beginning of the sixth century or nearly about the same time that St. Brendan sailed to the west in quest of souls for God and Christianity, we find records of numerous sea voyages and especially a well authenticated voyage of St. Cormac due north from Ireland, which was continued until stopped by icebergs, or, as the old manuscript puts it, by "huge, crystal columns."

His voyage continued farther north than any ever recorded before that time, and it is now believed that he finally landed in the northern part of Greenland. Bear in mind, that Greenland and Ireland are, geographically speaking, American islands.

This is an example of many such voyages recorded, and must have been about as long as, and far more difficult than, a voyage across the Atlantic towards the coast of Florida or Chesapeake bay, the region where, we are informed, St. Brendan landed.

It is important to know that in the accounts of St. Brendan's discoveries in the western world, it is recorded that after travelling far into the interior he discovered a large river flowing west which is supposed by the commentators to be that part of the Mississippi river almost due west from the Chesapeake Bay, which, for about 130 miles, flows almost due west, and embraces that part of our country which the documents call Ireland the Great.

It is a fact not generally known that Columbus found the stern of a ship, an iron kettle and other signs of European civilization on the Island of Guadeloupe in the West Indies. His own log book contains this important information; and it has been a puzzle to the early Spanish in America that they

found numerous crosses on American soil within the sphere of influence of Great Ireland—Pittsburgh Observer.

Valuable Advice to Mothers

If your child comes in from play coughing or showing evidences of Grippe, Sore Throat, or sickness of any kind, get out your bottle of Nerviline. Rub the chest and neck with Nerviline and give internal doses of ten drops of Nerviline in sweetened water every two hours. This will prevent any serious trouble. No liniment or pain reliever equals Polson's Nerviline, which has been the great family remedy in Canada for the past fifty years. Try a 25c. bottle of Nerviline.

THE ARCHBISHOP OF ST. LOUIS ON "THE CONFSSIONAL—A COURT OF CONSCIENCE"

In the New Cathedral Chapel yesterday the recent order of the Pope eliminating the mixed choir and calling for the plain, or Gregorian, chant went into effect.

About sixty male voices were heard in the 10:30 Mass, at which Archbishop Glennon delivered a sermon on the confessional—"A Court of Conscience." The Archbishop said in part: "Perhaps there is no doctrine or practice of the Catholic Church that has met with more opposition, criticism and denunciation than that which is popularly known as the confessional—going to confession."

"Its critics have invariably declared it as unscriptural—as subversive of human rights and as cause rather than a cure for crime. The horrors of the confessional are even now being made the stock in trade of the country critic whose repertoire of speeches perhaps exhausted; while indefatigable book agents sell, to the people who know no better, the lurid stories which purient minds have seen fit to work into the history of the confessional.

"Now, it would be well for us in a matter of so much importance to know just what the Catholic view of it is, so that we may not mislead the intelligent non-Catholic, who sometimes is driven to inquire concerning this particular Catholic teaching.



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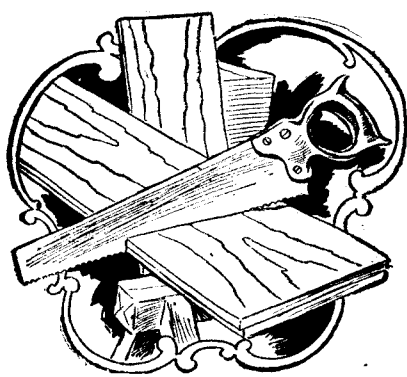
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A new business enterprise in Winnipeg is The British Beer Breweries Limited, which was incorporated about four months ago in Manitoba for the purpose of acquiring the sole right of purchase and use in the provinces of Manitoba, Saskatchewan and Alberta, of Hobson's concentrate for a period of forty years. Hobson's concentrate is manufactured in London from the very best English malt and hops by a new and improved process. From the concentrate it is claimed that a much purer and more wholesome ale, stout, and lager beer can be obtained than has been possible under the old process. This claim is supported by the fact that the concentrate is shipped in sealed cans and received in as perfect condition as when first made, whereas the large quantity of malt used in this country, and which is imported from Germany, deteriorates with shipping, with the result that it is claimed to be impossible to procure a good, wholesome, pure beer as the result of its use here. It is also claimed in support that Hobson's process renders the concentrate free from tannic acid, which is a very deleterious substance. In the old process of the extracting of hops, large quantities of this acid were also extracted from the hop leaf, and went into the finished product. This it has long been the aim of brewers to avert.

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Senator— was contradicting a certain statement.

"Though this is a firm contradiction," he said, "I want it to be a pleasant and polite one. It is not necessary, when men tell falsehoods, to call them liars and club them over the head. Their error can be pointed out in neater and more graceful ways.

"For instance:

"In a small town in Indiana a group of drummers were assembled. They sat in the reading room of the country hotel. On the flimsy hotel paper they had finished writing to their firms with the lumpy ink and the rusted pens which the hotel management provided, and now, with newspaper reading and desultory talk, they whiled away the tedious evening.

"A young drummer in a red tie took the cigarette from his mouth and said: "Well, my day's sales here reached \$5,000. Not bad for a small town, eh?"

"An elderly drummer looked up from his newspaper and said quietly: "Not bad at all. It is wonderful what one can sometimes do in these little places. On my last trip here my commissions came to just what you say your sales did."

"The young man reddened.

"This isn't a lying competition," he said gruffly.

"Oh, excuse me," said the other. "I thought it was."

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