

Northwest Review.

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CURRENT COMMENT

Although the Liverpool "Catholic Times" (Aug. 14) treats the story of the veto as a "rumor," hitherto uncontradicted, the Rome correspondent of "The Tablet" (Aug. 15) has no doubt about it. He writes: "It must have been early in the afternoon of Sunday, Aug. 21 when a dramatic and wholly unexpected element was introduced into this first Conclave of the twentieth century. Strangely little had been heard about the famous veto, by which, for centuries, France, Spain and Austria have been allowed to exclude from the Papacy any one Cardinal, deemed by them inimical to their interests. It is stated that Austria did send a veto against the election of Pius IX., which, however, arrived too late to be effective, but it is certain that no such attempt was made by any power in the case of the election of Leo XIII. The formal exercise of the veto became a sheer anachronism with the many changes that have taken place in the position of the Papacy and in the attitude of the powers privileged. Worse than an anachronism, it became a gross impertinence. Both an anachronism and an impertinence in the case of both France and Spain, which in the present state of European politics could only be impelled by their own interests to use the veto, it became in the case of Austria, allied as she now is with a Protestant power like Germany and an anti-clerical and anti-Papal power like Italy, a tyrannous interference with the liberty of the Conclave. Yet it was from Austria that the veto now came like a bolt from the blue. Attempts have been made to deny the fact, but they are clumsy and stupid attempts. The veto was exercised against Cardinal Rampolla. Precisely how and when it was proposed has not yet been made clear, but the news began to become known among the Cardinals sometime on Sunday afternoon, and it was proclaimed more or less formally by an Austrian Cardinal before the second voting on Sunday. He had scarcely delivered his message when murmurs of disapprobation rose from the Fathers of the Conclave. It is said that Cardinals Oreglia and Ferrata made a solemn protest, and it is certain that Cardinal Rampolla made a dignified declaration on the matter, part of which I have reason to believe consisted of the words: 'I am deeply grieved that this deep wound should have been inflicted on the liberty of the Catholic Church. As for me nothing more welcome could have happened. . . .'" This last remark is quite in keeping with what the same correspondent relates elsewhere about Cardinal Rampolla. It appears that, from the beginning of the conclave, he feared that he might be elected Pope, "and it was obvious to those who lived near him in the Vatican that he was besieging heaven to choose somebody more worthy. Certain secrets are hard to keep in the Vatican, and it has since become known to a few of us that the great Cardinal began to fast from the day Leo XIII. died, that he spent most of his time before the Blessed Sacrament, that he was depressed."

Cardinal Rampolla's words were heartily approved by his colleagues, who then proceeded to give him 30 votes, one more than he had obtained before the veto. "The voting was extremely significant," continues the Tablet correspondent. "On the one hand it contained a formal repudiation of the veto, which has now probably been exercised for the last time; and on the other it showed that the Fathers of the Conclave had come perilously near a deadlock. Yet no

deadlock occurred. Cardinal Rampolla renewed his entreaties among his colleagues to transfer their votes to Cardinal Sarto, and he was now aided by the strong argument that his own election would evidently trammel the work of the Church. His eloquence persuaded only six of his supporters, three of whom cast their votes for Cardinal Sarto, while the other three voted in favor of Cardinal Gotti. The Patriarch of Venice now led with 27 votes, Cardinal Rampolla had 24, Cardinal Gotti came next with 6, and the rest were scattered in ones, with one blank paper. In the evening seven other supporters of Cardinal Rampolla transferred their votes to Cardinal Sarto, who gained also one of the scattered votes; one supporter of Cardinal Rampolla voted for Cardinal Gotti, with the result that Cardinal Sarto had 35, Rampolla 16, Gotti 7, Oreglia 2, Capececiatti 1. On Tuesday morning the Fathers assembled half an hour earlier than usual in the Sistine, when Cardinal Sarto was elected Supreme Pontiff by 50 votes, 10 papers still bearing Cardinal Rampolla's name, and two being in favor of Cardinal Gotti."

The arms of Pope Pius X.—chosen, of course by himself, since he inherited no coat of arms—are a triple anchor resting on the sea, a brilliant star just above it, and, on the top of the shield, the winged Lion of St. Mark, with his forepaws resting on the open Bible on a field of gold. Most of these emblems recall the city that Turner painted as the Bride of the Sea; but not one of them suggests the pseudo-prophetic "ignis ardens." To be sure, the "brilliant star" must represent some burning fire, but it is out of court, as it has already done duty in the arms of Leo XIII. as "lumen in coelo."

Perosi, the great composer, whom Cardinal Sarto, as Patriarch of Venice, had placed at the head of the choir of St. Mark's and entrusted with the reformation of sacred music there, taking him into his own house, spoke as follows to the Tablet correspondent on the evening of Pius X.'s election: "I cannot yet realize it. I have been about the Vatican now for nearly five years, and have often been received by the Holy Father, but I never succeeded in thinking of him as a mere man. He was to me like a being who really lived away in the clouds far beyond my reach, though he could not have been kinder. I cannot get to think of the new Pope in the same way—he used to be so familiar with me at Venice, and his manners are so simple. He was my ideal of a bishop, for he was always thinking of his people, and he was so charitable that he was in a chronic state of poverty. Whenever he came to Rome, he used to be obliged to borrow the money. I remember once he was presented with a magnificent gold watch, and I think he kept it a whole month, but after that he either sold it or pawned it—pawned it, I think, and bought a nickel chronometer for five francs, which he still uses. But what is the use? I could not describe his simplicity and goodness if I were talking for a year. I am bewildered by the thought that he is now the successor of Leo XIII. and the Vicar of Christ."

The London "Daily Chronicle" recently related an incident vouchered for by its Rome correspondent.

A large party of American Catholics was sauntering through the gardens of the Vatican, when suddenly Pius X. and his escort were seen approaching. The Guards immediately prevented the party from penetrating into that portion of the gardens where the Pope is wont to walk. The Americans, nothing dismayed,

sent a deputation to hunt up Cardinal Gibbons, who soon joined the band, and despatched his visiting card, with a message, to the Pope. Pius X. at once ordered the Guards to allow them to advance, gave them a warm welcome, and blessed the pious objects they had brought. At the end of the reception Cardinal Gibbons was about to kneel and kiss the Pontiff's hand, when Pius X. forestalled him, and with open arms gave his Eminence of Baltimore an affectionate paternal embrace, kissing him on both cheeks. This act fired all the enthusiasm of the fortunate Americans, who raised a hearty "Hip, hip, hurrah!" while the ladies of the party waved their handkerchiefs and sunshades.

A later issue of "the Tablet," Aug. 22, received since we wrote our opening paragraph, seems at first sight to retract what its Rome correspondent said of the veto, in the preceding issue. But, on more careful reading of the editor's well weighed words we find that he must allude to some other correspondents, who mentioned either Cardinal Kopp or Cardinal Gruscha as having pronounced the veto in the name of Austria. The Tablet correspondent mentioned no names and spoke vaguely of "an Austrian Cardinal." The Tablet editor now writes: "On the strength of a communication received from a prelate who was present at the conclave and during the whole of its sittings, we are able to say that neither of the Cardinals named ever said one word about a veto on behalf of Austria or any other power." But four other Austrian Cardinals were present at the Conclave: Vaszary, Prince-Archbishop of Gran and Primate of Hungary; Skrbensky, Archbishop of Prague, the youngest member of the Sacred College, born June 12, 1863; Kriaz de Kozielsko Puzyna, Bishop of Cracow; and Katschthaler, Archbishop of Salzburg.

Explaining that the Pope's recent swoon was no sign of heart disease, but simply the result of overpowering emotion, the Rome correspondent of the "Catholic Times" feelingly describes the Holy Father's touching humility.

The cause of the Pope's faintness was the exhausting emotions of the preceding days. The Conclave brought many; the election more; the days intervening between this and the Coronation continued to supply them; then came the Coronation, which was all a long pain. To his surprise, against his desire, despite his entreaties and reasonings, the Patriarch of Venice had become the Pope of Rome, and the whole heritage of Christian sorrow and care was laid upon his shoulders. How he bore it we may learn from the letter of the parish priest at the Santi Apostoli at Venice, written on August 8, and therefore a day before the Coronation: "The Pope enters the throne-hall. We enter hurriedly. I, the first, throw myself at his feet. The Pope groans (singhiozza). I also am stricken with the greatest emotion. I kiss the foot and hand of the Holy Father, and so do the others. A dumb, moving, heart-rending scene; no words but tears from the Pope, from all. This scene lasts ten minutes. The Noble Guards, the Monsignori, the Chamberlains wept. The Pope made us all get up, and said with disconsolate (straziante) voice: 'Voglio vedervi tutti.' 'I wish to see you all.' Poor man, he had not recognized us at first, because tears veiled his eyes. Clapping my hand, he said to me: 'I know about the ceremony at the Santi Apostoli, and I thank

you.' Then to all: 'Make the sacrifice as I made it on my part. Pray for me, but very much, for the cross which God has given me is heavy. I love you so much, and I bless you with your families; I bless the sick and the poor.' He withdrew, and we heard his groans (singhiozzi). Oh! what an unforgettable scene. We left the Pope's room, our eyes swollen with crying. . . . 'Addio, addio.' Your most affectionate brother, Don Luigi."

Deep Sense of Responsibility.

"Make the sacrifice as I made it," he said to his Venetians, as if to say, "I tore myself away, you must accustom yourself to the separation." So let us hope that the iron will of this large-hearted Pope will help him to love his cross. But its high priest Christendom never before saw so weak at his superb and joyous Coronation. Those were not tears of contentment, however holy, which marked his cheeks on Sunday, August 9, in St. Peter's, and their answering, if they left a question, was to be found in the unrelieved mournfulness of the Pope's face, the manifest effort with which he aroused himself to bless, the almost stern repression by waving of hand and setting of finger to lip by which he checked each renewed outburst of enthusiasm, the ready, or rather, the sudden heaviness with which he withdrew into himself after each effort, as the blessing or the gesture over, his expression fixed, his eyes dropped again, and his head inclined forward.

The Pope and the People.

But all these things will cause him to be loved the more, and already, long before his coronation, the advent of a "democratic" Pope—"un Papa democratico"—had stirred the heart of revolutionized Italy. His plebeian origin effected almost a miracle in the general feeling of heart of the new Pius has gained for the Papacy an esteem and affection with the Italian people. Every act and word reported of him has deepened the impression that he is still the admirable Bishop who pawned his ring for the poor.

Donahoe's Magazine for September has a portrait and sketch of the venerable Father Fox, O.M.I., who endeared himself to Winnipeg Catholics during his pastorate at St. Mary's. The portrait presents him with a fine white beard which he did not wear when here. We are pleased to read that Father Fox still preaches in the Oblate novitiate at Tewksbury, Mass., where he is now stationed. Lawrence Charles Prideaux Fox is one of the few Quakers who became Catholics and is said to be the only Quaker that ever became a priest. He was born in Yorkshire in 1820, was received into the Church in 1843, and made his first Communion on the Feast of the Assumption of the same year. On the eve of that same feast in 1848 he received the habit of the Oblates, was made a perpetual Oblate on Assumption day, 1849, and celebrated his first Mass in Sir Walter Scott's Abbotsford on the same feast in 1853, so that he recently completed his fiftieth year of priesthood. From 1853 to 1887, the year he first crossed the Atlantic at the advanced age of 67 and came to Winnipeg, he spent four years in Scotland, ten in England and twenty in Ireland. Thus he came to know almost all the distinguished converts of that interesting period. His reminiscences of them are most entertaining and edifying, and it is to be hoped that he may be spared to publish them some day.

John Talbot Smith contributes to the current "Donahoe's" an ar-

ticle on the Theatrical Trust, which deserves careful perusal from dramatic critics or any persons honestly interested in improving the stage. It appears that the majority of leading theatres are now controlled by a syndicate, which treats managers as well paid clerks with all independence destroyed, which reduces actors to the level of vaudeville specialists, ever repeating their most lucrative parts, without any chance of original development, which employs an army of press agents, whose business it is to keep little rills of news and vernal criticism running through all the newspapers of America. Hence "it is almost impossible to gather from the New York journals the value of any particular play, either from the viewpoint of literature or of mere entertainment. . . . In the ten years that the trust has been working the American stage has sunk several degrees below its normal level. The percentage of dirt has increased, and would have increased more but that the public turned its back upon indecent plays. The dullness of the stage at this moment surpasses any similar condition in its history."

Mr. Arthur Machen, a non-Catholic, in his new book, "Hieroglyphics," gives a new test by which we may separate literature from the mass of writing or speaking that is not literature. "Literature," he says, "is the expression, through the aesthetic medium of words, of the dogmas of the Catholic Church, and that which is in any way out of harmony with those dogmas is not literature. Catholic dogma is merely the witness, under a special symbolism, of the enduring facts of human nature and of the universe. To make literature, it is necessary to be at all events subconsciously Catholic." A curious exemplification of this principle was witnessed last Monday in this city at the brilliant wedding of Miss Genevieve Du Val, daughter of a well known Presbyterian minister, to the Rev. H. M. Irwin, who started that same evening with his bride for Cappadocia, where he is to supervise the work of the American Board of Foreign Missions. After the marriage ceremony in Knox church, the Rev. Dr. Bryce, late Moderator of the General Assembly, a gentleman whose past record does not betray any marked Catholic leanings, but whose trend, if one may judge from the number of books he has written, is distinctly literary, made a happy speech, in which, however, the only sentences that could be called literary were the following: "It must be a great inspiration to work in the land where such fathers as Eusebius, Basil the Great, Gregory of Nyssa and Gregory Nazianzen had labored." Moreover, "they were going to the land of the Turk, the land of the crescent, the land that 600 years ago had been the Mecca of the Crusaders; they were going with the same cross and the same motto." When we remember that Eusebius wrote a standard history of the Catholic Church, that Basil the Great was the founder of a religious order which endures to this day and has some of its members in the Canadian Northwest, practising fasts, confession, invocation of Saints, prayers for the dead and a host of other things abhorred by Presbyterians, that the writings of that same Basil and the two above mentioned Gregories contributed largely to the conversion of John Henry Newman, that the spirit of the Crusaders was most antagonistic to Calvinism, that Presbyterians dare not even place a cross upon their churches, we realize to the full how Dr. Bryce's literary instinct has made him, for a moment, burst the trammels of Protestant tradition, and put himself on record as a "sub-conscious Catholic," unwittingly endorsing Mr. Machen's view.

Clerical News.

On September 3rd, at 6.30, in his private chapel, His Grace the Archbishop of St. Boniface, conferred the Holy Order of Deaconship on Rev. Omer Robillard, O.M.I., and Rev. J. Casper, O.M.I.

Rev. Father Bastien, parish priest of St. Amelie, left on September 2, on a visit to his relatives in the province of Quebec, and he hopes to bring back some new settlers for his parish.

Rev. Father Lalonde, parish priest of St. Adolphe, left on Wednesday for the east whither he was called by the dangerous illness of his mother.

Rev. Father Lea, who is supplying for Rev. Father Lalonde at Oakwood, N.D., was here on Sept. 2nd, returning the next day. He reports that Father Lalonde, who broke both his legs some months ago, is getting better slowly, but will not be able to resume active work for two or three months.

On Sunday morning last at 8 o'clock His Grace Archbishop Languevin, O.M.I., conferred the holy order of deaconship on Rev. Dom. Ambroise, C.R.I.C., and the holy order of priesthood on Rev. Julius Casper, O.M.I., and Rev. Omer Robillard, O.M.I. The following morning at St. Boniface His Grace conferred minor orders on Rev. Mr. Perisset.

The Very Rev. Father Jodoin, Provincial of the Oblates of eastern Canada, completed the retreat of his own community last Tuesday, and began the same evening to preach the retreat to the Sisters of Mercy.

Rev. Father Jette, S.J., who has spent six years as a missionary among the Tinnah Indians of Alaska, arrived at St. Boniface College last Monday and immediately entered upon his duties as Professor of Mathematics, a position which he held in the same college eleven years ago.

Rev. Father Plourde, O.M.I., who recently finished his theology at Ottawa, has arrived here to work in this diocese.

Rev. Fathers Gendreau and Beaudin, O.M.I., returned to Racine on Wednesday.

Their Lordships Bishops Legal and Pascal, O.M.I., arrived at the Archbishop's palace on Wednesday, Sept. 9, and will remain a few days.

Last Tuesday the Telegram published a letter from the Russian Holy Synod declaring that the supposed Russian Bishop whose picturesque tomfooleries in this city were so complacently described last spring by several local non-Catholic papers, is no Bishop at all, but simply an excommunicated priest, and therefore that the batch of ignoramus whom he attempted to ordain are and remain disgruntled laymen.

Persons and Facts

Classes were resumed at the St. Boniface College on Thursday, September 2nd, with 140 students, more than ever before on the opening day. Seventy of these are boarders.

The Montreal Star gives portraits of Mr. and Mrs. Poirier, Acadians of Tignish, Prince Edward Island, who have been married seventy years, and have 201 living descendants, among whom are nine children of the fifth generation, i.e., great-great-grand children of the aged couple. Mr. Colo Poirier is in his 97th year; when he was 26 he married Marie des Roches, of Misconche, P.E.I., who is now in her 93rd year. As Colo Poirier, born in 1807, was the twelfth child of Prosper Poirier and Rose Levesque, i.e. is only one generation removed from the Acadians, so cruelly deported by the inhuman Lawrence in 1755.

St. Mary's Catholic school in this city re-opened last week with 185 pupils.

The Rev. Henry Gray Graham, parish minister of Avondale in the presbytery of Hamilton, Scotland, has been received into the Catholic Church at St. Benedict's Abbey, Fort Augustus.

Among the 140 students attending St. Boniface College are two from Cranbrook, B.C., Frank Murphy and Francis McConnell.

The Hon. James Eric Drummond has been received into the Church at Downside Abbey, England.

Irish Home Rulers will be pleased to learn that the Marquis of Lansdowne, rack-renting landlord, incompetent Governor of Canada, and still more incompetent head of the War Department, is probably going to step down and out, forced thereto by monster petitions reciting the ghastly findings of the South African war commission.

The convent school of St. Boniface will be re-opened next Monday. The delay is due to the building improvements going on in the convent, which has been enlarged to three times its original size.

The new St. Mary's Academy opened last Tuesday with 84 boarders and 42 day scholars. This is considered very gratifying.

Rev. Father Drummond, S. J., will preach next Sunday evening in St. Mary's church on "Catholic Education."

Street cars for St. Boniface seem to be knocked on the head for this year.

Mr. Thos. J. Bennett, with his eldest son, Cameron, left Regina on Aug. 27, for Alaska, to join Mrs. Bennett's brother and family. Good positions await them there, and we wish them success.

Bishop Curtis, Vicar-General of the diocese of Baltimore, has directed the clergy there to omit after low Masses the prayers ordered to be said by the late Pope Leo XIII. They were for the intentions of the deceased Pontiff. They were not a permanent obligation on the priesthood. Catholic Colonian, Sept. 5.

A SUSPICION OF SNOBBERY.

The Casket.

It is but natural that, as our communities become older, there should develop among Catholics different social sets divided from each other chiefly by the circumstance of wealth and to some extent by the circumstance of culture.

But there is an added feature to this social evolution which we can not contemplate as leniently. It is the disposition of some Catholics, who esteem themselves of a social caste higher than most of their coreligionists, to cultivate with an eager desire the society of Protestants, and more especially of Protestants thought to be in the social swim.

And this sort of social ambition is accompanied by a certain spirit of gloominess from the society of Catholics.

Of course the moralists will be inclined to regard the danger of mixed marriages as the chief objection herein. Mixed marriages certainly are apt to result. The ambition to associate culminates in the ambition to marry. Overmuch or exclusive going into a non-Catholic marriage mart results in the selection of non-Catholic wives and husbands.

But the objection to the situation which touches the core of character and true gentility is to the very attitude of mind which sends the Catholic into the non-Catholic social circle with a special craving therefor and an avoidance of his own people. When you hear a Catholic allege that "all his social friends are Protestants," or that there are no nice Catholic young men whom one cares to know, or vice versa, your instinct warns you that you are close to the atmosphere of snobbery. It is the same pushing vulgar temperament that is born and bred among all creeds in every nation, in every age. Wealth or fine clothes do not disguise the snob nor cover up the mean spirit, the imitative nature, the instability of moral principle, and intellectual conviction, which go with that kind of social straggle wherever he exists.

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From the standpoint of the well being of the Catholic community at large, the fate of Catholic snobs in their social wanderings is not important. Perhaps it is better that they be eliminated as much as possible from Catholic social life and from leadership of any kind in our congregations. They are a debilitating influence so far as they are allowed to affect Catholic public life. In their favorite social habitat among Protestants they can engender only the respect that snobs can engender for anything religious or political with which they are associated.

The man who is true to his friends, true to his convictions, true to his class, treacherous to nothing for which his faith stands and contending in no manner his race or his family, is always respected. But the snob, never.

THINGS NICE GIRLS NEVER DO.

Do not turn their heads to look after impertinent men.

Do not write silly letters to young men, or permit them to write such letters.

Do not get into the habit of speaking familiarly to all the men they know.

Do not direct their conversation to one person when several visitors are present.

Do not imagine that every man who is pleasant to them has fallen in love with them.

The nice girl does not talk and laugh loudly when travelling, or in any public place where she may attract attention.—Home Journal and News.

MERRY SAINTS.

The churches to-day need more merry saints—men and women who realize that laughter is God-given, and that cheerfulness of disposition is a daily blessing, for too many people hug the fallacy that tears are somehow more sacred than smiles.

PROFESSIONAL.

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High Mass, with sermon, 10.30 a.m.
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.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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Home Column.

MOTHER.

Anna Jacobsen.

The sun-rays bathe her in mellow light—
The strands of gray and the dear worn lace.
More beautiful far than when baby eyes bright
First gladdened her young mother days.

Little hands fluttering on her breast
Long lolled meekly in waxy rest;
Little lips that have lisped her name,
Long silent; you have not been in vain.

You have traced the beautiful lines of faith,
Of love and hope, on that peaceful brow;
You have pointed the way straight to Heaven's gate—
Ah, soon will she enter it now.

But the babes that have grown away from her knee,
They have traced sadder lines than the child above.
Oh, Mother, we kiss your dear hands and eyes—
We can bring you naught but our tribute of love!

IT IS THE PEOPLE WHO LIVE IN IT WHO FURNISH A HOUSE.

Just as there are few, if any, men or women who are in absolutely perfect physical condition, free from any trace of disease, deformity or weakness, so there are next to none who are mentally sound and normal. Physic experts tell us that we are all insane on one or more points. Our friends do not put it quite so badly, but when out of our hearing they do not hesitate to pronounce us "queer" or "peculiar" in certain ways, while we as freely discuss their "eccentricities" or "odd notions" concerning things and people. Taking it for granted, then, that there is some streak of madness in us all, it should give no offence to allude to the most common form of mania observable among women. As far as I can see, it is the worship of inanimate things. The passion for fine furniture, carpets, curtains, silver, china and bric-a-brac takes such complete possession of some women that their most sacred duties and obligations are gradually sacrificed to it. In thousands of middle-class houses, the common necessities of wholesome, well prepared food, frequent changes of clothing, good books and occasional happy outings are denied to the entire family because the mother is struggling to pay for the brocade satin covered parlor chairs, the too costly piano, or china dinner service, which give neither pleasure nor comfort to husband or children, but are only designed to excite the envy of neighbors and visitors. It is the blessed exception among housekeepers of moderate means who can realize that the house is of secondary importance to its inmates, and that her duty is first to make her husband and children happy and comfortable, giving only the time and money left over, after accomplishing this result, to the luxuries fitting up and decoration of rooms reserved chiefly for the use of strangers. A visitor obtains a far more agreeable impression of a simply furnished house in which all its inmates are obviously well cared for and contented, than of one in which gorgeous effects of upholstery prove but a thin disguise for the real discomfort and discontent in the heart of the home. A model housekeeper and homemaker of many years experience advising a bride about the selection of furniture said: "Buy nothing at first but what you cannot possibly do without. Then make additions, as your means permit, of such things as distinctly increase the family's comfort and convenience, or minister to their higher needs." This wise counsel was strictly followed, with the happiest results. The people who live in that house are the real adornment and centres of interest in the various rooms. Yet there is an air of comfort, sweet cleanliness and appropriateness in the quiet appointments which produce a restful, attractive result such as is rarely obtained by studied effects of rare or sum-

ptuous furniture. It will surprise and disconcert many housekeepers to discover that quite a number of the purchases they have deemed necessary or useful could be quietly removed from a room without interference in the slightest degree with the happiness of its regular occupants. No object that is not really useful or really beautiful is worth money, or the place it would fill in a living room; but a healthy, rosy child, or a few merry lads and lassies enjoying their birthright of loving care and comfort under their father's roof lend charm and dignity to the humblest surroundings.

BLESSING OF ST. MARY'S ACADEMY.

An interesting and impressive ceremony took place last Sunday afternoon, when His Grace the Archbishop of St. Boniface publicly and solemnly blessed the building. He was assisted by Rev. Father Cahill, O.M.I., pastor of St. Mary's, Rev. Father Allard, O.M.I., Rev. Dr. Trudel, Rev. Father Gendreau, O.M.I., Rev. Father Lacasse, O.M.I., Rev. Father Bourret, of St. Agathe, Rev. Father Drummond, S.J., Rev. Father McDonald, S.J., Rev. Mr. Dumoulin, eccl., and Rev. Brothers Lewis, George and Thomas of the Brothers of Mary.

The now spacious convent chapel, radiant in its beautiful stained glass windows, with the fine altar surmounted by an artistic, wide-armed statue of the Sacred Heart, was filled with friends of the institution, when His Grace intoned the "Veni Creator," which was continued by the convent choir. He then announced that he would proceed to bless the building first outside and then inside. While sprinkling the large edifice outside with holy water, the clergy realized its splendid proportions; then the procession, preceded by Mr. Dumoulin carrying a large cross, entered the building and went through every room of the five storeys from the cellar to the fifth storey singing appropriate psalms and accompanied by many of the laity. All admired the airiness and lightness of the class rooms, dormitories and halls, and the excellence of all the appointments. On returning to the chapel His Grace vested in stole, cope and mitre and requested Father Drummond to say a few words.

The speaker congratulated the Reverend Mother and the Sisters on the successful completion of this beautiful edifice. Alluding to the addition of a new wing last year to St. Boniface College, which then made it the largest educational establishment in the Northwest, he said his college must now be content with second place, since the new St. Mary's Academy is much larger than any school, college or university building in the Northwest. He felt that his hearers were proud to see this new institution in which their daughters could receive a solid education. The Sisters, while fully alive to all real improvement in methods, are sufficiently conservative not to reject the best traditions of the past. The result of many of the new mushroom growths in the educational field is, as university examiners can testify by experience, that students know nothing accurately. Their heads are filled with a multitude of scraps of general information disconnected and unrelated to one another. The issue is not real knowledge, but a dissipation of mind leading the student to a high opinion of his own attainments, an opinion which experts do not share. In educational matters what is new is very likely not true, for there have been wise men and women in past ages; and, conversely, what is true is very likely not new, for it must have stood the test of time before its truth can be generally accepted by able teachers.

A Catholic institution like this pre-supposes religion as a life-element, a thing not to be insisted upon, but to be taken for granted. It is a mistake to imagine that in Catholic convents too much time is devoted to prayers to the detriment of secular studies. Facts tell quite the other way. Probably more time is given to mere study here than in any non-Catholic college or school. Short prayers are indeed recited at frequent intervals to remind the students that they are creatures and that their first duty is dependence on their Creator, but the aim of all this is sim-

ply to form a religious atmosphere and on the whole very little is taken up with purely religious exercises. This atmosphere of religion imparts to education a unity and cohesion that cannot be obtained otherwise.

Besides these fundamental principles of Catholic education parents will find here women who, far from making the teaching profession a stepping stone to something supposedly higher, devote their whole lives gratuitously to the teaching of the young. This devotedness and singleness of purpose on the teachers' part tends to make convent education eminently safe. Pupils, with such examples daily before them, acquire habits of self-restraint and self-denial which are the best safeguards of Christian morality.

The speaker bore witness in particular to the cheerful, kindly and hard-working spirit that animated the pupils of St. Mary's Academy. In conclusion he wished the greatest possible future success to the Sisters who, trusting in the Providence of God and more especially in the protection of the Sacred Heart, whose beautiful statue crowned the altar, had bravely taken upon themselves the financial responsibility of so great an undertaking.

His Grace then imparted his episcopal blessing, and presided at the Benediction of the Blessed Sacrament, which opened with Riga's "Quid retribuam" rendered with taste by the choir; a beautiful "Ave Maria" was then sung most feelingly by one of the Sisters, after which the choir sang Birge's "Tantum Ergo."

Mr. Bawlf and Mr. Cass insisted on taking up a collection which, although not announced, realized over forty dollars.

PRIDE VERSUS HUMILITY.

There never was a time when vice was not opposed to virtue. As different from each other as the burning heat of the tropics and the land of snow and ice are those two attributes of the human heart. When the brow is flushed and burning, and the lips are dry and parched in order to combat the fever, a remedy should be used to counteract it.

Pride is a fever which consumes the soul and saps its strength. Often in delirium we dash from our lips the cooling potion that would save us. We often hear the expression, "He is proud, but it is the right kind of pride and therefore commendable." Many imagine that pride is an indication of elevation of character, and that it naturally accompanies an exalted and noble disposition. Is not that a mistake? Pride is an inordinate self-esteem, and do not the good qualities which seem to spring from it, really proceed from self-respect and a high standard of morality?

"A good tree is known by its fruit," and although good is said to come out of evil, how can any real virtue have its emanation from an evil source? Pride will not keep us from committing sin. On the contrary, God sometimes permits us to fall into sin as a punishment for our pride. How can any God-fearing Christian clothe himself in a mantle of pride and by his ostentatious demeanor repel the advances of his fellowmen? Granted, he has wealth, talent, position, knowledge, fame. Who bestowed upon him all those gifts and blessings? Perhaps they were acquired by individual effort. Even so, there is less reason why he should feel proud of them. God permitted him to accomplish his designs and gave him whatever was requisite. And he who has much let him remember—"When much is given, much is required."

Better by far to be poor, illiterate and obscure than to use wrongfully the gifts and talents bestowed on us by God. If we are endowed with personal beauty let us always remember the matchless loveliness of Jesus and Mary. If wealthy, give a good example to others similarly blessed. In every position in life let our gifts redound to the loving Father who bestowed them. Our bodies go down empty into the grave, but to our souls can be applied the merits derived from them.

And humility, what can be said of the virtue left as a legacy to his spiritual children by St. Francis de Sales? "It is the touchstone of de-

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votion, and always walks accompanied by charity. It is the modest violet among the flowers of virtue. It is often plucked by ruthless hands and cast away to be crushed and trodden under foot. It is choked by noxious weeds and pierced by cruel thorns, but from the bruised petals sweet odors are wafted heavenward.

How humble was the divine heart of our blessed Model. After He has invited us to make our poor erring hearts like unto him, can we still turn coldly away and allow the demon of pride to enter and destroy the soul's sanctuary? Go to the feathered tribe and learn a lesson of humility.

"The bird that soars on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing
Sings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility."
—Pittsburg Observer.

THE SELF-MADE MAN.

The self-made man is usually a bird, and we all know him from away back. He played marbles for keeps when a boy, and cheated all his playmates out of their marbles. He swapped a bladeless knife for a four-bladed, sold that for 50 cents, bought a pound of sugar and made a barrel of lemonade, which he sold on circus day for \$8. He then started out in business and sold tough meat for choice cuts and made a fortune. When he got \$1,000 he organized a stock company with \$1,000,000 capital, mostly watered and sold the stock at par. When the company failed it was found that he had sold out a long time before. When he died he was a millionaire and left all his money here. It is very warm where he is now.—Independent, Vancouver.

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SATURDAY, SEPT. 12th, 1903.

SEPT.

- 13—Fifteenth Sunday after Pentecost. The Holy Name of Mary.
14—Monday—Exaltation of the Holy Cross.
15—Tuesday—Octave of the Nativity of Our Blessed Lady.
16—Wednesday—Saints Cornelius and Cyprian, Bishops, Martyrs, Ember Day fast.
17—Thursday—The Stigmata of St. Francis.
18—Friday—St. Joseph of Cupertino, Confessor, Ember Day fast.
19—Saturday—Saint Januarius and his companions, Martyrs, Ember Day fast.

A QUESTION OF HISTORY.

One of our most faithful subscribers writes from a distance:

"I wish to learn something of the history of Cardinal Wolsey of England, also of Cardinal Mazarin of France. I wish to post myself as to their exact standing with the Catholic Church at the time of their death. Did the Church approve of their acts? Any information you publish will be gratefully received."

As our correspondent does not seem to have any good history within reach, we shall first give a biographical sketch of both Cardinals and then reply to his questions.

1. Thomas Wolsey, born at Ipswich, England, in 1471, was the son of a wool merchant. He graduated at Oxford, was elected a fellow, received holy orders and became rector of Lymington, Somersetshire. Thanks to his admirable tact he rose rapidly. About 1506 he became chaplain to Henry VII., and was afterwards entrusted with a secret mission to the Emperor Maximilian. His dexterity in this charge was rewarded by the rich deanery of Lincoln. Henry VIII., shortly after his accession, appointed him his almoner and soon employed him in his most important affairs. Suitors at court now eagerly sought his patronage, and he grew rich fast. Before the end of 1514 he was Archbishop of York. In September, 1515, Leo X. made him a cardinal. Three months later he was created Lord Chancellor of England, and in 1518 received from Leo the appointment for two years of Legate "a latere," and, receiving successive prerogatives and additional powers, he at length exercised within the realm nearly all the prerogatives of the Sovereign Pontiff. His revenues were enormous; but it must be owned that if Wolsey loved wealth, it was to spend and not to hoard it. In some ways he spent it well and worthily; for if thousands of pounds went in keeping up a state far more royal than episcopal, thousands more were lavished in a princely encouragement of arts and learning, and a charity as profuse as it was discerning. If he built the magnificent palace of Hampton Court and presented it as a gift to his sovereign, he was also the founder of Christ Church College and seven lectureships at Oxford. He so skillfully preserved the balance of power between France and the house of Austria that he was feared and courted by Popes and princes, while the King held the position of arbiter of Europe. But Wolsey's ambition, which Shakespeare has so masterfully depicted, did not stop there.

While Henry VIII. was intriguing for election as emperor after the death of Maximilian in 1519, the Cardinal hoped to win for himself nothing short of the papal tiara. Twice—on the death of Leo X. (1522) and again on that of Adrian VI. (1523)—the tiara seemed to be within his reach, but both times his plans were foiled by the intrigues of Charles V. and by the opposition of the French bishops. The errors of Luther were now beginning to disturb the Christian world, and Wolsey entered warmly into his sovereign's projects for suppressing them in England. But Henry VIII's infatuation for Anne Boleyn brought about Wolsey's ruin and resulted in the forced apostasy of the nation. In 1528 Pope Clement VII., having been solicited by Henry to dissolve his marriage with Queen Katherine, despatched Cardinal Campeggio to England, with full powers to examine the case in company with Wolsey, and pronounce judgment. After careful inquiry Campeggio decided on submitting the matter to the personal decision of the Sovereign Pontiff, to whose protection the Queen had also appealed. At his first interview with the King after the departure of Campeggio, Wolsey plainly saw that the sum of his fortunes had set. The failure of the divorce was laid to his door, and on his return to London he found himself stripped of the chancellorship and banished from the court. He retired to his archbishopric, where he devoted himself to the unostentatious discharge of his episcopal duties, and appears to have won the esteem of the people. But Anne now reigned supreme, and her vengeance was not satisfied. A few months later, the disgraced minister was arrested under the charge of high treason, and hurried to London. A timely illness saved him from the scaffold, and on the 29th of November, 1530, Wolsey expired, with expressions of unalloyed piety, at the Abbey of Leicester. "I tarry but God's will," were his last words, "to render my simple soul into the hands of Him who made it. Had I but served Him as faithfully as I have served the king, He would not have given me over in my gray hairs."

2. Jules Mazarin, in Italian Giulio Mazarini, born at Piscina, in the kingdom of Naples, July 14, 1602, was of a noble Sicilian family, received his early education in Rome, studied law at Alcalá and Salamanca in Spain, where he led a very gay life, entered the military service of the Pope, and was employed in some political missions in which he evinced great diplomatic skill. Richelieu, to whom he was introduced in 1628, entertained so high an idea of his abilities that he had him appointed vice-legate of Avignon in 1634, made a cardinal in 1641, though he was only in minor orders and never became even a subdeacon, naturalized as a French citizen in 1639, and appointed his successor as minister. After the death of Richelieu (Dec. 4, 1642) Mazarin governed France for eighteen years with absolute power, though not without some violent interruptions. The aversion of Anne of Austria—who, after the death of Louis XIII., May 14, 1643, became regent during the minority of her son, Louis XIV.—he conquered by his bland manners and elegant flattery; she became his firm friend, and the contemporary gossip was that they were secretly married. For this no serious proof has been offered, though the queen-regent was devoted to him, and the minor orders he had accepted were no ecclesiastical obstacle. The rich dotations he made in order to gain the good will of the princes, the prodigality of the court, and his own lack of thorough capacity as a financier exhausted the treasury. The Parliament of Paris refused to register the new tax-édicts. He answered by throwing its president and several of its members in prison. The next day, Aug. 27, 1648, Paris rose in rebellion and the civil war of the Fronde began. A peculiar feature of this whole movement was the so-called "Mazarinades"—pamphlets, about 4,000 in number, published against the cardinal, and speaking in a very unrestrained manner of his life at Alcalá, his relation to Dame Anne, his foreign birth, his rapacity, and his nices. He was intensely hated, and the hatred was not tempered with awe. Twice between 1651 and 1653 he had to resign his office and retire

from the court—the first time to Bruhl, near Cologne, the second time to Sedan, where Turenne and his army were. He was arraigned as a traitor and enemy of France; his property was confiscated; his library, furniture and statues were sold; but after the end of the wars of the Fronde and the flight of the Prince of Condé to Spain, Mazarin re-entered Paris, Feb. 3, 1653, in triumph, and was received not only by the king and the court, but even by the people, with great ovations. The subsequent years of his government were more quiet. He could now prosecute the war against Spain, begun in 1635, with undisturbed vigor, and by the Peace of Westphalia, Oct. 24, 1648, and of the Pyrenees, Nov. 7, 1659, he succeeded in curbing both branches of the house of Hapsburg, and procured for France the foremost place in the political system of Europe. Mazarin contributed greatly to the triumph of the royal authority in France, and to the overthrow of the last vestiges of the old feudal powers and privileges. The memoirs of his rival, de Retz, have tended to make his character darker than it really was, but the publication of his correspondence by Chéruel in 1879-1882 throws a new and favorable light upon his public life. He left an enormous fortune, 20,000,000 livres, which he presented to the king a few days before his death, probably because he thought this was the only means of securing it for his family; the king returned it graciously, and Mazarin's nieces inherited it. On his deathbed he left six hundred thousand francs to the Pope for the war against the Turks, and on receiving the Papal blessing, he begged pardon for all he might have done that could have offended the Holy Father. Some people doubted Mazarin's piety; he therefore willed to receive the last rites of the Church with great solemnity. When a priest warned him that he was nearing his end, Mazarin said: "It is the hour of mercy."

Now for our correspondent's questions. Did the Church approve of their acts? No. The Church very seldom expresses approval of anybody's acts. She never does so with any solemnity except in the case of canonized saints. In the case of Mazarin in particular the Pope repeatedly disapproved his conduct.

What was the exact standing with the Catholic Church of Wolsey and Mazarin at the time of their death? The foregoing sketches suggest an answer to this question. Wolsey died thoroughly repentant and contrite. Mazarin's end, though less clearly consoling, affords some hope that he may have found mercy. Both of them died in outward communion with the Vicar of Christ, Wolsey, with all his faults, was by far the better and the abler man. A recent Protestant History of England by Powell and Tout (1898) quotes the Venetian Ambassador as writing in the days of Wolsey's glory: "He is the person who rules both the king and the kingdom. He is very handsome, learned, extremely eloquent, of vast ability, and indefatigable. He alone transacts all the business that occupies all the magistrates, offices, and councils of Venice. He has the reputation of being extremely just. He favors the people exceedingly, and especially the poor, hearing their suits and making the lawyers plead gratis for them." The same authors (Powell and Tout) conclude his career with this remark: "He had labored long and faithfully to promote the welfare and glory of his country, and with him ended the peaceful and prosperous days of his master's reign."

ADDRESSES PRESENTED TO
THE ARCHBISHOP AT
BRANDON, AUG. 29.

FROM THE PARISHIONERS.

To His Grace the Lord Archbishop of St. Boniface.

Your Lordship.—In the name of the lay people of the English language constituting the Roman Catholic Parish of Brandon, and, also, in the name of our faithful brothers of other nationalities, I have the high honor to wish your Grace a most hearty welcome, on this occasion of the consecration of our splendid new church of Saint Augustine.

The date of the twenty-ninth of August, in the year of our Lord

nineteen hundred and three, will be a memorable one indeed, in the annals of our Queen of the Prairies, and in the annals, I dare say, of Manitoba.

We are most happy to take occasion of this public happening, for thanking, from the bottom of our heart, our dear pastor, the Reverend Father Godts, a real God's man, and the Reverend Redemptorist Fathers, to the generosity of whom we are indebted for this magnificent monument of the Holy Roman Catholic Church.

May the Lord bless them for their good work, and for all the good they have been doing here since their installation, and for the good they will procure us in the future. We pray God Almighty that He may protect them and assure us, for a long time, their precious services.

We pray also the Almighty to bless and protect your Grace.

This first consecration of a church in your vast diocese since your elevation to the Archiepiscopal seat will be for the second city of Manitoba a true cause of pride. But it is one amongst the innumerable amount of works your Grace has accomplished in order to encourage your most zealous clergy and to promote the religious, moral and social progress of your Catholic people.

Such are the grateful feelings of your faithful and devoted diocesan, the Parishioners of the City of Brandon.

Brandon, August, 1903.

FROM THE LADIES OF ST. AUGUSTINE'S.

To His Grace Archbishop Langevin, O.M.I.

My Lord.—We, the ladies of this parish, deem it a privilege and a very great happiness to see your Lordship here to-day, for the solemn opening and consecration of our new church, in company with so many ecclesiastics, who have come to honor and take part in the imposing ceremonies which accompany such a festival.

Long have we been looking forward for the erection in this city of a suitable edifice dedicated to God's honor and glory, and now we have the consolation of having our wishes gratified, thanks to the zealous endeavors and indefatigable labors of the good Redemptorist Fathers whom Divine Providence has placed over us.

Although the building is not yet entirely finished, owing to several unavoidable delays, we hope, ere long, to see it completed and embellished in such a manner as to do honor to the interests of religion, as well as to re-animate anew a true spirit of piety in each and every member of the congregation.

To attain the object of our desires, we are preparing a bazaar, to take place about October, and from which we trust to realize a substantial sum. Many of our non-Catholic friends are generously and liberally assisting us therewith.

In asking your Lordship's episcopal blessing for the success of this undertaking, likewise for the ever increasing prosperity and welfare of our Catholic schools, which you have so much at heart.

We are honored to subscribe ourselves, respectfully and gratefully yours in Jesus Christ, the Ladies of St. Augustine's Church, Brandon.

Brandon, August, 1903.

FROM THE LADIES OF MERCY

To His Grace Archbishop Langevin, O.M.I.

My Lord.—Since your Lordship's last ecclesiastical visitation to this portion of the diocese, through the instigation and untiring endeavors of our devoted director, the Reverend Father Godts, our Society, "The Ladies of Mercy," has been established in the parish. It is therefore a privilege and a source of very great pleasure for us, on the occasion of your presence here to-day for the opening of our new church, to present ourselves before your Lordship, not only to welcome you in our midst, but likewise to ask a special blessing for the Society in general as well as for the prosperity of the good works entrusted to it, viz., visiting the indigent and afflicted, and providing, when needed, the necessities of life, to poor foreigners especially, who are frequently in sore distress and misery.

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In soliciting anew your Lordship's episcopal benediction for ourselves and families, and promising to remember you in our daily prayers, that the duties of your apostolic and arduous ministry may always and everywhere meet with fruitful results.

We are privileged to subscribe ourselves, filially and respectfully yours in Jesus Christ, the Ladies of Mercy, Brandon.

Brandon, August, 1903.

YOUR EYES AND OTHERS' EYES.

Blue eyes are said to be the weakest.
 Turned eyes are typical of devotion.
 Wide open eyes are indicative of rashness.
 Side-glancing eyes are always to be distrusted.
 Brown eyes are said by oculists to be the strongest.
 Small eyes are supposed to indicate cunning.
 The down cast eye has in all ages been typical of modesty.
 The proper distance between the eyes is the width of one eye.
 People of melancholy temperament rarely have clear blue eyes.
 Eyes with long, sharp corners indicate great discernment and penetration.
 The white of the eye showing beneath the iris is indicative of nobility of character.
 Gray eyes turning green in anger or excitement are indicative of a choleric temperament.
 When the upper lid covers half or more of the pupil the indication is of cool deliberation.
 An eye the upper lid of which passes horizontally across the pupil indicates mental ability.
 Unsteady eyes, rapidly jerking from side to side, are frequently indicative of an unsettled mind.
 Eyes of any color with weak brows and long, concave lashes are indicative of a weak constitution.
 Eyes that are wide apart are said by physiognomists to indicate great intelligence and a tenacious memory.
 Eyes of which the whole iris is visible belong to erratic persons.
 Wide open, staring eyes in weak countenances indicate jealousy, intolerance and pertinacity, without firmness.—St. Louis Star.

umphed over untold trials and dangers because they had listened to the voice of their supreme pastor. So it was in the past, and so it would be in the future, for they had the same loyalty to the successor of St. Peter and the same devotion to their pastors as their fathers had. It was not human power that kept the faith alive in Ireland.—London Record.

KINDNESS OF HEART.

Cultivate kindness of heart; think well of your fellow men; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time. How much such a word of kindness, encouragement or appreciation means to others sometimes, and how little it costs us to give it!
 We do not need to wait for some special occasion. When calamity overtakes a friend, words of sympathy and encouragement are offered sincerely enough, yet, in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion?

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others. And there are also many little occasions when the word of cheer is needed from us, and we are silent.
 There are lives of a wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make endurable. And often, in the midst of wealth and luxury, there are those who listen and long in vain for some expression of disinterested kindness.

Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing beside their last resting place. Think of the things you could have said of them and to them while they were yet living.—Home Journal and News.

RELIGION IN THE PUBLIC SCHOOLS.

Week after week the daily press furnishes gratifying evidence of the growing recognition amongst non-Catholic sects of the paramount necessity of religious instruction in the public schools. The Methodist bishop, Dr. Coke Smith, of South Carolina, made this strong declaration at Jacksonville, Fla., recently: "Intellectual culture by itself is the means of development of rascality. Who break your banks? Who are the leaders of anarchistic movements? Are they the ignorant men of the country? No, they are the intellectual rascals, and the educated criminal is the most dangerous of all. No education deserves the name unless it has the moral side. The most powerful influence about the training of the child is the influence of the teacher. God save this country from godless teachers; and God save the country from a purely secular education!"

As long ago as 1848 the Presbyterians took up the same ground. At the General Assembly of that year the following resolutions were passed:

"That this General Assembly, believing that the children of the church are a trust committed to the church by the Lord Jesus Christ, and having confidence in the power of Christian education to train them, with the Divine blessing, in the way they should go, do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on this plan sanctioned by the last assembly—of teaching truths and duties of our holy religion in connection with the usual branches of secular learning. "That this assembly heartily approve of the plan of establishing academies or schools, male and female, under the supervision of the Presbyteries for the purpose of securing a thorough education, religious and secular, to those of their youth who may desire to pursue branches of knowledge not taught in the sessional schools.

"That colleges, as an integral part, and in their widespread rela-

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tions to the best interests of society, a vitally important part of a complete system of Christian education, demand the fostering care of the church; and that the (Presbyterian) board of education be, and hereby is, authorized to assist in the promotion of the cause of collegiate education, by means of any funds that may be given for the purpose."

No effect, it is true, was given to these resolutions. But there is room to hope that the day is not far distant when the leaders of that body will act upon the wise principles then enunciated.—Pittsburg Observer.

CONVERTED CLERGYMEN.

The Rev. Ernest Rich Grimes, of the "Cowley Fathers," and for some ten years preacher of their church at Oxford, Eng., has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm, O.S.B.

The Rev. H. C. F. Hunter, late Anglican curate of Burwell, Cambridge, and for several years chaplain in the Royal navy, was received into the Catholic Church at St. Joseph's, Bishop Stortford, England, on Monday, July 6, by the Rev. O. R. Vassall-Phillips, C.S.S.R.

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CONDOLLENCE.

The Editor Northwest Review.

Dear Sir and Bro.—Would you kindly insert the enclosed resolution in the next issue of the Review.

RESOLUTION.

At the last meeting of Branch 163, C.M.B.A., it was moved and seconded, that the Branch tender to the parents and wife of our late brother Joseph Klunkhammer, their sympathy for the loss they have sustained in the death of a dear son and husband, and we pray God will give them grace to bear their trials.

And be it further resolved, that the sum of \$10 be voted for Masses and that the charter be draped for 3 months, also that copies of the resolution be sent the Northwest Review and Canadian for publication.

Yours fraternally,
J. MARKINSKI,
Rev. Sec. 163.

PLEASE HAVE PITY ON THE POOR LITTLE KING.

Western Watchman, Aug. 20.
For over a month the eyes of the whole world have been fixed on Rome and the Pope. People have been thinking of nothing else. Nothing else has been talked or written about. People ask themselves the question, and the oftener they ask the more difficult do they find a satisfactory answer: How is it that the papacy that we thought at an end thirty years ago is become of a sudden such a mighty and portentous fact? The surprise is as great and general among Catholics as among Protestants. The death of Leo was an event that over shadowed every other death since that of Napoleon Bonaparte. He was a great Pope; but not the greatest. He was a good churchman; but there have been many equally good. He was a scholar, a poet and a statesman; but in all these lines he walked in goodly company, with many behind him and many before him. Still, the fact stares us in the face that since Peter planted his apostolic throne in Rome no death has occurred in the papacy that awoke such widespread attention and produced such general and genuine regret. The eldest brother in the great Christian family is gone, and the world is in grief. One of the best symbolical cuts that appeared in the daily press was that of a Chicago paper which represented the globe encircled by a mourning band, gathered at one point in a bow and hanging in graceful pendants. It was a plain, simple truth; the world was in mourning for Leo.

If we would understand the cause of this deep and widespread influence we must remember that the past quarter of a century has been a period of universal stock-taking. There have been no great lights in the world and men have not been distracted by new theories of life and government. Neither giants nor giant-killers have stalked athwart the nineteenth century. The time has been given over to study and introspection. The theories of a hundred years ago have been weighed in the balance and all found wanting. The promises of science have not been kept. The world finds itself at the beginning of the twentieth century very much in the same place she occupied at the beginning of the nineteenth. Everywhere the Church is being vindicated and where she is not declared alone right she is pronounced not absolutely wrong. Doubt of the wisdom of the religious revolution of the sixteenth century is general and respect for the Church whose overthrow it sought has become the sign-manual of gentility and intelligence.

But perhaps there is another reason. Rome has been the capital of the Italian Kingdom. From a worldly point of view the Eternal City has made tremendous advances. It is now one of the great cities of the world. It is full of bustle and life, and athrill with the magic of camp and court. Money from every village and hamlet in the peninsula flows into her coffers. She is the mecca of youthful ambition and the shelter of captains of armies and the captains of industry, who would spend their otium cum dignitate in the shadow of the

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world's proudest monuments. The Vatican has held its place of pride, towering above everything else in ancient or modern Rome. The Pope has overshadowed kings and princelings, and risen with every upward movement of the rival throne. The armies of Italy have been his volunteer bodyguard. The Savoyard Kings have been his seneschal. The question presents itself, Has the Italian kingdom made Rome less papal or the Pope less a monarch?

Selfishness in some form is at the foundation of most of our unhappiness and misery. If we could analyse all the suffering in the world and trace it back to its cause, we should probably find that selfishness was the greatest factor in creating it.

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