

Northwest Review

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CURRENT COMMENT

A charming anecdote is related by the Rome Correspondent of "The Tablet," in its issue of December 23. Writing on Dec. 17, the correspondent says: "One day this week Cardinal Macchi administered solemn baptism in the chapel of the Little Company of Mary to a sturdy little American convert of eleven. His mother did her best to argue him out of his resolve to become a Catholic, but even she capitulated when, after she had reminded him how much his dead father was opposed to Catholics, the little fellow replied: 'Oh mother, I guess Papa knows more now.'"

This central region of Canada has hitherto prided itself on being free from rats. We have, to be sure, the muskrat, commonly called in French "rat" by the French halfbreeds, whence comes the historic Rat Portage; but we have as yet no common rat, such as those which infest seaports. Unfortunately, our immunity from this pest is not going to last long. The ratless days of the Canadian Northwest are numbered. The house rat, whether brown or black we know not, is moving up through North Dakota. Last year he had reached Grafton and has since taken up permanent lodgings there in spite of all human efforts to exterminate him. Now he has reached St. Thomas, thirteen miles north of Grafton. As there are only twenty-eight miles between St. Thomas and Gretna, he may begin to increase and multiply according to his wont before the end of this year on Manitoba soil. The custom house at Gretna, in spite of all Mr. Salzedel's watchfulness, will not stop him. If he only knew what a treat is awaiting him in the Winnipeg sewers he would make greater haste. But he is sure to be here in a couple of years at most, and then our city fathers, having discovered that he is a mighty scavenger, will not be worried about the flushing of the sewers. If only they could train him to absorb the gas that now issues from the manholes what a blessing would his ratship be!

"Men and Women," a bright and popular Catholic magazine published in Cincinnati, lately printed "The Confessions of an Actress," of which the Catholic fortnightly review says that "they are appalling. The authoress tells a terrible tale of double dealing, blackmail, commercial assassination, and treachery on the part of managers. But the worst feature of the theatrical life she portrays is the low code of sexual morals prevailing largely among the profession. 'Publicity reveals no hint,' she claims, 'of the awful conditions that too often prevail. The truth is too terrible for publication, and the vast mass of it is never exploited in print. It could not be. Normally, a vast portion of the stage is as corrupt and vile to-day as was ever the court of the profligate Charles the Second or Louis the Fifteenth; only in its viciousness there is no glamor.' If it is true, as this actress, who 'has spent a lifetime upon the stage' and is still actively engaged' in the profession, claims: that 'from manager to call-boy, the vast majority of men behind the curtain line are insatiable in the pursuit of vices which recoil and take their own terrible revenge, and they have no scruples in their manner of securing the indulgences which destroy them morally and physically,' and that 'there are many companies, which are almost the rule rather than the exception, where no woman can hold her position who refuses any advances that may be made her by the owner, the manager or the star,' then she is indeed right in denouncing the theatrical career as 'a preparatory course in vice' and in pathetically warning Catholic parents against letting their boys and girls enter this 'accursed profession.' But even if she exaggerates, as we believe she does, we know enough from other reliable sources to support her in her contention that the theatrical profession in this country to-day is not

a career which any serious father or mother ought to encourage son or daughter—especially daughter—to enter. It is extraordinarily dangerous to faith and morals, and success has to be dearly bought."

One of our subscribers at White Horse Yukon Territory, sends us a copy of the Morning Post, with request that we should make some remarks upon an article therein on French Anti-Clericalism. Although the article is necessarily pretty old, having appeared in London, England, on October 23 last, then crossed the Atlantic and the widest part of British America, then, after passing from hand to hand in a frontier settlement, having been sent back half way across the continent, and finally having waited a couple of weeks before we had time to notice it, yet the principles it involves are always actual and therefore deserve to be examined. It is the concluding article of a series on the situation of the Church in France. There is in this article nothing particularly new for Catholics who are aware of the tone of similar editorial utterances in the London "Times," but its sympathetic, if mistaken, treatment of Catholic questions would be very new to the rabidly anti-Catholic editors of many of our Canadian papers, who have not yet learned to respect the honest convictions of Catholics.

After giving an abstract of the law voted by the French Chambers on July 4, 1905, by 341 votes against 233, the Morning Post correspondent in France writes:

These are the principal features of the law separating the State from the Churches in France. Its general effect will be to place all creeds under an obligation to support themselves if they wish to continue their existence. Though it is impossible to predict the effect which the separation will have upon the Roman Catholic Church (the Protestant and Jewish Churches, which are accustomed to provide largely for themselves, will undergo little change) some lines of probable development are already foreseen by those best acquainted with the religious condition of France. It is expected that the obligation to provide for the cost of worship will separate the chaff from the wheat, and will, at first, cause a considerable falling off in the number of professing Roman Catholics. The indifferent will not care to pay for the maintenance of a creed in which they do not believe, though they may hitherto have liked to enjoy the kind of respectability which formal membership of the principal State Church conferred upon them. Among the peasants and humbler classes in many parts of France the separation will diminish the prestige of the Church. The average Frenchman worships the State. As long as the Church was a kind of Government Department, and its ministers Government officials these people respected it and them, but when the connection with the State has been severed a proportion of those who were Roman Catholic because Roman Catholicism was the official State religion, the religion of the majority, will undoubtedly fall away from it. As an able writer, M. de Lanessan, has pointed out, the Roman Catholic Church has escaped for a century all the struggles to which it would have been exposed by free competition with other religions. The mass of the people always goes with those whom it believes the strongest and the most numerous.

This quotation is enough to show the respectable and moderate Protestant view; for it is thoroughly Protestant, and views a Catholic people from a Protestant stand, and therefore it is not a correct view. Those Catholics who to quote the Morning Post correspondent's phrase, are "best acquainted with the religious condition of France," for they know it from the inside, are members of the family and know its spirit as no outsider can, deny that the prestige of the Church, for the average Frenchman, came from the State. This mistake of the Morning Post corre-

pondent is due to his traditions of a State-governed Church in England. He applies these traditions to the Church in France, but they are a lamentable misfit. In England the Established Church is, will she will she, in spite of the protests of some of her members, a creature of the State not only as regards pay but also in the doctrinal and disciplinary sphere. Not so the Church in France. Even the salaries paid to ecclesiastics were accepted not as Government bounty but as a small and partial restitution of the Church property unjustly confiscated by the Revolution. Her internal discipline and especially her doctrinal teaching was always independent of the State and frequently an open condemnation of State heresies. Both the Morning Post correspondent and M. de Lanessan, whom he approvingly quotes, overlook the fact that ever since the concordat of 1801 the French Church has maintained an almost continuous struggle against the illegal encroachments of the State. It is not, therefore, at all true that she "escaped for a century all the struggles to which she would have been exposed by free competition with other religions." Free competition she would have welcomed, but what she was frequently exposed to was a manifest preference for Protestants, Jews and professed infidels in all State departments. This was the rule during over a hundred years, the only exceptions—and even these covered but a part of her relations with the State—being the first years of the Second Empire, from 1852 to 1859, and the first five or six years after the Franco-Prussian war of 1870-1. The average French Catholic was fully aware of all this and he revered the Church as a power superior to the State, and in almost daily conflict with it. He is not likely to forsake the Church now that her despoilment by her enemies appeals to his sense of chivalry. No doubt persecution will result in some falling off, some sifting of "the chaff from the wheat," but this inevitable result of all oppression will be more than counterbalanced by the awakened zeal of those who hitherto appeared indifferent, though in their hearts they clung to Catholic belief.

The Morning Post correspondent goes on to quote M. de Lanessan as taking for granted that the French Church strove to destroy the Republic, and instancing the Boulangist movement. But the Church, as a whole, never sided with this or any other similar movement. Doubtless many Catholics did strive to restore the legitimate Monarchy, and at one time, in 1873, the majority of the French people seemed to lean that way; but the Church never opposed Republican institutions because they were democratic. What she did oppose was the Masonic atheism which afterwards attempted to identify itself with the Republic.

The rest of the Morning Post article is made up of sayings attributed to some of the young Liberal clergy in France. Passing strange it is that these well-meaning Protestant correspondents never get hold of a really representative Catholic priest whose words might carry weight. They invariably pick out some ill-balanced youth who is half if not fully Protestant at heart, and then they laud him as a hopeful son of the Catholic Church. Unfortunately there are, in France at the present time, a few noisy young priests who follow the lead of the Abbe Loisy, a discredited destroyer of tradition and dogma, a man who, while professing to explain the Holy Scriptures and historic Christianity, explains them away. But this small and undisciplined school has very little influence and is not at all representative of the French Church. It were tedious to quote all its vapourings here. Suffice it to say that if these priests do not change, they will soon work their way out of the Church to which they can hardly be said to belong even now. There are, however, two sentences in the Morning Post attributed to a Parisian priest, against which we must enter a solemn protest. Here is one: "The spirit of the Abbe Loisy has penetrated the ranks of the younger

clergy, and St. Sulpice sends every year fresh apostles of the larger theology into the field." This is a shameful and utterly groundless insult to the Sulpicians, whose theology, albeit progressive in the development of dogma, as the best Catholic theology ever is, is nevertheless perfectly orthodox and directly opposed to the Abbe Loisy's spirit. The second quotation is this: "We have seen what the education of our Roman Catholic upper classes by the Jesuits leads to, and our greatest grievance against the Jesuits is that our worst enemies have come from their colleges." True, some, but very few of the worst enemies of France have come from Jesuit Colleges, but they have come as Judas did from the Apostolic college, from the very feet of Incarnate Wisdom, by voluntary rejection of the holiest teaching, by betrayal of the faith so carefully instilled into them. They have come, as Voltaire did, who in the very frenzy of his attacks on the Church, did homage to the virtues of his masters, the Jesuits, and called them "the Pope's bodyguard." They have come as Maeterlinck, the immoral and infidel Belgian dramatist, did, who, after spending several years at the Jesuit college in Ghent, spent, as he himself avows, ten more years in trying to get rid of his Catholic belief. Over against these few degenerates we can safely set the valiant army of fervent Catholics trained in the Jesuit and other Catholic colleges, who are now bravely fighting the battles of their faith in municipal and political contests, and on whom the hopes of the French Church now rest.

In our first quotation from the Morning Post there is a parenthesis which calls for special comment. The writer said therein that the Protestant Churches in France, being accustomed to provide largely for themselves, will undergo little change after the separation between Church and State. This is distinctly not the opinion of Jean Reville in an article on "Anticlericalism in France," in the American Journal of Theology (University of Chicago, IX, 4). Mr. Arthur Preuss, who quotes him (Catholic Fortnightly Review, Jan. 1, 1906), says he expresses the belief that Protestantism will not profit by the separation of Church and State, but, on the contrary, suffer therefrom. Nor will the various Protestant sects in his opinion gain in membership. "Those men," Jean Reville writes, "who are freed from the yoke to leave the Church of their forefathers, and also religious enough to feel a repugnance to simple free thought, do not throw off the clerical yoke to bear the dogmatical one of a little congregation."

Clerical News

Rev. Father Cherrier left last Monday for Manteno, Ill., on a visit to his cousin, Rev. Father Bourdeau, parish priest of that place, who is seriously ill. Rev. Father Plante, S.J., is acting pastor of the Immaculate Conception.

Rev. Father Bournival, S.J., spent the Epiphany and the following Sunday with his old Nicolet college friend, Rev. Father Jutras, at Letellier, where he preached once on Saturday last and twice on Sunday, returning to St. Boniface College on Monday.

Mr. Alexander James Macdonald, for many years one of the most deservedly popular students of St. Boniface College, and a fine comic actor, entered the novitiate of the Society of Jesus at Sault-au-Recollet, Que., on the 5th inst.

The Very Rev. J. C. Sinnett, vicar-general of the Prince Albert diocese, came here on Tuesday and was the guest of the Jesuit Fathers of St. Boniface College. He returns to the Northwest on Friday.

His Grace the Archbishop of St. Boniface went to St. Norbert last Wednesday for a few days.

Rev. Father Emery, O.M.I., who has lately been succeeded as Rector of the

University of Ottawa by Rev. William Murphy, O.M.I., is visiting his brethren at St. Mary's Presbytery.

Monsignor Dugas, accompanied by Rev. Dr. Beliveau, drove out to Ile des Chenes on Tuesday to visit Rev. Father Camirand.

Rev. Father Mireault, of St. George de Chateauguay, near Fort Alexander, Man., came here last Monday with his father, Mr. Mireault of Montreal, who is visiting his friends in Manitoba. On Tuesday Father Mireault returned to St. George, accompanied by Father Charles Poirier of St. Raphael, and Father Napoleon Poirier, of St. Maurice, who will both return here on Monday next and then go to Montreal on a visit.

Rev. Father Benoit, curate at St. Jean Baptiste, left on Monday for Prince Albert to visit his family there.

Among the many priests visiting the Archbishop this week were Reverend Fathers Bastien, Benoit, Bouillon, Campeau, Gillis, Hogue, Joubert, Martin and Rousseau.

Rev. Father Lemarchand, O.M.I., pastor of Calgary, stopped here this week at St. Mary's on his way to France.

Persons and Facts

Foster's weather forecast of December 30 contained no definite prediction for the ensuing week with regard to this region; but it announced high temperatures for "the middle northwest" from the 9th to the 11th inst. The warm wave that reached us on the 5th inst., raising the temperature to 31 above zero was not foreseen by Foster, unless we are willing to allow him a margin of 5 days.

St. Boniface College is the first college in Canada to introduce the newest and most perfected kind of typewriting machine, manufactured by L. C. Smith & Bros. Three of these machines are now in daily use in the commercial department of St. Boniface College and give complete satisfaction especially as regards delicacy of touch. The typewriter room, with its large assortment of typewriters, 14 standard (Remington, Underwood, Smith Premier and L. C. Smith), each on its own dainty table, with all the latest improvements, is one of the show places of the new octagon and reflects great credit on the up-to-date enterprise of Brother Kennedy, S.J.

Mr. James O'Connor, of St. Thomas, N. Dak., whose dangerous illness we mentioned last week, improved under Dr. McKenty's treatment at St. Boniface Hospital. At the end of last week the patient seemed to be at the point of death, but rallied soon after receiving Extreme Unction and seemed to be out of immediate danger. Hopes were even entertained that he might recover. His cousin, Mr. John M. O'Connor, who had anxiously watched by his bedside, returned to St. Thomas on the 6th inst., and was replaced by another cousin, John's brother, Mr. Archie O'Connor, who found the aged relative so much better that he also returned to St. Thomas on Monday last. Tuesday, however, having brought a turn for the worse, Mr. John O'Connor came up on Wednesday.

The new octagon is now fully occupied by the Students of St. Boniface College, who have returned from their Christmas holidays and are now hard at work. Several new students have been registered for this term, the total now being 210.

On last Sunday the theme of Father McCarthy's sermon was the Epiphany. He drew attention to the three great events which occurred on that day. First, the Manifestation of the infant Saviour to the Gentile world in the persons of three princes or "Magi" from the East, by a miraculous star.

(Continued on page 5)

LYCEUM NOTES

St. Mary's Lyceum next week will tender another complimentary reception to the parish and Catholics in general. The affair will take place on Thursday evening at 8.15 o'clock sharp, in the parochial school hall, corner of Hargrave and St. Mary's Street. Rev. Father Drummond, S.J., will deliver a lecture, and the remainder of the programme will be chiefly musical. The Lyceum String Quartette will be heard for the first time, and the Lyceum Orchestra, under the direction of Conductor James Stack, will play a variety of pleasing selections. The Lyceum cordially extends an invitation to the reception to all Catholics and particularly to the young ladies and young gentlemen.

The gymnasium has finally arrived. The handball court is now complete and this sport, which had been almost overlooked, will be the most popular in the "gym," if the interest in the games already played denotes anything. Other athletic equipment has been purchased which will give the boys plenty of diversion. The thanks of the Lyceum for fitting up the handball court and other portions of the "gym" are due to Mr. Nyland, who devoted much time to the work.

The Hockey team plays its first League game this week against the strong Victorias, but these notes are written too early for comment on the result. However, the second game will be played next Wednesday evening at the Auditorium against the Winnipeggers at 10 o'clock and Capt. "Pete" Egan and his speedy bunch of puck chasers deserve a big turnout of supporters of the green and white.

Two fruitful rehearsals of the drama, "The Malediction" were held this week under the eye of Director James Crennin. Steady progress is being made.

The Orchestra had one of the best practices of the season on Tuesday evening. Constant rehearsal shows its effect in the improved ensemble, in sharp attack, in phrasing, and ready response to Mr. Stack's conducting. The membership of the orchestra could be increased, it is said, if the Lyceum were in a position to furnish instruments to trained musicians among the young men who at present have none.

It is proposed, by notice of amendment to the Constitution, to create a standing committee, whose function will be to visit weekly Catholic young men confined in the local hospitals, and also to inspect frequently the various Catholic charitable institutions in the locality. The young men will thus acquire an intimate acquaintance with these good works, so largely unknown, and the Lyceum may occasionally come upon an opportunity of being of some small assistance to these deserving institutions.

The Lyceum members approached communion in a body last Sunday at St. Mary's church. The number attending was somewhat smaller than usual, because of the large number who received the Holy Sacrament at Christmas and New Year's.

WINNIPEG ASSOCIATES GUESTS OF T. EATON

On Wednesday evening of last week a complimentary dinner was given by Mr. and Mrs. Timothy Eaton to the employees of the T. Eaton & Co.'s western store.

The Banquet was held on the fifth floor of their spacious Winnipeg establishment which was beautifully decorated for the occasion.

Fourteen hundred and eight persons sat down to dine, thus making, as Mr. A. A. Gilroy pointed out, the second largest banquet ever held in Canada. The programme was very artistically arranged, on the front being a bunch of maple leaves tied together with shamrocks. Inside was the Menu and Musical Programme, with photos of Mr. and Mrs. Eaton.

MENU

- Invocation—The Rev. Dr. Sparling
- Oyster Patties
- Olives Celery
- Roast Turkey, Dressing
- Sugar Cured Ham
- Potatoes a la Duchesse
- Green Peas
- English Plum Pudding
- Macaroons Lady Fingers Jelly Cake
- Trifle Fruit Cake
- Vanilla Ice Cream
- Oranges Grapes Nuts Raisins
- Bon-Bons
- Tea Coffee Lemonade

PROGRAMME

- 1 Overture Bonnie Scotland Barrowclough's Orchestra
- 2 Song A Russian Bridal Song Mrs. Alice James
- 3 Quartette The Minstrel Boy The Winnipeg Male Quartette (Messrs. Hollinshead, Phillips, Thomson and Polson)
- 4 Humorous Sketch A Formal Introduction Mr. Leslie Stanford
- 5 Cello Solo Pasquinade Mr. W. Maurice Miles
- 6 Song Green Isle of Erin Mr. A. Philips
- 7 Quartette (a) April and November (b) The Story of a Tack The Winnipeg Male Quartette
- 8 Song The Dream of Home Mrs. Alice James
- 9 Song Selected Mr. J. J. Polson
- 10 Quartette Until the Dawn The Winnipeg Male Quartette
- 11 Selection Cotton Blossoms Barrowclough's Orchestra
- 12 Trombone Solo Selected Mr. Holly

Mr. A. A. Gilroy, manager, occupied the chair, and was supported by Mrs. Gilroy, Rev. Dr. Sparling, Rev. Wm. Sparling, D.D., Rev. Father Cherrier, Rev. J. L. Gordon, Rev. C. W. McKim, Rev. John McNeill, Rev. Clarence Mackinnon, and Messrs. J. W. Dafoe, R. L. Richardson and Mr. Sanderson. Mr. Gilroy, on rising to open the toast list, was greeted with loud cheering and the singing of "He's a Jolly Good Fellow."

In the course of a short speech, he briefly outlined the progress made by the firm since its advent in the west, and concluded by welcoming the guests present, who, he hoped, would spend an enjoyable evening.

Brief speeches were also delivered by Dr. Sparling, Mr. Booth, Rev. Father Cherrier, Rev. John McNeil, Rev. J. L. Gordon, Rev. Mr. McKim, Rev. Mr. Mackinnon, Messrs. J. W. Dafoe, R. L. Richardson, and Mr. Sanderson.

In the course of his remarks Rev. Father Cherrier said:

"I did not come to criticise a piece of poetry, still less to argue with your wise manager. I read on the card, 'We may live without hope, what is hope but deceiving?' I believe it not. Some months ago here in Winnipeg we saw the foundations being completed for a magnificent edifice. We hoped it would be a magnificent one. Were we deceived in our hopes? I do not advise you to give up love; passion is not pining. Love and live in hope that some day you may be closer associates with one another than you are to-day. Although you are quite happy where you are, I feel satisfied that with the blessing that has come from your manager and which will come from your preachers, you will feel still more happy. My visit here to night will be a happy souvenir for long years to come.

On motion of Mr. Curran, seconded by Mr. Morrison, cheers were kindly given for Mr. and Mrs. T. Eaton, J. C. Eaton, Mr. Gilroy and Mr. H. McGee. The evening closed with the singing of "God Save the King."

OBITUARY

We offer our sympathy to Mr. and Mrs. Cook, of the T. Eaton establishment, on the demise of their two year old daughter, Agnes, who died at their residence, corner of Graham and Hargrave Streets. The Burial Service was performed by Rev. Father McCarthy on Thursday.

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HOW TO GET CONSUMPTION

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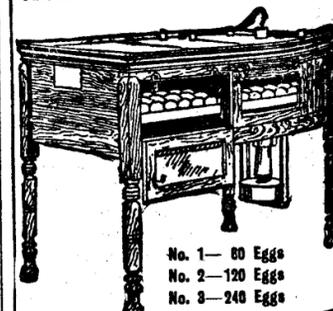
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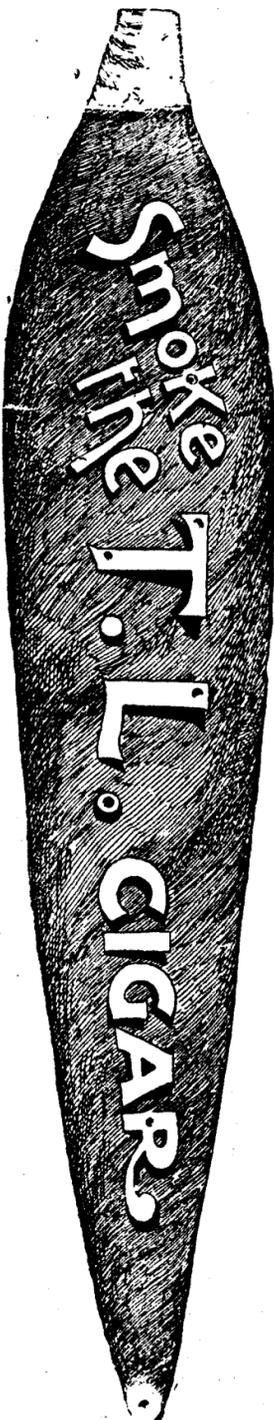
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PROMINENT CONGREGATIONAL MINISTER'S APPRECIATION OF MODERN PROTESTANTISM.

The Rev. C. E. Stowe's criticism of Protestantism, which we mentioned last week, having attracted considerable attention, we here give a more extended report of this extraordinary avowal from the son of Harriet Beecher Stowe and the nephew of the famous Henry Ward Beecher.

After deploring the varieties of sects, there being 125 different Protestant denominations in England and America, he continues in these vehement words:

"Protestantism is a kind of modern Cerberus, with 125 heads all barking discordantly, and is like the mob of Ephesus. Thoughtful Christians looking on and beholding with sadness this confusion worse confounded cannot fail to ask: 'Did our Lord Jesus Christ come to this earth to establish this pitiful mob of debating societies, or a Church of the living God, capable of making itself felt as a pillar and a ground of the faith?'"

The Rev. Mr. Stowe says that there is great unrest and hunger in the Protestant world to-day that refuses to be allayed by the chippings of critical parquets, or the buzzing of aesthetic gaffies. The Rev. Mr. Stowe describes the insignificance of the Plymouth colony in numbers and material wealth, and says:

"How then account for the stupendous influence which this tiny commonwealth has exerted and still exerts on the history of mankind?"

"There is one, and only one possible answer to this question.

"It was their devotion to the invisible, the eternal, the moral order of the universe, the Glory of God! They endured and yet endure, as seeing Him who is invisible!"

"All the history of mankind for them tread about His cradle and His cross, and for them there were none of those unusual benefits and privileges, which we enjoy in this enlightened age of being illuminated by the dark wisdom of the blind moles and bats of a godless, Christless scholarship that burrows in the holy ground of Sinai and Calvary alike, finding there only common dirt.

"Mr. Emerson remarks in his 'Sovereignty of Ethics':

"Luther would cut his hand off sooner than write theses against the Pope if he suspected he was bringing on with all his might the pale negations of Boston Unitarianism.' In the same spirit and with the same limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan fathers never would have made the break that they did with Catholic Christianity could they have foreseen as a result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin.

"Thank God this is not true of all Protestantism! The great doctrines of Catholic Christianity are still believed and preached in many of our churches.

"But, alas, it is only too true that the heavenly city, which our Puritan fathers yearned for, and sought with prayers and tears, has become to many of their Christian descendants a frigid city of ice palaces; built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"As the icebergs from the frozen north floated with the ocean currents, only to be melted and disappear in the warm waters of the equator, so shall these transcendental ice mountains melt in the warmer currents that the Holy Spirit will bring to human hearts from our crucified but now risen and glorified Lord.

"The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these 'advanced thinkers' (God save the mark!) and reduced to beggary. A pale, bloodless, emaciated Syrian Ghost, he still dimly haunts the icy corridors of this 20th century Protestantism, from which the doom of his final exclusion has been already spoken.

"Then, in their business arrogance and self-assertion they turn upon those of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city."

"We are hungry for God, yea for the living God, and hence so restless and dissatisfied. 'The husk of life's

A WOMAN'S BACK IS THE MAINSPRING OF HER PHYSICAL SYSTEM. The Slightest Backache, 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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fruit is growing thicker, and its meat thinner and dryer every day for the vast majority of our people. In many and important respects life was brighter in the so-called 'Dark Ages' than it is to-day. The seamless robe of Christ is rent into hideous fragments and trampled in the dirt."

An Excellent Piano.

Mr. S. L. Barrowclough, the well known musician and western manager for the Morris Piano Co., has just unloaded a carload of fine pianos. He says, go were you will, search every piano wareroom and every piano factory from coast to coast, and you will not find a piano that will give you more solid, permanent satisfaction than the Morris piano. Viewed from any standpoint, it will justify the most extravagant praise. In tone quality this piano possesses an individuality that at once places it in a class of its own. It is looked upon by musicians, piano experts, and the trade, as one of the few really artistic pianos in the market. Mr. Barrowclough says that the Morris piano finds a ready sale because its discriminating buyers are quick to recognize the many excellent qualities of its tone and action. He invites the most critical comparison of the Morris pianos with those of other high-grade makes. Whether you wish to buy or not, you will be a welcome visitor at the Morris warerooms.

Marriages

HARRIS—MCKINLEY

Prince Albert

A pretty wedding took place here last week, when Mr. R. A. Frances Harris, of the C.P.R. Accountant's Office, Brandon, and Miss Marjorie McKinley were united in the holy bonds of matrimony by the Rev. Father Sinnett, P.P. December the twenty-seventh, the day on which the marriage was solemnized was one of the brightest and fairest that ever dawned on the city of Prince Albert, and the Sacred Heart Cathedral was well filled to witness the happy ceremony. The nuptial mass was beautifully rendered by the choir with appropriate hymns at the Offertory, and the Communion. In conclusion the Rev. Father addressed the young people in his usual happy way, dwelling briefly on the duties of their new state of life.

The sweet bride, who was given away by her widowed mother, was daintily attired in white silk de soie, with lace trimmings, and wore a bridal veil and orange blossoms, and was attended by her sister, Miss Mary, who wore a becoming gown of blue silk, with picture hat to match.

The groom was assisted by the bride's brother, Mr. Anthony McKinley, of Kenora, Ont.

In the afternoon a reception was held at the home of the bride's mother, and many friends called to present their best wishes. The gifts were numerous and beautiful. The happy couple left

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the following morning on a honeymoon trip to Vancouver and other western points. Before returning to their home in Brandon, they will spend a few days in Prince Albert.

ALLOTT-MURPHY

Our best wishes to Willard Allcott and Winifred Murphy, who were married on the 10th inst., at St. Mary's church. The bride was given away by her father, Mr. Richard Murphy, one of the oldest and most respected parishioners of St. Mary's. She was assisted by her sister Eva, while the groom was supported by her brother Russell Murphy. The marriage and nuptial Mass were celebrated by Rev. Father McCarthy, the church and altar being richly decorated, and music furnished by the "Altar Society" of which the bride was a member. Mr. and Mrs. Allcott left the same afternoon for Toronto and points east.

Robert Mantell in Shakespeare

By John Talbot Smith in December Donahoe's

Robert Mantell has already won fame as a romantic actor, or more precisely an actor in romantic drama. His handsome and distinguished presence, rich voice and power of expressing emotion, easily established him as a favorite with audiences that enjoy the ardor of such plays as "Monbars" and "The Face in the Moonlight." His appearance as an interpreter of Shakespeare was something of a surprise, both as to the fact and the results. He proved conclusively that we have to our credit a sound Shakespearean actor, somewhat bound by the conventions, perhaps, but free enough to shed them at his convenience. His manager provided him with a fair company, and dressed the plays with good costumes and fine scenery; not too fine, however, as is the usual blunder of generous managers; and the plays presented had that appearance of usage which goes so well with their own antiquity. The test of Mantell's ability was made in Hamlet; the quality of his acting was illustrated in Richelieu. In the latter character he gave the impression of having surpassed all predecessors except Booth. The character of the French Cardinal is somewhat exaggerated and stagey in Bulwer-Lytton's famous play, but the picture of the old statesman in his last years is of undoubted power. Most actors roar it to the rapt audience, revel in its gorgeous climaxes, and make the most of its brilliant costumes. Mantell simply played an old man, worn with

WAITING FOR DEATH, BUT NOT WITHOUT HOPE

"There is a poor woman in this parish apparently just waiting for death to come through consumption. She has not the means to go to a Sanatorium, or she would probably be at one before this. She is still comparatively strong, walks about quite a lot—drives sometimes, too—but every day, of course, is growing worse. Would there be any possibility of her being taken into your Home for Consumptives? It would be a mercy if she could be permitted to enter it. I would much appreciate an early reply, as every day means so much."—REV. HAROLD SUTTON, Incumbent, Belmont, Ont.

LOST TWO DAUGHTERS

"I am advised by Dr. J. D. Wilson to write you concerning how soon I could get my wife admitted to Consumptive Hospital at Gravenhurst, also please send me pamphlet re terms while there. I have been told that it is free, so please let me hear from you soon as possible. I have lost two daughters, and my wife contracted the disease from our eldest one, who died ten months ago. I am a working man and not able to pay a high rate, but still anxious to do what I can."—A. CAMPBELL, London, Ont.

The above are typical of scores, indeed hundreds, of appeals constantly coming before the trustees of the

Muskoka Free Hospital

for Consumptives

No effort is being spared to meet every call. . . .

Not a single applicant has ever been refused admission to the Free Hospital because of his or her poverty,



NEW PATIENTS ON WAY TO HOSPITAL

and the anxiety of the trustees to keep none waiting is shown in the decision reached a few weeks ago to increase the accommodation by twenty-five beds.

—This increase in patients will add heavily to the burden of maintenance and can only be covered by increased generosity on the part of friends in all parts of Canada. Patients have been admitted from every Province in the Dominion, and it is with confidence in the response to our appeals, that the trustees believe will come from Canadians everywhere, that these additional burdens have been assumed.

Where a cause more urgent? Where a greater call to help suffering Canadians? Where will your money do more good?

—Contributions may be sent to SIR WM. R. MEREDITH, Kt., Chief Justice, Osgoode Hall, Toronto, or W. J. GAGE, Esq., 54 Front St. W.

disease and care, harassed by the thought of judgment, and softened by tender thought. He wore a black soutane most of the time, and in his court robes seemed willing to sacrifice their glory to the carelessness and indifference of a sick old churchman who is nearly done with life. It was

a most finished and touching portrait, relieved of all the grossness so often worked in by noisy actors.

Mary sat upon a pin,
But showed no perturbation;
For some of her was genuine,
But most was imitation.

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SATURDAY, JANUARY 13, 1905.

Calendar for Next Week.

- 14—Second Sunday after the Epiphany.
Feast of the Holy Name of Jesus,
Commemoration of St. Felix, Priest
Martyr.
- 15—Monday—St. Paul, First Hermit.
Commemoration of St. Maurus,
Abbot.
- 16—Tuesday—St. Marcellus, Pope,
Martyr.
- 17—Wednesday—St. Anthony, Abbot.
- 18—Thursday—Chair of St. Peter at
Rome.
- 19—Friday—St. Canute, King, Martyr.
- 20—Saturday—Saints Fabian and
Sebastian, Martyrs.

OBTAINING A RETRACTION

Our vigilant contemporary, the Catholic Fortnightly Review, in its issue of Jan. 1, called attention to an article, reprinted in the Scientific American

Supplement from the English Mechanic, and entitled "Imaginings in a Mountain Observatory," by Edgar L. Larkin. This article contained passages of Satanic wickedness against all revealed religion and especially against Catholicism. Here is a sample: "All hierarchies must go soon; and will, except that hideous monster, the hierarchy of Rome. It has its awful clutch on the throat of man, and hangs on with the grip of a tiger." After quoting many more ravings of like idiocy, Mr. Arthur Preuss says: "Can we Catholics be expected to subscribe to scientific papers that insult us thus on account of our religion?"

We have looked up this article and find it to be a long, senseless screed in which there is no science worth recording but a vast deal of self-laudation. The three columns fairly bristle with capital I's; we are told what "I" think, what "I" have seen, what "I" have done, the great people "I" have met, the great things "I" would do, *ad nauseam*. All Mr. Edgar L. Larkin's *imaginings* are based on the unproved axiom, serenely taken for granted, that "the sun has passed the zenith of its glory, is no longer white-hot, and is cooling." Of this the best astronomers fail to find any proof. In fact, Mr. Simon Newcomb, Professor of Mathematics and Astronomy in Johns Hopkins University, says the exact contrary. His words are: "As no actual cooling seems to take place the question arises how the sun's heat is kept up." And on the question—which Mr. Larkin, in his egotistic serenity, settles as an axiom—whether the sun's radiation will diminish in the future so as to affect seriously the activities and destinies of the human race, Professor Newcomb writes: "This



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is a question to which the science of to-day can return no positive answer. All that can be said is that during the two or three centuries of accurate observations of temperature and climate there is no evidence of any permanent change." The future exhaustion of the sun's heat after five or ten millions of years, which Professor Newcomb admits as possible, is nothing but an inference from analogy with other material substances. "The sun," he says, "like a living being, must have had a birth and will have an end."

But this prudent pronouncement of an expert is totally at variance with the flippant cocksureness of Mr. Larkin. Thus there is not in his wild "imaginings" even the excuse of valuable scientific information to atone for the blatant blasphemy of his insults to Christianity. The man is simply a fool, dangerous to those only who have not read history and have no training in logic or psychology. How could such a worthless and wicked production get copied into so respectable a journal as the Scientific American?

This is the question which the Benedictine Father Sittenauer promptly and frankly put to the editors of that journal. His letter and the reply thereto are taken from the N.Y. Freeman's Journal of December 30.

St. Benedict's Abbey,

Atchison, Kans., Dec. 6, 1905

Munn & Co., New York.

Dear Sirs,—I notice with surprise and sorrow that the "Scientific American" (supplement 1561, pp. 25015-16) has defiled its pages with reprinting from "English Mechanic," an article by Edgar L. Larkin, entitled "Imaginings in a mountain observatory." During the many years that I have been reading the "Scientific American," I have become accustomed to look for science in your magazine, and I never suspected the possibility of its stooping so low as to assist in spreading such brutal, vile, and senseless attacks upon religion of every kind, especially the religion of the Catholic Church, which I profess. I hereby protest most vigorously against this insult offered by the Scientific American to all its subscribers who are not downright infidels. For the sake of the "Scientific American's" fair name as a strictly scientific publication I would fain wish that the article in question had found its way into its columns by mistake. If so, I beg you to state it in the next issue and thus restore the shattered confidence of many of your readers.

Most respectfully yours,

P. JOSEPH SITTENAUER, O.S.B.

Scientific American,

361 Broadway, N.Y., Dec. 11, 1905.

P. Joseph Sittenauer, O.S.B.

St. Benedict's Abbey, Atchison, Kan.

Dear Sir,—We have your favor of the 6th inst., and beg to say that the Editor was as much horrified as you were, upon the receipt of your letter, to read the article by Professor Larkin. He is entirely out of sympathy with the "imaginings" of the Mountain Astronomer, and the Editor regrets more than he can say the attack upon the Catholic Church and upon religion in general. The "Scientific American" is orthodox, and prides itself on always having been so. This has been its policy since the very beginning of its publication, over sixty years ago. It is not orthodox, however, from policy, but from principle.

The article was introduced in the Supplement by one of the under Editors.

The Editor thanks you for calling his attention to the matter which he deeply regrets.

Faithfully yours,
MUNN & CO.

This is a fairly satisfactory apology, but a still more explicit retraction was publicly made by the Editor in the Scientific American Supplement for December 23 (No. 1564, p. 25054), seven

days before Father Sittenauer's indignant but charitable protest was published by the N.Y. Freeman, and before protests began to appear in the Catholic press. Under the heading "A Word to Our Readers," the editor prints the following in double-led type on a page where everything else is single-led.

In the Scientific American Supplement of December 2, 1905, is published an article by a well-known correspondent, who has contributed from time to time to the Scientific American and the Supplement. The article in question was copied from an English publication, and was inserted inadvertently by one of the editors who reviews our foreign contemporaries, and without the knowledge or sanction of the Editor-in-Chief.

A portion of the article consists of an attack upon the Christian religion. The Scientific American, during the sixty years of its career, has always maintained a position of orthodoxy. It does not intend to depart from this policy. The attitude and principle of the Editor would not admit of any different course being taken. Its position with reference to religious matters is governed not as a matter of policy, however, but as a matter of principle, and the editor desires to state to the readers, with deep regret, that an article of the character in question should have appeared in the columns of the Scientific American Supplement. (The latter part of this sentence seems to have got mixed in the printing; but evidently the Editor means to express his "deep regret" that such an article should have appeared.—Ed. N.R.)

Many of the sentiments expressed in the article were altogether shocking and under no circumstances would it have been allowed in the columns of the paper had it come under the Editor's notice before the paper went to press.

The Editor entirely disagrees with the author, that the spirit of a true religion can be replaced by any system of modern "ologies" or "isms," certainly not by the three substitutes for the old religion which the author puts forward, namely: first, sexology; second, race culture, and third, the annihilation of creeds.

What adds to the solemnity of this retraction is its appearance as an editorial utterance in the Supplement, which, as a rule, refrains from any editorial expression of opinion, and is generally made up of articles contributed by correspondents and translations or condensations from other scientific periodicals. Another circumstance that corroborates the editor's evidently sincere defence of non-complicity in the insertion of that villainous article of Professor Larkin's is the fact that the latter was not mentioned in the usual weekly announcement in the "Scientific American" for December 2, of articles appearing in the "Supplement" of the same date. Perhaps even the under editor, who inserted that article, may not have read it through. Its harmless, though unscientific beginning and its catchy but not vicious sub-heads may have lulled the hurried sub-editor into a misplaced feeling of security. We venture to think that the Editor-in-chief's horror, shock and outspoken antagonism will make the understrapper more careful another time.

From the phases of this incident there emerges the practical conclusion that charitable interpretation is, after

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The Sale was originally intended to stimulate what was at one time the two dull winter months. It was a sort of general clear-up prior to stock-taking, but it has grown [until now we are compelled to commence months in advance to prepare for it. It is so great that to fully profit by it, to enjoy the advantage of selection, you must order early. If you wait many of the lines may be sold out, and it will be impossible for us to duplicate them at the same price.

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Although all cottons have advanced from 30 to 60 per cent, we are selling our cotton garments at a reduction on our old prices. The reason is that being in close touch with the condition of the market we bought heavily in advance.

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all, the better course. When a generally respectable journal prints an article at variance with its traditional respect for religion, it is neither wise nor kind to jump to the conclusion that the editor shares the irreligious views of the writer. Father Sittenauer reads us all a silent lesson of Christian forbearance when, after denouncing Larkin's vapourings as "brutal, vile and senseless," he appeals to the editor's good faith, and says: "For the sake of the Scientific American's fair name as a strictly scientific publication, I would fain wish that the article in question had found its way into its columns by mistake. If so, I beg you to state it in the next issue and thus restore the shattered confidence of many of its readers." It turns out that this kindly explanation was the right one, and the publication of it by the editor in a prominent place in the peccant columns does a great deal more good than would have done the withdrawal of a few isolated subscriptions. Doubtless, when the habitual tone of a journal becomes irreligious or immoral, the only course open to a logical Christian is the stoppage of his subscription and that of as many others as he can persuade to stop theirs. Nothing will bring the publishers to their senses so quickly as that. But when, as in this case, the antichristian article is a notable exception and was not written for the journal which reproduces it, the best way is to write to the editor and give him a chance to apologize. When he does so he binds himself not to tolerate in future any similar effusion. To make our meaning still clearer by contrast, it would be a waste of ink and paper to write to the editor of the Winnipeg Tribune a letter of complaint about any particular manifestation of anti-Catholic prejudice or any specially outrageous lie about the hierarchy or any unusually vile caricature of Archbishop Langevin. Such things are the very warp and woof of the Tribune's texture. It is of malice all compact. It could not retract without committing suicide. But the Scientific American is a respectable journal, and when an unfortunate article is foisted into its columns, it hastens to disown it.

Persons and Facts

(Continued from page 1)

Second, later on, the inauguration of the Baptism Ceremony by Christ himself on which occasion Jesus Christ was proclaimed from heaven to be the Son of God, whom all men should hear. Third, the wedding feast of Cana in Galilee, at which Christ and his immaculate mother assisted, and on which occasion Christ performed his first miracle at His mother's request by changing water into wine for the wedding guests. In this circumstance, the preacher said, we see the deep interest and importance Christ attached to marriage, which He later on raised to the dignity of a Sacrament. Christ plainly indicated that marriage would be a success when He is present to bless it, and later on by the blessing of His Church. In this way marriage would be what it was intended, a perfect union here below, to be perfected in heaven. It is plain that marriages of mixed religions which have neither the approval or blessing of God's Church, cannot attain these conditions. They are sources of disunion between parents and between the children, more or less, and the cause when "death doth them part" of separation of body in different cemeteries. Strange, indeed, to see persons enjoying life together with the awful prospect, or more heartless indifference, of their being eternally separated in a better world.

Miss Marie Marion, daughter of Mr. Roger Marion, ex-M.P.P., left on Tuesday for Hochelaga, Montreal, where she will enter the novitiate of the Sisters of the Holy Names. Miss Marion was educated at the convent and normal school of St. Boniface. At the C.P.R. station a large number of friends assembled to bid her an affectionate farewell and wish her happiness in her noble vocation.

F. W. G. Haultain's name is being actively canvassed by the Regina Standard as a Conservative candidate in the West Assiniboia vacancy for the Commons.—Free Press, Jan. 10.

We regret to state that Mr. James O'Connor, whose illness is mentioned above, succumbed to the fell disease on Wednesday at about four o'clock in the afternoon. He was born seventy years ago in County Antrim, Ireland, and came to Canada as a young man. Having taken up lumbering pursuits, he had a wide and varied experience

of the lumber camps of the Ottawa valley and could speak French quite fluently. He never married, but in spite of his roving life he ever remained a temperate and faithful Catholic. For the last two or three years, when his health began to fail, he had been staying with his cousin, Mr. John M. O'Connor, of St. Thomas, N. Dak. When Father Drummond preached a short retreat there last Christmas, Mr. James O'Connor, although unable to go out, asked to receive the sacraments and did so with perfect resignation to the death which he felt to be approaching. On Tuesday afternoon, when Father Drummond visited him at St. Boniface Hospital, he found him still conscious and able to join inwardly with the prayers suggested to his dying ears, but unable to speak and evidently nearing his end. So he telephoned to St. Thomas and Mr. John M. O'Connor came up on Wednesday just in time to close his aged cousin's eyes. The end was most peaceful. On Thursday the remains were taken by the devoted cousin to St. Thomas, where the funeral will take place on Saturday. R. I. P.

The Auditorium continues to uphold its reputation as the most comfortable and up-to-date skating resort in the city. The attendance each afternoon and evening is highly satisfactory and speaks eloquently of the popularity to which the rink has attained, while the fact that it has been chosen as the practice ground of St. Mary's Lyceum Hockey Team should be a recommendation to Catholic devotees of this healthy out-door exercise. The popular proprietors, Messrs. Fulljames and Holmes, are untiring in their efforts to provide for the comfort and convenience of their patrons, the result being that anyone spending an afternoon or evening at the Auditorium returns thoroughly satisfied with their enjoyment.

The mildness of the winter is the general topic of conversation, not the sloppy, rainy mildness of Ontario and Quebec, but rather a moderate amount of bright, crisp temperature. Only once since the winter weather set in has there been a decided thaw in the shade, last Wednesday, when the thermometer climbed into the forties. And, what is better still, there is very little sickness. A great number of private rooms in St. Boniface Hospital are empty, and the Winnipeg General Hospital is not at all crowded. When we think of last winter's terrible typhoid epidemic we have every reason to thank God that things have changed so completely. Foster announced on Dec. 30 that a "disturbance"—he calls every change of weather a disturbance, but nothing at all disturbing has been felt here—which was to cross the great central valleys from the 9th to the 12th, would average above normal in central Canada. So it does. On Jan. 6 he announced that other disturbances, crossing central valleys from the 12th to the 20th, will develop high temperatures in the Canadian middle west, and that these high temperatures will be followed, after the 20th of this month, by "a severe cold wave that will affect the whole continent." Here is something tangible. If it comes true, we shall say so.

Rev. Father Kryzanowski, of the Ruthenian Catholic Church in this city, returned from Brandon on Wednesday evening and was in the collision that occurred that night at Coney siding, west of Portage la Prairie. No one was seriously hurt, but the east-bound train was delayed three hours.

Rev. Father Lorieau, Superior of the F.M.I., was here on Thursday and dined at the Archbishop's.

THREE BEATIFIED HUNGARIAN MARTYRS

Just a year ago next Monday, that is to say, on January 15, 1905, His Holiness Pope Pius X. celebrated the solemmn beatification of three martyrs who were put to death for the faith not quite three hundred years ago. On the night of September 6-7, 1619, Mark Stephen Corosu, a Canon of Strigonia, together with the two Jesuit Fathers Stephen Pongracz and Melchior Grodecz, were offered by the Calvinist Senate of Kasschau the alternative of abandoning the Catholic religion or suffering a terrible death. They chose the latter. Their martyrdom began with beating, kicking and other outrages. When their executioners tired of this, the three confessors were hung naked from the joists of their cell, their flesh was burned with torches, they were struck on the head with scimitars, and finally their bodies were thrown into filth and allowed to rest there for six months.

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On the afternoon of their beatification last January the Holy Father, surrounded by fifteen cardinals and many bishops, entered St. Peter's in state and venerated the new Beati. Among those present was a large pilgrimage from Hungary. The red cassocks of the students of the German College formed a brilliant patch of color near the sanctuary—they occupied a prominent place, for the Blessed Mark Corosu is the protomartyr of the college.

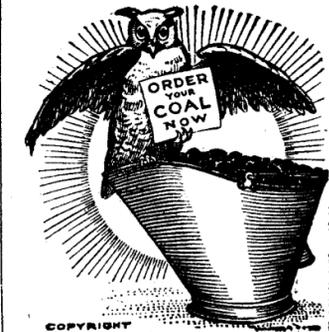
Whenever any member of a religious order is beatified, that is, is declared by the Pope to be in heaven and worth of veneration, that religious order is empowered to celebrate a triduum in honor of the Blessed during the year which follows the beatification. In accordance with this time-honored custom the members of the Society of Jesus will celebrate on the 12th, 13th and 14th inst. a triduum in honor of these three Hungarian Martyrs, two of whom were Jesuit priests. His Grace the Archbishop has kindly allowed the use of his cathedral for this celebration, and so on Friday evening, at 7.30, Rev. Father Woodcutter, a great linguist, who was for several years in charge of a Hungarian Mission in Assiniboia, will preach, in the Hungarian language in St. Boniface Cathedral to the Catholic Hungarians of this city, a panegyric of the newly beatified martyrs. On Saturday at the same hour and in the same place Father Woodcutter will treat of the same subject in French. In both cases the sermon will be followed by Benediction of the Blessed Sacrament, at which the students of St. Boniface College will sing. Next Sunday morning at the 9 o'clock High Mass in the large chapel of St. Boniface College, Father Woodcutter will preach in English. Finally at 7.30 in the evening of Sunday the concluding exercise of the triduum, which will consist of the veneration of the relics of the Blessed Martyrs, followed by Benediction, will take place in the cathedral, and students of the college will again take part in the singing.

All the faithful who shall have been present at the three exercises of the triduum in the cathedral can gain a plenary indulgence on the usual conditions, viz., confession, communion and prayers for the intentions of the Sovereign Pontiff.

A local painter has executed in oil an ideal representation of the three Martyrs, which will be exposed during these three days in the Cathedral.

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AMONG THE LEPERS OF FAR AWAY HAWAII

The Hawaiians are musicians as well as orators, writes Joseph Dutton, of Kalawayo, Molokai, in the Messenger. Their voices seem suited to a certain weird kind of melody, and the natives will sing or play the same tune over and over for hours at a stretch, with hardly a change in the key. The autoharp is a favorite instrument, and they have also the guitar, violin, mandolin and banjo.

It is no hard task to amuse these child-like people. A picture book will keep them interested for hours and they will tell over the pages and gabble and gabble, sometimes excitedly, but always good-naturedly. They are quick to discern the meaning of the pictures, for, as I said before, they are clever enough, the younger ones getting along rapidly at school.

When they have their photographs taken they like to have their treasures included, too. So, one of these pictures shows a native and his valued alarm clock beside him, and another photograph perpetuates his rival as the happy possessor of two alarm clocks.

The Hawaiian is kind in all the family relations and loves his children. But he exercises little restraint over his offspring, so that the child is more often the master. The full-blooded Hawaiian race is gradually dying out. Whatever record these people may have can hardly be great, and fifty years after they are gone few Hawaiian names will be remembered. It has often been said that the natives are all children, and so they are in many respects, good-natured children, generally speaking. And so in summing up his character, the main trait, whether in his family life or his newly achieved political life and in his general mental attitude, is his childlikeness.

Before finishing this slight sketch I must say a word about my office in the leper settlement with its bathroom, its drug-shop, its shoe-shop and its veranda. It is this veranda which is the appointed place for almost every kind of noise, from the playing of their various musical instruments to their most boisterous games. As the autoharp is their favorite instrument I always keep two or three on hand and a plentiful supply of strings—and I have also a photograph with a number of records; and it is here on my veranda that every Sunday night they have their concert. Tunes that catch their fancy they pick up quickly and soon are playing them on their autoharp or other stringed instrument. It is from here, too, that the illustrated papers and magazines with which I am furnished by the book dealers in Honolulu take their start on their regular daily rounds, and it is here they are returned to me, as I said before, a good deal the worse for wear. But before distributing printed matter I overhaul it thoroughly, cutting out such features as might prove objectionable.

I have now lived in the leper settlement, comprising a family of 1,000 souls, and in daily contact with a branch of this family of from 100 to 150 members, for nineteen years, and yet during all this time I have had no serious difficulty with any of them, which, perhaps, speaks better for them than for me, for I have not always been patient and forbearing. In character and disposition I am not altogether what they like, nevertheless as time goes on, their confidence in me seems to increase and my hold upon them to grow stronger. It took some years before these pleasant relations were brought about (perhaps as I am getting on towards the evening of life the sharp corners of my nature may be wearing smoother), but the long and close association has shown them that my main object is to do them good, and I think I may say now that they like me. If however, the present conditions should be broken up, I doubt if they would have much recollection of them or me, for the Hawaiian, being only a child, soon forgets his friends.

THE REBIRTH OF GAELIC

That Erse, or Irish Gaelic, is not a dead language was twice proved at Sunday's meeting in Carnegie Hall; for Ireland by Dr. Douglas Hyde's citation of 3,000 schools where it is being taught; for New York when Dr. Hyde spoke in Gaelic to the evident understanding of a portion of his audience. And why not? English will remain the language of commerce, but there is something more than trade in life, and no invention of a universal language like Volapuk or Esperanto can alter the fact that pride of race and pride of tongue go together. There are more Irishmen in the world than Scandinavians, but no one expects the Norse-

men to lose their tongue or to merge the differences that distinguish Norwegians, Swedish and Danish. The Jewish race, about as numerous as the Irish, are even more widely scattered, but its learned men do not forget their ancient speech.

Among races fortunate enough to rule in their old homes the language revivals in recent years have been notable. Industrial development and political freedom in Hungary have accompanied a great revival of Magyar letters. Greece is a little nation, most of whose people have gone elsewhere. A hundred years ago more Albanian than Greek was spoken, but freedom has led to a revival of Greek in speech and letters. Anyone who can read a Greek newspaper in New York can read Herodotus.

The language of the non-Slavic Roumanians or "Roumi," is little changed from the Latin of Hadrian's legions. And strangest of all, there is a little Greek colony buried in Southern Italy which still uses its ancient tongue, though it can have had no immigration for centuries.

It is hard to kill a language. Travel will not do it, else Switzerland would not be divided between the users of German, French and Italian. Oppression will not do it, else Polish and the Armenian dialects would disappear. Prosperity will do it sooner than adversity, but nothing easily.—New York World.

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THE NECESSITY OF A SCALE ON THE FARM

We believe that most farmers realize the necessity of owning a good reliable scale. Selling and buying so much by weight he must realize that a little inaccuracy in his dealer's scales means considerable loss to him. We don't believe prosperity makes him so reckless of his own interests that he cares not whether the grain buyer cheats him or gives him full value, but the average farmer figures that he cannot afford to buy a farm scale when the crop is light or the prices low. Under either condition the necessity of a farm scale is plainly evident. When prosperity smiles on the farmer a little inaccuracy in his dealer's scales means a big loss, and when light crops and low prices prevail, though loss is less, all told, he can less afford to lose the amount.

One of his contemporaries has figured out the cost to farmers of slight errors in the weighing of grain and stock. It shows that a scale need not be very much off balance to make a big loss for the farmer, and gives the following illustrations:—

"Suppose a certain farmer sells thirty hogs weighing 200 pounds each, receiving for these five cents per pound. If the scales are out of the way 1-20 it will mean a loss to him of \$15.00 on the lot. This same farmer sells 2000 bushels of wheat at 75c. per bushel. If the scales are out 1-40 it will mean a loss to him of \$37.50. Now the above examples are by no means gross exaggerations, and it will be seen from the above figures that the total loss incurred would be \$52.50, enough to purchase a good set of scales to guard against all future loss. It is never an equitable proposition to measure farm produce when selling it. Hay measured in the stack is only so much guess work, although the most infallible rule is used. The same is true of grain. Sometimes oats will overrun one-fourth in weight, and the farmer who sells by measure is simply losing one bushel in every four."

These other reasons are given by our contemporary why a farmer should own a scale:—

"The careful, progressive farmer wants to know which portion of his farm produces the best quality of grain. This can never be told by measure, but only by weight. The feeder of stock is also very desirous to know just what progress his animals are making as a result of his efforts. With a set of farm scales they can be weighed regularly, thus accurately determining the gain proportional to the amount of feed. If the results with one kind of feed are not satisfactory he can forthwith change the feed and note the result—with scales on the farm this is

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Dr. G. A. DUBUG, M.D.,
Dr. A. J. SLATER, M.D.

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Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.

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not difficult, but it is almost impossible without them. At any rate it is guess work pure and simple."

Of course, the scale must be an accurate, reliable one. We see that a firm in Chatham, Ont., is advertising a farm scale which is guaranteed by the Canadian Government. It is made in three styles which are convertible into useful trucks. The firm sell them on very easy terms, in fact, so easy that what the scale will save a farmer should pay for it in the time. We are sure it would pay any farmer to investigate the offer this firm makes. A postcard with your name and address on it sent to The Manson Campbell Co., Limited, Dept.—, Chatham, will bring full particulars.

EMINENT PRESBYTERIAN THEOLOGIAN ON CATHOLIC EDUCATION

The campaign of Catholic writers and the Catholic press in favor of the Catholic system of education is bearing its fruits. The intelligent and unprejudiced non-Catholic thinkers are studying the problem of education from the Catholic viewpoint and are gradually but surely becoming converts to the same.

The latest to accept the Catholic position is Dr. Hodge, of the Princeton Presbyterian theological seminary. Only recently he said that "every intelligent Protestant ought to know by this time, in the light of the terrible Socialistic revolutions which are threatened, that the danger to our country in this age is infinitely more from scepticism than from superstition. In view of the entire situation, shall we not, all of us who really believe in God, give thanks to Him that He has preserved the Catholic Church in America to-day true to that theory of education upon which our fathers founded their public schools, and from which they have been so madly perverted? The system of public schools must be held, in their sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall."

Well and truly said, Dr. Hodge. Catholics have been proclaiming facts for years to unwilling ears. Only too often and too long their reward has

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

This, in a general way is known; and it is likewise known that Tiberius Caesar was so deeply impressed by the despatch of the Jerusalem governor, arriving in his hands about the same moment, as we shall find in the next chapter, when a strange incident (narrated by Plutarch took place, that he suddenly convened the senate in a formal indiction, and proposed to them to raise a temple to Christ, and to rank him solemnly among the gods of the empire! But not such nor of such acknowledgments was to be the kingdom of the "jealous" and the only God.

Aglaia and Paulus and Esther had assisted at a memorable pantomime. They had beheld the mounted soldier who rode with a memorable letter to the sea coast; they had seen the vain effort of him who had offered the people a choice between Barabbas and "the desired of nations" to call the great of the earth into his perplexities, to quiet his awakened conscience, to turn aside from the dread warnings whispered to his soul, to lull—by futile means—an all too late remorse.

CHAPTER XXVII.

In our last chapter Paulus and his Athenian mother had obtained through Esther's recital of her waking dream or vision, one little glimpse at that prison, that place of detention, which she had termed "the dim, vast house," "the vast, dim city," and the "dim vast kingdom."

The vague notion she could give of that scene of immurement cannot be expected to prove interesting to so large a number, as Mr. Pickwick has caused to feel an interest in his glimpse of the "Fleet Prison," once famous in London. But such interest as the former house of detention commands is of a different kind, and those who may experience it are a different class. Plato (as a great critic observes) has been translated from age to age into some dozen great modern languages, in order that he might be read by about a score of persons in each generation. But that score are the little fountains of the large rivers that bear to the sea the business of the world. Few are directly taught by Kant, Sir William Hamilton, John Stuart Mill, Cousin or Balmeiz; but the millions are taught and think through those whom they have taught to think. Between the good and evil originators or conservators of ideas, and the huge masses who do all their mental processes at third hand, stand the interpreters; and these listen with bent heads, while they hold trumpets which are heard at the extremities of the earth.

Paulus lingered in Jerusalem. Weeks flew by. Spring passed into summer; summer was passing into autumn; and still, from time to time, as in the evenings, mother and son sat among the flowers on the flat roof, Esther would join them.

One night, she had hardly appeared, when Longinus the centurion followed her, bearing a letter for Paulus, which, he said, had just arrived at Fort Antonio, by the hands of an orderly, from the governor. The letter was from Dionysius of Athens, now 'Tun des quarante,' a member of that great Areopagus of which the French Academy is partly a modern image; and it was written immediately after his return from a tour in Egypt, and a cruise through the Aegean Sea, among the famous and beautiful Greek Islands, to resume his duties as a teacher of philosophy and a professor of the higher literature at Athens.

Paulus, after a word with his mother and Esther, desired Longinus to favor them with his company. Sherbets and other refreshments were brought. They all sat down on the semicircular wicker settle at the corner of the roof, under the bowerlike branches of the large rhododendron; a small lamp was held for Paulus by the Jewish serving man, and Paulus read the letter aloud to that sympathetic group. Extracts we will give, in the substance, concerning two occurrences. The first, as the reader sees, the listening circle learned from Dionysius; but we have it in reality from Plutarch, upon whose narrative Eusebius and many other weighty authorities and grave historians have commented.

The captain and owner, for he was both, of the vessel in which Dion sailed back from Egypt to Athens was an Egyptian of the name of Thramnus (some call him Thamus). He said that a very weird thing had happened to him in his immediately previous trip, which

had been from Greece to Italy. Dion was at that time at Heliopolis, in Egypt, with his friend, the celebrated philosopher Apollonophanes, who, though (like Dion himself) only between twenty and thirty, had already (in this also resembling Dion) obtained an almost world-wide fame for eloquence, astronomical science, and general learning. When Thramnus had neared the Echinades Islands, the wind fell, a sudden calm came, and they had to drop anchor near Paxos. The night was sultry; every one was on deck. Suddenly, from the lonely shore, a loud strange voice hailed the captain: "Thramnus!" it cried. None answered. Again, louder than human came the cry, "Thramnus!" Still none answered. For the third time, "Thramnus!" was thundered from the lonely coast. Then Thramnus himself called out: "Who hails? What is it?" Shriill and far louder than before was the voice in reply: "When you reach the Lagoon of Paulus, announce then that the Great Pan is dead."

Thereupon everything became silent, save the sluggish wash of the waves under the vessel's side. A sort of council was at once held on board; and first they took a note of the exact date and hour. They found that it was exactly the ninth hour of the sixth feria, or day in the month of March, in the fourth year (according with Phlegon's corrected and checked astronomical chronology) of the two hundred and second Olympiad: in other words, this, being translated into modern reckoning, mean six in the afternoon of Friday, the 25th of March, in the thirty-third year of Our Lord.

Dion breaks off in his letter here to remark: "You will learn presently what happened to me and to Apollonophanes, and to the whole renowned city of Heliopolis, at the same hour exactly of that same day; and it is the coincidence between the two occurrences which has fixed them so deeply in my mind."

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Well; he proceeds to say that Thramnus, having asked his passengers, who happened to be unusually numerous, whether they considered he ought to obey this mysterious mandate, and having suggested himself that, if, on their reaching Palus, or Pelodes the wind held fair, they should not lose time by stopping, but if the wind were

To be Continued

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The restless ocean's moan,
So looms above earth's chance and change
The ancient Church of Rome.

Majestic 'gainst the sunset sky
The Titan mountain stands,
Frowning while ocean-giants die
Upon its foaming sands.

So bold against the lurid past,
Yet stands the Church of Rome,
Unchanged when all is changing fast—
The storm-tossed pilgrim's home.

O'erwhelmed by the barbarian hosts
The Eternal City fell,
But laid on her rude conquerors
The magic of her spell.

Thus facing countless future years,
And ages yet unborn,
Rome rises o'er all haunting fears,
And dreads no coming storm.

—Charles Edward Stowe, in the Hartford Times.

*The author is a congregational clergyman, son of Harriet Beecher Stowe and nephew of Henry Ward Beecher.

EXTRACTS FROM THE MOST REV. ARCHBISHOP'S LATEST CIRCULAR TO THE CLEGY

Pew Rent

The revenue from the pew rents must first be applied to the payment of the church debt and interest thereon, and then to repairs or duly approved extensions of existing church edifices. It is strictly forbidden to use any of the pew rent for any other purpose without express permission of the Ordinary.

Attention is directed to the regulation which obliges pastors to ask permission for any construction or repairs of some importance. The ten per cent. on the pew rents should be faithfully paid; it is a grave obligation of justice. The exception made for Winnipeg and Brandon in favor of free schools is a pure gift which we do not promise to continue indefinitely, for the diocesan burdens are becoming more and more heavy. Where the pews are not rented as in certain German colonies, for in-

stance, at Balgonie, St. Peter, St. Paul, etc., the Sunday collections and other clerical fees should be applied to church expenses, paying off the church debt, etc.

Subscription Notes

Henceforth the Archbishopial Corporation will not lend money to parishes or missions unless the faithful sign notes according to the formula furnished by the Archbishopric. A too great generosity in lending money to new colonies has entailed pecuniary losses which we do not wish to incur in future. These notes, having a legal value, will serve as collateral security in the banks.

Permission to Celebrate

It is strictly forbidden to allow an unknown priest to say Mass unless he can produce the requisite authorization therefor from his Ordinary. In the case of Orientals a letter from the Prefect of the Propaganda is absolutely necessary. As the number of foreign priests passing through the diocese is increasing, these rules must be rigidly adhered to.

(To be continued)

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FORMER ST. MARY'S PASTOR IS HONORED

The following corrected account, appearing in the Duluth News-Tribune, will be of interest to local Catholics.

"Rev. Father Didace Guillet, pastor of the parish of St. John the Baptist French Catholic Church, on Sunday celebrated the twenty-fifth anniversary of his ordination, the occasion being marked by special services at High Mass. Rt. Rev. James McGolrick, bishop of the diocese occupied the throne, Rev. Father Cahill, of Winnipeg, and Rev. Father Fournier assisting. Rev. Father Guillet was celebrant, and Rev. Father Forget, of Montreal, and

Rev. Father O'Dwyer, assisted as deacon and sub-deacon, respectively. The sermon was delivered by Rev. Father Portelance, pastor of the Sacred Heart church of Winnipeg.

In addition to this there was special music by a choir, while for the evening a banquet in Columbia Hall, under the direction of the ladies' societies and the women of the parish, was given. Three hundred guests joined in the feast. There were several toasts in honor of the celebrant.

At the conclusion of the Holy Sacrifice, congratulatory addresses were read by Mr. Porlier, on behalf of the French parish, and by Mr. T. D. Deegan, on behalf of Father Guillet's old friends and former parishioners at Winnipeg. The latter address was accompanied by the presentation of a handsome chalice, the donation of Winnipeggers. The esteemed celebrant was the recipient of many other beautiful gifts from Duluth, Montreal and other parts.

Father Guillet is a native of Canada, having been born at Iberville, near Montreal. After completing his course at L'Assomption college, he entered the Order of the Oblate Fathers in 1875 and two years later he was sent to Ottawa college, where he was called to the directorate, serving nine years in the capital. Returning to Montreal, he was five years priest at St. Peter's church, and after five years' work in that city he was sent to Winnipeg, where he succeeded the present Archbishop Langevin in St. Mary's parish. He came to Duluth about three years ago, during which time he has succeeded in remarkably building up his congregation and ministering to the wants of his people.

IAN McLAREN'S TRIBUTE

Speaking the other day at a Catholic bazaar in Liverpool, the Rev. Dr. Watson, more widely known by his pen name, Ian McLaren, paid a notable tribute to Catholicism. He took that opportunity, he said, of expressing, with some knowledge of the facts, his profound respect for the high character and the national patriotism of the Catholic Church of Scotland. The Scotch priest had been distinguished for his devotion and his urbanity, for culture and loyalty, and he did not know that the eighteenth century in Scotland, rich although it was in scholars and ecclesiastics, produced any finer figure than Bishop Hay, who, more than any other man in that century, established and commended the Catholic Church in Scotland.

While he might be pardoned for paying this tribute to the Catholics of his own race, he was not forgetful of, and yielded to none in respect for, the virtues of the Catholic Church in other lands, and not the least in Ireland and in England. It seemed to him that no minister of religion had been more true and faithful to a poor and suffering people, or done more to sustain a high standard of social morality, than the Irish priest, and no body of men in England made greater sacrifices for their principles during the last three centuries, or in proportion to their numbers, made a larger contribution to sacred and other learning, than the English Catholics.

His most earnest prayer was that, year by year, prejudices which were the heritage from an unfortunate past, and which had been too warmly treasured, might gradually die down into gray dust and be forgotten, and that those who loved the same Lord might come more and more to live together in charity, contending only who should do most to rescue the fallen, and to shield the young, and to bring in the day when the city of their habitation should be filled with peace and prosperity, with holiness and sweet content.

A Religious Atmosphere

Addressing the students of Notre Dame recently, Rev. President Cavanaugh thus illustrated the meaning of a "religious atmosphere."

"Wherever artists are wont to live together you have an artistic atmosphere, and children who grow up in such surroundings naturally take to a career of art, or at least have a keen appreciation of art without conscious effort. Wherever literary people form a circle apart, there is a subtle influence in the direction of bookishness that touches all who come within that circle. So, too, wherever profoundly religious men live together, there is created a religious atmosphere, and by merely breathing this atmosphere a young man is unconsciously formed to religious thought and conduct. He is led to accept the religious point of view about life, about philosophy and literature and history, about his career on earth and his eternal destiny hereafter."

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"Never, though, with Catholic priests. Here in Hawaii the Catholic clergy die leaving nothing but the fragrant memory of good deeds. They have no bank accounts or sugar stocks; they have spent none of God's time in pleasuring; they leave father, mother, brother, sisters and home to take the Gospel even into the dreadful haunts of the leper. Stretch your imagination to its limit, and you can't conceive the late Bishop Ropert (God rest his soul) pocketing a cheque from the rich parishioner, shutting up shop while a salary accumulated in his private bank account, and going to Paris for a holiday of months."

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