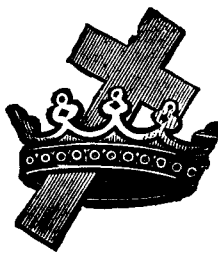


Northwest Review.

OTTAWA, ONT.
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CURRENT COMMENT

We feel that no apology is needed for the large amount of space devoted this week to Mr. J. A. MacDonell's letter in defence of the late Archbishop Tache. This valuable contribution to the history of Manitoba and the Canadian Northwest first appeared in the Montreal Gazette of February 13, which deemed it of sufficient importance to deserve the following headlines: "Wolsey vs. Tache"—"The Churchman's Case upheld Against the Soldier"—"Events of '70 Recalled"—"What the Archbishop of St. Boniface did in Connection with the Red River Rising."

It is hardly necessary, however, to say that we do not share Mr. MacDonell's high estimate of Lord Wolsey's worth, except in so far as this praise is merely a rhetorical device to ensure the more ready acceptance of the writer's condemnation of Wolsey's ignorant brutality. Neither do we share Mr. MacDonell's view as to the relative importance of the Rebellion of 1837-8, and the Red River Rising of 1869-70, nor his contemptuous fling at Mr. Henri Bourassa, who is—to reverse the writer's phrase—Hyperion to many a satyr among the self-styled loyal "statesmen." But, after all, these differences of opinion do not affect the main issue which Mr. MacDonell states with such wealth of fact and breadth of knowledge.

What, for men of literary taste adds greatly to the value of Mr. MacDonell's letter in the stately rhythm of his style. He writes as gentlemen of the old school did, with a fine ear for the perfectly rounded sentence. Their training was leisurely and complete, not as ours too often is, hasty and slipshod. The same dignified manner is visible in his strictures on views adverse to his own. He eschews invective. He neither hacks nor hews, he simply cuts clean, and, when there is nothing left of his adversary, he sets his hero on a monument built "of the stateliest measure ever moulded by the lips of man," the closing cadence of a Latin verse from Lucan's Pharsalia, "clarum et venerabile nomen," thus fitly saluting the illustrious and venerable name of Alexander Antonine Tache.

Baltimore, Rochester, the Madison Capitol, three stupendous conflagrations where special care is taken to provide against such disasters, do not these calamities occurring so near each other in point of time, indicate the possibility of organized efforts at destruction of valuable property? The loud-mouthed declaimers against the social order are fond of predicting universal ruin as the only possible prelude to the realization of their senseless dupes be already putting their prophecy into practice?

The venerable missionary, Father Lacombe, who was the guest of His Grace the Archbishop of St. Paul, during his recent visit to that city, is a living and enthusiastic witness to the great Archbishop's practical support of Catholic Missionaries in the Canadian Northwest. Father Lacombe has known John Ireland, whether as "Father," "Bishop," or "Archbishop" for forty years and during all that time he has loved him for the generous and noble kindness with which he always befriended the Oblates and other Missionaries who passed through St. Paul on their way north.

As the veteran missionary and the Pauline prelate are old friends,

their conversation drifted into personal channels. Among other things which Father Lacombe authorizes us to record: Archbishop Ireland said: "I am accused of objecting to the maintenance of foreign languages in the Churches of my jurisdiction. Well, the other day, finding that the pastor of one of the French Canadian parishes had begun to add to his French sermon a few words in English for the benefit of a handful of English-speaking people that attended his church, I ordered him to confine himself to the French language. If those few English-speaking people wanted English sermons there were plenty of churches they could attend." His Grace then went on to speak of the difficulty of keeping up foreign languages amid American surroundings, and cited a recent instance. He was giving Confirmation in a French Church, and, being as fluent in French as in English, he examined each candidate in French before conferring the Sacrament. Out of more than sixty children, who all understood his questions put in French, only two answered in that language, all the rest replied in English. "Take the French schools wherein the teaching is chiefly in French, given by French teachers. When the children leave the school room for recess, they all break out into English, which is the language of their play." Father Lacombe's very natural conclusion is, that, if French speaking parents insist on their children keeping up the parental language, they should return to the French districts of Canada.

On the evening of Friday, February 26, in the presence of His Grace the Archbishop of St. Boniface, several of the local clergy, the Fathers and students of the College and a few invited lay friends, Father Lacombe held the large audience in the College hall spellbound as he narrated one momentous episode in his early career as a missionary among the Indians of Alberta. In spite of his 78 years completed two days later, he spoke with the greatest ease and charm for nearly two hours, and all felt sorry when he stopped. We begin a full report of this dramatic lecture this week.

The "Catholic Standard and Times of Philadelphia" published lately on its "Home and School page" a fictitious letter supposed to be written by a young American travelling in Europe. This letter bristled with blunders of all kinds, historical, geographical, etc., and young readers were asked to send in their corrections. Hundreds of replies were received, and among them one which assuredly bears away the palm for unconscious humor. The blundering letter had mentioned Queen Elizabeth's "husband." The young corrector writes naively: "Elizabeth was never married; she died a natural death."

Archbishop O'Reilly, of Adelaide, South Australia, speaking of the results of granting franchise to women, tells the following story:

"Some three years ago, when the elections were on and political zeal ran very high, an old man and his wife lived somewhere near Adelaide. He (the Archbishop) must not tell the suburb. The man's name was Mick, and his wife's name was Mary. Unfortunately Mick was in favor of Mr. X., while Mary was in favor of Mr. Y. Day after day they had disputes and arguments. At length the morning came to vote, and Mary said: "Mick, we have never quarrelled in our lives, and we are not going to quarrel over Mr. X., or Mr. Y. I will vote for Mr. X." Mary went to the poll, and when she came back she informed her hus-

band that she had voted for Mr. X. "I don't believe you," said Mick. "You're always suspicious," replied Mary. "I thought you would not believe me, so I brought the ballot paper with me." Flourishing it before her husband, Mary cried triumphantly: "Now, do you believe me, Mick?"

"As many Catholic parents are not sufficiently educated to exercise proper control over the books read by their children," says the St. Louis Review, "some arrangement ought to be made in every parish whereby priest or teacher would be enabled to keep a watchful eye on the literature taken by Catholic children from public libraries. We have been surprised and shocked to see immoral novels and other bad books, even such as are on the Roman index, read by Catholic children in the family circle, the parents being absolutely ignorant of their character and utterly helpless as to how to stop an abuse which they felt themselves powerless to control."

Writing at the end of January, "Vox Urbis," the Rome correspondent of the New York Freeman's Journal, sums up the first six months of the present Pope's pontificate in a way that must bring an uncomfortable feeling of unfortunate blundering to the writer of an article on Pius X., in the September "Catholic World" (see Northwest Review, Sept. 26, 1903). That writer, venturing on prophecy said: "His reign will probably not be memorable for the inauguration of new things. Leo has done enough on these lines for one century. But the advance guard will now mark time till the rest of the army comes up." Like Foster's weather forecasts, read after date, this is funny when confronted with the facts thus admirably condensed by "Vox Urbis."

The present pontificate has now lasted just a week less than half a year, yet the reforms of half a century have been already either realized or shadowed. Pope Pius X. has suppressed a number of charges which were little more than sinecures; he has applied a new and rigorous system for the election of Italian Bishops, by transferring this charge to the Holy Office; he has provided for the decorum of the temple by suppressing the most objectionable of the practices which have hitherto defied both decency and authority; he has begun the reorganization of the Roman Congregations; he has instituted a severe investigation into the supposed sacred character of many bodies supposed to be those of early martyrs of the Church, and has ordered one of these about which the evidence was not conclusive as to martyrdom to be removed from a church where it had been kept for centuries; he has abolished all secular interference in Papal elections; he has appointed a commission to undertake the enormous work of codifying all the laws of the Church; he has foreshadowed a complete reform of the breviary; he has removed all ambiguities from the path of Christian social action in Italy. In the days of Leo we used to be puzzled sometimes as to the exact force of the Pontiff's instructions—and no wonder, for the ideas of the late Pontiff were so vast and often so profoundly philosophical that it was not always easy for ordinary mortals to fix their precise meaning. But with Pope Pius X., no such excuse is possible. Everybody knows just what he means, and he is nothing if not practical."

The question whether worshippers at Mass should or should not

remain in semi-prostration during the elevation of the Host and the Chalice has provoked many learned letters to "The Tablet." But it has been practically settled by the authorities of Westminster Cathedral in a leaflet issued lately and bearing the Imprimatur of Cardinal Vaughan. This leaflet directs that Catholics at the Elevation of the Host and Chalice should devoutly raise their eyes towards the Blessed Sacrament, as it is for this reason the Priest is directed to elevate the Sacred Species." One writer attributes the contrary practice which has prevailed of late years to the extravagances of Anglo-Catholicism. Certain it is that the Spaniards, who have so deep a devotion of the Sacred Host that they speak of it habitually as "La Divina Majestad" just as we say the "Blessed Sacrament," kneel erect at the elevation, look at the Host and the Chalice, and find fault with us for appearing ashamed of so consoling a mystery.

The beginning of that period of spiritual regeneration which lasts through Lent until Trinity Sunday and during which all true Catholics must confess and receive Holy Communion, reminds us how we should pray for unrepentant sinners. There are many ways of making the Easter Confession. One is to go through a mere form in order to keep up one's membership in a Catholic benefit or insurance society which requires the fulfilment of the Easter duty. Some have been known to do this and afterwards to neglect attendance at Sunday Mass all the rest of the year. Such people are a scandal to the Church and stand more in need of prayers than those who omit their Easter duty altogether, for these latter do not add hypocrisy and sacrilege to the catalogue of their sins. Then there is the habitual drunkard or profligate or business cheat, who reforms for a few weeks after his Easter confession, and because he fails to frequent the Sacraments, slides back into the old ruts. For such as these a Mission is sorely needed, and in the course of this year it is His Grace's wish that missions should be preached in all the parishes of this diocese. Nothing stirs up the habitual sinner to true repentance and the ordinarily good Catholic to greater fervor like a well conducted Mission, in which the whole scheme of salvation is set forth in logical order, in which each penitent has the comfort of choosing a new and experienced confessor able to rectify the possible reticences of confessions made under the restraint of previous acquaintance, and ever watchful as to the surest preservatives against relapse. But even with the best of mission preachers, even with the man of God who seeks not his own fame but the permanent conversion of the sinner, the great weapon is prayer. This is a spiritual warfare, and supernatural weapons are the only effective ones. The prayers of a poor old woman full of faith and trust may do more for the regeneration of a parish than the most eloquent of sermons, if not vitalized by personal prayer.

A book agent for the "Bureau of National Literature and Art," of Washington, D.C., has been operating very successfully of late in these parts. His method of procedure is this. He comes to some prominent citizen, Archbishop, College principal or Librarian and announces, in the most plausible way that this very person has been singled out by the U.S. Government as the possible recipient of a very valuable gift, "The Messages and Papers of the United States Presidents from 1789 to 1902" in ten volumes. By way of compensa-

tion, especially for the cost of binding, the donee is requested to pay the small sum of \$4.60 a volume. When the \$46 are paid up and the volumes arrive, a cursory examination reveals the fact that the entire expenses of this publication, binding and index included, have already been defrayed by special appropriations of Congress. Thus the "Bureau of National Literature and Art" succeeds in dumping upon an unsuspecting public, at a profit of 300 or 400 per cent., a mere compilation already paid for by Congress, and which costs the "Bureau" nothing but transportation and agents' commissions. The binding, for which especially the \$46 were claimed, although as proved by a resolution of Congress (see vol. 1, p. iii) fully paid for by the United States Government, turns out to be worth about 50c a volume. This is one of the neatest Yankee tricks we have ever come across.

Persons and Facts

On February 17, the Rev. H. E. Gilchrist, who resigned from the rectorate of St. Luke's Episcopal church of Roselle, N.J., two weeks before, was baptised into the Catholic faith in St. Michael's Church, Cranford, N.J., by the Rev. John A. Westman. Mr. Gilchrist, who is 36 years old, and has a wife and two children, will enter business.

Father Bailly, Assistant General of the Order of the Assumption, and founder of "La Croix," was present at a lecture on the Knights of Malta, delivered by Mr. Charles J. Munich, F.R.Hist.S., to the Brothers of the Assumption, at the Convent of the Nursing Sisters of the Poor, Bow, London, E., on Sunday afternoon, February 7. He is staying with the Fathers of the Assumption at Bethnal Green. In welcoming the distinguished visitor Mr. Lister Drummond, K.S.G., spoke of Father Bailly's services to France and the great zeal and devotion of his order. Mr. Drummond doubted whether the Knights of Malta, of whose bravery they just heard from Mr. Munich, had shown more courage than Father Bailly and his great Order, which had done so much for religion and for France in the hour of trouble. It was now helping those in England who were trying to bring back to the Catholics of this country the holy places of which they had been despoiled at the so-called Reformation. Father Bailly replied in French (which Mr. Drummond interpreted), thanking the Brothers for their welcome and expressing great interest in the work they were doing, which he was glad to say was progressing in England and France.—Catholic Times.

The "Saturday Review" publishes some strong comments on the government's refusal to bring in a Catholic university bill. "We sympathise frankly," it says, "with the Irish members in their disappointment that no Government Bill dealing with the university question in Ireland will be introduced this session." We can affect no surprise that their disappointment was expressed in terms of heated indignation. We are very sure that English Nonconformists in so tantalizing a position would give way to far stronger language than did the Irish members in the House. The truth is, that nothing but the prejudice, fortified by ignorance, of a section of Unionists now stands in the way of the University question being settled in Ireland."

The "Liberte" of Fribourg, Switzerland, pays a very touching tribute to Miss Florence Boulton, who died there on the 26th of Jan-

uary. "She was," it says, "well known and deeply loved by the greater number of families in our city. Miss Boulton, who was born in London on the 14th of May, 1866, was received into the Church by Father Charles Cox on the 10th June, 1895. At Fribourg she gave lessons in cookery for the Office of Public Instruction. The Bishop Mgr. Deruaz, visited her in her last illness, and her charitable work gained her troops of friends, who spoke of her as "our generous Miss Boulton."

The "Petit Journal" of Feb. 9, says: Yesterday afternoon, on orders from Rome, the Papal Nuncio called upon the Japanese Minister in Paris, and had an interview with him of a quarter of an hour's duration. We understand that the Nuncio proposed to Japan that the Pope should mediate between it and Russia."

Mgr. Mutch, the Vicar Apostolic of Korea, has sent a report to the Vatican in which he points out the very grave risks to which the Korean Catholics, numbering some 40,000 are exposed. Persecution and martyrdom are almost the normal conditions of Catholics in Korea. In the March of 1866 the Vicar Apostolic was beheaded and 10,000 of his flock perished in a general massacre.

Present day Japan hides its past history so effectually that a learned Winnipegger, who recently returned from an extended visit to that country, after reading all he could pick up about it, did not know that Japan persecuted Catholics during more than thirty years, from 1597 to 1632 and only ceased persecuting them when it thought they were exterminated, hundreds of thousands of Christians having been put to death amid unparalleled tortures. The Church honors more than two hundred beatified martyrs of Japan. On the first of this month of March the Society of Jesus celebrates the Feast of the Blessed Michael Carvalho, a Portuguese Jesuit, who was burned at the stake in the Island of Amacusa in 1624, and also of Blessed Caius, a Korean, who suffered martyrdom the same year in the same way. He was one of the first in the long roll of Korean martyrs. On March 5, the Society of Jesus commemorates the martyrdom of Blessed Paul Navarro an Italian Jesuit priest who, at the age of 62, in the 44th year of his religious life, and the 36th of his ministry in Japan, was burned at the stake at Arima.

In the House of Commons on Feb. 5, the leader of the Opposition made a disclosure, with the consent of Mr. Chamberlain, of a private conversation on June 29, 1899, between himself and the then Colonial Secretary. Mr. Chamberlain, according to Sir Henry's narrative asked for the countenance of the Opposition, in the dispatch of troops to South Africa, and in order to allay surprise said: "You need not be alarmed, there will be no fighting; we know that those fellows, the Boers, will not fight. We are playing a game of bluff." Mr. Chamberlain said he was inclined to think he could not have used the word "bluff."

The MacDermott, K.C., Prince of Coolavin, died in Dublin on Feb. 6. Deceased, who was in his 70th year was one of the most distinguished figures of the Irish bar. He was Solicitor General for Ireland from May to July, 1885, and again from February to August, 1886, and Attorney-General from 1892 to 1895.

Mr. W. T. Stead announces that the "Daily Paper" ceases publication owing to his being compelled to go abroad for his health, which has suffered seriously under the mental strain.

A new Prefecture Apostolic has been established in East Africa. It is to be called the Prefecture of Benadir, and will be entrusted to the Trinitarian Fathers.

In congregation at Oxford on Feb. 9, the resolutions exempting certain candidates from the obligation of qualifying in Greek at Ro-

sponsions were carried by a small majority.

The Catholic community in this city suffered a distinct loss at the end of last week by the departure of Mr. J. J. Bugee and family for St. Louis. Mr. Bugee, as Manager of the Canadian Moline Plow Co., won the esteem and affection not only of all who had business dealings with him, but also of all his honorable competitors in the implement line, as was attested by the supper they gave him on the eve of his departure. On that occasion Mr. A. G. Watson, secretary of the Winnipeg Wholesale Implement and Carriage Association read a fine address, which, while assuring Mr. Bugee that they would miss him greatly, congratulated him on his promotion to a better and more responsible position. Mr. Hutchinson, president of the Association, then presented him with a valuable gold headed cane. Mrs. Bugee and her numerous and interesting family will also be missed by their many friends, who wish them increased prosperity in their new home.

"The Viatorian" for February, the organ of St. Viateur's College, Bourbonnais, Ill., after printing the address to Mgr. Langevin which was published in our issue of Feb. 13, says:

"The Archbishop rose to reply in a veritable storm of applause. It was apparent that the students, knowing the reputation of their distinguished guest, as an orator, expected a good speech; and they were not disappointed. His Grace spoke with as much ease and grace as with feeling and warmth. His thoughts and sentiments, distinguished now by loftiness, now by tenderness, now by gravity, and again by good-natured joviality, were cheered to the echo. He congratulated the students upon the faultlessly rendered programme which had been presented, and said they could not begin now to realize the immense advantage they had in being under the tutelage of such able preceptors as the Fathers and Brothers of St. Viateur's, whose devotedness and excellent work he had had the opportunity to note in Canada. Under the wise direction of all such thorough educators, he said, you will learn to become complete men, with symmetrically developed minds and hearts, the best generals of the future of your great republic you love so well, the best pleaders for justice, the best physicians, the holiest priests and bishops of your glorious American church. This must be, unless causes cease to produce their effects. I like your patriotism, your military proficiency, and your country love-songs. Everyone should love his country, and should be prepared to take up her defense in case of need and to further her progress at all times. There is no better school of patriotism than the Church. The Catholic American should be proud of his church who has written her name across the vast continent. While you love your country and its institutions, you who are of foreign birth, should not forget, but sedulously cultivate your mother tongue; if you are descendants of French Canadians, let your tongue never unlearn the sweet accents of the sweetest of mortal tongues. I like your allusion to the glorious achievements of one of your alumni, the indefatigable and artistic Father Bergeron, whose glory indeed reflects upon you. This College spirit, this college solidarity is no less commendable than it is admirable. I am also very sensibly touched by your thoughtful words of cheer to the address of Ottawa University. This is really a Catholic sentiment, and I shall be most happy to convey to our Fathers in Ottawa your beautiful expression of sympathy."

In these days when we have in the daily papers so many pictures more or less clear and authentic, of the Russian and Japanese battle ships and cruisers, it is well to know that the "Scientific American" which has always paid special attention to naval matters, gives its readers the best, most accurate and detailed views and descriptions of those armored fleets. In this re-

spect the number for Feb. 20 is especially remarkable.

In its "Science Notes" the Scientific American recommends Coffea humiloliana and Coffea mauritiana as coffee berries that are practically free from caffeine, the stimulating effect of which is apt to be harmful, and yet these berries have the agreeable taste of coffee.

Among radio-active substances we already have uranium, thorium, polonium and radium, and now the Scientific American announces that Prof. Markwald has discovered in pitchblende minute quantities of a new radio-active substance which he calls radiotellurium, because it is associated with tellurium. It seems to be even more difficult to extract than radium, on account of its much smaller quantity.

Officer Thomas Gelley, of the immigration department, returned yesterday from Illinois, where he has been visiting some French-Canadians, who are anxious to return to Canada. Interest in Canada is not, however, confined to these, but is becoming very general and it is likely that Illinois will send a fair contingent to the west this year. Mr. Gelley has little admiration for southern weather, which was during his stay an unhappy combination of bitter cold and sleety snowstorms.—Free Press March 2.

Post Office negligence continues. A postcard notifying a number of the University Board of Studies of a meeting on March 2, was posted in Winnipeg on February 29, bears the St. Boniface postmark of Feb. 29, but was not delivered to the St. Boniface College Messenger, who goes to the St. Boniface post-office at least twice a day, till several hours after the hour fixed for the meeting on March 2.

Clerical News.

Rev. Father Lacombe, O.M.I., completed his 78th year last Sunday. As he was dining at the Archbishop's Palace, Rev. Father St. Germain, O.M.I., who had just come in from Winnipegosis sprang a surprise on the veteran missionary in the shape of a large piece of pemmican set down in a covered dish before Father Lacombe's plate. When the latter uncovered the dish he was delighted, and although the cold and dry lump was not buffalo, but moose pemmican, he pronounced it delicious and would have none of the warm viands prepared by the cook. The other guests were more than satisfied with a few grains of the unpalatable stuff. But Father Lacombe enjoyed the taste acquired many years ago in his missionary journeys.

Rev. Fathers Jutras, Joly and Lorieau, were here on Tuesday.

Rev. Father Plate, S.J., conducted services last Sunday at Fanneystelle.

Rev. Father Frigon, O.M.I., left last Wednesday for Duluth and Superior, where he will preach missions during Lent.

Rev. Father O'Dwyer, O.M.I., begins next Sunday a mission at the Church of Our Lady, Rat Portage.

Rev. Father Proulx, S.J., is preaching a mission this week at St. Adolphe.

On Thursday, Feb. 25, Feast of St. Matthias, the Right Rev. Jas. J. Hartley was consecrated Bishop of Columbus, O., by Archbishop Moeller, coadjutor of Cincinnati. The ceremony took place in the Church of the Holy Name, St. Auberville, of which Father Hartley was pastor when he was elected Bishop.

Rev. P. Augustine Minkel, of the illustrious order of St. Benedict and pastor of St. Bartholomew's Crab Tree, Westmoreland county, has the spirit of a St. Francis Xavier. Recently while away from home in search of needed health, he learned that small-pox had broken out in the parochial residence and that his substitute was quaran-

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The St. Boniface Kindergarten.

The St. Boniface Kindergarten, directed by the Grey Nuns, for boys under twelve years of age, will re-open on September the first. Parents who desire to send in their children should retain their places immediately.

Terms payable monthly or quarterly in advance. Board . . . \$6.00 per month Washing . . . 1.00 " " Bed and Bedding 1.00 " " For more information address: Reverend Mother Superior Hospice Tache St. Boniface, Man.

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tined. He at once returned to Crab Tree, and in order to be near the church he took up his quarters in temporary improvised rooms in the stable adjoining the parish residence. Here he remained day and night engaged in the arduous duties involved by this fell scourge among his people, and it was not for four weeks that he could occupy the parochial residence.—Pittsburg Catholic.

Last Monday evening Rev. Father Lacombe was a passenger on the west bound transcontinental. It was just fifty-four years and six weeks since he first passed in a dog train through Fort Garry, long before Winnipeg was dreamt of. The Rev. Mother General of the Sisters of Misericorde, accompanied by Sister St. Victoire, was on the same train en route for Edmonton to see about a new maternity hospital to be built there.

It will not be necessary for Rev. Father McCarthy to go to Calgary, as arrangements have been made to appoint one of the Edmonton Oblate Fathers, probably Rev. Father Lemarchand, to the rectorship of St. Mary's, Calgary.

The Holy Father remarked the other day to Decurtius, the distinguished Swiss Catholic that he had ten "Motu Proprios," each of them effecting a reform, ready in his desk. One of these probably, bears on a universal catechism for the whole Church. Pius X., is about to appoint a commission to study this question. "I should like," said he lately, "to appoint a number of primary school teachers as members of this commission. They are the best judges of what is adapted to the intelligence of children, and what is the best way of appealing to it. An elementary catechism should contain no words or phrases likely to puzzle children. Unfortunately this cannot be said of many of the catechisms now in vogue. Some of them are in parts unintelligible even to adults."

The new edition of the "Gerarchia Cattolica" (Catholic Hierarchy) for 1904 contains one noteworthy change. Hitherto the lists of the Roman Pontiffs from St. Peter to Pius X. have given the number as 264. But, in deference to the recently published investigations of the famous historian, Mgr. Duchesne, the Gerarchia eliminates eleven non-existent Popes or anti-Popes and restores five duly elected Popes, thus reducing the total number to 258. For instance Anacletus is identified with Pope Cletus, the second successor of St. Peter; Donus II. who was supposed to have been Pope for a few months during the year 973, as a matter of fact never existed. On the other hand, Leo VIII., who, owing to the confused history of the tenth century, was commonly regarded as an antipope, is now recognized as legitimate, having reigned for a short time between John XII. and Benedict V.

Rev. Father Lorieau, E.M.I., has assumed the superiority of the Chavagne community of St. Adolphe, in place of Rev. Father Thibault, E.M.I., who sails from New York for France on March 5.

LECTURE BY FATHER LACOMBE

A Dramatic Incident in His Early Missionary Career.

On Friday evening, Feb. 26, His Grace the Archbishop of St. Boniface, Very Rev. Father Magnan, O.M.I., Rev. Father Poitras, O.M.I., Rev. W. Kulawy, Rev. Father Cloutier, Rev. J. Dugas, S.J., Rector of St. Boniface College, the Rev. Brothers of Provencher Academy and two of the Brothers of St. Mary's, the Fathers and students of the College, and several ladies and gentlemen invited for the occasion, assembled in the College hall to hear a lecture from the venerated and dearly loved missionary, Father Lacombe. After an orchestral overture by the College band, the Rector introduced the lecturer as "the dean (doyen) of all the Indians of the Northwest, who is going to tell you some marvellous

tales about his nation." When the burst of hilarity and applause which this introduction produced had subsided, Father Lacombe ascended the platform, on which he remained standing during his entire lecture, apparently insensible to fatigue in spite of his 78 winters. He spoke as follows:—

Your Grace, Reverend Fathers, ladies and gentlemen, and especially you, my dear students of St. Boniface College, although somewhat indisposed, yet I thought I ought to accept the pressing invitation of your dear Archbishop and of the faculty of the College; for, though I never had anything to do with the management of this institution, I have watched its progress for many years. I saw the interest which Mgr. Tache, of venerated memory, took in this house, and all that he did for its advancement. And now I am delighted to see his beloved successor glorying in your own success. For my part, throughout all the Northwest as far as the rocky mountains I have heard nothing but praise of the College, of its classical and commercial courses. You are aware, my friends, of the rapid growth of prosperity and population in those far western regions. Well, the children of all these new settlers have to be educated, and when the parents come to us for advice, we try to persuade them to send their children to St. Boniface College; it is so far to send them to Ottawa. Besides, the pupils who have finished their schooling here and returned to their northwestern homes, have spread abroad the good name of this house. Hence, you will understand what a consolation it is for me to be here with you, in presence of the Archbishop and the Fathers, to lecture to you. Is it not a rather funny idea for an old Indian to give a lecture? Lecture means reading, and I have nothing to read, only some recollections to relate. I am not here to speak in set phrase like those who deliver great lectures. That is not my style. Provided you understand me that is all I want. On my way to the College today I said to myself: These boys, in a few years, will be filling various situations in the world. It is well that they should know something of the past history of this country, which formerly belonged to the Indians, it is well that they should carry away with them a vivid picture of the manners and customs of those Indian tribes. What I shall tell you this evening is my experience. Experience is a great school, where we learn more than in books. We all have our experiences; why should not a missionary have his, especially a very old-timer like myself?

THE DRAMA.

Let me first introduce you to the part of the country where this drama took place 42 years ago. How things have changed since then! Where at that time there were immense herds of buffalo, now there are none. All the fun of the olden time is gone. Those wretched whites have taken this away from us (Laughter). I often used to say: You whites think that because you are white you will crush and stamp out the Indians, but they will have their revenge one day, before the dread tribunal of God.

I call this drama "The Arrival of the Blackrobe in an Indian Camp." The scene is laid in the great prairies that extend from the Missouri River to Edmonton. These prairies were then covered with buffaloes. There the Indians were happy. Of many things we deem necessary they never felt the want. When one does not know the taste of bread; one does not feel the want of it. Why, many of the Indians despised all other foods but buffalo meat. They had ducks, geese, prairie chickens, deer,

in plenty, but many Indians scorned to put their teeth in anything but buffalo.

At that time priests used to be sent to accompany the Christian Indians who followed the buffalo for months together. I was one of the first to be chosen for this kind of missionary work. The celebrated old missionary, Father Thibault, began the first missions in the direction of Edmonton. My superiors saw that I had a facility for learning Indian languages, and that I liked the life; so it was decided in a vicarial council that I should spend the summer with the Cree Indians. This tribe is an offshoot of the great Algonquin family, whose language the Cree resembles, although the latter is easier to learn and handle.

The Crees were supposed to own the country from River La Biche to the north branch of the Saskatchewan, while the Blackfeet and Piegiens claimed the land south of River La Biche down to the Missouri. But often hunger and the buffalo did not respect these territorial limits, and then hostile tribes were likely to meet on each other's territory. What added to this likelihood of hostile encounters was the Indians' passion for horses. They were fonder of their horses than of their wives. They gloried in the number of their horses; one Indian often owned forty horses, and the chiefs would claim a whole herd. So, when they were short of horses, they would often steal them from the great herds along the Missouri River, and then there would be reprisals.

When I set out on that great journey 42 years ago I knew the Cree language as well as the Indians themselves, perhaps better, for God had given me special facilities and opportunities therefor. My companions were two Indians: Alexis, a Cree who had been many years with me, a good Christian and very devoted; Francois, also a trusty fellow, who, besides the Cree, knew the language of the Kootenays, because he had visited the country of this tribe on the western slope of the Rockies. We had five good horses, not too many for a journey that would last all summer, and to carry our baggage, especially the tent in which I said Mass.

We arrived at the place where Calgary is now. There we found the Bow River so swollen that we could not cross it that evening. So I had a chance to admire that beautiful valley and the Rocky Mountains in the distance. I said to myself: "What a beautiful place this would be for a city!" Just then a small herd of buffaloes came down the hill to drink and cross the river. One of my men killed a buffalo cow on the site of the Calgary post office. The next morning we resumed our journey. We met a band of Crees who were delighted to see us and gave us something to eat. Although I had at first expressed the wish to go on, I was prevailed upon to remain with them ten days, preparing four or five adults for baptism and baptising some children. When I told my friends that I was going to visit Chief Wahpishtigwan, they tried to dissuade me, saying that those Crees were all mad Manitous, especially the chiefs. The more they objected, the more anxious I was to go; perhaps, I thought, these Indians may become Catholics. I told my new found friends to remain behind, and then I set out. It was a beautiful day at the latter end of June, and as I rode on into the unknown I repeated the words, "In omnem terram exivit sonus eorum et in fines orbis terrae verba eorum" (The sound of them hath gone forth into all the earth, and their words unto the ends of the world). Looking to the left I saw a great mirage and asked what it was. My companions replied that they saw Indian

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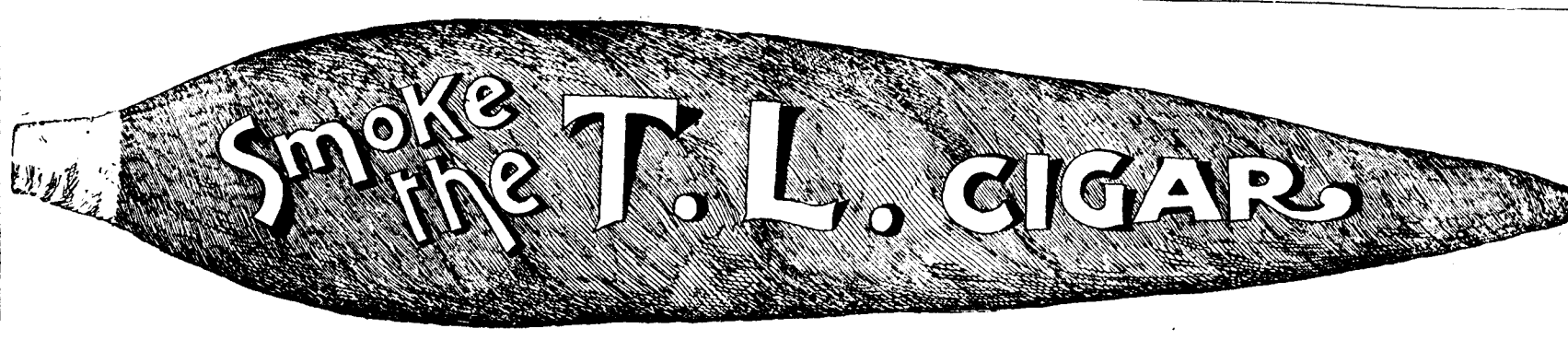
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lodes, but could not distinguish to what tribe they belonged. At that time the Crees and Blackfeet were at war. I said, let us go and see; but the others were afraid for themselves, though they admitted that there was no danger for me. On the one hand I did not want to expose my friends to danger and on the other hand I felt ashamed that a priest should hesitate to face peril. So I offered to protect them with my body by going ahead.

Senator Chauncey M. Depew is the author of this story:—
"One day I met a soldier who had been wounded in the face. He was a Union man and I asked him in which battle he had been wounded.
"In the last battle of Bull Run, sir," he replied.
"But how could you get hit in the face at Bull Run?" I asked.
"Well, sir," said the man half apologetically, 'after I had run a mile or two, I got careless and looked back.'"

To be Continued.



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SATURDAY, MAR. 5, 1904.

Calendar for Next Week.

MARCH.

- 6—Third Sunday in Lent. Antici-
pated Solemnity of the Feast
of St. Joseph.
- 7—Monday—St. Thomas Aquinas,
Confessor, Doctor.
- 8—Tuesday—St. John of God, Con-
fessor.
- 9—Wednesday—St. Frances of
Rome, Widow.
- 10—Thursday—The Forty Martyrs
of Sebaste.
- 11—Friday—The Five Wounds.
- 12—Saturday—St. Gregory I., Pope,
Pope, Doctor.

SPLENDID VINDICATION OF MGR. TACHE.

To the Editor of the Montreal
Gazette:

Sir,—Much and very general in-
terest will, I am sure, be felt in
Canada that Lord Wolseley has
seen fit to reply to the Rev. Mr.
McCarthy's criticism of his refer-
ence to and strictures upon the
late Archbishop Tache. That Mr.
McCarthy, who, I understand, was
at the time of the happening of
the events referred to a priest of
the diocese of St. Boniface, over
which the then Bishop Tache pre-
sided, should have entered the
lists in defence of his former eccle-
siastical superior was eminently
proper and reasonable and alto-
gether to be expected in one who
still survives after the lapse of
many years. I did not happen to
see his letter, but it might have
been forgiven to him and should
certainly have been overlooked if
he championed somewhat warily
the memory of the dead prelate
naturally dear to him and other
churchmen, not only of that dio-
cese but throughout the Dominion
at large. Viscount Wolseley
should have remembered that es-
prit de corps obtains quite as
strongly amongst those whose
coats are black as amongst those
whose uniforms are red, and is,
indeed, perhaps, more universal in
the former service than in that
which he has so long adorned and
within the limits of which he has
time and again rendered great ser-
vice to his country. Those who
best know and most appreciate
the length, variety, nature and ex-
tent of those services will most re-
gret that he had not been satisfied
with the laurels he has earned in
so many different quarters of the
globe, but has seen fit, now that
his battles are over, to embark
upon the somewhat perilous waters
of autobiographical reminiscence
and criticisms of historical events,
and persons. He may find the lat-
ter more turbulent than the catar-
acts he surmounted on the Nile,
more troublesome than any rapids
he overcame or portaged on the
"magnificent water-stretches," be-
tween the erstwhile Prince Arthur's
Landing and the one remote out-
post of civilization and rendezvous
of the hardy voyageur, his then
ultima thule, Fort Garry; while to
attack the memory of a dead
mitred statesman such as Alex-
andre Tache is in some respects a
somewhat more hazardous under-
taking than the enterprise upon
which he embarked, which culmi-
nated in the discomfiture of Arabi
Pacha, or, indeed, any of those
many others which he so success-

fully led and which now stand re-
corded to his credit on the pages
of England's history.

Then, too, is it at this interval
of time discreet or wise or to have
been looked for in one who has
laid aside his arms and sought, as
he has earned, the dignified repose
of the House of Lords, wherein
there surely prevails the atmos-
phere of mature statesmanship—
and to which august body he was
summoned amid the acclaim of the
whole empire, nowhere more glad-
ly or universally expressed than in
Canada—is it prudent or proper
that recent English papers have
announced him as voicing the re-
gret of his former expeditionary
force that "all ranks were sorry
not to have been attacked at any
place during the long journey
from Lake Superior to the Red
River?" An expression of such
sentiments might perhaps have
been looked for at the time as eman-
ating from some rash, hot-head-
ed young Ontario volunteer, in view
of the bitter memories then sur-
rounding the recent murder of poor
Scott, but is scarcely to be expect-
ed after the lapse and calm reflec-
tion of thirty-four long years from
the former responsible commander
of the force, selected for his soldier-
like qualities, of which prudence of
utterance as of action is surely
amongst the most essential. It
certainly raises the whole question
as to whether Col. Wolseley ever
understood, or Field Marshal Vis-
count Wolseley even at this dis-
tance of time, properly appreciates
the exceeding gravity and responsi-
bility of the situation in which
he was then placed or the momen-
tous consequences which might have
ensued, had not bloodshed, in the
providence of God, happily been
averted. But fortunately for
Canada as for the Empire, there
were three civilians at the head of
affairs, who did grasp the situa-
tion in all its bearings, and to
whose wise statesmanship and pru-
dent counsels, and action must be
attributed the peaceful solution of
those unhappy difficulties, that
Nestor amongst British statesmen,
Earl Granville, then Colonial Sec-
retary; Sir John Young, afterward
Lord Lisgar, as able a representa-
tive of the sovereign as has ever
occupied, as he fortunately did at
the time, the position of governor-
general, and the late Sir John
Macdonald, then prime minister of
Canada. To the names of these
wise and distinguished men must,
I venture to assert, in all fairness,
be added two others, the one Mr.
Donald A. Smith, now Lord
Strathcona, while the other, Lord
Wolseley to the contrary notwith-
standing, is none other than the
personage whom he, as unwisely
as inaptly, as unjustly as impro-
perly, described as a "scheming
ecclesiastic," the Venerable Arch-
bishop Tache.

But before considering the part
which the Archbishop played or his
claims to the gratitude of the
Government and of his fellow-
countrymen for his action at the
then critical juncture of affairs, let
us shortly recall the circumstances
as they existed and with which it
became necessary to deal. When
even Lord Wolseley overlooks them
or has forgotten them, or fails
now, as he apparently did then,
accurately or sufficiently to esti-
mate them, they might easily be
misapprehended by or have escaped
the memory of the casual onlook-
er or reader of Canadian history,
who had neither part or lot, and
perhaps even little knowledge of
or concern in what might have
wrecked the Dominion, and was un-
doubtedly the greatest danger
through which Canada has passed
since Sir Isaac Brock saved the
situation in 1812 and preserved
Canada to the British Crown. The
rebellion of 1837-8 bears as little
comparison to the danger which
threatened the Dominion as Sir
Francis Bond-Head to Lord Lisgar,
William Lyon Mackenzie to Sir
John Macdonald, Papineau to Sir
Louis Lafontaine, Sir Etienne
Tache or Sir George Cartier, and,
shall we say, Mr. Henri Bourassa
to any loyal and responsible states-
man of the present day, a satyr to
Hyperion.

the Dominion has today in the
affairs of the ancient colony of
Newfoundland. Up to that time,
and during these events, whatever
of government existed there was
administered by the Hudson's Bay
Company, the British Government
having, of course, paramount juris-
diction, though practically never
exercising it, or attempting to in-
terfere; while as a matter of fact,
the Company had by deed dated
the 19th November, 1869, surren-
dered to her Majesty, as represent-
ed by the Government of Great
Britain, all its territorial rights in
Rupert's Land. Nothing had, how-
ever, as yet been done to vest the
country in, or to cede or annex it
to the Dominion of Canada,
though such was in contemplation
and negotiations were actively
proceeding towards that end. The
resistance of the people, culminat-
ing unfortunately in actual re-
bellion, shortly to be followed by
the formation of a provisional
government from amongst them-
selves, was not against the sover-
eignty of Her Majesty, but was
directed against the proposed as-
sumption by the Government of
Canada. Any hasty or ill-advised
attempt of the Canadian Govern-
ment to force its rule upon the in-
surgents would undoubtedly have
resulted in armed resistance and
bloodshed. Sir John Macdonald,
with a wise conception of the
actual condition of affairs, and a
statesmanlike presence of what
was to follow, at once threw the
whole responsibility of dealing with
and pacifying the people upon the
Imperial Government, pointing out
however, that every other course
should be tried before resort was
had to force, and that if life were
once lost in an encounter between
the inhabitants and a force which
would necessarily be regarded by
the people of Red River as Cana-
dian, the seeds of hostility to Can-
ada and Canadian rule would be
sown, and would certainly produce
an ineradicable hatred to the union
of the countries which would in-
evitably mar the future prosperity
of British America. In as able a
state paper as was ever embodied
in order of council, he reviewed all
the circumstances, and warned the
Imperial authorities that if any-
thing like hostilities should com-
mence, the temptation to the wild
Indian tribes of the Northwest,
and to restless adventurers who at
that time abounded in the United
States (many of them with milita-
ry experience gained in the late
civil war) to join the insurgents,
would be almost irresistible, while
already it was said that the
Fenian organization, then a mis-
chievous and highly dangerous
force, constantly to be borne in
mind, and possibly, if not probab-
ly, to be reckoned with, looked
upon the rising as another means
of exhibiting its hatred to Eng-
land. No one could thus foresee the
end of the complications that
might thus be occasioned, not
only as between Canada and the
Northwest, but between the United
States and England; it might end
in being a question of peace or
war, and was one in which the pre-
sent and future prosperity of the
British population in North Amer-
ica was involved. Then, too, it
must not be overlooked that from
the point of view of the inhabi-
tants of the Red River, there was
much to be said when it is con-
sidered that, without consulting
them, the Governments of Great
Britain and Canada and the Hud-
son's Bay Company were in
negotiation for the transfer to the
Dominion not merely of the whole
country, but also in a certain sense
a whole people, or whereby at
least the political condition of
these people would undergo a mo-
mentous change, while it is also
questionable whether, on the part
of the high contracting parties, the
preliminary arrangements for in-
troducing that change had pro-
ceeded upon such a just and accu-
rate apprehension of the country,
and the peculiar feelings and habits
of its people, as on such an occa-
sion was desirable if not absolutely
essential. There were, undoubtedly
two sides to the question, though
it is not necessary now to say
more than merely to refer to that
phase of the matter.

Such were the facts and they
had to be dealt with, and prompt-
ly, but with infinite discretion.



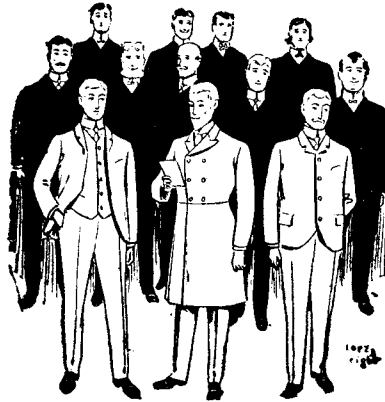
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On the 26th of November, 1869, the Colonial Secretary sent in the Queen's name a telegraphic dispatch to the Chief Imperial Officer in British North America, Sir John Young, which formed the staple of a royal proclamation, issued by him, under the privy seal, and not as governor-general of Canada, bearing date the 6th December, directed especially to the people of the Red River district, expressive of Her Majesty's regret at the circumstances of disorder which had arisen, assuring them that she relied upon their loyalty to herself, pointing out that the proposed union with Canada when it should take place would be for their benefit and advantage, and guaranteeing them, upon the sacred honor of the Crown, that upon such union all their civil and religious rights and privileges would be respected, their properties secured to them and their country governed as in the past under the British laws and in the spirit of British justice. Copies of this proclamation and Earl Granville's message upon which it was based were immediately forwarded to Mr. McTavish, governor of Assiniboia, to the Protestant Bishop of Rupert's Land, and the Vicar-General of the diocese of St. Boniface, who acted in the place and stead of the Catholic bishop during the absence of the latter at Rome; while shortly thereafter, Mr. Donald A. Smith, the present Lord Strathcona, then at the head of the Hudson's Bay Company, in Canada, who had so long, so honorably, and so actively been identified with the Red River country and people, patriotically volunteered his services and was dispatched by Sir John Young to Fort Garry also bearing with him copies of the proclamation, and a letter from Sir John Young authorizing him to state to the inhabitants that Her Majesty's Government had no intention of acting otherwise or permitting others to act otherwise than in perfect faith towards the people of the Red River Settlement, and declaring the desire and determination of the Imperial Cabinet to see that, in the words of the ancient formula, "Right shall be done in all cases."

There was necessarily great difficulty in those comparatively remote days of communicating in mid-winter between places so distant as Ottawa and Fort Garry—no telegraphs, no railways, no roads, and no means of procuring definite information as to the progress of events, and, moreover, there was at Fort Garry no Bishop Tache to influence in the right direction the half-breeds, amongst whom he had dwelt for forty long years of his earnest, arduous, most useful and unselfish life, and over whom he had obtained an almost boundless influence. Urgent messages passed between Sir John Young at Ottawa and Earl Granville, in Downing Street, and the conclusion was reached to send for him immediately. He was in attendance at the Ecumenical Council at Rome, participating in its imposing ceremonies and deliberations when an urgent despatch summoned him to Ottawa. True to his duty, as a servant of God, and a most loyal and devoted subject of his sovereign, he asked and obtained the necessary leave to absent himself from further attendance at the council, at once responded to the call and repaired to Ottawa, where he arrived on the 9th of February, 1870. At Montreal he met Sir George Cartier, who told him of the serious aspect of affairs and begged him to help undo the mischief. He remained some ten days at Ottawa, was summoned by Sir John Young to several private audiences, sometimes alone, while at others Sir John Macdonald and Sir George Cartier were present. He attended meetings of the Privy Council, at which all the Canadian ministers participated, and after becoming well acquainted with all the unhappy circumstances which had arisen in his absence, and the views and policy of both the Imperial and Colonial Governments, fixed his departure for the 17th of February. The day previous to his leaving the capital he had a long and final interview with his excellency, who handed him the following autograph letter:

"Ottawa, February 16, 1870.

"My dear Lord Bishop,—I am anxious to express to you before you set out the deep sense of obligation which I feel is due to you for giving up your residence at Rome, leaving the great and interesting affairs in which you were engaged there, and undertaking, in this inclement season, the long voyage across the Atlantic and long journey across the continent for the purpose of rendering service to Her Majesty's Government, and engaging in a mission in the cause of peace and civilization.

"Lord Granville was anxious to avail himself of your valuable assistance from the outset, and I am heartily glad that you have proved willing to afford it so promptly and generously.

"You are fully in possession of the views of my Government and the Imperial Government, as I informed you, is earnest in the desire to see the Northwest territory united to the Dominion on equitable conditions.

"I need not attempt to furnish you with any instructions for your guidance beyond those contained in the telegraphic communication sent me by Lord Granville on the part of the British Cabinet, in the proclamation which I drew up in accordance with that message, and in the letter which I addressed to Governor McTavish, your vicar-general, and Mr. Smith.

"In this last I wrote: 'All who have complaints to make or wishes to express, are called upon to address themselves to me, as Her Majesty's representative, and you may state with the utmost confidence that the Imperial Government has no intention of acting otherwise than in perfect good faith towards the inhabitants of the Northwest. The people may rely that respect and attention will be extended to the different religious persuasions, that titles to every description of property will be carefully guarded, and that all the franchises which have subsisted, or which the people may prove themselves qualified to exercise shall be duly continued and liberally conferred.

"In declaring the desire and determination of Her Majesty's Cabinet you may safely use the terms of the ancient formula—'right shall be done in all cases.'

"I wish you, my dear Lord Bishop, a safe journey and success in your benevolent mission.

"Believe me, in all respects, faithfully yours,

"John Young."

Upon arriving at Fort Garry Bishop Tache found matters in a most precarious condition, infinitely more complicated and dangerous than he had anticipated, or been given to understand, or than was within the knowledge, or even contemplation, of Sir John Young or the Canadian authorities, events having arisen which rendered the situation almost inconceivably difficult to deal with, even to one of his extraordinary tact and resource, his vast experience, and knowledge of the half-breed character, and his undoubtedly potent and recognized influence over them, both as a man and as a priest.

If Riel was insane at this time as has been contended, and from his extraordinary conduct might perhaps somewhat reasonably be inferred, the people certainly did not so consider him, the more ignorant and credulous amongst them believing him to be "inspired," and he was quite sufficiently crafty to seek to create and strengthen that delusion, with a view to leading them to believe that he was greater than Bishop Tache, who was but a mere man; his vanity was incredible, his ambition boundless, and whatever his defects, mental or otherwise, he had many of the qualities of a leader of a semi-civilized community with just sufficient education to lend color to his assumption of leadership and his claim to be "a young Napoleon."

Moreover, he was inclined to be defiant of Bishop Tache, as he knew the Bishop would necessarily seek to guide the people in the path of law and order, and legitimate, and not his usurped authority. With him, and such as he, in lesser degree of intelligence and influence amongst the half-breeds, Bishop

Tache had to deal. Then, too, there was O'Donoghue, who had of late become influential; a noisy and dangerous demagogue. This man also was nominally a Catholic; he was a pestilence politically and otherwise, a Fenian, disloyal to British authority and institutions, actively instilling his sentiments of disloyalty into the people and in communication with the Fenian organization in the neighboring states of the Republic, with a view of their participating in and taking advantage of so rare and excellent an opportunity; while above all and beyond all, known to Bishop Tache best of all, and dreaded by him most of all, were that terrible menace, the Indians of the plains, watching and waiting and ready to spring and to strike. In the exigency he could not command, it was almost unwise to admonish; his only course was gently to counsel, to temporize, and, most deftly, almost imperceptibly, to lead, bearing constantly in mind that at any moment there might come a cataclysm, and that when the worst came to the worst, then indeed he must act with vigor and commanding influence, and alone, and that when all else failed there only remained as a last and final resort, to prevent the indiscriminate slaughter of every white inhabitant of the Red River Settlement and the vast territories beyond, the all potent, miracle-working, life-saving and soul-preserving sign of the Cross; and for such and in such dire extremity was he ordained priest of God, and had labored for forty years missionary amongst the Indians. Viscount Wolseley considers he was simply a scheming, crafty, self-seeking prelate and so designates him. If he will consult Lord Strathcona, who also took his life in his hand and together with Bishop Tache saved the situation, he will learn differently from the one man now alive who best knows and who can inform him into how great an error he has fallen and of the grievous injustice he has done, no doubt without sufficiently weighing his words, but also without proper knowledge of the facts, for Lord Wolseley is above sporting them, of set purpose or malice prepense.

In the end, and mainly if not entirely through the extraordinary influence, force of character and wisdom of these two great and deserving men, the provisional government was guided, swayed and persuaded into sending delegates to Ottawa to lay their grievances before Sir John Young and to negotiate directly with the Dominion authorities, Messrs. Black and Scott, being selected for the purpose, together with Father Richot, who was, of course, amenable to the Archbishop and to reason, and whose judicious choice was, no doubt, due to that discreet personage; and on the 23rd of March they set out for Ottawa, Father Richot bringing with him the "List of Rights," as prepared by the de facto government. What took place at Ottawa is matter of history, and culminated in the passage of the Manitoba Act, as the result of conferences between the delegates, Sir John Macdonald and Sir Geo. Cartier, extending from the 23rd April to the 2nd of May, the bill being introduced by Sir John on the latter day.

And now to deal with Colonel Wolseley's part. It can be done very briefly. He now expresses himself to the effect that all ranks of the force which he subsequently took up, necessarily including the commanding officer himself, regretted that "they were not attacked at any place between Lake Superior and the Red River." Let us see what view the British Government, in whose service he was, and whose wishes and policy were doubtless made known to him, took of matters.

Prior to the arrival of the delegates at Ottawa, events had transpired at Fort Garry which forced the hand of the Dominion Government, and numerous telegrams had passed between the Imperial authorities and Sir John Young, with a view to the organization of this military expedition, although the British Government had declined to assent to the use of force "until reasonable terms of settlement such as would meet with the sac-

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tion and approval of Her Majesty's Government, had been granted to the settlers."

On the 5th of March Earl Granville telegraphed to 'Sir John Young to that effect, and on the 22nd of March a despatch from the Colonial Office directed that "troops should not be employed in forcing the sovereignty of Canada on the population of Red River, should they refuse to admit it," while on the 23rd of April the Home Government, recognizing and insisting upon the fact that those settlers were their wards, whose interests they were bound to protect, telegraphed to Sir John Young, "the Canadian Government must accept the decision of Her Majesty's Government on all portions of the Settlers' Bill of Rights."

Colonel Wolsey's expedition in the meantime, was organized and in May, 1870, left Toronto to pass over more than a thousand miles of wilderness, and broken water stretches, and to suffer much hardship and sever labor before arriving at Red River, on the 24th of August, and his demonstration of force concluded without happily a shot being fired, what had previously been practically settled owing to the efforts and intermediation of the late Archbishop Tache, and the present Lord Strathcona and Mount Royal. Having walked up the hill and finding all quiet at the top, Colonel Wolsey quietly and in good order walked down again. But it was nevertheless a most successful enterprise, admirably organized and advertised and conducted throughout and deservedly attracted great attention, while Colonel Wolsey received, as he had earned, high praise and commendation for the manner in which he did his part. It may indeed be said to have been the stepping stone of his great career, as it was his first independent command, and demonstrated his immense capacity for organization. It afforded him his opportunity, and he proved equal to it, and he was a marked man thereafter. He has since passed up rapidly, step by step, to the very highest rung of the ladder, earning and receiving time and again the gratitude of his sovereign, the thanks of Parliament, and the acclaim of the people, to the command-in-chief of the British army in succession to one of the blood royal, a knight of the highest grade of many most illustrious, most honorable and most distinguished orders, of St. Patrick, the Bath and St. Michael and St. George; he carries the baton of a field marshal, and has a seat in the House of Lords, whose ranks are recruited from time to time from amongst the most eminent of the nation, thus maintaining its prestige and virility. And while it would be absurd to say it was all the result of the Red River expedition, yet it must nevertheless be admitted that that event proved no inconsiderable factor in his most meritorious and brilliant career of great services and equally high and even dazzling rewards.

What did Archbishop Tache, "this scheming prelate" get for himself? He got a promise on the honor of the Crown that his people would be protected in their religious rights and privileges and his little children would have their schools. And how was it kept? Let the poor man tell his own sad story in his own pathetic way, quoting from his last memorial on the subject to the Governor-General, of the 7th of March, 1894, shortly before his death:

"If the proclamation issued by the representative of our beloved Queen, in her name, and framed by special instruction from a minister of Her Majesty, if the letter addressed to me to corroborate His Excellency's most solemn assurances, given by Her Majesty's authority, if all that means anything and is not merely idle talk, it means that at the union of the Red River country with Canada all religious rights and privileges of the different religious persuasions would be treated with respect and attention. Now a Catholic population does not enjoy a full religious freedom when impeded from having schools in accordance with their own ideas or convictions, and this was known to the Governor-General of Canada when he assured the Catholics that their religious rights

and privileges would be respected. It would have been a mockery had he added that there would be no protection for Catholic schools.

"I know better than any one else in the world the impression I was asked to convey to the dissatisfied people of Red River and know that the assurances then given are not now taken into account. I strongly protest against such injustice and violation of this promise said then to be promulgated by royal authority."

And is it as "a scheming ecclesiastic," "a self-seeking prelate," that the name of Alexandre Tache shall go down to posterity? No. The people of Canada of all denominations will ever remember and bear testimony to the great part he played in the union of the Northwest Territories with the Dominion of Canada, whereby our limits were extended westward to the Pacific ocean, thereby conducting so greatly to the advantage of the whole British Empire and consummating a scheme of great imperial policy; his worth will be borne in mind, his piety, his services to the Indians, to the half-breeds, to religion, to his country and his God; the promise which was made to him and which, having been broken, broke his heart, will be remembered, and perhaps some day be redeemed, and whenever his memory is recalled his epitaph will be pronounced, Clarum et venerabile nomen.

J. A. MACDONELL.

Regina Notes.

Rev. Father Suffa, O.M.I., passed Sunday at Neudorf. Rev. Father Kim, O.M.I., was at Zitchidorf. Rev. Father Kasper, O.M.I., celebrated the two masses and preached eloquent sermons at both services—in German and English respectively.

Mrs. C. J. McCusker left on Wednesday evening for Winnipeg, where she intends to visit her daughters, Misses Eileen and Madge, at St. Mary's Academy.

The Ladies of St. Mary's Altar Society presented the Reverend and very highly esteemed pastors of St. Mary with a telephone—something very much needed, and which the Rev. Fathers highly appreciate. Let the good work go on.

The regular monthly meeting of St. Mary's Social and Literary Association is announced for Thursday evening, and committees and rumors of committees are quite the order of the day.

The weather still continues very cold and stormy. March is certainly coming in "like a lion." Let us hope the old adage may be fully realized, and that it will go out "like a lamb."

GENA MACFARLANE.

Obituary

BROTHER BOUCHARD.

A telegram published in the Free Press of Feb. 26 announced that Elie Bouchard, S.J., had been shocked to death the previous day in the Academic Hall of St. Mary's College, Montreal. Since that date a very accurate Star report of the coroner's inquest held over his remains, explained how it happened. Brother Elie Bouchard, who had charge of all the lighting and heating plants in that College and the large Church of the Gesu adjoining, went in the afternoon of Thursday Feb. 25, to examine some electric wires in a small closet, where the prompter sits, under the stage of the Academic Hall. As these wires were known to carry a current of only 110 volts, he had no fear of injury. But, as was found afterwards by electrical experts, the snow and ice from the roof of the church had bent down a 2,000 volt wire outside the building so that it touched the wire leading under the stage. Death must have been instantaneous. Nobody saw the good brother enter the prompter's closet; but smoke was soon seen to issue from the open trap-door on the stage, and an alarm of fire was immediately sent out. Fireman Nelson was the first at the scene of the tragedy and he found the hall filled with the smell of burning flesh. Leaping through the trap-door he came upon the corpse

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Canadian Pacific TIME TABLE. Table with columns for stations (Montreal, Toronto, New York, etc.) and departure/arrival times. Includes routes for Montreal, Toronto, New York and east, via all rail, daily; Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday; Rat Portage and intermediate points, daily except Sunday; Lac du Bonnet and intermediate points, Wed. only; Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday; Rapid City and Rapid City Junction, daily ex. Sunday; Pettapiece, Miniota and intermediate points, daily except Sunday; Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday; Morden, Deloraine and intermediate points, daily except Sunday; Glenboro, Souris and intermediate points, daily except Sunday; Pipestone, Reston, Arcoia, and intermediate points, Mon., Wed., Friday; Napinka and intermediate points, Tues., Thurs., Sat.; Brandon Local, daily except Sunday; Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily; Stonewall branch, daily except Sunday; Winnipeg Beach, daily except Sunday; St. Paul Express, Gretna, St. Paul, Chicago daily; Emerson branch, daily except Sunday.

Canadian Northern TIME TABLE. Table with columns for STATIONS and departure/arrival times. Includes routes for EAST: Daily ex. Sun. 10 25 (St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances); Mon. Wed. Fri. 10 25 (Mine Centre, Glenorchy, Atkookan, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur); WEST: Mon. Wed. Fri. 10 45 (Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.); Tues. Thurs. Sat. 10 45 (Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mavfield, Humerston, Halboro, Glencaie, Neepawa, Eden, Burnie, Glen-smith, Dauphin.); Mon. Wed. Fri. 10 45 (Sifton, Ethelbert, Min-tonas, Swan River.); Mon. 10 45 (Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Er-wood.); Mon. Wed. Fri. 10 45 (Ashville, Gilbert Plains, Grand View.); Fri. Sat. 10 45 (Fork River, Gruber, Winnipegosis.); Mon. Wed. Fri. 7 00 (Oak Bluff, Sperling, Homewood, Carman, Leary's and interm- diate points.); Daily ex. Sun. 8 05 (St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wa-wanesa, Brandon, Nin-ette, Minto, Elgin, Hartney and interme- diate points.); SOUTH: Daily 17 20 (Twin City Express be-tween Winnipeg, Min-neapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnes-ville, Fergus Falls, Alex- andria, Osake's Sauk Centre, St. Cloud, Clear-water, Monticello, Ossea, Minneapolis and St. Paul.); Daily 13 45 (Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Let-telier, Emerson, Penn-bina, Grafton, Grand Forks, Crookston, Min-neapolis, St. Paul, Du-luth, Superior.); City Ticket Office, 431 Main Street 'Phone 1066.

huddled in a corner, and when he attempted to lift it, he received a shock which almost knocked him down. Others came to his assistance and gently removed the body, after cutting the electric connections. Brother Bouchard's hands were terribly burned. Elie Bouchard was born at St. Irenee, Que., January 19, 1855, and entered the Society of Jesus as a laybrother on April 30, 1871, taking his last vows on August 15, 1885. He was a skilled craftsman in iron and wood and a good painter. Whatever he set his hand to he did with all his might and skill. For many years past his services in St. Mary's College and the Gesu have been invaluable, and his loss is keenly felt by all the community, and all who at any time have known him. He was a good and faithful servant of the Lord, he loved his duty. An elder brother Joseph, is also a Jesuit laybrother, the buyer for St. Mary's College. The funeral of Brother Elie Bouchard took place on Saturday, Feb. 27, to Sault-au-Recollet, where the Montreal Jesuits have their special cemetery. R. I. P.

Some of the requisites that are needed to become a well-bred woman are not so hard to practice. A famous Frenchwoman was asked how she had acquired such perfect elegance of bearing and ease of manner, and she replied: "By always behaving when alone as if others were present." Ah, there is the true secret of thorough breeding! It consists in the small, sweet courtesies of every-day life. First of all cultivate a well-modulated voice—a pleasant manner of laughing. Nothing can atone for a high-pitched, loud voice. You may have the face of an angel, but if you talk loudly and laugh boisterously, you can never appear well-bred. We call to mind one instance where a lady came to a city to live in a handsome home. Her husband became a club man; they had handsome carriages and horses, were fond of entertaining, and they were rich enough to do so on an elaborate scale; but the people never gained a foothold in good society. The difficulty was that the wife was considered unrefined, and yet those who knew her intimately said it was her loud voice and laughter which stamped her as inelegant and debarred her from the circle she most desired. Thoughtful attention to a few rules adds greatly to one's personality. We all like appreciation and commendation, even praise and love—they are the spirit flowers that exhale sweet odors about the soul of every human being. Let us cultivate them, and extend our influence. We hear men and women say: "I don't care what people think." This is a mistake, for we all care something for the estimate that is put on our efforts, our abilities and our characters. "Where are you going, my pretty maid?" he asked. "Should the weather indications continue of an auspicious character, my intended destination is yonder enclosure, where my unswerving determination is to extract such an amount of lacteal fluid from the gently articulating kine as may be deemed necessary and advisable," calmly replied the rustic girl. And she passed on, leaving a gibbering idiot groveling upon the ground where lately had stood a dandy dude.

Home Column.

LENTEN HYMN. A sacrifice that's promptly made, Is worth a double measure; A gift that's given with ready love, Becomes a richer treasure. By all the love thou hast for God, And all He hath for thee. Be prompt, be generous to give Whate'er thy offerings be. 'Tis to the heart that gives He looks, And not to what is given, For all we do on earth is weighed By weight of love in heaven.

PERSONAL CHARM.

The charm of manner consists in its simplicity, its grace, and its sincerity. A gracious presence and a well-modulated voice have more power than one can well estimate. Training accomplishes much, and a mother or teacher makes a great mistake in not correcting those faults in children that will make them grow up to be ungraceful and unlovely. Children can be transformed by careful and correct training. One of the most disagreeable and unloved school girls of our acquaintance became the most charming and popular of young matrons in society. She instinctively felt her lack of power to win friends, and it made her unhappy. She had often spoken of it. Her faults were mostly due to over-indulgence of parents she being an only child. She heard an

FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb.)

CHAPTER XVI.

Doctor—What a sigh is there? The heart is sorely charged.

Gentlewoman—I would not have such a heart in my bosom for the dignity of the whole body.—Macbeth.

One of the finest houses in the Strand belonged to the Beauville family. It was kept in a state of splendor, for, under the present Earl, there was a far greater expenditure than under the former, though he had been considered liberal. The principal rooms in the mansions were those which looked out on the river, and the long garden ran sloping down to the banks, where a boat-house and convenience for landing and embarking were to be found, as well as the barge in which the Earl and the Countess were wont to sail. We need hardly have said the Countess, for of late years she had borne little part in the festivities, and withdrawn into a retirement which it seemed strange, indeed, should be the choice of a young and beautiful woman, possessed of rank and wealth. It was said by some that the disappointment of having no family preyed upon the Countess's spirits. For the first time for many centuries, had the house of Beauville failed in an heir, and the world said his mortification had done much to estrange the Earl from his wife, and render him, as he was, conspicuous for his gallantries, even in an age and in a court where the license was most free.

One large apartment in a house we speak of had been called for many years the Countess's bower, and had been occupied by successive noble ladies of Beauville. In this chamber sat Isabel, Countess of Beauville. The aspect of the "bower" had changed under her reign. There was neither lute nor embroidery frame, nor were there the young ladies of rank, who generally were the companions of a noble lady's solitary hours. The present Countess loved to be alone, and the quantities of books piled up against the wall, the large table covered with writing materials, near which she was sitting, showed plainly a taste cast in different directions. It was true Isabel devoted herself entirely to study, and endeavored in such a pursuit to find some solace for her great unhappiness.

Ten years have strangely altered this beautiful creature; for though her beauty had truly ripened since she has passed from girl to woman there are lines on the countenance which tell of much endured; there is a depth of grief in those large lustrous eyes which speak of tears—hot, blinding tears. At the moment we are describing, the Countess was sitting at her writing-table and holding in her hand a manuscript, evidently of age and value. She was giving her whole attention to deciphering it; at length she laid it down, and looking around the room as if to relieve her eyes, sighed deeply; it was not only the sigh of the overtaken student.

At this moment the arras which formed the doorway was pushed aside and Rachel entered; the same faithful Rachel, who looked more than ten years older, and whose face wore also a look of sadness—but it was of a different kind to that of her mistress—there was peace and resignation mingled with the grief of the simple-minded and faithful servant.

"An' it please you, my lady," said Rachel, "a gentleman without craves to speak to you."

"On what business, and who is he?" said Isabel, sharply.

"I do not know my lady; but he is one of noble birth, I am certain from his bearing;—as he did not give his name, I did not like to ask."

"Well, you must admit him, I suppose; perhaps," and she smiled scornfully, "he has a favor to beg

of the Earl, and seeks my intercession, poor soul."

Rachel waited till her mistress had finished, and then departed. In another minute she returned, ushering in a gentleman whose dress, though plain, showed him of gentle blood. Isabel scarcely glanced at him; she had risen and bowed with a stiff and haughty manner, which had become habitual to her; now reseating herself, she motioned her visitor also to a seat, and then said:

"What would you of me, sir?"

The stranger's eyes were fixed on Isabel, and he answered in a voice whose gentle and clear tones made her heart give a sudden thrill.

"I am come, madam, to ask your alms towards the necessities of our poor persecuted fellow-Catholics. You know well, I doubt not, the distress they endure for the sake of our holy faith."

Isabel felt her heart stop beating for a moment; but her face did not change,—her mask was worn too well. Her tone was more haughty and cold still, as she replied:

"You mistake, sir, and I marvel the times teach you not more caution. The Earls of Beauville have been for many years Protestants."

"Yes, madam," again replied the thrilling voice, "the Earls, but not the Countesses. Surely I mistake not now in thinking I address a daughter of De Lisle, a line which has remained faithful to their God!"

For a moment Isabel turned pale but she recovered herself quickly. She rose from her seat—

"You are taking a liberty which I consider unwarrantable in a stranger. Your errand here will, however be safe with me; but depart instantly, sir, I entreat you, and leave me in peace."

"In peace," Isabel, said the stranger, in a low and altered tone as he rose and came nearer to her; "and 'could I leave you in it I would go joyfully."

Isabel started; she looked up into his face with a sudden glance of recognition, which changed into agony, and then sank on the ground, crouching at his feet.

"Have pity on me," she gasped. "Walter have pity."

"Pity!" said he stooping over her and speaking in tones of the utmost tenderness. "My sister, my Isabel, I have not come to speak harsh words, but to bid you look to peace, and hope, and life. Ah, how miserable are you, my Isabel; I see it written on your face, and hear it in your voice; the reed on which you leant has pierced your hand; come back then to Him who will never fail you; on whom if you lean He will carry you through all sorrow. Come to the good Shepherd, my Isabel."

"No, no, Walter," she answered, raising her head, "it is impossible; I am lost, I know it. I dare not face my husband's anger. I will not leave him; I will not tear myself away even from the mocking shadow of his love. No," her voice grew calm and hard, "I have chosen, we both have chosen. You cast aside every hope of life to follow the Cross of Christ; I cast away faith and my hopes of heaven for earthly love, let us abide by our choice; verily we shall both have our reward."

"And our mother, Isabel," he answered,—have you forgotten her? have you forgotten her dying bed, and her last words, and her burial day and Father Gerard? He is dead now, Isabel—dead for love of Christ, he died in my arms, praying for you. Have you forgotten Castle de Lisle and the days of your happy, holy youth?"

"No, I have not forgotten," she answered; "I can see each leaf on the trees that line the terraced walk; I can almost count the blades of grass; I can hear in the still night the ripple of the brook and

the song of the passing bird. You have not brought back those memories, they haunt me ever, ever! Have pity on me, Walter, you have done your best; now leave me, for truly it is not safe to tarry long."

Walter drew back, and his face changed—changed from the tender yearning with which he had looked on her, to the stern and yet sweet expression of one whose office is to rebuke.

"I have spoken to you, as brother to sister, as children of one mother, as those bound together with a tender human love; but I speak now as a priest to sinner, as shepherd to a lost and wandering sheep. Not in ignorance have you sinned, but with the full light shining in your eyes. You sold your birthright for a mess of this world's miserable joys, and if you do not repent great and awful will be the punishment. Oh, think you well, have you really chosen? When we sin wilfully, we say we are lost, 'tis a common speech; think you we know what we mean? In flames forever: in unutterable torments; to have the face of God forever turned in wrath upon us,—God in whom we live, and move, and have our being. We fancy in this world we can hide from God. No such thing. He is around us, even the most sinful. His breath is our life. Isabel, do you choose death, eternal death where the fire is not quenched?"

Isabel rose from the ground. Her face was pale, but determined.

"You have done your duty, Walter, and now farewell. I have chosen my own path, and will bear my own risks. Spare me the agony of seeing you again, or worse, bidding my servants turn you from my doors. We 'have' chosen; you for heaven—I for earth. Let me at least enjoy, as best I may, my share of the compact."

She stood waiting for his answer—hard, cold and resolute. Walter's eyes did not seek hers; they were raised to heaven. He said, as if speaking to himself, "Yes, it is the last time, for the way must be long." He roused himself. "Farewell, my poor sister! May God in His great mercy have pity on you ere it is too late."

(To be continued.)

ENGLISH AND AMERICAN SPORT.

A good deal is being written just now about the excessive fondness of the Briton for sport as contrasted with the American's strict attention to business. Our view of the matter is that they take their sport in different ways. The pleasure which Mr. Arthur J. Balfour finds in beating an opponent fairly on the golf-links, Mr. J. Ogden Armour finds in beating a number of opponents in the wheat market, incidentally perhaps raising the price of the poor man's barrel of flour by half a dollar. It cannot be for money that Mr. Armour is striving for he already has more than he knows what to do with. It must be purely for the sake of "playing the game" "and beating the other fellows." And in this commercial warfare there are no rules of fair play. English business men probably live longer than their American cousins, get more genuine enjoyment out of life, and do less harm to their fellow-men.—The Casket.

BOY'S ESSAY ON THE HEN.

A boy who was required to write an essay on hens produced the following: Hens is curious animals; they don't have no nose nor no teeth nor no ears. They swallow their whittles whole and chew it up in their crops inside of 'em. The outside of hens is generally put into pillers and into leather dusters. The side of a hen is sometimes filled with marbles and shirt buttons and sich. A hen is very much smaller than a good many other animals, but they'll dig up more tomato plants than anything that ain't a hen. Hens is very useful to lay eggs for plum puddings. Hens have got wings and can fly when they get frightened. I cut off a hen's head with a hatchet, and it frightened her to death.—Michigan Catholic.

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One of the pictures is called

"Heart Broken"

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

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

"Hard to Choose"

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

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

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Northwest Review

METHODIST BIGOTRY AND CATHOLIC HOSPITALITY.

A Catholic Woman's Graceful Act.

Marcus, Iowa, Nov. 30.

Editor of the Boston Pilot.—At the Northwestern Methodist Conference, held in Sioux a short time ago, one of the preachers advocated war to a finish with the Catholic Church, which brought from Senator Dolliver, of national prominence, a sharp rebuke.

The Sioux City Journal tells this pretty story:—

The rumor is that Rev. Dr. Lewis had not been greatly pleased over the outburst against the Catholics on the part of Rev. Dr. Smylie, presiding elder of the Sioux City district, and a few other ministers. Rev. Dr. Lewis and Morning Side College had been treated courteously and generously by the Sioux City Catholics as well as by Protestants, so he rather resented the seemingly unnecessary attack upon the Catholics which had been made by a few of the ministers in the conference. And the burden of the conversation with the senator is alleged to have been along the line of devising some way to let it be known that not all Methodists feel bitterly towards Catholicism.

But it was lunch time, the doctor and the senator were hungry, but they did not care to go to the city for their lunch. The suggestion was made that they go to the most conveniently located house in the neighborhood to secure their meal, and so, accompanied by Miss Gay Dolliver, the senator's sister, they started out to hunt something to eat.

One of the trio, acting as spokesman, knocked at the door of a strange house, and the young woman who came to the door was asked if she could feed three hungry wayfarers from the Methodist Conference. She replied in a most cordial manner that she would be delighted to do so. She invited the party into the house and gave every evidence of most genuine hospitality. After a brief exchange of remarks she excused herself and retired to the kitchen to prepare a lunch for her unbidden, but seemingly none the less welcome guests. Miss Dolliver asked to be permitted to assist her, and was allowed to do a part of the work of preparing the meal and setting the table.

From the diningroom Miss Dolliver could hear Dr. Lewis and Senator Dolliver, in the parlor talking over their plans, and every once in a while was to be heard something about "Roman Catholics" and "Catholicism." The woman of the house hustled about intent only on preparing a lunch that would do her credit and please her guests.

After the meal the guests endeavored to prevail upon their charming hostess to accept of a sum of money for her trouble, but she absolutely and persistently refused. Miss Dolliver wanted to know something more about her accommodating young friend, and by casual questioning found that she and her husband were a newly married couple and had just begun to keep house.

"Do you attend the Whitfield church?" asked Miss Dolliver.

"No, ma'am," was the reply. "We are Catholics."

The hostility declared and the rebuke given by the Senator, besides the report on missions, drew from the Rev. J. P. Phelan of Marcus, an article in the local paper:

"REUNION, NOT HOSTILITY."

"In your issue containing the report made by Rev. Dr. J. B. Trimble at the late Methodist Conference, you stated that Dr. Trimble told of the wonderful development of missions. He said that the Christian religion through missionaries was introduced into Africa in 1833, in South America in 1836, in China in 1846, in Germany in 1848, in Norway in 1853, in Sweden in 1854, in Denmark in 1857, in India and Switzerland in 1856, in Bulgaria in 1859, in Italy in 1871, in Japan in 1872, in Mexico in 1873, and in Finland in 1884.

Regarding Africa we find people from that continent present in Jerusalem on that ever memorable Pentecostal day. And about the year 49, St. Mark, evangelist, was sent by St. Peter to Alexandria and was by him made bishop of

what was then the second city in the world. And who has not heard of St. Augustine, that great defender of the Christian religion, who held the council of Hippo in 393, that approved of the Canon of the New Testament, such as we have it? And at Carthage a few years later.

It is evident that the Christian religion was introduced into South America ere 1836, for we find St. Rose of Lima, who died in 1617, named as patroness of that continent. One hundred and eighty witnesses judicially proved that miracles were wrought through her means.

It is evident that the Christian religion was introduced into Germany before 1848, for we find the man Luther making a fuss about the Christian religion about the year 1517, and early in 755 we find St. Boniface, the Apostle of Germany, martyred for the faith on the plains of Friesland.

It is evident that the Christian religion was introduced into India and Japan before the nineteenth century, for St. Francis Xavier, who raised five dead persons to life, and who is the Paul of the sixteenth century, is justly regarded as the Apostle of the Indies. He died in 1552.

And in 1871 the Christian religion was introduced into Italy! Well, this is news, indeed. Romans originally got the faith at the fountain head. For we read that among those who were present at Pentecost were "strangers from Rome." They may be the first to bring the glad tidings to the imperial city. It was at the request of the Christians there, that St. Mark, Peter's disciple, ten years after the ascension, wrote in Rome his gospel which St. Peter approved and commended to be read. And St. Paul, writing to the Romans, said: "Your faith is spoken of in the whole world." Hence in this stronghold of the Christian religion the faith was established there even before these scriptures were written.

I am glad to see that Senator Dolliver imparted a rebuke along these lines to those clergymen who would declare war against the old church to a finish; for no Christian no matter what his denomination is, should ever try that, for he would be merely cutting the earth from under his own feet, and have no ground to stand upon. "Reunion ought to be the password of this twentieth century and not hostility in different Christian camps.

Neither ecclesiastical nor profane history gives any record of any new authority being imparted to any person or persons to preach the gospel since the memorable authority was given from the lips of the Master to those listening teachers and their successors. 'Tis well known the zeal with which those Christian men preached that gospel, and St. Paul says: "If any one preach a different one let him be anathematized." There is therefore, no particular religion to be preached in the twentieth century at variance with their teaching. We would know nothing of Christ nor the sacred writing of His disciples only for that church which is the living witness to His existence and teaching, except, indeed, what information Pagans and Jews would give of Him. And from this latter source, Methodists would have a hard time in this twentieth century to formulate a Christian creed, independent of, and against the living church of the ages.

If Rev. Trimble should obliterate church history back from the days of the Wesleys, and the scriptures that have their seal of authority from the church, and that same Catholic church herself, he would be obliterating the apostles and their Master, her founder, and would leave a chaos between the Wesleys and the Jews that nothing could bridge.

And assuming that Methodists could exist without the old church that gave them and the world at large the grounds for their belief, is it really Christian to try to frustrate the wonderful work and design of the Redeemer? Is it wise for any sect to try to do the impossible? Is it right to try to dynamite that rock which Christ identified with his wonderful mission here below? No, let no sect in its misguided efforts to advance

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the cause of the Master ever be guilty of such unworthy tactics. For to destroy the Bride of the Redeemer is akin to that decide that makes the Jews abhorred among the nations.

An old gentleman whilst suffering from gout used to make use of most violent language. His son, on one occasion, in writing to a friend remarked: "You will be sorry to hear that the governor is down with the foot and mouth disease."

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