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CURRENT COMMENT

In our editorial reproduction of the speeches of His Grace the Archbishop of Montreal and His Excellency the Apostolic Delegate, which we earnestly commend to our reader's perusal, we call attention to the mutilated condition in which the first report reached this city by telegraph. That mutilation occurs at the end of the despatch which we reprinted from the Telegram in our last issue. The last sentence of that despatch read as follows: "I, too, sincerely desire its (Canada's) prosperity and development in justice and concord, without which all real progress is impossible." We now find, from the "Semaine Religieuse de Montreal," that this sentence is cut off just before its most important part, and, in order to disguise the mutilation, the second word of this sentence, viz., 'too,' is flanked by two commas, which, although they make the word meaningless, yet prevent it from announcing, as it does in the original, its natural complement. The mutilation will be more apparent if we reprint, as we do here, the entire sentence as it ought to be translated. "I desire too sincerely its prosperity and development in justice and concord, without which all real progress is impossible. TO TREAT IN THE FACE OF INSULTS AND SLANDERS." These last words, which we print in capitals, contain the very pith and marrow of that sentence, but as that pith and marrow inflicted a stinging and richly deserved rebuke, the Montreal correspondent suppressed it and thus emasculated the entire declaration, while all the while pretending to give it in its entirety. By exposing this shameless fraud we hope to induce the honest editors of our daily papers to discipline their Montreal correspondents into a decent regard for the truth. Silence were better than garbling and mutilating so important a declaration. If they cannot be honest and fair, let them keep up the time-honored conspiracy of silence.

One lie, to be plausible, generally entails several others. This was the case for that Montreal correspondent. Having introduced his quotation with the words, "Mgr. Sbarretti, according to the official report, said in reply," he was bound to give that report in full, especially as he credited it to "La Semaine Religieuse." But, having once suppressed the sting of one sentence, he had to cut off two more. The effect was to make that telegraphic message a weak and colorless defence, whereas in reality the termination of Mgr. Sbarretti's speech imparts to all that goes before its manly and vigorous character. Here are the two concluding sentences, suppressed by that correspondent. "I trust, therefore, that the political passions that broke loose will soon die away, and that the Canadian nation will resume its powerful and undisturbed flight towards the glorious destinies reserved for it by Providence. Anyhow, the sole ambition of us all, apostolic delegate, bishops and priests—history will proclaim it—is to spend ourselves with courageous generosity for the realization of that radiant hope of pacific progress."

To mutilate the Delegate's reply was bad enough, but to minimize it by a brief and inadequate summary Archbishop Bruchesi's pointed address was almost worse. His Grace the Archbishop of Montreal, speaking for and in the presence of His Grace the Archbishop of St. Boniface, represented vividly the true feelings of Catholics east and west, and it was his indignant protestation against slanderous attacks on the Delegate Apostolic that suggested and evoked the latter's crushing reply. Therefore, when that Montreal correspondent merely reported that "Archbishop Bruchesi, in an address to the Papal Delegate protested against the criticism to which the representative of the Pope had been subjected for his course in the Northwest school

question, and expressed the approval and sympathy of the Roman Catholic prelates and clergy," he gave to a most spirited and earnest address and reply the milk and water aspect of what he was pleased to call "significant and interesting remarks." This is like calling a bombshell exploded in an enemy's camp "a pretty firecracker." There is no denying, however, that this garbler and falsifier showed consummate skill and succeeded in producing the false impression he had in view. Hence the necessity of letting our readers into the secrets of his little game.

After such an exhibition of unfairness on the part of the trusted purveyors of general news one may well hesitate to publish as at all authentic any Catholic news that come to us through such channels. This reflection gave us pause when we read in the Montreal Star of May 11, a summary of the Holy Father's latest encyclical letter, with extracts therefrom. But on further consideration that in this case there are no political passions aroused and that the "Star" values its reputation for accuracy above the prejudices of the vulgar, we determined to give our readers the benefit of this early sketch of a weighty document, pending the publication of its complete text. A special despatch from Washington, D.C., to the "Star," dated May 11, reports that this encyclical has just reached the Apostolic Delegation to the United States, and will soon be translated and sent throughout the country. According to information received from the Delegation, this latest encyclical of Pius X. is especially important since it speaks authoritatively on subjects which are now harassing the American secular as well as religious world. The Pope speaks in positive terms on the vital importance of moral teachings for young and old, and of the influence of religious instruction on the nation as well as the individual. He makes a general review of the deplorable condition of the world at the present time, and suggests the remedy lies in knowing more clearly and following more docilely the teachings of Christianity.

"There are to-day," says the Pope, "vast numbers continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion or who at most possess only such knowledge of God and of the Christian faith as to lead the lives of idolaters. In consequence of this ignorance they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, to promote the most unjust speculation, to endeavor to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible.

Evil Thoughts Deplored

"Furthermore, they seem unaware that the law of Christ not only forbids immoral actions, but condemns immoral thoughts and immoral desires. Even when they are restrained from abandoning themselves to sensual pleasures, they, without any scruple, feed themselves on evil thoughts, multiplying sins beyond the hairs of the head. We deem it necessary to repeat that such persons are found not only among the poorer classes, but in the highest walk of life, and even among those puffed up with knowledge, who relying upon a vain erudition, think they are at liberty to turn religion into ridicule."

The preaching of "topical" sermons among the Catholic clergy receives severe arraignment and the writing of controversial books and of learned treatises is not encouraged. Of this the Pope says:

"We are aware that the office of catechist is not much sought after. As a rule it is deemed of little account, as it does not lend itself easily to the winning of applause.

"But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to the defence and maintenance of the faith, or to eulogizing the heroes of Christianity. But their labor presupposes labor of an-

other kind—that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build. Too often it happens that ornate sermons, which win the applause of crowded congregations, serve only to tickle the ears and fail utterly to touch the heart.

"The same may be said of those priests who devote much time and labor in writing books to illustrate the truths of religion. They are worthy of commendation for their activity. But how many read these books or derive from them fruit that corresponds in any degree to the toil and wishes of those who wrote them? Whereas, the teaching of the catechism, when performed as it should be, never fails to be of profit to those who listen to it."

Rules for Shepherds of Souls

The encyclical closes by laying down rules for the shepherds of souls, all of which are made mandatory. They are to preach the catechism (Christian doctrine) every Sunday and feast day throughout the year. This instruction, which must be on the text of the Catechism, must last at least an hour.

The younger members of each congregation must be instructed at stated intervals, and special rules are laid down for Lent and Advent.

The Confraternity of the Christian doctrine must be canonically established in every parish, and when priests are few the better informed of the laity must aid in the work.

All colleges, universities and seminaries must have classes established to expound the truth of religion and students in these institutions must aid in teaching those who attend public schools.

The Pope makes an eloquent plea for moral teaching in the schools. He ends by bestowing his apostolic benediction on all who follow his words.

The encyclical is dated from Rome, April 15, 1905.

From the Pope of Rome to a Presbyterian sermon seems rather a far cry; but the Rev. C. W. Gordon's recent exposure of immorality in high places here is quite in line with the solemn warnings of the Father of Christendom. This leading Presbyterian preacher, better known to the outside world as "Ralph Connor," author of "The Man from Glenarry," "The Prospector," and other famous religious novels, is not afraid to probe the festering sore of fashionable vice, while his literary skill enables him to do so with more telling effect than those who can only storm and rant. The present state of what is specifically called "Society" in Protestant Winnipeg may well startle a pure-minded man, and make him exclaim, as Mr. Gordon does:

Is it not time that we did something to separate the clean from the unclean? Is the time not come, or must we go a little farther and sacrifice some more of our homes and lives? Or, again, is the time come when wives will remain pure and keep their hearts for their husbands, and their love for their family? Yet again, is the time come when some will differentiate among those who constitute society and refuse to associate with those who have pandered to the lustfulness of vice, and the most depraved of the human heart who sacrifice on the burning altars of their own lusts the purity and safety of young men and women?

Surely we have gone far enough. I am hoping the day is coming when there will be a sufficient number of our society leaders who will say 'We will not have any woman in our home as our friend who is not on equal terms with us, whose heart is not pure, and whose life is not spotless, and absolutely without taint.' When we have five or six or a dozen women who will say this, those who constitute a danger to our society will have to go to their own set, and depart to their own places.

So Mr. Gordon distinctly implies that there are not five society women in Winnipeg who have the courage to exclude from their homes a woman publicly known to be an adulteress! This is as bad as the Cities of the Plain, which would not have been destroyed, had ten

righteous been found within their walls. And this preacher knows whereof he speaks, for, although he values his own soul too highly to risk it in that gilded sink of iniquity, he is in touch with those who know all the open secrets of Society." Hence the vehemence with which he concludes:—

If I had stronger words to use, I should attach them deliberately to the names of women in this city, who rank, as we say, in the first sets of our social life. I will attach this blame to them. They are responsible, not our slums, saloons and brothels. Those women, those so-called respectable ladies, are responsible for the decay of virtue and the alarming growth of lust in our fair city.

We have no hesitation in affirming that, in the history of Winnipeg, this is the first time a Protestant minister has made a practical, thoroughly reasonable attack on the vices of fashionable society. We might almost say it was the first time we had ever seen the daily papers print a Protestant sermon that was worth reading. It has undoubtedly awakened the consciences of many, it will do some good; but unfortunately it does not go to the root of the evil, which is the absence of all safeguards to purity in school, college and university. When children of both sexes are brought up, or rather allowed to grow, promiscuously together, when there is no question of a chaperon till there is nothing left to protect, what wonder that married life should not strengthen the habits of virtue that never existed. God bless Mr. Gordon for reminding the girls that they, too, have consciences, that they are to blame if they allow young men to spend on them sums which they know they cannot afford. To read most of what passes current for literature, one would really think that the fair sex was always and must be blameless. Our Catholic girls know better, because they examine their consciences and confess their sins, and therefore do not dwell in a factitious atmosphere of silly adulation. But, fortunately, Mr. C. W. Gordon's strictures do not apply to the Catholic women of this city. If there are unfortunately a few who, belonging to the smart set, strive to disbelieve the reputation bestowed by the general voice on their guests, they themselves, at least, give no continuous scandal, else they could not fulfil their Easter duty, and would soon cease to be ranked as Catholics.

The Rev. C. W. Gordon's psychological analysis of the dangers of over indulgence in intoxicants shows that he is quite capable of striking at the root of the vices he condemns, were he not handicapped by Protestant tradition condemning the only absolute safeguards of purity, the confessional at all ages, and parental or tutorial surveillance during youth. In referring to the question of intoxicants, Mr. Gordon said he was not going to take the position that the use of intoxicants at table was wrong. He wanted to carry with him for a few minutes the judgment of men who were not total abstainers. He blamed the women of the home who provided the entertainment, and whose word was law, and ought to be the law in the home. "When such things as this occur," he said, "it is time for us to consider whether there should be a somewhat closer drawing of the lines of sobriety and self-denial and self-control. A young girl goes to a dinner party. She is the only unmarried woman in the room. There is a large company assembled. The first thing offered her is a glass of liquor. She does not know what to do. She refuses to take it. The hostess almost scornfully, almost patronisingly says 'It will do you good, it is an appetiser.' A friend beside her says, 'don't touch it, it is absinthe.' At that dinner there are nine wines offered, ending with strong liquors. The result was most of the men and most of the women were exceedingly elevated, and just in the mood and temper to indulge in words of lustfulness and vicious thoughts. It is not the drink alone; it is the lack of self-control that follows the use of it, the laying down of those barriers that stunts growing virtue in a woman's

heart. I defy a woman who indulges herself in the use of liquors, to preserve her modesty unbroken, or her virtue unstained in this city, and in this society. The blame must rest where it ought to rest, and let us get done with blaming the young and old men in this city. Let us put it where it belongs—upon the mothers and hostesses who provide these things for their guests. I want to ask reasonable men is that going too far? I ask this of those who take their glass at table? Considering our mixed society, and among them you have many who cannot bear the temptation, is it too much to ask there should be an absence of the things that tempt and lead to the dangerousness of vice?"

Clerical News

Rev. Father Paille, O.M.I., secretary to the Bishop of Saskatchewan, is spending a few weeks in the city, at St. Mary's Presbytery, to look after Catholic immigrants destined for the district tributary to Prince Albert. Rev. J. C. Sinnett, who has been officially charged by His Lordship Bishop Pascal, O.M.I., with locating immigrants in the Saskatchewan country, has requested Father Paille to facilitate his work by seeing the immigrants on their arrival here and directing them to places where homesteads are still open.

Rev. Herman Freuchen of Sacred Heart Cathedral, Davenport, Iowa, received word last week of the death of his sister, Sister Josephine, in Hertogenbosch, Holland. Father Freuchen's parents celebrated their golden wedding last June and he was at the family home in Holland to assist in the celebration. There were eight children in the family, four of whom are priests, while the four sisters became nuns. The sisters are now all dead. Three of the priests, Rev. Herman, Rev. Harry and Rev. Charles, are employed in the ministry in the United States, while Rev. Louis Freuchen is in Holland.

Cardinal Gibbons will accompany President Roosevelt to Wilkesbarre, Pa. when he goes thither to address the mine workers in August. The Cardinal is expected to make an address.

Rev. Father Dozois, late Provincial of the Quebec Oblates, and elected last year Assistant to the General Superior now in Liege, Belgium, arrived here last Monday and was eagerly welcomed by his brethren of St. Mary's at dinner on Tuesday. He comes out as official Visitor of the Oblate vicariates of Saskatchewan, St. Albert and British Columbia. He is, we believe, the first Canadian to be appointed to so responsible a position in his order.

Rev. Brother Paquin, S.J., arrived last Tuesday at St. Boniface College from Sudbury, Ont., whither Rev. Brother Alexius Dugas, S.J., goes to take his place. They exchange culinary spheres.

Our announcement last week which has been reproduced in the daily press, that Mgr. John Canon Vaughan has become a recruit of the Carthusians, the strictest of all religious Orders has caused a good deal of surprise in London, where the Canon was well known not only for ability, but also for activity as a preacher and worker. But, Mgr. Vaughan is a man of very profound faith and feels that in joining an Order where so many opportunities are given for prayer and self-mortification he is "choosing the better part."—Catholic Times, April 28.

ON THE WAY

If the Catholic Church has not yet converted the Protestants of the United States, it has at least won them over to an observance of the seasons of the Church's sorrows and joys. Advent, Christmas, Lent and Easter are now recognized quite generally by our separated brethren of the Protestant sects.—Sacred Heart Review.

Persons and Facts

The Glasgow Observer of April 15, publishing a good portrait of Mr. Lister Drummond, says he is one of the most zealous Catholic laymen in England. A barrister by profession, he takes a leading part in the outdoor lecture campaign conducted by a number of earnest Catholics in London.

Owen Keenan, perhaps the oldest Catholic in Scotland, died last month in his ninety-seventh year. He was born in the parish of Donoghmoyny near Carrickmacross Co. Monaghan. At the age of 17 he went to Glasgow and spent the rest of his life in Scotland, principally in Glasgow, raising a family of twelve children, seven of whom are still living.

The Reverend Fathers of St. Boniface college yesterday celebrated the feast of the rector, R. F. Dugas, by giving a dinner to the gentlemen of the clergy and to a few laymen. The latter were Judge Prudhomme, Dr. Lambert and Dr. Dubuc. Many wishes were expressed by the guests for the hero of the day. Work on the extension of St. Boniface College commenced some time ago, is being pushed on as rapidly as weather will permit.—Free Press, May 17.

The population of Winnipeg is now put by the city assessors at 80,000; that of the town of St. Boniface is now, by actual count, 4,308, 536 of whom are school boys and 499 school girls. Between 1891 and 1901 the population of Winnipeg increased 65 per cent., while that of St. Boniface increased only 30 per cent., but between 1901 and the present date the tables have been turned. During that period of four years, the population of St. Boniface has increased 108 per cent., while Winnipeg increased 88 per cent. Norwood contains exactly (within six units) one-ninth of the entire population of St. Boniface, viz., 478.

The richest man in the saintly city of Toronto—a gooder ham than has been—leaves nine millions, mostly whiskey.

Mrs. Donlon, of Minnedosa, with her daughter Katie and her youngest boy, Baby John, was visiting her sister, the Grey Nun (Sister Robinson), early this week. She returned home on Thursday.

The Earl of Dunraven, who is convalescent after his rather serious indisposition has gone to recruit at Adare Manor, his beautiful seat at Limerick. A wonderful feature of the demesne at Adare is the enclosure within it of no less than three mediaeval monasteries, all in an interesting state of preservation. One was made over to the Catholics by the second earl nearly a century ago, one is used for Protestant worship, and the third is an exquisite ruin, standing close to the manor house.

The death took place on April 23, at 42, Rue de Berre, Paris, of the Vicomtesse Aguado, daughter of Macdonell of Abercaldie and widow of the Marquis de las Marismas, in the 88th year of her age. Her great personal charms and the enormous fortune of her husband caused her to be remembered as one of the leaders of society during the second empire, when she occupied the position of Lady of the Bedchamber to the Empress Eugenie.

The observance of washing the feet of the poor on Maundy Thursday was strictly carried out at the Spanish Chapel Royal, and at the repast which followed the King himself waited on his indigent guests, surrounded by all the Ambassadors and members of the Court in official dress, as well as the Queen mother, the Infanta Marie Therese, and the Prince Don Carlos. There was also a great recital of prayers at the Church of the Knights of Calatrava, attended by King Alfonso, who, on quitting the church, walked back to the palace with no other escort than that of an aide-de-camp. His Majesty, however, was followed by an immense crowd, which acclaimed him with great enthusiasm. It is to be noted, too, that all the churches of Madrid were too small to accommodate the number of Faithful who wished to worship in them.

Sentence of three years imprisonment has, says a correspondent of the "Daily Mail," just been passed on a labourer named Koch, of Munster, in Westphalia, for a remarkable series of frauds on a woman, by representing himself as an emissary of the Pope. Koch succeeded

in obtaining from his victim the sum of £600. Knowing the woman to be a good Catholic, Koch induced her to contribute money to a loan which he said was being raised by the Pope who would pay interest at the rate of 100 per cent. After advancing £500 the victim grew suspicious, and demanded proof that her savings were really being forwarded to the Papal Exchequer. Koch at once promised to satisfy her. Next day he invited her to accompany him to Osnabruck, where Bishop Voss will personally confirm my statements." On arriving in that town she was conducted to a house where an accomplice of Koch's received her in full bishop's robes, gave her his blessing and bade her assist the great cause by further loans. Another £100 was promptly advanced by the deluded woman. The victim mentioned the matter to her incredulous neighbours with the result that Koch was shortly afterwards arrested.

A curious story is current among leading French Royalists in Paris. Princess Waldemar of Denmark became possessed of a suspicion that her letters to her mother, the Duchess of Chartres, were opened and read in their passage through the French post office. In order to make sure she had recourse to the stratagem of sending a note in which she informed her mother that she was enclosing some Danish violets, which in fact she did not enclose. By return she received from the Duchess a note expressing delight at the beautiful freshness of the flowers. The officials who opened the letter, thinking the violets to have been lost in the operation, had bought some and inserted them.

Belgium this year celebrates the 75th anniversary of her national independence, and to commemorate the event a universal and international exhibition has been organized, and was opened at Liege Thursday, the 27th ult., by Prince Albert.

It is now stated that 15,000 lives were lost in the Indian earthquake.

Rev. Mother Mary Ignatius Croke, a sister of the late Archbishop Croke, of Cashel, died recently at Bathurst, Australia.

The Queen of Saxony was in the sanctuary at the Jesuit Church, Farm street, when Father Bernard Vaughan preached the Three Hours on Good Friday. Before leaving London she sent Father Vaughan 2,000 oranges for the children she visited in the East End.

Mr. Lucien Dubuc, an Edmonton Barrister, lately returned from France where he went on business, spent a few days with his father, the Chief Justice, and returned this week to the new capital of Alberta.

The Secretary of the Northwestern University Dental School requests us to inform our readers that, in the largest graduating class in the history of Dentistry, viz., 212, upon whom the degree of Doctor of Dental Surgery was conferred this year, figures the name of one of our townsmen, Dr. D. G. Leckie.

A BOY ON BABIES

Here is an essay on babies by an English board-school boy. "Babies are little red things without bones nor teeth. They have various sizes but just after they are borned, they are called hypeds; their bones are grise. There are two sects, male and female, and are also very fat. When very young they do not have much hair. They are always asleep only when crying. Women and girls go silly over babies, and kiss them all over and say silly things. That's why girls have dolls when they haven't any little brothers. Everybody 'as to be a baby first. That's all I know about babies."

A GRADUATING ESSAY

We have been asked, says the Chicago Tribune, for our ideal of a commencement oration for a girl. Here it is: "I made this dress, and now I'm going home to cook dinner."

A DEAD TIRED FEELING

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JESUITS NOT IMPLICATED

English papers just to hand tell the following story of how a great government—not the Jesuits be it noted—had recourse to the principle that "the end justifies the means."

"In his address at the opening of the King Institute, Lord Amptill, the Governor of Madras, claimed for the Hindoos the discovery of vaccination, basing this opinion on a passage plainly describing vaccination in a work by Dhawantari, the greatest of the ancient Hindoo physicians. The 'British Medical Journal' explains that this and other passages of the same kind are simply interpolations, and tells the following surprising story about them. According to Sir John Malcolm, G.C.B., on the introduction of vaccine inoculation into India the practice met with great opposition from the natives and in order to overcome their prejudice Mr. Ellis, of Madras, who was well versed in Sanscrit literature, composed a short poem on vaccination in that language. This poem was inscribed on old paper, and said to have been 'found' the object of the pious fraud being that the impression of its antiquity might help to reconcile the minds of the Brahmins to the use of prophylactics drawn from their sacred cow. Similar tactics were resorted to in Madras and Bengal. And yet Anglo-Indians are always accusing the Hindoo of untruthfulness."

THE "OPEN DOOR" TO THE CATHOLIC CHURCH

Make the Way There so Plain That Even the Blind May Find It

(Communicated)

An editorial writer in one of the big New York dailies said in conversation recently that "were it not for the Catholic Church in New York, New York would not be liveable." He was talking about the influence of the Catholic Church among the masses of the people in our large cities. The late Senator Hanna shared the same opinion, for he frequently said that the Catholic Church was the most potent influence for law and order in the country. Many public men are beginning to appreciate this great truth. They realize that in time of public disturbances there is no power to quell the turbulent elements of the people but religion, and the only religious influence among the masses of the people that counts for anything is the Catholic Church.

In view of these significant statements, it may be questioned as to whether the Church realizes the tremendous responsibilities that are forced on her. It is quite possible for the Church to be a tower of strength in every community if she will but broaden out the sphere of her influence. If she confines her ministrations in a perfunctory way to the Catholics only, who seek her help, she will lose the best opportunity that has ever been given her. There is a vast throng who need her assistance if they only knew how to get it. There is much talk about the "open door." What is vitally necessary is to establish the "open door" to the Church, and make the way thereto so plain that even the blind may find it. In this fact lies the significance of the non-Catholic mission movement. It has for its direct purpose to get beyond the children of the household and out among the vast throng who are reached by no religious influence and "compel them to enter." The Apostolic Mission House is established with this purpose in view. It trains its priests to meet the non-Catholic and enables them so to present the teachings of the Church that the stranger may find in them the comfort and peace of heart that religion alone can provide. A. P. D.

State of Ohio, City of Toledo, Lucas County } SS.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY Sworn to before me and subscribed in my presence, this 6th day of December, A.D. 1886.

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APOSTATE LOSES SUIT

High German Court Decides That Hoensbroech Did Not Prove That Jesuits Teach That "The End Justifies the Means"

(From the Messenger)

Two years ago (in Germany) a distinguished priest, the Rev. G. Dasbach, offered a reward of 2,000 florins to any one who should prove that the Jesuits taught the offensive doctrine: "The good end justifies the bad means." A jury of Catholic and Protestant university professors was to give the verdict. Count Hoensbroech, the ex-Jesuit and apostate Catholic, came forward and affirmed to have peremptorily proved that the Jesuits taught the doctrine, and published a pamphlet in which the proof was supposed to be found. In the meantime Father Dasbach had failed to obtain his jury, as the Protestant professors refused to serve. Then the Count sued the priest for the reward in the civil court of Trier. The court decided that the case was not actionable according to the German law, as it was of the nature of a wager, and consequently dismissed the case with costs. From this sentence the plaintiff appealed to the Supreme Court of the Rhine Province in Cologne. This court rendered its decision on March 30. First of all, the sentence of the lower court was set aside on the ground that this was not a wager, but a real prize problem. Then the court declared itself competent to deal with the controversy on its merits without any need of theological experts or specialists. Whoever claims the reward offered by the defendant, says the court, must have clearly proved that in any one passage of Jesuit writings the general principle is expressly enunciated that any action, though in itself morally bad, becomes licit when used as a means to compass a good end. The Plaintiff asserts that in his pamphlet, "The End Justifies the Means," this proof is contained. The Court, therefore has only to deal with this pamphlet and not with any Jesuit works, the fidelity of the citations being accepted by both parties. The court then proceeded to the examination, one by one, of the passages alleged from Sa, Toletus, Mariana, Vasquez, Sanchez, Bezanus, Laymann, Delrio, Castropalao, Escobar, Tamburini, Voit, Gury and Palmieri, and after discussing them arrived at the conclusion that in not one of these texts is the general principle affirmed that the end justifies the means. The plaintiff, therefore, has failed to prove his point and is not entitled to the reward. His appeal is rejected.

NUN AS COURT OFFICER

New York Officer Would Appoint Sister of Mercy Who Works Among Prisoners

(From the New York Sun)

Sister Mary Xavier of the House of Mercy, at Madison avenue and Eighty-first street, who visits the district prisons, the penitentiary, and Sing Sing Prison, went to the Yorkville Police Court yesterday and asked Magistrate Pool to discharge a man he had committed to the workhouse for disorderly conduct. She said she had obtained employment for him in the country and saw a chance for his reformation.

"I have heard of your work among the prisoners, Sister, and I commend it. Suppose I appoint you a probationary officer of the court without salary. Would that help you in your work?" asked the Magistrate.

"Yes, your Honor, it would help me, but I must consult my superiors, as I cannot accept such an appointment without their approval," she replied.

The Magistrate told her to let him know if she obtained the necessary consent, and said he would investigate the case of the man she wanted discharged.

Sister Mary Xavier has been working among prisoners for several years. If she is appointed a probation officer it will be the first time a member of a Catholic Sisterhood has held such a position.

Tonsillitis is Going Around

And everybody is wondering what to do. Here is a simple cure. Use a gargle of Nerviline and water as recommended in the directions, and rub your throat and chest vigorously with Nerviline. This has been tested and proved successful a thousand times. Nerviline is a specific for tonsillitis and in fact we know of nothing half so good for breaking up colds, curing tight chest and all muscular pains. Try a bottle of Nerviline; price 25c.

PRIVILEGE FOR MAIMED GENERAL OF JESUITS

Although He Has lost His Right Arm, the Pope Will Allow Him to Say Mass

(From the Messenger)

Information was received in New York the other day from Rome that the Pope has announced that he will confer the extraordinary privilege on Father Martin, S.J., the General of the Jesuits, of allowing him still to say Mass although his right arm has been amputated.

One of the strictest rules of the Church is that in regard to what are designated the "canonical fingers" of the priests. These are the thumb and index finger of each hand, which alone are allowed to touch the Blessed Sacrament. They are specially anointed with holy oil when the priest is ordained. In celebrating Mass the priest, immediately after he has placed the Sacred Host on the corporal after the elevation joins the thumb and index finger of both hands and never separates them until the communion is over unless he touches the Sacred Host.

It will be remembered that Father Martin, owing to a cancerous affection had to have his whole right arm amputated three weeks ago. This would ordinarily have prevented his ever celebrating Mass again. When the Pope learned of the operation, and that Father Martin was rallying from its effects, he said that "so beloved a priest should not be deprived of the consolation of his daily Mass." Another priest will have to assist him at the altar, however.

New York has two notable instances of the ecclesiastical value set on the "canonical fingers." Father O'Reilly, the late rector of the Church of Our Lady of Good Counsel, on East Ninetieth street, lost his life by an effort to save a canonical finger. He injured his thumb while fishing, and blood poisoning set in. He refused to have it amputated, and thus lost his right to say Mass, until it was too late to save his life.

The Jesuit missionary, Father Isaac Jogues, who it is expected will soon be canonized had his thumb and four fingers hacked and bitten off in the most barbarous manner by the Mohawk Indians. He escaped from their captivity and returned to Europe. Pope Urban VIII., hearing of his mutilated hands, sent him a particular dispensation to celebrate Mass.

A STRIKING CONTRAST

Respective attitudes of Catholics and Sectarians in the Matter of Scandals

(From the Ave Maria)

Few things in the religious world are more striking than the charitable reticence of Catholic papers and Catholic priests regarding scandals among Protestants, and the eagerness with which a large number of sectarian journals and a great many sectarian ministers receive and spread any evil report, however monstrous that may come to their knowledge against Catholics and their religion. How very rarely one sees in a reputable Catholic newspaper any reference to scandalous conduct on the part of Protestant preachers! But let a priest prove unfaithful to his trust in any way and publish an attack on the Church, and the first to spread the scandal and to applaud and encourage the renegade are sectarian papers and preachers. Instances to illustrate this contrast are of common occurrence. Only last week a gentleman told us of seeing copies of a recently published anti-Catholic book—an infamous production by a suspended priest—piled high in the basement windows of a Protestant church in one of our large cities. The minister in charge is the purveyor of the sewage.

Some time ago an ex-member of an Anglican sisterhood in one of the British colonies published sensational charges against her former associates and co-religionists, and her diatribes were echoed on all sides; but we are happy to say that not a single Catholic paper in Australasia took the slightest notice of either diatribes or diatribist.

Far different is it with non-Catholic journalists and Clergymen. Our sad experience of many years is that most of the calumnies against the Church, and most of the evil reports regarding Catholics, may be traced to some sectarian paper or preacher as the propagator if not the originator. It would be a painful surprise to most of our readers if they could see the sectarian periodicals

which sometimes come under our notice, and read the statements and accusations which they contain—statements which it is hard to believe writer or editor did not know to be false; accusations which have been a thousand times disproved.

MISS KATHLEEN NOLAN, B.Sc. Catholic Girl Graduate

The list of Glasgow University successes printed this week includes the name of Miss Kathleen Nolan, of Downhill Training College, who has just passed the final examination for the degree of Bachelor of Science with special distinction.

Miss Nolan

is the first Catholic lady in Glasgow, if not in Scotland to take the degree of B.Sc., and on that account the congratulations of her friends and the friends of the Sisters of Notre Dame will be all the more profuse. The new "grad." has had quite a distinguished career. Her education was commenced at home in Castlereagh, Co. Roscommon, and continued at the Ursuline Convent, Sligo. She went through the Intermediate course in Ireland and earned a Junior Grade Exhibition, and a Middle Grade Exhibition, which she retained in the Senior Grade; besides winning the first prize for English in all Ireland (for girls). Miss Nolan passed the Scholarship examination at Downhill in 1899, taking

Fifth Place for Scotland

In 1900 she sat for the Matriculation examination in connection with the London University. She began her career at the Glasgow University and at Downhill about the same time, and captured two class medals for science and one for chemistry at the University. She has recently been assistant science mistress at Downhill Training College, and her recent success in her final examination has been the reward of hard work and constant application.

Her science studies at Gilmorehill are now at an end, for a time at least; and it is hoped that after the expiry of the prescribed period of five years her original researches may bring her the cap of a Doctor of Science.—Glasgow Observer, April 15.

TAMPERING WITH A'KEMPIS

The "Freeman's Journal" prints the following from C. J. S., of Brownsville, Tex:

Protestants, not satisfied with omitting some texts from Holy Scripture, changing or perverting the sense of others in order to forward their false teachings, have adopted similar tactics in regard to one of our most valuable (if not our most valuable) spiritual books. Of late a new and attractive edition of the "Imitation of Christ" has been published by the firm of E. & J. B. Young & Co., Cooper Union, Fourth Avenue, New York. It is called the "Rivington Edition" and comes from the "Edinburgh University Press, Thomas and Archibald Constable, Printers to Her Majesty." As it carries with it no "Imprimatur" of any Bishop, no indorsement of any dignitary or censor, one might be led to suspect its genuineness, were it not that Catholics, considering it so much, nay, so entirely their own, think every copy of it which they buy is indubitably orthodox. But this is not the case. As Protestants do not believe in Purgatory, they have resolved to strike out that doctrine from the "Imitation of Christ," as implied in its text and substitute something else in accord with their own views on the matter. Thus, in Bk. v., c. v. and in the last paragraph of No. 3, whereas "A' Kempis" has it: "Quando Sacerdos celebrat . . . defunctis requiem praestat," the translator, in the edition before us, says: "When the priest doth celebrate . . . he makes mention of the departed," by which he rejects the suffrage for the dead and the doctrine of Purgatory.

The rapid reader of the "Imitation" might not notice this, but it is a piece of treachery perpetrated upon Catholics which I think should be made known to them.

A ROUGH DIAMOND

(By P. G. Smyth in Donahoe's for May)

A man of iron frame and wonderful energy, Benjamin Peters Hutchinon, daily visited the stockyards at daylight, got exact information as to shipments and receipts, walked the three miles back to the city, ate an enormous breakfast, and appeared fresh and alert

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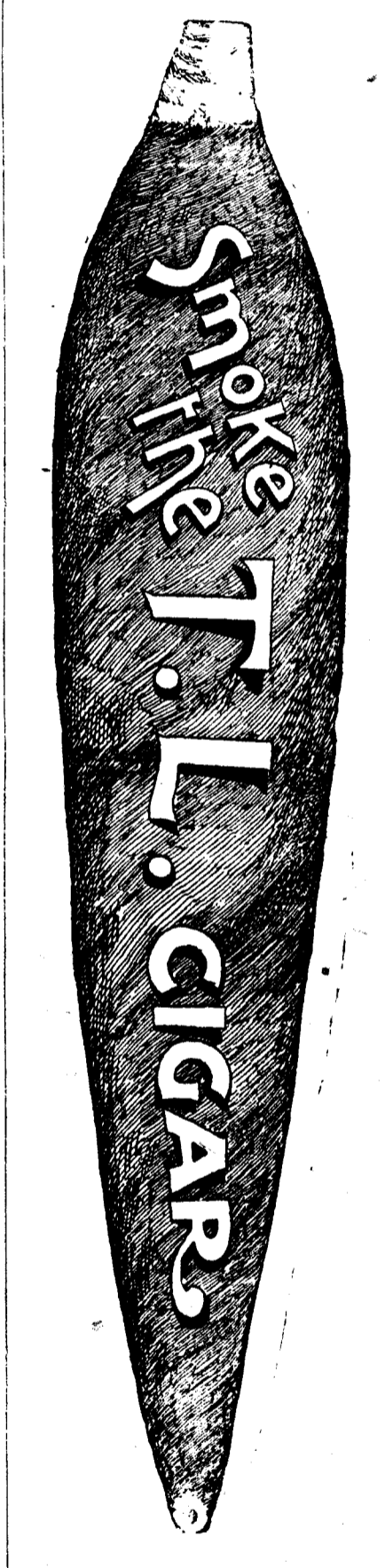
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on 'change, while men young enough to be his grand children were still drowsy. He liked to be considered harsh and hard, even mean. A "blackboard boy"—his duty being to chalk up trade returns—who was the only support of his mother and two little sisters, died suddenly of pneumonia. "Go away!" gruffly said "Old Hutch" to a broker who approached him with a subscription list. "I have no patience with beggars. If the boy wasn't a fool he wouldn't have caught cold. What do I care about his mother?"

That broker and many others said and thought severe things about this refusal. But when the committee went out to attend the boy's funeral they found "Old Hutch" seated on the front steps of the house of death. He had paid all the funeral expenses, and, moreover, lifted a mortgage of \$450 which lay on the boy's home. "Give what money you have collected to the boy's mother; she will need it," he said to the man at whom he had stormed a day or two before, and without another word he arose and went his way.

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SATURDAY, MAY, 20, 1905.

Calendar for Next Week.

- 21—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph. Commemoration of St. Urbaldus. Bishop (transferred from 16th inst.)
- 22—Monday—St. John Baptist de la Salle. Founder of the Christian Brothers.
- 23—Tuesday—St. George Martyr. (transferred from April 23)
- 24—Wednesday—Our Lady. Help of Christians.
- 25—Thursday—St. Gregory VII., Pope.
- 26—Friday—St. Philip Neri. Founder of the Oratorians.
- 27—Saturday—The Venerable St. Bede. Doctor.

PAPAL DELEGATE ENDORSED BY THE CANADIAN HIERARCHY

Last week we reproduced on our sixth page a despatch that appeared just before we went to press. It was headed by us, "Mgr. Sbarretti's Official Explanation," but it came so late that we had no time to make any comments thereon. This despatch first gave a very brief summary of Archbishop Bruchesi's address to his Excellency Mgr. Sbarretti and then pretended to give the exact words of the latter's reply, but in reality, as we have since discovered, mistranslated the original French text and mutilated it at the end by stopping in the very middle of a most important sentence. This suppression of the truth occurred in a special despatch to the Morning Telegram and it is but fair to say that the City editor of that paper, on being questioned about this, assured us that the despatch was not mutilated in the office here, but was published exactly as it was telegraphed.

Having since received "La Semaine Religieuse de Montreal" (May 8), on which the despatch was based, we are now in a position to give a full and satisfactory report of this momentous incident. It will be remembered that when the first, and utterly false, betrayal of Mgr. Sbarretti's private and confidential conversation was made public, rumors were industriously circulated to the effect that the Canadian hierarchy were dismayed at the Papal Delegate's supposed indiscretion. Our own Archbishop was misrepresented (see Northwest Review, April 8, p. 1, col. 3, where the misrepresentation was exposed) as "realizing what a faux pas the Italian diplomat had made." Some went so far as to announce that Mgr. Sbarretti would be recalled to Rome. In the face of such a campaign of slander it was eminently fitting that the Canadian Bishops, assembled in Montreal for the consecration of their new colleague, the Right Rev. Z. Racicot, should enter a solemn protest against any and all rumors of dissension between them and the representative of the Holy Father. This was done with eloquence and intense earnestness by His Grace the Archbishop of Montreal in presence of His Grace the Archbishop of St. Boniface and the other prelates at an official dinner after the consecration of His Lordship Bishop Racicot. Mgr. Bruchesi, addressing himself to the Apostolic Delegate, who sat opposite, said:

"Your Excellency,

My Auxiliary"—Mgr. Racicot, who had just spoken—"has assured you of our veneration and attachment to your person. In expressing these sentiments he has struck the right key, he has eloquently rendered what we feel in our inmost souls. With a very natural reserve, which serves but to reveal more clearly his deference always so delicate, he has, nevertheless, kindly left to my personal initiative the striking of a higher key. This key I do not hesitate to strike in the midst of this gathering of bishops and priests, with all the frankness and energy at my command.

For it seems to me fully justified, nay, made imperative, by a painful incident which we have all deplored and which has caused us to suffer with your Excellency.

Without doubt, your mission in our country, in our dear Canada, which is so much in need of civil and religious peace to reach its destinies, your mission is one of concord and harmony, and if unfortunately the union of hearts and minds has been threatened of late, you would not be disposed to do anything calculated to excite passions or prejudices. We ourselves, assuredly, would never consent to do an act, to say a single word of a nature to wound respectable convictions. Our religion and our patriotism will ever forbid our doing such a thing. But when your most legitimate and best authorized proceedings on behalf of justice are systematically misrepresented and denounced with extreme violence, we must protest.

Had been Insulted

"Yes, your Excellency, while you were so nobly doing your duty and serving a great cause, you were betrayed, you were met with insult and slander. Well, it is not useless that this should be known; those who thus insulted you, those who slandered you, insulted and slandered us at the same time, us bishops of the whole of Canada, us priests and thousands of Catholics spread over the whole country. Those insults and slanders we have felt keenly. They have been painful to us as much as to yourself. We can forget them, but we had to protest against the treason that dictated them. That protest I tender your Excellency, as a token of extreme and respectful confidence, as a consolation to the sufferers which you must have endured when seeing your mission so misunderstood and your intentions so unjustly interpreted. I tender it in my own name, in the name of all the bishops who surround me, in the name of all the priests and of all the Catholics. I would feel happy to see it placed by you at the feet of the Holy Father, so that the supreme pastor may be rejoiced to learn that in his flock, notwithstanding the most severe assaults, there reigns between the apostolic delegate and the bishops, priests and faithful of Canada, perfect unity of sentiments: 'one heart and one soul.' I close with those words of our Divine Master: 'Blessed are they that suffer persecution for justice sake.'"

Archbishop Bruchesi's manly and noble protest was warmly applauded by all the assembled clergy."

A Mission of Peace

Mgr. Sbarretti, in his reply, said:—"I have, indeed, a mission of peace, and I intend to fulfil it to the end; but convinced that social peace can rest on justice alone, I must defend its rights, whatever it may cost me. I have done nothing else in making use of a natural and sacred privilege which no authority can legitimately call in question. To abstain under the circumstances, from working for the triumph of justice, would have been a failure to perform a strict duty. My conscience would not allow that. I have consequently nothing to regret. I regret nothing, and am ready to begin over again. How could it be otherwise, since I have the intimate conviction, more than that the certainty, of having served the interests of this country of Canada, which I love with great and profound affection! I would even venture to say that I love it, in some ways, more than my own country, since the custody of the religious interests of its thousands of Catholic inhabitants has been entrusted to me by the Holy See. I too sincerely desire its prosperity and development in justice and concord, without which all progress is impossible, to retreat in the face of insults and slanders. I trust, therefore, that the political passions that broke loose will soon die away, and that the Canadian nation will resume its powerful and undisturbed flight towards the glorious destinies reserved for it by Providence. Anyhow, the sole ambition of us all, apostolic delegate, bishops and priests—history will proclaim it—is to spend ourselves with courageous generosity for the realization of that radiant hope of pacific progress."

UNIVERSITY NOTES

The annual Convocation and Confering of Degrees took place for the first time, this year on the 12th inst., in the Winnipeg Theatre. This is a decided improvement on the Legislative Chamber, which though more imposing in its general appearance and its associations, is altogether too small for the crowds attracted by this field-day of the University of Manitoba. Every

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| Constipation | Rheumatism |
| Cancer—Cancer | Scrofula—Syphilis |
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available seat was occupied by a most orderly and appreciative audience.

His Honor (Chief Justice Dubue, Vice-Chancellor, presided and reviewed in an able address the university events of the past year. Then Mr. Merryfield, President of the University of North Dakota, read one of the most scholarly and literary speeches ever heard in this city, setting forth with refined delicacy of touch the many points of contact and sympathy between the two great English-speaking countries of the continent claiming the same great literature. The Rev. Dr. McDiarmid, principal of Brandon College, followed with a fervent and thoughtful exhortation to high ideals.

As usual, the Rector of St. Boniface College, Rev. Father Dugas, S.J., presented the first graduates, Norbert Bellevance, who received the bronze medal, and Albert Lafontaine, who received the silver medal of the Latin Philosophy course. The applause with which the overwhelming Protestant audience greeted these French Catholic graduates showed plainly by its heartiness that there was no race or creed cleavage there. The four graduates of St. John's College were presented by Archbishop Matheson; the seventeen Manitoba College graduates by Rev. Dr. Patrick; the fifteen Wesley College graduates by Rev. Dr. Sparling; the four non-collegiate and two "ad eundem," the fifteen LL.B.'s, and the six M.A.'s, by Dr. Laird; the thirty-one M.D.'s and four C.M.'s by Dr. Chown.

The scholarship list which Dr. Laird assumed the responsibility of not reading out, on the plea that everybody had the Class a d Honor Lists in hand, contained the following names of interest to Catholics: Philosophy (Latin Course) Jacques Mondor, \$100, Alexandre Beaupre, \$75; Second year (corresponding to Rhetoric) French, Philosophy and Latin, Joseph Chabot, \$60; French for French Students, Alexander Bernier, \$40, Joseph Chabot; honorable mention to Beles-Lettres), Latin and Mathematics, Edmond Anthony Fretz, \$60; French for French Students, Louis Joseph Mailrot, \$40; Greek, E. A. Fretz, Hon. Mention. Of these praiseworthy achievements the most notable is the fact that Fretz captured one of the four scholarships in Latin and Mathematics, for which 88 candidates from other schools and colleges wrote. As these scholarships are now arranged alphabetically irrespective of relative merit, we cannot say whether he was really the first of the four, but very probably he was. In Greek, for which there were candidates from all the colleges, the official list shows that he was either first or second, but as no candidate can receive the money for more than one scholarship, he is credited with precedence and honorable mention. According to a recent rearrangement of the curriculum, the general proficiency scholarships (English or French, Philosophy and Latin) are separate on account of the difference of languages and philosophies, and so the scholarship won by Chabot represents only his superiority over the other possible students of the same course; but an ex-

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JESUIT NOVELISTS
America now has three famous Jesuit novelists. One of them lives in Chicago. Everybody knows Rev. F. J. Finn, and many know Rev. Henry S. Spalding, but Rev. J. E. Copus, S.J., is the coming great Catholic novelist of the country. No first book ever made such a hit as did his "Harry Russell." It was something new—full of incident, full of purpose, full of deft characterization. The book came as a surprise, followed the next year by "St. Cuthbert's." This, too, was judged phenomenally graphic. "Shadows Lifted," just published, is a distinct advance. Born and reared, at least in part, in England, Father Copus has been a journalist, an editor, a traveller, and is now a professor of English literature at St. Ignatius' College, Chicago.—Southern Messenger.

A GREAT MUSICAL TREAT

The Students of St. Boniface College
Delight a Large Audience
By Rare Selections

Monday night St. Boniface College gave its second bi-annual concert in honor of the feast of Rev. James Dugas, the rector. Proceedings began by addresses to him in French and English, which dwelt feelingly on his work for the college and his kindness to one and all. Then the select audience was treated to an excellent musical programme. Perhaps what struck one most was the variety in the music. Father de Mangleere, the able and painstaking choir-master, seems to have ransacked all the conservatories of Italy, France and Germany in order to flood St. Boniface with an unprecedented flow of harmony. Alongside of the classical masters, Haydn and the grand choir of his masterpiece, the Creation, sung by 45 mixed voices; Boccherini and his second minuet in sol, rendered in a violin quintet; Handel and his Largo (Xerxes) quickened to life once more by a responsive choir.

There was offered to the connoisseurs an altogether new and unexpected feast in the shape of Gillet's "Cœur Brise," an embodiment of the most tender and delicate feelings, issuing forth in admirable crescendoes and minuendoes, and De Rille's "Fantaisie," a clarinet quartette distinguished by the mellow sound of wood. Then two other highly up-roductions "Les Polichinelles" by Damare, and "Le Corso Blanc" by Tellam, of Nice, France where this number has just been published.

These two last pieces were beautifully rendered by the orchestra, which has truly done wonders in the hands of Fr. De Mangleere. A little over a year ago, when he began forming it, it was all he could do to gather round him five players, and now he has a band of thirty instruments, thoroughly trained, which would do credit to any college, east or west. Moreover, he has worked up not a few of his youthful disciples to his own refined artistic level.

Alexander Beaupre, whose voice in Gounod's "Le Vallon" proved rich, deep, flexible and sympathetic, was admirably accompanied on the flute by Fr. George Robichaud, the master's ever-ready and imperturbable right hand.

Paulin Bleau once kept the audience spellbound in Verdi's "Le Trouvere," a violin solo. All instinctively felt that the point was reached when ease in calling forth harmony and deftness of touch bespoke the born artist.

An interlude, "The Rival Lodgers," fairly convulsed the audience. Mr. Bouncer, a boarding house keeper revels in drawing double profit by palming off the same room on two lodgers, Box a journeyman printer, always away at night, and Cox, a journeyman hatter always out during the day time—but then he trembled lest they meet. E. McKeown (Bouncer) did quake like a reed in the tempest when the collision took place. H. Conway ranted amusingly, while McDonald lost all his Scotch coolness in defending the right every British subject has to the undisputed ownership of his hearth and home.

Rev. Father Dugas answered appropriately in French and English. Besides many of the Catholic clergy, Principal Patrick and Professor Will, of Manitoba college were present.

GAELIC WINS THE DAY

The war between the British post office and the Gaelic league over the refusal of the former body to transmit postal matter addressed in Irish is ending in a victory for the league. Last week the Bollyhounis post office, which had refused to cash a postal order because the signature of the payee was written in the Irish language, retracted its refusal at the order of the Postmaster-general. A few days ago an official notice was posted in the general post office, Belfast, directing that all communications passing through the office addressed in Irish be handed to the officer in charge for the purpose of being translated "and forwarded without delay."

The victory of the league is, in a degree, due to the perturbation excited in official circles by the announcement that the Gaelic league of America intended to bombard the post office with letters addressed in Irish and invoke action by the American government if they were delayed in delivery. Just now the British government is very anxious to avoid any friction with the United States.

ITEMS OF INTEREST

The work of compiling a Census of St. Mary's parish is going briskly on, and it is expected that an accurate list will be in the hands of the congregation at an early date.

Of late the numbers attending the service have been steadily increasing, and it is anticipated, on completion of the census, that a very perceptible augmentation will be found.

The members of St. Mary's Choir had a full attendance at rehearsal on Tuesday evening. Their progress is most satisfactory, and the production gives every promise of being a huge success. The action of the proprietors of the Winnipeg Theatre in so generously placing the scenery for "Trial by Jury" at their service is very much appreciated.

We would draw the attention of our readers to our advertising columns, and would ask them to accord their support whenever possible, to the people whose addresses are recorded therein. The Catholic community forms by no means an insignificant portion of the population of this city, although, by a certain section of business firms, they are treated with extreme indifference. These merchants will not advertise in a Catholic Journal, nor will they encourage, either directly or indirectly, anything pertaining to Catholicity. They do not, however, object to being the recipients of Catholic trade nor to taking Catholic money over their counters. Catholics are counselled, therefore, to do as they do in other large centres and take their money to where it will be appreciated. We have an unquestionable right to our share of the advertisements of the city, and if certain people do not consider our custom worth soliciting, well, let us place it elsewhere.

There was a good attendance at the meeting of the Altar Society held in St. Mary's schoolroom last Sunday when the election of office bearers resulted as follows:—President, Mrs. F.W. Russell; Vice-President, Miss M. Kelly; Secy, Miss Nellie Marrin; Treasurer Miss Mamie Brooks.

Confirmation which was to have taken place at St. Mary's on Sunday, 21st May has been postponed until Sunday 4th June owing to the unavoidable delay in the return of His Grace the Archbishop.

First Communion at St. Mary's will take place on the 28th May.

The Catholic club is about to move to larger and more commodious premises in the vicinity of Portage Avenue.

NEWS FROM AFAR

The Canadian Associated Press must be hard up for news and badly qualified to distribute the same, when we get the following over our government aided cable:

London, April 15.—Mr. Michael McCarthy, who is a Roman Catholic, and author of "Priests and People in Ireland," in a letter in to-day's Chronicle, says: "For several years past I have noticed with regret the spread of priestly power in Canada. I have intimate knowledge of the evils of sectarian education as manipulated by priests under the sanction of the Government in Ireland, and I believe no greater misfortune could happen to such a colony as Manitoba than the endowment of priests' schools."

Mr. Michael McCarthy, who thus gets the credentials of the Canadian Associated Press as to his Catholicity, is an individual who came into some local prominence in the North of Ireland less than a year ago. As the tool of the Orange Order he went from platform to platform abusing the Irish people and their religion after the fashion of the late Father Chiniquy. The Catholics took no notice of his oratory and Orange mobs soon grew weary of it. But it served incidentally to advertise a book McCarthy had written against the clergy. The Canadian Associated Press give this precious volume another advertisement in Canada. It is about time the Dominion Government shut off the supplies of the Canadian Associated Press.—True Witness.

MARRIED AT FIFTEEN

Miss Elizabeth Miller, who is only fifteen years of age, was married to Mr. Frank Lapoda, aged twenty-one, at Philadelphia. Both bride and bridegroom belong to well-known prosperous Philadelphia families. The bride's mother was married at sixteen, her grandmother at fifteen, her aunt at thirteen, and her sister at seventeen. Her great-grandmother is only sixty-two. All were present at the wedding.



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AN OBLATE FATHER'S PERILOUS JOURNEY

The Christianization of one of the largest tribes of Eskimos in the world is at present depending upon the result of a conference between the chief Nyrinayok, who reigns as absolutely as any other earthly king, and a Catholic missionary, Father Arsene Turquetil, who will soon start out on a 1,000-mile journey to keep a tryst made with the copper-colored monarch a few years ago.

The uncounted thousands of Nyrinayok's subjects roam the wilds of the frozen North from Hudson's Bay to the Beaufort Sea. It is believed that the chief's conversion is assured, and this will mean the conversion of all his people. There is quite a little romance about the chief's invitation to the missionary to meet him in the far North, and in connection with the readiness of the other to undertake the perilous journey of 1,000 miles upon which he is now engaged.

For many years Nyrinayok, with the suspicion and reserve characteristic of his race, has scowled at every suggestion of Christianity, at no time showing open hostility to the missionaries, but always doggedly refusing to follow their advice. For hours at a time he would sit and listen to their patient explanations. Then he would grunt and stalk off into the woods, with no appearance of having been affected by their story.

It is understood that he was much impressed by the peril and suffering endured by the priests for the sake of the natives, for endurance and physical pain is the test of superiority among the uneducated, unchristianized red man.

The Chief's Invitation

One day in the spring just before the caribou began their northward migration, the Eskimo chief, who was then at the northernmost point of Reindeer Lake, in Athabasca, called at St. Peter's Mission there and, with some show of ostentation, though with his usual kingly dignity somewhat changed by his apparent sincerity, invited Father Turquetil to visit his camp, 1,000 miles north as the crow flies. He also told him that if he would make his home among his people he would build him a hut and provide sustenance for him.

Bishop Pascal, under whom Father Turquetil is working, and to whom he told the story of Nyrinayok, has not only encouraged him to undertake the difficult mission, but declares it to be as important as any which has ever come before the missionary branch of the Church.

Of the journey before Father Turquetil a description is given by Father Gaste, a missionary who travelled 700 miles of the distance as long ago as 1868, when he was the first white man to traverse the country. Parties of surveyors are the only other white men known to have ventured into these barren wilds.

Before undertaking his journey northward from St. Peter's Mission Father Turquetil has to travel 900 miles from Prince Albert to reach the mission. The first 200 miles are easy—a four days' paddle down the broad Saskatchewan River.

Across Cumberland Lake the passage is not hard, save that it is the first long stretch of constant rowing against the stream, for from Reindeer Lake down through a series of rocks and little lakes the water rushes rapidly on its way to the Saskatchewan, Lake Winnipeg or Hudson's Bay.

The portages further north are long and bad, and almost the whole of the

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last 500 miles have to be tramped, for in that distance the stream rushes with a noisy roar in a close series of cataracts among giant cragged rocks always half-buried in the foam into which the water is churned. This part of the trip sometimes takes six or seven weeks, and Father Turquetil may not get over it and reach St. Peter's Mission before the winter frost sets in.

Through the Frozen North

North of Reindeer Lake the country which the Father hopes to traverse is the real frozen north of to-day. It must be crossed on snowshoe and sledge. It takes indomitable will and great physical-endurance.

There will be tramping, shuffling day after day over the blinding snow, through calm and blow, either meaning a temperature of many degrees below zero, across a succession of dreary wastes, broken here and there by great masses of rocks and glaciers, over which the traveller on foot must stumble and slip; by forests whose fallen tree trunks and tangled undergrowth, the accumulation of centuries, make travelling discouragingly difficult, and again by streams whose cataracts defy the cold to freeze them.

And then there will be night after night in which the Father and his guides must dig deep down into the snow to build a little shelter into which they can cuddle in their furs when the cold is extreme. If the dogs are tame, which few of them are, they will be taken into these little excavations, so that the humans may enjoy the warmth which is given off from their bodies. If they are wild, the faithful little brutes will sneak off by themselves when night draws nigh and they have had their evening meal, and will dig holes in the snow and make their own sleeping places therein.

The most powerful potentate of the polar regions, whom Father Turquetil expects soon to meet, is a most interesting personality, and a type of the best men of the northland. Apparently about 45, tall, strong, square-shouldered agile, a crack shot with the rifle, a spearsman of seemingly infallible arm and eye, and a fisherman of rare skill.

He knows not only the secrets of the beasts of the forest and field and the finny folk in the rivers, lakes and seas, but also the secrets of the lives of his human subjects. His mind which acts slowly enough in things not native to him, is keen and penetrating, and in the judgments which he makes in disputes among his people, for whom he

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is arbitrator in all matters of importance, he is surprisingly wise and just. His authority is complete, and is never questioned. The Eskimos obey him out of respect for his prowess and his powers and also for love of him.—Ex

A MYSTERIOUS STAR IN FRANCE

(Catholic Standard and Times, May 6)

The people of Cherbourg are in a state of intense excitement over a bewildering appearance in the heavens at night time. A large, luminous body sails across the sky over the city, and away out to sea, where, after a flight of two hours duration, it sinks below the rim of the horizon. It is not a comet, all observers declare. Its nature is a mystery that no scientific men are able to guess. There are thousands of people nightly on the streets, peering at the startling object with telescopes and field glasses. There is no difficulty about seeing it, but its character and its significance are no more intelligible to the watchers than the handwriting on the wall to the Assyrian revellers. Many are struck with fear as they behold the flight of the celestial phenomenon, and recall the fact that similar portents were seen just before the outbreak of the war with Germany. It is reported that similar luminous objects have been seen at Nice and Tunis, Thirteen times had the mysterious visitor sailed over Cherbourg at the time the correspondent of the "Daily Express" sent news of it to London. The age of portents seems to be still with the erring children of earth.

Thus far we have quoted our Philadelphia contemporary; but "Cosmos" the French Scientific weekly, pooh-poohs the whole affair, and says that the regularity of the star's appearance proves that it must have been Jupiter or Venus, which often appear exceptionally bright after sunset, and which were visible at that time.—Ed. N.R.

A MEMORY OF CHILDHOOD

(By Rev. L. C. P. Fox, O.M.I. in Donahoe's for May.)

It is wonderful when the mind reverts to some event long since elapsed in life's history, or to some persons whom perhaps it had long since forgotten, how other events, or other persons, occur to the memory, tempting one to exclaim, "How came I to forget what happened on that occasion, or those persons who crossed my path at that time?"

ACTIVE ON THE SCENE

(From the Ave Maria)

"Why is it," asks a correspondent of the Indianapolis "Star" "that whenever a tragedy occurs, one always hears of Catholic priests being 'active' on the scene?"

FATHER MATURIN

One of the Church's most eloquent Preachers in London

Philadelphians, Catholics and non-Catholics, will be interested in the following statements from the London "Monitor and New Era" concerning a distinguished convert priest who labored in this City prior to his conversion:

"One of the Church's most eloquent preachers in London is the Rev. Father Basil Maturin, whose portrait we reproduce, and who has been giving a Lenten mission at St. James' church, Spanish Place, W., and also a course of special sermons at the Chapel of St. Margaret, Victoria.

sea. He now has charge of a portion of the Cathedral parish of Westminster, in the Pimlico district, where a Congregationalist chapel has been purchased and converted into a Catholic church.

MISS HARDY OF MAINE

Moose River can boast of one of the brightest, smartest and most enterprising young women in the State. Her father cuts wood for sale, and all through the long, cold winter just past she has worked in the woods with him, cutting and sawing wood, and has done good work.

A POET AT 108

It is rather doubtful if there is another poet who can boast of as romantic a career as that of Colun Wallace, who at the age of 108 years is now living and writing in a modest cottage in Oughterard in County Galway, Ireland.

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

At these words, a cry arose from the crew of desperate men behind: "No orders for us; we are all equals here!" And one voice added: "It will be no bad thing if some of us do get killed; those who survive will each have more of the money."

Paulus hesitated. A downright wish to fight, and a strong repugnance to obey even in appearance mandates such as theirs, yielded, however, to prudence, and to the conviction that the proper moment for a struggle would come only when the robbers should attempt, if they should attempt this at all, to take the wagon containing the hay wherein the treasure was concealed; as well as that which carried the iron chest filled with stones, to which they were welcome.

"Had I not a message of vital importance to give to Germanicus Caesar which forbids me to throw away my life till I have fulfilled the errand, I would rather be slain where we stand than comply. But I call upon you, Theilus, and you, Longinus and Chaeias, to bear witness that we yield only to overwhelming and irresistible odds. Ten men cannot withstand seventy. Be pleased to move aside, and let these riders come forward. I will gallop on with them and overtake the chest. Bring with you the legionaries in the copse after us, and follow at a fast run. We may need you after all, should these new friends prove too unreasonable."

"We sha'n't prove unreasonable. You pay us too well for that," retorted the leader of the robbers. Meanwhile, Theilus, Chaeias, and Longinus has stepped to the side of the road, and Paulus had turned his horse round. He forthwith rode off at a furious gallop, which soon left far behind him the cloud of straining pursuers.

"Was not that neatly done?" said Theilus in a low voice to Chaeias. "I did not think our chick-chick was such a play-actor." "He is a splendid lad," said the centurion. "But come, no time is to be lost; these villains may want to take both the wagons, and we must all die on the road, rather. I am in command, I think. Legionaries, come down from the copse, and follow us at a run."

And the three friends, with the six legionaries behind them, started at a sort of sling-trot, which every Roman

an introductory poem the other day for the new volume of his verse. Perhaps the most striking item of this collection is a poem which Wallace calls "The Song of Tea." It is a dialogue spoken by a husband and wife while they are picking potatoes as to the relative merits of tobacco and tea to the excessive use of which they are respectively addicted.—Ex.

A DIOCESE OF 1,200 MILES

After eight months spent in Europe, Right Rev. Augustine Dontenville, bishop of New Westminster, B.C., arrived in Fort Wayne, Ind., early in April for a brief stay with his brother F. S. Dontenville, and family. The bishop's diocese extends from the border of the northwestern United States—Montana and Oregon—to Alaska, over 1,200 miles from end to end, and his episcopal duties carry him annually from one end to the other of this vast mountain territory.

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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. The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.

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

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ST. MARY'S COURT NO. 276.

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Chief Ranger—J. J. McDonald. Vice-Chief Ranger—R. Murphy. Rec.-Sec.—W. J. Kiely, 424 Notre Dame ave. P. O. Box 469. Fin.-Sec.—I. P. Raleigh. Treasurer—Jno. A. Coyle. Rep. to State Court—J. J. McDonald. Alternate—F. W. Russell. Senior Conductor—F. W. Russell. Junior Conductor—R. Chevrier. Inside Sentinel—W. Mahoney.

(In Faith and Friendship)

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TIME TABLES

Canadian Pacific

Table with columns: Lv., EAST, Ar. Routes include Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Imp. to, Detroit, Niagara Falls, Lim. Buffalo, Montreal, Quebec, New York, Boston, Portland, 6 45 St. John, Halifax, etc.

Table with columns: Lv., WEST, Ar. Routes include Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West, Kootenay, etc.

Table with columns: Lv., NORTH, Ar. Routes include Stony Mountain, Stonewall, Balmoral, Teulon, etc. SOUTH: Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, St. Norbert, Carey, Arnaud, Dominion City, Emerson, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. Routes include "Winnipeg to Fort Frances," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, etc.

Table with columns: Lv., SOUTH, Ar. Routes include Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, etc.

Table with columns: Lv., WEST, Ar. Routes include Headingly, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Headingly, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Gilbert Plains, Grand View, Kamsack, and intermediate points, Sifton, Minitonas, Swan River, and all intermediate points, Bowsman, Birch River, Erwood and intermediate points, Fork River, Winnipegosis, Oak Bluff, Carman, Leary's and intermediate points, St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, etc.

fly effectually, should have taken the two horses with them."

"That one, at all events," said the other, "which you are riding, must be instantly harnessed."

"We must mend these traces as best we can."

"Here's another set of traces in the cart itself!" shouted one of the robbers.

"Good!" said the leader. "Some two or three of us must harness our own horses to the vehicle, besides yonder chestnut steed. We can ride them all the same. No man need walk, for 'that'. Now, my master," added he, turning once more to Paulus, "dismount, and give me the key of this chest."

"The key is not in my possession," replied Paulus; "but I can tell you where it is."

"Where, then? and quickly!"

"Please to remember," said Paulus, "that you have obtained possession of that chest by convention, by agreement. We might have made you pay a dear price for it. Therefore, before I tell you where the key is, let my men pass. It was to spare 'them' that I gave up the chest."

"By all the gods!" cried the leader furiously, "they shall never pass till we know where the key is! It would take many strong men hours of hard work to break open this box with crowbars, or cut it with steel saws."

Paulus perceived that Chaerias and the two decurions, followed by the six soldiers, had quietly and swiftly sprung into the copse which still lined the road, and were working their way round to where he rode.

He said, "A good locksmith in Rome would soon make you a key."

"Are you courting a needless death?" roared the other. "I am very likely to let a Roman locksmith see this! Once and for all, where is the key?"

By this time, some of the freebooters, who had ridden after and caught the two stray of horses, and attached two of their own to the wagon, and the two men who had parted with their own had now mounted the leaders. One of them here called out, "Cut him down, if he don't tell us where to find the key. We may have troops upon us before we can take this money to a safe place and divide it."

Paulus made his horse bound a few paces away. Chaerias and his companions sprang into the road, and passing Paulus, who had faced round again toward the robbers, resumed at his command their vigorous slinging run along the high-road in the original direction of the march.

"Listen to me," cried Paulus to the robbers. "Time is more precious to you than you are aware. My men are now safe, and I'll tell you where the key is. But, first, let me advise those of you who drive the wagon to move on with it fast; and, if they can leave some of their comrades behind, they will evidently have more of what is in the box to divide among themselves. On the other hand, any of you who may wish to abandon his share in the box has only to come out here after me, and so lose the brief time of security. If no more than 'three' of you come out at once, some of them will doubtless lose something else besides time; if any greater number come, let them catch me."

Cries of "The key! the key!" interrupted him.

"The key of that chest," he resumed, "is lying as far as I could fling it in the forest on the roadside either to the right or to the left, not fifty miles from Rome. Farewell!"

As he said this in a loud voice, he slowly turned Sejanus, and trotted him in pursuit of his running companions. Some of the robbers believed they could find the key upon his person. A shower of javelins missed him, all of which, except three, missed. One glanced against the back of his helmet; two others stuck in the small rings of a steel shirt. At the same time, the rattle of hoofs behind him warned him that he was pursued. He turned half-round on his saddle-cloths, exclaiming as he increased his pace, "Right! Lose your part in yonder box, which is even now trotting off. Come with me, my masters, and let the others have the chest. Come along!"

They did not mean to take this advice, however much they would have desired to punish him for his trick respecting the key, as well as for his defiant and jeering tone. In spite of momentary anger, the great majority of the freebooters were in excellent humor and the wildest spirits. Their work had been short; their success, as they supposed, perfect; and there was

money enough now in their possession to give them more than the value of twelve hundred pounds sterling each. The great majority of them, in fact, felt literally unable to tear themselves away from the iron box, containing twelve millions of sesterces; and this division of their number, and consequent diminution of their combantant power, were the very objects which Paulus had had in view when separating by so wide an interval his two vehicles. Had it become necessary to defend the one in advance, he felt sanguine and even certain that he should have had only a part of the enemy to resist, and even this part would not long continue an attack which might give their accomplices time to divide the spoil in their absence.

Five men, however, among whom was their leader, had dashed forth from the mass of riders to wreak the anger of the moment upon the scoffer. Paulus, going at an easy canter, his face turned back, saw that they were not coming on abreast, their chief being the best mounted, and the four others straggling after him as if in a race. He pressed Sejanus for about a hundred and fifty yards, and, finding now that there was a sufficient interval between the leading pursuer and his followers, pulled up abruptly, and wheeled round.

"I have no need and no wish," he cried, as his long rapier flashed above his charger's head in a wide lateral sweep from left to right, "to take your life, but you shall carry a marked face to your grave!"

It was not a very violent cut, but measured with great exactness, and delivered with half-force. There was blood on the three-edged sword as it came away. The man yelled. The next pursuer pulled up in haste to let the third join him; and in the meantime Paulus, who had passed the leading robber on that gentleman's right hand, now made a curve across the whole road in returning, and flew by him at full speed on the opposite side, where the poor caitiff would have had to strike or thrust across his own bridle. He made an awkward attempt to do the former, but was, of course, short of his chastiser, who continued his course until he overtook Cassius Chaerias and the others, still running steadily along the road.

Here, looking back, he perceived that his pursuers had given up the chase, and were using their best speed to rejoin the main body, who (some before and some behind the precious van) could be seen travelling away in the distance at a vigorous trot.

"Stop a moment," cried Paulus, dismounting; "take breath now."

And Chaerias, the two decurions, and the soldiers all stopped, and gathered round the young centurion. The four officers burst simultaneously into a hearty laugh, and their mirth rather surprised the grim legionaries, who conceived that to have just lost twelve million sesterces of military pay was no laughing matter.

While Thellus picked out of our hero's shoulders the two javelins still sticking in the steel shirt, he said in a low voice:

"Young master and friend, had you not better ride forward fast? It is not well to leave those weighty corn-bags too long in the charge of common soldiers."

"You are right, my friend. I will do so. Chaerias, I must overtake the other vehicle. Bring all our friends here quickly after me. Fellow-soldiers, you must sustain your severe pace for a few hours or so longer. At every milestone you must change the run to a quick walk until quite in breath again."

And remounting, he galloped forward. It was in a part of the road perfectly level with the land around, under bright starlight, the moon having set, that he came up with the four soldiers who were escorting the baggage-cart. They were halting. The lynch-pin of one of the front wheels had given way, the wheel had wobbled off the axle-tree, and the legionaries were even then busy in endeavoring to manufacture a temporary fastening. In other respects the horses had all fallen lame. To maintain a forced pace was no longer possible. When the wheel had been replaced in a rude fashion, Paulus directed his men to move forward gently at a walk, until they should be re-joined by the nine others belonging to their little expedition; and while riding quietly in their rear, and affecting to hum an air of music which was then popular in Greece, and used to be played by ladies upon the sevenstringed lyre, he considered, with no little anxiety and

carefulness, was it possible that the freebooters should find out the contents of the strong box and return in pursuit?

First, it was certain that they would not go all the way back to Rome; they would not dare to take their cumbersome and conspicuous prize into the city at all. They must already have halted; and it was likely that, making their way off the high-road into the forest, they would have deposited the chest in some safe dell or dingle. Secondly, however, it was not probable they could open the chest by any forcible means for many hours. This thought was a relief. But suddenly an alarming idea occurred to him. Eleazar had betrayed him; would not Eleazar be sufficiently cunning to anticipate—not perhaps the removal of the money out of the chest, but the easy and obvious artifice of concealing the key? The delay which could be caused by the want of a key might enable a well-mounted rider to fetch from the rear-guard of Germanicus's army a strong escort, and to lead it back in time to recover the booty; and "might not Eleazar possess a duplicate key?" Might he not have followed his accomplices, and, meeting them on their return, have produced the means which they desired but lacked of opening the box? Then would a discovery be made which would convince the band that Paulus retained the treasure still; they would remember there was a second wagon; they would follow him again; he had not yet made a hundred miles, and now, with these lame horses, he could no longer fly fast. His difficulties, risks, and responsibilities became so acutely painful to the young man, that he clinched his hands involuntarily and groaned aloud.

After a time, looking back along the road, he saw Chaerias and the others in the distance following swiftly. He turned his horse round, and awaited them. There were some wines and other provisions in the cart, and he determined to call a halt, afford his men the refreshments which their severe exertions had rendered so needful, and consult with his three friends.

Distributing to the legionaries bread, meat, and wine, he ordered them to give the horses a feed of corn in nose-bags, and then to go back along the road, beyond hearing; to keep attentive watch for any sign of pursuit; to take a repast, and to rest until further orders.

When these things had been done, and when the soldiers were out of hearing, our youth and his three companions took their seats upon the corn-bags in the wagon; and while eating some bread and meat and grapes, and passing round a horn of wine, Paulus laid the subject of his anxiety before the others. They agreed with him as to the gravity of the disastrous possibility impending over them; and Longinus, who was very modest, seeing that neither Chaerias nor Thellus proffered a word, said:

"Centurions, we left Rome, you know, by the Via Nomentana; we have made about a hundred thousand paces; we are now not far from the Lake Thrasymene, of evil fame. I know this country well. Not six hundred paces from the road, on the right hand, there is an ancient bosky dingle or hollow. It was, I think, formerly a quarry, from which many thousand paces of this very road were paved. It is now lined all round with copse and brushwood. I recommend that we take the wagon through the fields into that dell, where it will remain concealed completely, as it will be much below the level of the surrounding country. At the brink of the dell we can unharmless the horses, which some of the men can mount and ride off upon. There are provisions enough for three or four days for three of us. We will let the wagon roll down to a ledge in the concave of the dingle. The centurion Chaerias, Thellus, and myself will remain on guard, and lead the forester's life for a day or two or three. You, who are so well mounted, can ride as fast as possible to the camp of Germanicus, near Forum Allieni, and bring back a sufficient escort, say fifty men, and we will await your return."

(To be Continued.)

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

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

"Hard to Choose"

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

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

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CALUMNIES OF DR. ROBERTSON OF VENICE EXPOSED AND DISPROVED

(Glasgow Observer)

From an esteemed correspondent in Rome, whose writing is already familiar to our readers, we have received an article dealing with the subject of Dr. Robertson of Venice, and the Catholic Church in Italy. Our correspondent writes:—

I have just read in the "News" of Saturday, March 4th, the statement made by Rev. Dr. Robertson, Presbyterian minister at Venice, that "out of 33,000,000 inhabitants in Italy, no fewer than 22,000,000 refused to attend the Roman Catholic Church." I have written to that journal on the subject. The Rev. gentleman can only mean us to understand by his words that these 22,000,000 have ceased to be Catholics. For some time past I and others have watched with growing amazement and indignation the wild and reckless statements of this man in his anti-Catholic campaign in England and Scotland. No one has evidently thought it worth his while to take any notice of him. So long as he indulges in slanders and calumnies of a general kind, of course one can do nothing but pity him, and marvel that a minister of religion should take such pleasure in the work of speaking evil of others. But now he has ventured on definite assertions, and is consequently capable of refutation. I have no hesitation in branding this statement about the 22,000,000 as utterly and wickedly false—wickedly, because he could have so easily verified his assertions before making them; and from this single example your readers may judge of the amount of reliability to be placed on this man's books and lectures. My answer is twofold:—

(1.) There are the official Government statistics of religion, of last year, which I luckily noted down when I saw them printed. Here they are:—

Catholics	31,500,000
Protestants	65,000
Jews	35,000
Greek Schismatics	2,000
Mahomedans	280
Buddhists	1
Brahmins	1
Copt	56
No Religion	36,000
Made no statement of belief	794,000

From which it appears that out of a total of 32,432,338, less than a million are professed non-Catholics. What, then, becomes of Dr. Robertson's 22,000,000? They are the fiction of his disordered brain. He stands confuted by that very Government of which he is such an admirer.

(2.) But perhaps some one might say, "These are only statistics: they only show the people are nominally Catholics: they tell us nothing about the actual practice of their religion, such as hearing Mass, frequently the Sacraments, and the like." Will, even if it were so it would still be telling us a good deal. It is not likely that 31 millions of people would allow themselves to be written down Catholics if they had ceased to be Catholics—still less if they abhorred the Catholic Church as Dr. Robertson would fain make us believe. Why should they tell a lie about their creed? No one compels an Italian to call himself a Catholic if he is not one—or even to reveal his religion at all, as is proved by the fact that over half a million made no statement of their beliefs (and of these probably the vast mass will die Catholics). But it is not the case that the statistics are merely nominal: their truthfulness is borne out by the facts which anyone can ascertain who cares to keep his eyes open. It is simply the literal truth that

Wherever you go in Italy, in Town or Country, you find the Churches thronged, the Sacraments eagerly frequented, the People full of Fervent Faith and Devotion, and Protestantism and Drunkenness, God be Thanked, Unknown.

There are, I don't doubt, one or two exceptions, namely, places where Socialism has for the time being interfered with the practice of the Catholic religion; but these places are so rare as to be hardly worth mentioning; and even there the people certainly have not renounced the Faith, but are only temporarily duped into giving up the outward practice of it. And one thing there is that everybody knows: they never dream of becoming Protestants; they may be bad enough, but they have not fallen, and never will fall, quite so low as that. The Protestant sects do their best to seduce the faithful, but with infinitesimal success. In some of the large centres their agencies are well backed by American and English gold,

which supplies free medicines, free meals and various other bribes to corrupt the faith of the poor Italians and their little children; and even in the Army I came to know of the case of

A Soldier Who Got 100 Francs on Becoming Protestant;

but the ungrateful fellow, finding the Protestant religion not so good as the Protestant money, forthwith renounced the former though he kept the latter. However, I shall not pursue that subject, as I merely set out to give a specimen of the veracity of this minister from Venice. He has been proved guilty of a gross and wicked calumny. Ignorance in such a case can hardly be an excuse. He ought to have verified his statements before publishing them. He ought not to make such allegations when he is so transparently ignorant of what he is talking about. He ought to take pains to inform himself as to the real facts—for example, one way would be to get up at five o'clock a.m. and go to the Catholic churches at the hours when Catholics go to them, instead of lounging in with tourists at ten or eleven, when public worship (on week-days) is over. But what does this minister care for truth so long as he can get some Protestant audiences to swallow down his lectures? He seems to have but one aim and end in life, to vilify and slander the Catholic Church. He lives and moves in a foul and venomous atmosphere. His every word breathes malice and hatred. People in Britain say: "O, here is a man from Italy itself; he knows all about Catholicism there; he is quite an authority; he has written a book about it." But that is precisely where they make the mistake.

Dr. Robertson Does Not Know Anything About Catholicism

You cannot trust a word he says about it. And why? Because a Protestant may live among a Catholic people for a whole lifetime, and, if he be of the stamp of this minister, he will yet only see what he wants to see, and hear what he wants to hear, and then go back to Scotland and only tell what his audience wants him to tell. Such is this Doctor of Divinity. He could not if he tried, because he hates it like poison. He is fair and just to the Catholic Church. Everybody knows he does. We cannot forget what even the "Scotsman" newspaper said about him when criticising his book on the Church in Italy—that he had evidently yielded to the temptation of gathering his information from low, vile and hostile sources, such as the anti-Catholic Press, apostate priests, bad Catholics, and the like. What is the value of such a man's word in a contention of this kind? What value, e.g., would a judge place upon it here? Nil.

I have shown that on this one point, where it was comparatively easy to get at the truth, namely, the adherence of the Italians to the Catholic Church, this Presbyterian lecturer made a statement grievously and wickedly false. What reliance, therefore, can be placed on his authority as to other matters professedly difficult, and above all difficult for a Protestant? What does Dr. Robertson know of the Catholic Church from within? About as much as the Grand Lama of Thibet.

I would warn all whom it may concern that, as regards the Catholic Church in Italy, as in other lands, there does not exist a more unreliable and reckless authority; and I can only conclude by saying that it strikes a Catholic as a sad travesty of Christianity to see a minister of religion, of the position of Dr. Robertson, prostituting his abilities to the mean and unworthy end of vilifying the Church of God, and of heaping coarse and vulgar insults on her reverend head (as he did lately), who is beloved and respected by Catholics and non-Catholics of every nation in the world. I know others of Dr. Robertson's sect, very different from him, who live in Catholic cities quiet, unostentatious, lives in peace and charity with their neighbours. "O si sic omnes!"

AMONG THE ESQUIMAUX

For the purpose of attempting to convert the Esquimaux, Father Tarquetil, a well-known Canadian missionary, intends to undertake a long journey to Polar regions. He will shortly depart from Prince Albert, Northwest Territories, and expects to reach a point further north than has been reached by any previous missionary. Father Tarquetil has been largely influenced in his determination to proceed so far beyond the bounds of civilization through an invitation he has received from Chief Nyrinayck, the head of one of the largest Esquimaux tribes.

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Notes from St. Rose.

When Easter came we sang with the Church "This is the day the Lord hath made, let us be glad and rejoice therein," we had said in our hearts before this: "presently we think we shall be having a little time we can call our own, the time we have now is not our own, it is only Lent, and when it is gone, it will seem like a pastime, although whilst it is here it seems like a time of penance." This appears like a paradox, but no matter, life is full of such. And now we have the happiest time of all the year when Our Divine Lord seems to come and go upon the earth as of old until the Ascension and when He seems to walk once more with his dear disciples, not perhaps on the road to Emmaus but on many other roads in lands undreamt of by the first Apostles; for as the world extends revealing new regions, so also Holy Church ever sends new missionaries to gather to her bosom the wandering tribes of the desert and warlike sons of the forest. She hears the "Call of the Wild" and is the first to answer to it. There are no heroes left in France now, they are all gone off on the missions, the stones that the builders at home rejected are become the corner-stones of the universe; they go in the good old-fashioned way that the Apostles went without over much luggage and learn to speak the language of the peoples among whom they go, in this also emulating the Apostles. A hundred years ago, when first exiled from France they brought the Faith once more and sowed its seed in the fallow fields of Albion where it has been fructifying ever since, and this same large hearted English nation takes them under cover of her white wings to all the ports she trades in and all the heathen hordes who flourish beneath her flag of freedom.

Now that Lent is over we are having

weddings again "Marry in Lent, live to repent" is an old adage; some people never live to repent, so perhaps they do well to marry in Lent after all, and it is better to marry in haste and repent at leisure, than to marry at leisure and repent in haste, and if you are a cross-patch you had better not get married at all, for it is a very trying state, having to put up with two people, yourself and another and it is a very serious thing getting married but some people seem to think it is even a more serious thing not getting married.

We have had a nice little bride here, all in white, among the French Canadians and are expecting other interesting events to come off in the near future. Who's afraid? We can't do worse than some of our forebears have done and may do better. You remember what Queen Elizabeth said to Sir Walter Raleigh:

"He either fears his fate too much
Or his deserts are small
Who dares not put it to the touch
To win or lose it all."

although she was a great deal too cute, herself to be caught in such a trap, knowing as she did that a great deal of her power in Europe lay in the fact that she was able to fool one foreign prince after another with the idea that he stood a pretty good chance of marrying her. I have heard it said that Elizabeth made England great and powerful. No, indeed, it began perhaps to show great and powerful in her reign, but she inherited from her Catholic forefathers, who during 500 years had been silently laying the solid foundations of future glory.

All the poetry in this place is gone with its first inhabitants who discreetly retire before this later civilization manifested by hard work in many ways.

We leave the weather until the last as it might change at any moment; at present we are wind-blown to a degree but have not yet experienced the

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IN THE 'DEVIL'S HANDS LONG ENOUGH

"This controversy over the acceptance of \$100,000 from Mr. Rockefeller for church work reminds me," says a writer in the New York "Tribune," "of the reply of the witty minister to the worldly travelling man. A commercial traveller went to church one Sunday morning. Perhaps he was suffering a little remorse for some deal he had put through. At any rate he was there, and when the plate was passed around he put on a five-dollar bill. He was a commanding looking man, not uncommon among the class he represented, and at the close of the services the minister shook hands with him. The conversation turned on collections, and our travelling friend said:

"Now I am a very worldly man myself but I am aware of the importance of church work. I gave you a fiver this morning. Can you accept it of me?" "Accept it, of course we can," said the preacher. "It has been in the hands of the devil long enough."

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