

Northwest Review.

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXII, No. 37

WINNIPEG, SATURDAY, JUNE 23, 1906

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

Current Comment

Those American Catholics who favor a complete separation between Church and State and are consequently inclined to approve of the present condition of affairs in France would do well to read the points of contrast indicated by M. Boyer de Bouillane in a lecture which he gave lately in Paris. To those who quoted the example of the United States as an argument for separation he pointed out that:—

1. The words "God" and "Creator" occur at the very beginning of the declaration of Independence.

(Our usually well informed contemporary, "La Semaine Religieuse" of Montreal, June 11, says that "the Constitution of the United States begins with an affirmation of Christian faith." Unfortunately it does not. The original Constitution does not mention religion at all. The first mention of religion is contained in the First Amendment, ratified subsequently to the Constitution itself. That First Amendment begins with these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.")

2. Public blasphemy is an indictable offence.

3. In moments of national peril or disaster the President may prescribe a day of fasting and prayer.

4. Each year a day of thanksgiving is proclaimed.

5. Most of the States prescribe rest from manual labor on Sunday.

6. Clergymen are exempt from service on the militia and from military service in time of war. Insults to clergymen in the exercise of their functions are severely punished.

7. Parishes, hospitals, colleges, religious congregations may be civilly incorporated, and in that case, although limits may be set to their real property, no limit is set to their personal property.

8. Churches, hospitals and asylums are very commonly exempt from taxation.

9. Freedom of speech is as sacred in the pulpit as on the hustings.

10. The right of association is full and entire for the laity, diocesan priests and religious orders.

11. Nothing prevents the meetings of bishops or their relations with the Pope.

All these points are diametrically opposed to the Separation law passed by the French Chambers on Dec. 9, 1905. This law is either separatist unto apostasy or meddlesome unto oppression. The United States laws and customs respect natural and revealed religion and are in the main just to the most distinct manifestations of religious activity. Hence, although the American system be theoretically debatable, practically it is vastly preferable to the present French system.

Among the many tributes to the memory of the great Irish agitator who has lately passed away we find none more temperate and just than the following from the "Casket."

Michael Davitt led the stormiest life of any of the members of the Irish National Party, yet many of those who liked him least were of opinion that his mind leaned more to the quiet of literary pursuits than to the noise of political meetings. One of his earliest recollections was the eviction of his parents from their little farm, and the memory of this event, branded on the soul of a boy of five years, was the death-warrant of Irish landlordism. He remained behind when his family emigrated to America, and his semi-socialistic ideas may have taken root in a belief that the society was badly out of joint which drove a ten-year old child into the Lancashire cotton-mill where he lost his right arm. Entering a printing-office after this, he worked his way to the reporters desk, and acquired the facility in writing which made him, though less graceful than T. P. O'Connor, one of the most valuable of special correspondents and enabled him to turn out such books as "The Boer Fight for

Freedom" in a few weeks. The editor of the Toronto Catholic Register who worked beside him at one time, says it was astonishing to see how quickly that left hand could turn out "copy". Davitt opened his fight with society by becoming a Fenian. He wrote spirited seditious ballads, and made eloquent seditious speeches, but it was on a charge of distributing arms for purposes of rebellion that he was sentenced to fifteen years penal servitude in 1870. In accordance with the British system of treating political prisoners as ordinary criminals he endured a great deal of hardship, and at last a letter which he sent to O'Connor Power, M.P., was read in the House of Commons and won him release as a ticket-of-leave man after seven years. Like John Mitchell, he utilized his imprisonment for literary purposes, and his "Leaves from a Prison Diary" is an interesting study in criminal sociology. In 1879 he founded the Land League and became its master spirit; if Irish landlordism is now on its deathbed it is due to Michael Davitt more than to any other man. In the sketch of his life furnished by himself to "Who's Who?" almost every second sentence records an imprisonment, but none of them save the first was of long duration. Even his opponents respected his sincerity, and the Bishop of Limerick, with whom he held his last debate, would be the first to testify that he was a true-hearted Catholic.

The closing words of the above extract, penned by one who knows, will be especially consoling to those earnest Catholics who have missed, in most of the obituaries of Michael Davitt, all mention of his religious convictions. Here is from the same judicious pen another quotation which ably states an unfamiliar aspect of "The Jungle" question, and in which, as in the previous extract and in most well constructed paragraphs, the concluding sentence is the most important.

A hideous novel, written to prove that Socialism is the only remedy for economic ills, and so horribly realistic that the tolerant public libraries of American cities have put it under lock and key, has caused President Roosevelt to send special commissioners to inspect the meat-packing houses of Chicago, and on their report he has asked Congress to pass special legislation to prevent the packers from sending out diseased meat for home consumption. The packers, of course, say there is nothing wrong in their establishments, and declare that the proposed legislation will ruin the men who raise cattle, and may seriously interfere with their own hundred million dollar trade with Europe. A greed that is never satisfied often over-reaches itself, and the reaction which it provokes may hurt the innocent as well as the guilty,—sometimes the innocent more than the guilty. The cattle-raisers of the United States have grown no richer by the vast extension of the operations of the Beef Trust; for the most part they have been allowed to make no more than a decent living, and not always that. Nevertheless it is they and the hard-working day laborers of the packing houses who will suffer most if Upton Sinclair's charges are proven true. Messrs. Armour, Swift, Morris and Cudahy would still be millionaires even if they never earned another dollar. There are wrongs which seem to be beyond human power to right; and this is one of the arguments for a Day of General Judgment.

When Rev. Dr. Bryce exalted his horn in St. Cuthbert's Church, Edinburgh, on May 27, and praised the missionary spirit of the Presbyterian Church in Canada—"which they sometimes called the National Church of the country"—he felt sure that nobody in Scotland would contradict him; but he

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OBITUARY

THE LATE Mrs. HORACE CHEVRIER

We extend our deepest sympathy to Mr. Horace Chevrier, M.P.P., whose beloved wife, Margaret, died on the 15th inst., after receiving the last rites of Holy Church. Mrs. Chevrier, who was 33 years of age, was the eldest daughter of the late Francois Gingras, one of the most highly respected natives of the Red River settlement. Ten years ago last November she married Mr. Horace Chevrier, who with two children, Rita, aged nine, and a year-old son, Wilfrid, survive her. Other immediate relatives are her sister, Mrs. H. M. Tait, of Regina, and two brothers, A. B. Gingras, known in all athletic circles as a member of the victorious Victoria hockey team of five years ago, and John A. Gingras, both of St. Boniface.

For some years Mrs. Chevrier had been a sufferer from Bright's disease, and though all that medical skill, both in Canada, New York, London and Paris, could do, had been done, the eventual outcome had been known with certainty for over a year.

To those not familiar with the condition of Mrs. Chevrier's health, however, the announcement of her death came with a severe shock. She was able to be out of doors as late as the previous Monday, while her naturally bright and sunny disposition deceived all but her intimates as to her real condition.

The funeral, which took place on Sunday afternoon at 4 o'clock, was a very imposing one. No less than 73 carriages formed the cortege, and in spite of the pouring rain a very large number of mourners attended the funeral service in St. Boniface cathedral. This was conducted by Rev. G. Cloutier, who had been for many years guardian to the orphaned children of the late Francois Gingras. He was assisted by Rev. Father Deshaies and Rev. M. Pierquin. Monsignor Dugas, V.G., was also present in the sanctuary. The Libera was well rendered by a full choir under the direction of Mr. Paul Sale, the solos being taken by Mr. Joseph Clement. Professor Landry sang Schubert's "Adieu."

The pall-bearers were: Messrs. J. T. Huggard, John Ridington, Dr. Gendreau (St. Norbert), L. H. Fournier, J. A. Prendergast and S. St. Germain.

Spiritual bouquets, in the shape of Masses, were offered by the following relatives and friends: Mr. Tony Gingras, Mrs. H. M. Tait, Mr. Jack Gingras, Mrs. Alfred Levesque, Mrs. Aime Cinq-Mars, Mrs. R. L. Chevrier, Rev. Fr. Portelance, Lady Patroness St. Boniface Hospital, Chief Justice and Mrs. Dubuc, Mrs. A. Manseau, Mr. and Mrs. J. P. Proulx, Mr. and Mrs. Gosselin, Miss Rose Duffy, Mr. and Mrs. Henri Royal, Dr. and Mrs. M. Gervais, Mr. and Mrs. Grassby, Mrs. O. Monchamp, Mrs. Bernhart, Misses O'Donnell, Mrs. L. O. Genest, Mrs. A. J. H. Dubuc.

The flowers included a crown of marguerites from Mrs. Chevrier's only daughter, and the following: Mr. and Mrs. Jack Gingras, heart; Mr. and Mrs. Tony Gingras, wreath; Mr. and Mrs. N. Chevrier and family, pillow; Mr. and Mrs. Eudore Chevrier, heart; Mrs. Levesque, wreath; Mrs. Cinq-Mars, cross; Mr. Charles Mulvey, wreath; Miss H. Sykes, star; Blue Store staff, cross; Fit-Reform staff, spray; Mr. and Mrs. Inkster, spray; Mr. and Mrs. John T. Huggard, makese cross; Mr. and Mrs. S. J. Rothwell, spray; Mr. and Mrs. H. W. Lightcap, spray; Mr. and Mrs. Fournier and family, anchor; Manitoba Liberal executive, pillow; Senior Liberal association, harp; the Commercial Club, wreath; Fraternal Order Eagles, wreath; E. J. and S. Couture, anchor; Gedion Couture, wreath; Mr. and Mrs. T. St. Pierre, wreath; Mme. Magnon de la Giclais, cross; Mr. and Mrs. E. Jean, spray; Dr. and Mrs. O'Donnell, heart; Mrs. Dr. O'Donnell, wild roses; Miss Madge Barrett, spray of roses; Mr. E. L. and Miss M. Barrett, cross; Mr. and Mrs. Lane, wreath; W. J. Robinson and Minnie, cross; John M. Chisholm, spray; Mrs. Bernhart, spray; Walter H. Little, wreath; Mr. and Mrs. Geo. Saults, spray; Mrs. W. J. Thompson, spray; Mrs. Jos.

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Persons and Facts

The Sacred Congregation of Rites has now presented to it for examination 287 causes, 23 for canonization and 264 for beatification. Of these latter 152 are already introduced, and the persons whose cause is pleaded have the title of "Venerable;" the other 112 are as yet merely "Servants of God." Of these 287 processes 13 concern lay people, 35 the diocesan clergy, and 239 the religious orders, i.e., 75 for the Franciscans, 41 for the Jesuits, 14 for the Dominicans, 12 for the Redemptorists, 7 for the Augustinians, 6 for the Marists, 5 for the Carmelites (men), 5 for the Passionists, etc. No less than 130 of these processes concern persons who died during the nineteenth century. Out of the total number, 287, only 80 are women. This is not surprising since, from 1500 to 1800 there were 358 beatifications or canonizations of men and only 58 of women; whence, says one of our contemporaries, we might perhaps infer that the daughters of Eve have the knack of concealing their virtues.—La Semaine Religieuse de Montreal, June 11. And yet they are known as the "devout female sex." But between mere piety and heroic sanctity there is a great gulf fixed.

On the 15th inst. Dr. Douglas Hyde, president of the Gaelic league in Ireland, accompanied by his wife, sailed from New York for his home, on the White Star steamer Celtic. Dr. Hyde, who has been lecturing all over the States and in some cities of Canada, took back with him to help the Gaelic cause a cheque for fifty thousand dollars, the proceeds of his lectures during the past seven months.

Mr. Elzear Beupre, B.A., who won first place and the Previous medal six years ago in the University of Manitoba, has lately come out first out of eleven competitors in the fourth and final year examinations of the Ecole Polytechnique in Montreal. He has thus obtained "with the highest distinction" the diploma of Civil Engineer, and has already been given a lucrative appointment. His percentages were: Hydraulics, 89.25; Bridge resistance, 87.5; Railways, 90; Steam engines, 86.95; Machines, 83.2; Electrotechnics, 90; Public works, 90.25; Metallurgy, 80; Technology, 95; Industrial Physics, 80; Analytical Chemistry, 79.4; Punctual Attendance, 100; Conduct 100; general average in all courses, 91.7; general average in technical work, 90.55; This fitly crowns Mr. Elzear Beupre's brilliant career as a student of St. Boniface College.

The Philippine Commission had proposed to institute a suit in order to eject the archbishop of Manila, the Franciscan Brothers and the Sisters of Charity from the possession of San Juan de Dios Hospital and Estates. This religious foundation had been begun and administered for one hundred and forty years by the Brothers of the Order of St. John of God, was conveyed by them under ecclesiastical direction to the present managers, the Franciscan community, and was administered by the Catholic Church for two hundred and fifty years. The archbishop under whose control the hospital now is, thought that he had exercised forbearance long enough and entered a vigorous protest against the projected suit. "To continue forbearance," said the archbishop "would be weakness. The prospective action of the commission as to San Juan de Dios is the climax. I shall go into the court as a law-abiding American citizen when summoned. Before going, however, I shall have read on a given Sunday simultaneously from 275 pulpits of the churches under my care my solemn protest against this new attempt of confiscation. I have exalted our government, and now I must bow my head in shame, as these same people and the people of the United States, irrespective of creed, will read a chapter of history in the Philippines which has no parallel in the annals of the United States." The protest took immediate effect. The threatened suit

was postponed and, it is hoped, dropped because of the archbishop's action. About 270,000 pesos have already been spent in the attempt to defend Church property from government appropriation.

Rev. Thomas O'Hern, the last of four brothers to be raised to the priesthood, sang his first Mass a few days since at the Rochester (N.Y.) Cathedral. His three brothers were the assisting priests.

Rev. Mother Bernard, superior general of the Sisters of St. Joseph, of Wichita, Kan., sailed from New York recently for Naples. She was accompanied by three sisters of her order, who will enter conservatories of art and music for terms of three years. After visiting Naples and Rome, Mother Bernard will make an extensive tour of Europe, returning to America in November with a number of postulants brought from Germany and Ireland.

A diplomatic movement is under way for an international conference to discuss measures for dealing with the suppression of anarchists. England, the United States, and Switzerland, which are most lenient in their attitude, are asked to join with other great powers in the adoption of a severe scheme of suppression.

The recent death of Mgr. Gomez Pimenta, Bishop of Marianna, Brazil, recalls his interesting history. He was a slave, and often experienced extreme destitution. He endeavored to attend school, where he attracted the attention of the Archbishop of Balua, who after a while placed the young negro in his seminary. While quite a young priest, he was raised to the episcopal dignity, as Auxiliary Bishop to the diocese of Balua. When Leo XIII restored the diocese of Marianna, whose area is 300,000 square kilometers, and whose population is 2,000,000, he placed the young negro Bishop at its head.

Mgr. Blanchet, D.D., the Vicar General of Portland, Oregon, and a relative of the late Archbishop Blanchet, died a few days ago at the age of 70 years.

The Cornwall (Ont.) Branch of the C.M.B.A. has started an agitation for an amplification of the society's ritual, having memorialized the Grand Officers with a lengthy resolution, of the which preamble reads as follows: "Whereas the Catholic Mutual Benefit Association was established in the year 1876, and whereas at the time said Association was the only representative Catholic Fraternal Association established in Canada for the protection of its members. And as a consequence the ceremonies prescribed by the ritual for the initiation of elected members, installation of officers and the conducting of the regular business of the several branches were of necessity of a very simple character, and whereas it is apparent that a change in the ritual of the C.M.B.A. is absolutely necessary in order that the society may be enabled to more successfully attract, inspire and maintain enthusiasm and earnest effort in those who may become its members and thereby meet the changed condition of fraternal organizations that have arisen in recent years."

Chief Peter Tall Mandan, the Sioux Indian chief and color bearer of the American Federation of Catholic Societies, died near St. Francis Mission, South Dakota, recently. Father Digmann, S.J., in reporting the death of the chief to the National Secretary, stated that it had been Tall Mandan's great wish to go once more to the meeting of the American Federation of Catholic Societies. Chief Tall Mandan was a delegate to the Atlantic City and Detroit conventions, representing the Sioux Indians, who are affiliated with the Federation.

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Persons and Facts

(Continued from page 1)

According to the report of Monsignor O'Connell, president of the Catholic university, its finances are in most excellent condition. Messrs. Maskins and Sells, two expert accountants in New York City were employed to go over the accounts, and the result of their work is the welcome announcement that the assets of the university, including buildings, grounds, investments, etc. amounted on March 31 last to \$2,174,697. On that date the cash on hand amounted to \$34,341.63, and the investments of money amounted to \$1,184,998.01, including a little more than \$800,000 invested in the Waggonman estate, and \$361,148.15 which has been invested in gilt-edge railroad stocks and bonds through the finance committee.

Three Anglican Bishops during the Sessions of the Synod held at Toronto last week protested against textbooks used in the High School. They contend that teachings contained therein are contrary to the doctrines of Christianity. The Government will inquire into the question.

Dr. J. C. Herdman, Superintendent of Missions, advised the Presbyterian General Assembly, held at London, Ont., last week that it would not be a judicious thing to send a quantity of literature regarding the proposed church union to the Synods of British Columbia and Alberta. There was a strong feeling throughout the West that this question of union should not be urged at the present time. Out of all the ministers in the West there had only been four in British Columbia and five in Alberta who had in the Presbyteries spoken in favor of union. There was not out West a very sympathetic feeling toward some of the other churches. Unless the Methodists and Presbyterians could get together in the matter of better methods the question of union should be left in abeyance.

The Rev. John B. Delany, Bishop of the diocese of Manchester, N.H., died on June 11. Bishop Delany was born in Lowell, Massachusetts, in 1864, was ordained a priest in 1891 and became Bishop of Manchester September 8, 1904. Bishop Delany succeeded Bishop Denis M. Bradley, who died December 13, 1903. He was at the date of his consecration the youngest of the New England Bishops, being in his fortieth year. The deceased prelate was an active promoter of the Knights of Columbus and had been chaplain for the State of Massachusetts.

The Chicago Commercial association has named Charles L. Hutchison, of the Corn Exchange bank; Rt. Rev. Bishop Muldoon of the Cathedral diocese of Chicago; Walter Fitch, president of the board of trade; Rollin A. Keyes, a wholesale grocer, and Mason B. Starling, general manager of the Chicago City Railway company, to investigate the Chicago stockyards and packing houses in order to find out the truth of the conditions in Packingtown.

By far the greater number of conversions to the faith anywhere are unchronicled. Only last week we heard of a devoted priest in a comparatively small American city, who generally has as many as 30 inquiring non-Catholics under instructions; and they are not "mixed marriage converts," either. The priest is full of zeal, and he has communicated some spark of it to every member of his congregation. His experience is that one earnest convert is sure to make others, and it often happens that the conversion of an individual results in that of a whole household. The Rochester "Catholic Citizen."

New Ross, County Wexford, says the Leinster Leader, has not had a single case of drunkenness in six weeks' judging by the police court record. The town has over 6,000 inhabitants, and many saloons.

Very Rev. Dean Fallor, pastor of New Albany, Indiana, will celebrate next month his diamond jubilee. Few

priests live to celebrate the sixtieth anniversary of their ordination. Dean Fallor, is still active, despite his three-score years of toil in the Master's vineyard.

Rev. J. N. Pelletier, O.M.I., of Plattsburg, N.Y., has been chosen by the Oblate Fathers as a delegate to the international conference of the order to be held this month in Rome.

Rev. Father O'Leary, of Quebec, who was one of the chaplains with the first Canadian contingent to South Africa during the war, is now employed as archivist for the government at Quebec. He has unearthed so many historically valuable documents of Continental interest, that the American government has called him to Washington, and desires to employ him in the same capacity.

The Royal Priest—Prince Max—who is now teaching at a German university, and a few years ago labored so successfully among the poor in the slums of London, is a brother of the present King of Saxony. Before he became a priest he had the reputation of being the most dashing officer in the crack cavalry regiment to which he belonged. One day he rode straight from some manoeuvres to a monastery, entered and remained there, and in due course of time became a priest.

The liquefaction of the blood of St. Januarius again took place this year on the 6th May, to the great joy of the people of Naples, who illuminated their houses in honor of it. Science is helpless in the face of this miracle.

In a recent pastoral of the Archbishop of Chile, Mgr. Mariano Casanova suggests a congress, composed of his suffragans, his ablest priests and laymen and the leaders of the Chilean Socialist party for the purpose of considering the labor question in that country, and making effort to reach a Christian solution.

A pontifical train, which was built for Pius IX for railway journeys and which, of course, has not been used since September, 1870, is on exhibition in the section devoted to "Retrospective Art" at the present Milan exhibition. It consists of three wagons, and was presented in 1858. One of the wagons is a richly decorated parlor car and another an oratory.

Rt. Rev. Mgr. Robert Gradwell, M.R., passed away at Cloughton-on-Brock, England, recently in his eightieth year,

the last of a historic Lancashire Catholic family. The Gradwell family may be traced for several centuries. One of them, Albert took part in the battle of Hastings, as a follower of Roger Poictou. This Roger was the son of the great Earl of Montgomery, who commanded one of the wings of King William's army on the memorable day. Roger was a favorite with his master, and received from him enormous estates in Lancashire. The family continued in the main line until the fourteenth century, high in honor and in place. Later the Eccleston Gradwells became lesser gentry, and little is known of them until the persecutions of Elizabeth brought them into disagreeable notice by constantly recurring fines and exactions. One of the Croston Gradwells settled at Clifton, in the Fylde, and it was from him that the late Monsignor Gradwell was descended. None of the name now owns a single acre of land in Lancashire. Members of the Gradwell family have been priests at Cloughton for nearly 100 years. In 1809 the Rev. Robert Gradwell came as curate to Father Barrow, who died in 1811. Father Gradwell remained in charge until 1817, when he went to Rome to be rector of the English college there, and was afterwards made Coadjutor to Bishop Branstom, of London. He was succeeded at Cloughton by his brother, the Rev. Henry Gradwell, who, at the time of his demise, had been priest there for 43 years.

Last Sunday at half past two in the afternoon the Most Rev. Archbishop of St. Boniface confirmed 111 persons in his Cathedral, 43 of whom were boys or men, the rest girls. His Grace preached amid the deafening din of a violent thunderstorm which drowned even his penetrating voice. All preparations had been made for a grand Corpus Christi procession through the streets of St. Boniface: flags and bunting were flying all along the proposed route, several altars had been erected in the open air; but as a great electric and rain storm burst over this part of the country in the middle of the night between Saturday and Sunday, and although it cleared up in time for the procession the roads were so muddy that walking in them would have been impossible, and so the procession was given up. Another thunderstorm came on at 2 p.m., and when it ceased the rain fell in sheets till evening. In two days three inches of rain were recorded here. The barely completed tower of the new Methodist Church in Broadway, undermined by the rain, collapsed on Monday morning. Much damage was also done elsewhere to the foundations of buildings in process of erection.

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Dr. J. E. JONES, M.D. &
Dr. WM. ROGERS, M.D.
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Dr. J. H. McARTHUR, M.D.
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Dr. J. W. GOOD, M.D.
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Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATER, M.D.
Isolated Ward Physicians:
Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.
Pathologist:
Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. WM. TURNBULL, M.D. Assistant
There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. E. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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A MONTHLY MAGAZINE DEVOTED TO THE USE OF ENGLISH
JOSEPHINE TURCK BAKER, Editor
Partial Contents for this Month
Course in English for the Beginner.
Course in English for the Advanced Pupil.
How to Increase One's Vocabulary.
The Art of Conversation.
Should and Would: How to Use Them.
Pronunciations (Century Dictionary).
Correct English in the Home.
Correct English in the School.
What to Say and What Not to Say.
Course in Letter-Writing and Punctuation.
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A REAL CONTRACT

Why Stipends Are Given for Celebrating Mass

No Buying or Selling—Theory of Church Support

Do Catholics buy the Mass when they give money to the priest for saying one in their behalf? The very essence of buying and selling, which lies in the exchange (in kind or in money) of one thing for another as being its equivalent, is lacking to the transaction. This is an essential feature in every commercial bargain. But is there no bargain or contract at all between the layman and the celebrant of the Mass? Certainly there is. But here we must discriminate between different kinds of bargains or contracts. The sale contract is expressed technically by the phrase "do ut des"—i.e., I give you something you want that you may give me in exchange an equivalent which I want. Here evidently there is a comparison instituted between the value of the two things interchanged. In the case of Mass offerings there is none.

A Contract

To show that this is so, let me call attention to another theological point concerning stipends. Catholic theology teaches that the priest accepting the offering is bound by contract, and as a matter of justice, to do his part under pain of mortal sin. Now, it will often happen that the amount offered is not large enough to make the neglect of the Mass a grievous sin merely from the point of view of the Seventh Commandment (Prot. 8th). Hence the gravity of the priest's neglect consists in his depriving the layman of such an immense spiritual boon as Holy Mass is, and not in misappropriating the money, though that, of course, is a sin also, and in certain circumstances might be a grievous one. Clearly, then, there is no comparison instituted in the mind of a Catholic between the value of the money he offers and that of the spiritual service done him.

Professional Fees

The physician has his fees. But the life which he may preserve to me is not bought with them. There is no comparison between my restoration to health and occupation and the few guineas I pay him. Health and power to work may mean thousands to me. Here again what I am paying for is the support of the doctor, whose training may have been costly, and whose attention to patients closes to him for the most part many other openings for making money and gaining a livelihood.

Similarly, the priest claims support. His claims are even stronger. Besides being debarred from commerce and many other ways of self-maintenance by his sacred character and occupation, he is, moreover, expressly forbidden by ecclesiastical law to engage in strictly mercantile transactions, even if he have the time and opportunity.

Moreover, his duties involve great fatigue, loss of health, too, not infrequently, and he is bound, at the risk of his own life, if necessary, to minister the rites of the Church to the dying and to attend a bona fide sick call to a deathbed at any hour of the day or night, no matter what the fatigue or inconvenience. And he has no carriage, and commonly no horses nor motors, even if he can afford and ride a bicycle.

No Buying

Then, surely, "the laborer is worthy his hire." So says Our Lord—He Who is the type par excellence of absolutely disinterested zeal, labor and suffering for the souls of men. It is His ordinance, as St. Paul tells us (E. ix. 14), that they who preach the Gospel should live by the Gospel. When, therefore, a Catholic gives a few shillings for having a Mass said, he is sane enough not to fancy he is "buying a Mass." He merely takes this occasion—one he is by Church law bound to take—for contributing to the support of his pastor, so that while the latter devotes his time, energies and health to the spiritual welfare of his flock, he may not lack the temporal means of life. The priest himself shows no signs of bargaining in the matter. He would sin if he did. The extent of the fee itself is not left to his discretion; it is fixed by his Bishop. And here again, the fee varies in different places and countries, according to the means of the people and the dearth or cheapness of living for the priest. As these varying conditions cannot alter the value of the Mass, we have here a further proof that the money is given as an alms or offering for the maintenance of the priest, and not as an equivalent for the spiritual goods received. And what has been said of Mass offering applies equally to every other kind of priestly stipend.

The use of Mass offerings dates back

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probably no further than the eighth century, if as far. In the primitive Church—when the clergy lived in common—it was the custom for the faithful attending Mass to bring with them supplies of various kinds and money for the support of the ministry and for distribution to the poorer brethren. But when the number of the clergy had greatly augmented, and their common life had ceased, the practice arose among members of the faithful of making an offering to the priest when asking him to celebrate for their special benefit.

Simony and Absolution

The Catholic Church abhors simony in every shape and form, though some of our non-Catholic neighbors might smile incredulously at the statement. The particularly dense or prejudiced non-Catholic, on reading it might shake his head knowingly and refer in tones of pained conviction to the "well-known" abuse of Romanism in exacting payment in the confessional for absolution from sin. Is it worth while repelling such a charge, one which the manifest scarcity of pocket money among the vast majority of Catholic priests might be thought sufficiently to refute? It would be sinful waste, Mr. Editor, to squander your paper and printing ink over an attempt to prove the negative of this preposterous fable. For a Briton, especially of a class whose clothes show little wear about the knees, who has never so much as set foot in a confessional, yet confidently dogmatizes upon the simony there enacted, is not the sort into whose cranium the emphatic denial of those who do confess, and consequently know, is likely to make much headway.

Church Legislation

But, for all that, the Catholic Church abhors simony, as her legislation and practice show. She inflicts her severest spiritual punishment—that of separation from the sacraments and from her fold—on those convicted of this sin in its graver forms, especially in connection with Masses, benefices and indulgences. Even where a proceeding is not truly simoniacal, but might appear so to less discriminating or ill disposed minds, she forbids the transaction. Thus, for example, Rome, in her official capacity, returned an unconditional negative reply to the following question sent up for settlement: "May a person who has bought crosses, medals, etc., for the purpose of distributing them after they have been blessed and had indulgences attached, ask without sin, for the price of them, or do this without incurring the forfeiture of the indulgences?" Let it be noticed that such a person might merely be seeking to recover the cost price of the material of the object mentioned, and not dream of remuneration for the spiritual improvements. And, in fact, such a course is intrinsically free from the stain of simony. But Rome will have none of it, so anxious is she to remove the very semblance of this hideous blemish from her sacred ministry.

Nothing Greater than The Mass

To conclude. There is nothing that the Church provides which is more highly valued by the genuine Catholic

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His 1905 Open Letter

MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—

Contributions from rich and poor, young and old, received by the Free Hospital for Consumptives, tell of the love and charity toward the great work carried on in Muskoka.

Thousands from all parts of Canada not only sent their "God bless the work" but their money also to help to answer their prayers.

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

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

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

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

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

The world is full of good and generous people ready to give. But they want to be sure that their money is wisely spent. In no other place can your money do so much good.

The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one.

The Muskoka Free Hospital is today the only place where a sufferer in the early stages of consumption is admitted free.

Will you not help to save the life of a sick one to whom all other doors are closed?

What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death?

\$50,000 is wanted for the coming year. Will you join in this greatest of all charities?

Faithfully yours,
W. J. GAGE

Toronto, Can.

than Holy Mass. In the dark days of Tudor tyranny, our Catholic forefathers lost whole fortunes as a penalty for preferring Mass in a garret to attendance at the mutilated rite, by law established, in desecrated churches. Let us suppose for a moment—though contrary to the fact—that the offering of a Mass stipend involved "buying the Mass." Well, as a son of Erin once wittily retorted, "answering the fool according to his folly," as the Bible has it, "Indade, an' it's dirt, cheap at the price, it is." —Rev. F. M. DeZulueta, S.J., in the Catholic Weekly, London.

PROVED IN MOUNT FOREST

Every doctor in this town tried his best to relieve Mrs. J. Withom of asthma; none succeeded. 'For years,' she states, 'I was a dreadful sufferer; nothing gave relief. At times I found it necessary to have all the doors and windows open to get my breath. When in despair I heard of Catarrh-ozone. I used it and now am perfectly cured. This proves beyond doubt that any case of Asthma is curable with Catarrh-ozone. No remedy so pleasant, none so absolutely certain to thoroughly cure; try "Catarrh-ozone" yourself; it's guaranteed.'

Persons and Facts

(Continued from page 2)

The 24th of June, St. John the Baptist's, Nativity, will be celebrated, as their national feast, next Sunday by the French Canadians of Winnipeg. There will be High Mass and a St. Jean Baptiste sermon at the French Church of the Sacred Heart. In the evening there will be a grand banquet. The St. Boniface celebration, in order not to clash with the Winnipeg one, has been fixed for Wednesday next, the 27th inst. In the morning at 9.30, procession from the Hotel de Ville to the Cathedral, High Mass, special sermon and address to His Grace. In the afternoon pic-nic and athletic sports in the grounds of St. Boniface College. In the evening a dramatic and musical enter the evening a dramatic and musical entertainment by the Union Sainte-Cecile under the auspices of the St. Jean Baptiste Society. On that occasion an original play, "Robert, ou l'Hote de la Foret," written by a citizen of St. Boniface, will be played for the first time in the College Hall.

The Catholic schools of Belgium have won a notable triumph in competition with the government secular schools. A competitive examination was held in which government schools and Catholic schools took part, with the result that each of the eight Catholic schools won twenty-five distinctions, while each of the twenty-nine public schools won less than ten. In Belgium the work of the Catholic schools is appreciated, for the government pays them an annual grant.

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The convention of the National Federation Alumni of Jesuit colleges will be held, it is expected, next June, in Milwaukee. About 100 delegates will assemble from every section of the

United States. The convention will be timed, it is thought, during the week of the silver jubilee celebration of Marquette College in the above-named city.

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SATURDAY, JUNE 23, 1906.

Calendar for Next Week.

- 24—Third Sunday after Pentecost. The
Nativity of St. John the Baptist.
25—Monday—St. William, Abbot.
26—Tuesday—Saints John and Paul,
Martyrs.
27—Wednesday—Our Lady of Grace
(transferred from May 31).
28—Thursday—Vigil. St. Leo II.,
Pope.
29—Friday—Saints Peter and Paul,
Apostles.
30—Saturday—Commemoration of St.
Paul the Apostle. Fast Day on
account of the eve of the solemnity
of Saints Peter and Paul.

NOTICE

Friday of next week will not be a
day of abstinence, because the Pope
has granted dispensation on account
of the feast of Saints Peter and Paul
falling on that day. But the next day,
Saturday, being the eve of the solemnity
of the feast of Saints Peter and Paul,
is a day of fasting and abstinence.

LOGIC AND SUNDAY CARS

In the Free Press Evening News
Bulletin of the 15th inst. there appeared
an oracular pronouncement from Mr.
W. A. McIntyre, who, after stating that
the Free Press had that very morning
"endeavored to make an argument for
Sunday street cars," proceeded, in his
own trenchant, pedagogical style, to
lay down the law on this warmly
debated question. Before showing how
Mr. W. A. McIntyre's logic is pulled to
pieces by another correspondent, we
may as well remind our readers that Mr.
W. A. McIntyre himself once stated
at a meeting of the Council of the Uni-
versity of Manitoba that the quantity
of Logic required for a degree in that
university was so small as to have been
mastered by him in the space of three
weeks. The result is apparent in his
letter. Moreover, Mr. W. A. McIntyre
is the leader of that aggressive group
of ex-pedagogues who, after several
years' teaching in the public schools,
have secured a university degree by
cramping a little Latin and less Logic,
and are now trying to inflict on the Uni-
versity the thin veneer of their pet
catchwords as a valuable substitute for
that atmosphere of higher education
which early college training alone can
give. Finally, as a warning to our
Catholic readers whose relatives may
have to sit under the plausible Principal
of the Winnipeg Normal School, we
may add that Mr. W. A. McIntyre,
when interviewed by the "Telegram"
in reference to the proposed Union of
Protestant Churches is reported as
having said: "Instead of emphasizing
our denominational differences we ought
to unite in order to attack the great
forces which we all abhor" (Weekly
Telegram, Jan. 2, 1906). This is one of
Mr. W. A. McIntyre's vague generaliza-
tions which can deceive only the un-
wary. For those who know that he is
the President of the executive com-
mittee of Manitoba Baptists, and that
in his letter on Sunday street cars he
classes the French with the Chinese,
"the great forces" he abhors can only
be the serried ranks of Catholicism. His
real animus towards Catholics is plainly
perceptible to the naked eye of anyone
who does not believe in empty shib-
boleths.

With this preamble we leave the
floor to Mr. Patrick J. Henry, who writes
as follows in the Free Press Evening
News Bulletin of the 19th inst.

"Opposed to Sunday Cars"

To the Editor of the Free Press:

Sir—In your edition of Friday, you
published a letter from Mr. W. A. Mc-
Intyre under the above heading. Mr.
McIntyre says: "Nothing is so im-

portant to a city as its moral tone." Here, I think, is a confusion of terms, as it is innate morality, not moral tone, that is really important. The latter term is too often synonymous with the surface Christianity of those in high places. Men, such as John D. Rockefeller, for instance, are said to have fine moral tone. To the ordinary citizen it would be apparent that the residents of Broadway had moral tone, yet it would be a difficult matter to prove that their innate morality was superior to the toilers of Higgins avenue.

Mr. McIntyre unwisely says that the question of Sunday street cars is not one of religion or theology. Yet, strange to say, he himself approaches this subject from a purely religious standpoint.

As opposed to Sunday cars Mr. McIntyre states that the history of China, France and the American cities may be cited on one side, and the history of Scotland and Canada a few years back on the other. Now, I cannot see what the heathen Chinese has to do with the question. However, I have no desire to put pressure on Mr. McIntyre's weak points. I will, in fact, go so far as to give him my conviction that the Sabbath in Scotland is enveloped in a sombreness and gloom almost unknown in the more enlightened countries of France and America.

This concession to Mr. McIntyre should emphasize the conclusion that Scotland must necessarily be a more moral country than either China, France or America. Moral statistics in China are perhaps too vague for comparisons, but with regard to France and America—well, although it almost breaks my heart to admit it, statistics show that Scotland has a much lower moral standing than either France or America. I will not hurt Mr. McIntyre's feelings by dwelling further on Scotland's moral shortcomings. Personally, I would rather have the instinct of morality silent in the heart, than moral tone sounding from every housetop.

The dour Sabbath is no indicator of good morals. I myself belong to a country where Sunday sports and recreations and even Sunday dances are known. Such a country, needless to say is regarded as more or less barbarous. It is not up to date enough to have any moral tone, and it is considered to be outclassed in "respectability." Yet, in spite of all this, it continues to be the most crimeless and the most moral country in Europe. I am too modest to give the name of this country. Moral: A cheerful Sabbath is healthy for clean hearts.

From "moral tone" Mr. McIntyre goes on to "moral sense." He says that certain emigrants from central Europe and American cities by their practices on Sunday have offended the "moral sense" of our people.

In this ungenerous assertion Mr. McIntyre combines the Presbyterian instinct of propriety with the iron-clad wit of the Scotchman.

If Americans or European scum de la scum offend the moral senses of "our good people," our good, good people should refer the matter to Sergeant Robertson.

In another paragraph Mr. McIntyre argues against Sunday cars by suggesting that we should bring the mountain to Mohammed; i.e., the parks to the people. I might add in this connection that we should purchase a park site near Fonseca avenue and institute a "fresh air fund" whereby to keep such a park supplied with the essential. I have seen open spaces within cities—big cities—they serve their purpose, no doubt, but their utility occurs mostly to the minds of children and the fraternity of the "tired." It seems to me also that Mr. McIntyre labors under the term rest. Surely he does not mean that the Sabbath is best spent in the combination of four square meals and a hammock. It is not moral for men to lapse into dormancy on Sundays; neither is it consistent for a gourmand to spend say ten hours every Sabbath in solitude "searching the Scriptures." A man may enjoy "rest and peace" even in a Winnipeg street car, and that is a bold statement.

Finally, Mr. McIntyre is afraid there will be a disorder if people living in congested districts are unloaded on Sundays into suburban parks. Perhaps this is a nervous fear where there is but little danger. If healthier surroundings contributed to disorder the sooner we turn Fort Rouge into a slum the better.

PATRICK J. HENRY.

Winnipeg, June 18.

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WORK OF THE CATHOLIC TRUTH SOCIETY

When the International Catholic Truth Society was first started, the programme of operations left much to be defined. The rough-hewing has now been pretty well got through, and the general situation and its requirements are now clear enough. The work is now being cut out and distributed to the several articulations of the machinery.

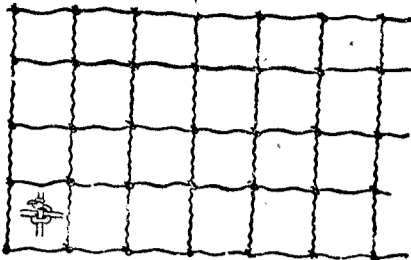
From the report of the seventh annual meeting of the society (March last), now printed, we glean a great deal of useful knowledge. The work mapped out by the commanding officers is of two kinds—corrective and preventive. The pamphlets issued by the society are doing invaluable service all over the world in correcting the grosser misstatements made by ignorant or prejudiced anti-Catholic writers. Bishop Maes has suggested that copies of these pamphlets be given to all priests engaged in giving missions to non-Catholics and this practical idea has been acted on. The efforts of the society to circulate this useful literature by other means are incessant and highly practical. It supplies at present the very large number of 7,100 families, regularly and gratuitously with these pamphlets, and a very large percentage of these again with Catholic magazines and periodicals, utilizing the remaining plan very extensively. During the past year no fewer than 262,229 pieces of this literature were issued by the society.

This is a fine showing in mere diffusive work, and its effect is not limited to the number of individuals indicated, inasmuch as there are several members to a family, and many of these individuals show the literature to friends who are not of the Catholic faith. Several of the pamphlets sent out, in many cases in response to requests, dealt with the status of members of the "ex-priest" tribe, and these were accepted as most useful, even a Protestant minister having written his thanks for the information thus afforded. One pamphlet in especial was most effective. It was that which dealt with the concoctions in a vile production called "Thirty Years in Hell."

The preventive work done by the society is most important. Following up the prevention of misstatements in Vols. I. and II. in the new edition of the Encyclopaedia Americana, during the past year the remaining volumes to No. XVI. were examined by four members of the society, and eighteen misstatements appearing in the proofs were corrected, while forty-three new articles were inserted and ninety-three bibliographical references to standard Catholic works were appended to articles already contained in the first edition.

Catholics everywhere can help on the work of this useful society very materially by a very simple line of action. It cites the case of a couple of councils of the Knights of Columbus and of individual Catholics who had taken the precaution of consulting the society regarding some historical works they had contemplated purchasing. The books were, on examination, found to be swarming with falsehoods. On

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This account the directors say: "We would suggest to the members of the society and to Catholics generally that they request from non-Catholic publishing firms an endorsement of the I.C.T.S. for books wherein the Church, its history, doctrines, saints, etc., are discussed. No such endorsement will be given unless it represents the unanimous opinion of at least three scholars in the society. If this suggestion be followed widely, two results will follow: the individual will have no reason to regret the purchase and the publishers will be convinced of the wisdom of accepting from the society, corrections and eliminations for a subsequent edition."

What this useful society has now demonstrated during the brief period of its existence is the efficacy of systematic and properly ordered work for the frustration of the schemes of those who depend on the ignorance of the multitude and the apathy of Catholics to gain them immunity while they spread the foulest calumnies against the Church and the system. It is easily in the power of Catholics to shatter such plans and overwhelm their authors with confusion. This society has shown how to do it.

Some well meaning friends will, no doubt say, as they have been constantly saying, "Avoid controversy. Everything has its proper place." Silence under calumny is not always virtue. It is as great a service to expose a lie, at the proper time, as to endure a partial martyrdom.—Catholic Standard and Times.

Current Comment

(Continued from page 1)

might have remembered how ridiculous some of his statements would appear to those Manitobans who have long memories. For instance, when he said "it was the dream of his Church to be the great missionary Church of Canada and to be the first to take the gospel to the new territories of the west," he might, if he wished, have remembered how Presbyterian missionaries were almost the last to enter the Manitoban field, how the first missionaries in 1818 were two Catholic priests, the next in 1820 was an Anglican clergyman, how from 1820 to 1851 the strongly Presbyterian settlement of Kildonan clamored in vain for one Presbyterian missionary, and, as they could not get him, made their Anglican preachers as Presbyterian as they could, how, when finally a Rev. Mr. Black did venture as far as the Red River settlement in 1851, he came, as the Rev. Dr. McLaren said publicly at the opening of a new wing to Manitoba College in 1892, very much against his will, sent here as a sort of scapegoat.

Had the Hon. Geo. E. Foster wished to remind French Canadians and Catholics in general of all his bitter gibes against them, he could have chosen no better means of doing so than his arraignment of Mr. Cinq-Mars before the bar of the House. For that gentleman managed to incorporate into his defence, which he read first in French and after-

wards in English, most of Mr. Foster's unkindest sayings, thus showing him up as a malevolent bigot, and rubbing in the popular contempt for such a personage with a merciless hand. Even Sir Wilfrid Laurier, with all his courtliness and his wish to maintain the honor of the House by a vote of censure on Mr. Cinq-Mars, could not help saying that he questioned Mr. Foster's judgment in bringing his grievance before parliament. And parliament, less diplomatic than its chief, by its open and repeated applause of the editorial writer whom it nominally censured, inflicted a real castigation on Mr. Foster.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.

A LITTLE REMINISCENCE

We spent a few hours with Michael Davitt one afternoon during his last visit to this country. The conversation drifted to the topic nearest his heart—the future of the Irish people the world over, and especially their social uplift.

Some facts of the United States census were then fresh in our mind, in connection with a study we were making of Irish immigration. We thought it would interest Mr. Davitt to have the figures of the United States census, showing that Irish-Americans, proportionally, led all other Americans in one special vocation—that of teaching. There were fifty per cent. more of the Irish Americans acting as guardians of the law in the capacity of policemen, than there were Irish-American liquor dealers. And there were three times as many Irish-American teachers as there were Irish American policemen.

This information was very pleasing to Mr. Davitt, who said:

"It is racial! It is characteristic! It is the old function of the Celt, reasserting itself. We were once 'the Isle of Saints and Scholars.' We taught Europe. They tried to debase us with penal laws and landlordism. But these things are passing and we are reasserting ourselves. We belong in the school rooms of the world."—Milwaukee "Catholic Citizen."

Everybody takes pleasure in returning small obligations; many go so far as to acknowledge moderate ones; but there is hardly anyone who does not repay great obligations with ingratitude.

Clerical News

His Grace the Archbishop of St. Boniface, who returned on the 15th inst. from an episcopal visitation of the north-western part of his diocese, blessed three new churches along the Kirkella branch of the C.P.R. The first new church thus solemnly opened for public worship was at Stockholm, where Rev. Father Pivot ministers to Hungarian and other settlers; the second was at Esterhazy, where English, French and Bohemian are the languages of the Catholic settlers; the third was at Landshut, where the settlers are mostly Bavarians and Bohemians; both these latter places are attended by Rev. Father Geritsma. His Grace reports great prosperity in all these settlements he was particularly impressed with the fine congregational singing of the Bavarians.

Rev. Fathers Bastien, Campeau and Rousseau were here this week. Father Bastien, of St. Amelie, is very pleased with the great growth of his district. When he first went there some three years ago there was only one Catholic family, now there are seventy.

The rumor telegraphed from Montreal to the Free Press of Monday last, that Monsignor Sbarretti would probably go to Washington to succeed Monsignor Falconio, has, on its very face, no other foundation than the fact, noticed at the Sacred Heart Convent in Montreal, that the Papal Delegate for Canada has wonderfully improved his English. What we are in a position to state without doubt is that His Excellency has not been taking lessons from the Hon. Bob Rogers.

At latest accounts Rev. Father Perisset was sinking rapidly at St. Boniface Hospital. He had received the last sacraments and was quite resigned. The cancer did not make him suffer pain but weakened him terribly. He made his will on Wednesday.

Later.—Father Perisset died on Friday morning at 7.15 o'clock.

The Fathers of St. Boniface College having undertaken to take Rev. Dr. Beliveau's place during his absence in the east, as chaplain of the Stony Mountain Penitentiary, Rev. John McDonald will say Mass and preach there next Sunday.

A presentation was made on Friday afternoon by the officials of the department of immigration to the Rev. Father Woodcutter, of the local staff, who leave on the 27th of the present month for Europe on special immigration work in connection with the department. The presentation was made by J. Obed Smith, commissioner, who in a pleasing manner, referred to the very happy relations which had existed between Father Woodcutter and the balance of the local staff in the past. The wish was expressed that the trip to Europe might be of great benefit to Father Woodcutter, as well as to the west.—Free Press, June 18.

Persons and Facts

(Continued from page 3)

Mrs. Bennett, of Regina, one of the best-known newspaper writers among the women of the west is spending a few days in the city. She was at Winnipeg attending the convention of the Canadian Women's Press Club, but through illness was unable to accompany the women journalists on their trip to the west.

Mrs. Bennett was editor of the Hospital Number of the Regina Leader recently issued, and she is a contributor to several leading newspapers. She is a clever writer and a bright woman. One of the most interesting articles in the Hospital Number of The Sun last year, "The Use of Disappointments," was from her pen. Mrs. Bennett is known to newspaper readers as Gena Macfarlane, and she is regarded in press circles as one of the brightest writers in the country.—Brandon Sun, June 14.

On June 14, feast of Corpus Christi, in St. Michael's church, West Selkirk, five happy children made their first Communion. Their names are: Antoinette Couture, Malvina Couture, Alice Stanger, Samuel Pellant, Wilfrid Bedard, Rev. Father L. de G. Belanger, pastor, had been for over a month, preparing them for this great day. Both the Rev. R. Giroux, pastor of St. Anne des Chenes, and Rev. Father Bonald, O. des Chenes, and Rev. Father Bonald, O.M.I., missionary at Cross Lake, were present, the former having kindly consented to preach on the occasion. The

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weather was very fine and the church was quite crowded with relatives and friends of the dear children.

It is difficult to realize that the following quaint paragraph appeared in the Free Press only twenty years ago (June 18, 1886), that paper being then as now the most widely circulated and influential journal in the west.

Editorial—The running of a train propelled by electricity from Windsor to Walkerville is an event likely to be of great significance in the future history of railways. It is the first permanent electric railway in Canada, and only two experiences of the kind have been made elsewhere. Is it not rather in accordance with the course of nature and the history of discovery, that some such efficient substitute should present itself at the critical moment when the fuel supply is fast disappearing in all parts of the globe.

And yet the Free Press announcement was premature. The Walkerville railway was not permanent. The first permanent electric railway did not make its appearance till almost two years later, at Richmond, Virginia, in the early part of 1888. The trolley system is not quite 18 years old. One of the first, if not quite the first, regular electric street railways was in operation at Sault Ste. Marie, Michigan (the American Soo), in 1889, when Father I. J. Kavanagh, S.J., was spending the summer there. As the employees were new to their work and were often puzzled how to remedy defects in the running of the power house dynamos, they often called him up to settle their difficulties, which he easily did from his thorough knowledge of electro-dynamics.

Some 70 pilgrims, ladies and gentlemen, under the leadership of Rev. Dr. Beliveau, left last Tuesday evening for Sainte Anne de Beupre. Rev. Father Fillion, pastor of St. Jean Baptiste, headed a contingent of fifteen from his parish. The rest were from St. Boniface and other parts of the province. Having two cars for their exclusive use, they will have a regular round of prayer and religious exercises on the way down as far as Quebec, whence they take the trolley line to St. Anne.

The number of all Protestant missionaries in the foreign field is 11,157, of whom 6,004 are women. These workers are assisted by 65,286 converts, and the roll of communicants of the foreign Churches is 1,325,825. Nearly a million persons are under instruction looking forward to Church membership. During the past year the net increase of communicants was 103,723. The total income of all Protestant missionary societies for the year was somewhat over \$15,000,000, of which sum American churches contributed more than one half.

While not a single member of the Russian orthodox clergy has been elected to represent the people in the Douma, three Catholic priests have been elected members of that body.

Western Catholics have little conception of the difficulties attending the securing of a seat at most of the Masses in New York's great, crowded, cosmopolitan Catholic community. On four Sundays out of five attendants are compelled to stand in the aisles or in the space near the doors, owing to the determination of 20,000 Catholics living in

a parish which experiences no little trouble in attempting the impossible feat of dividing the number who desire to be present through six or seven Sunday Masses. St. Patrick's Cathedral does not provide for the largest congregation, spacious as is the great Cathedral. It has 15,000 parishioners and seats, 5,600. Old St. Patrick's church on Mulberry street manages to provide for the spiritual wants of 28,000 parishioners, and looks after a Sunday School of 5,500 children, and yet the church only seats 1,200 persons. But the Church of Our Lady of Guadalupe (Spanish) on West Fourteenth street records the largest congregation of all, 35,000 parishioners.

Pedestrian

"Do you understand the meaning of the word 'pedestrian'?"
"Yes, sir. A pedestrian is a man who stands on the curb and watches the autos go by, and wonders how he'll ever get across the street in time for his six o'clock dinner."—Cleveland Plain Dealer.

Equal to the occasion

A lady entering her kitchen one morning saw a knife, fork and plate as well as the remains of a rabbit pie. Suspecting that a certain policeman had supped at her expense, she questioned the maid. "Jane," she said, "what has become of the cold rabbit pie?" "I gave it to the dog, mum," replied Jane. "Does the dog use a knife and fork, then?" demanded the mistress. "Not very well yet, mum," said Jane, quite unabashed, "but I'm teaching him to."



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Dated this 16th day of May,
A.D. 1906
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DISAPPEARANCE OF THE BUFFALO AND STARVATION AMONG INDIANS

(Written for the Woman's Hospital Aid Edition of Regina Leader by Madame Forget.)

By a singular coincidence the Buffalo commenced to disappear from the Territories the very year the seat of Government was established at Battleford. On our arrival there, at the end of September, 1877, we were informed that the buffalo had frequently been seen, until recently, in the vicinity, not a few being killed by the men engaged in the construction of the Government buildings. Halfbreeds and Indians kept following them, as they gradually moved south, and occasionally some of the meat was brought to Battleford, late that fall and early part of winter.

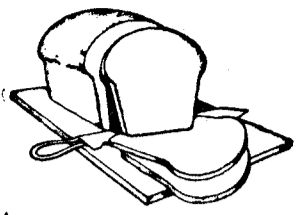
In the spring following we looked in vain for their reappearance, as it had been their wont every year in the past. They never came back, and with the exception of a few stray herds, during the next four or five years, none were seen after the winter of 1878. The Indians, whose very existence depended on the buffalo, soon found themselves in consequence, in the most distressing condition.

We were now in the Spring of 1878. So far pleasure only had been my lot; fear, however, was soon to be a disturbing element in our quiet Western existence. A mild winter was succeeded by an early spring, and every day added a new beauty to the picturesque landscape, so characteristic of Battleford. The plateau extending between the Saskatchewan and the Battle River was like a velvety carpet of green and the Eagle Hills were looking so luxuriant after long months of winter whiteness. I was happy in my little home, never for a moment anticipating the days of anxiety which were to follow.

First a rumor from the plains reached us that Indians were coming north. Small bands from numerous points commenced to arrive, all bringing confirmation of tales of great hardship during the winter. By the mail, which came to Battleford once every three weeks, we had the report that the Blackfoot Indians had sent a message to the officer in command at Fort Calgary, calling attention to their starving condition. "We have heard," said the message, "that a daughter of our great Mother is now on the side of the Great Lake. She has her Mother's heart, let her know that women and little children ask her to give them life for our great Mother's sake. She is good and will hear us and save us."

Their prayers were not made in vain, and many cases of distress were relieved by the Mounted Police. But this did not prevent large numbers of Blackfeet finding their way to the Capital (of the N. W. Territories, i. e. Battleford). Early in May a deputation from that tribe headed by Minor Chief, Three Bulls, and the Sarcees with their Chief, The Drummer, waited upon His Honor Lieutenant-Governor Laird. They could not realize the disappearance of the buffalo. In fact few did; but attributed their absence from their usual haunts to Americans, Halfbreeds and others killing them and preventing their migration north. The interview was long, but ended satisfactorily in the Indians being presented with some provisions and ammunition for their return to their own part of the country.

So far nothing of an unusual character had occurred to cause alarm. The visit of the Blackfeet Indians had on the contrary been quite welcome. They were the first we saw. Their manners, dresses and language, so different from those of the Crees, attracted our curiosity and helped in breaking the monotony of our peaceful life.



Are you a success as a bread-maker? Is your cake and pastry complimented by your friends?

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But from now on, during a couple of months, starving Sioux, Sarcees, Blackfeet, Stonies and Crees, kept coming in increasing numbers, until some three or four thousand of them were camped near our houses. The most alarming rumors regarding their intention were kept circulating. All night long, commencing with the break of day, gangs of Indians kept moving around our houses, chanting weird and monotonous songs, with accompaniment of the inevitable tam tam and the firing of guns. Assistance, of course, was given to them; but the provisions in the few stores in the Town of Battleford became very soon exhausted, and quite a long interval elapsed before any new supply, coming all the way from Winnipeg by carts, could be procured. The white population, for that reason also, were not in a much better condition. Meat of all kinds was fast becoming scarce. The few head of cattle yet remaining, with the exception of milk cows in the possession of settlers, belonged to the Mounted Police and none of these could well be spared for general distribution. We had to live in the main, on milk and bread. Mushrooms were fortunately plentiful that spring and proved quite a change in our meagre diet. The little fresh meat that we procured occasionally from the Police had to be cooked in the greatest secrecy, with doors locked and blinds down, and even the keyhole of the kitchen door stuffed, for fear of exciting the envy of the Indians. When the cows were milked a number of Indians never failed to be around with vessels of all descriptions for a share for their starving children. One morning, breakfast had just been cooked. The door for some cause was accidentally left unlocked while I went upstairs. To my great consternation, coming down, I found five Blackfeet squatted on the floor and my breakfast vanished. Everything in sight, in the shape of eatables, had also disappeared, even including salt and mustard and matches. My husband then went out looking for mushrooms; and desirous of teaching the Indians the use they could make of them, invited a few of them to come and see how to prepare them for the table. The dish was nearly ready and they were about to have a taste of it, when he happened to mention that great caution had to be exercised when picking them on the prairie, as some kinds were poisonous. The words were hardly out of his mouth when they began to leave one after another, and none could be prevailed upon even to touch of the new dish.

If the Indians ignored the virtue of the mushrooms they were well acquainted with the wild turnip and the rhubarb. The prairie abounded, fortunately, with the former, and great quantities were gathered daily by the women and children. For miles around numerous little lumps of freshly turned soil indicated where these tuberous roots had been found. These with ducks and gold eyes in the Battle River, and such little flour as they could procure in exchange for ponies, sufficed to eke out a living. But their grumblings were daily getting louder and louder, and their demands for assistance more pressing. Many interviews they had with the Lieutenant-Governor and the acting Indian Superintendent. Threats were not yet made openly, but everybody felt that the climax was fast approaching, unless assistance was soon given. Yet this could not be had until the arrival of freighters with provisions

from the East. These were on the road, but coming slowly. Would they only arrive on time?

It was then June 26th. We had had an anxious night. Indians had kept prowling with but little interruption during the whole night and had come singing death songs under our very windows. In consequence we had but little rest that night. Breakfast as usual had been prepared and speedily despatched within closed doors, and my husband had just left for his office, when a sudden volley of rifle shots quite near the house drew my attention outside. Some five or six hundred Indians, painted in the most hideous manner, mounted on their ponies, with rifles in hand, were galloping in all directions and firing at random, apparently taking little care whether any person was hit or not. Fearing to venture outside, I sought refuge in the house, locking doors, and there I was all trembling, not being able to understand what this performance meant, when my husband came rushing back home. This was a war or hungry dance, so he had heard, as a prelude to a last meeting with the Governor. Notice of this had been sent to His Honor, with the assurance that no harm was intended, but no time was given to make it known and the alarm among the white people became very great. Most of them, however, came up the hill from the town to a view the strange sight, which lasted about thirty minutes. At the close of dance the wild riders of the plains drew gradually together and moved in a compact body towards Government House, followed by a great number of women and children. The meeting with the Governor took place in the wide open space near Government House, in a most orderly manner. The Indians themselves formed three lines of a square and the women and children behind. His Honor, for a little time, stood alone, fronting them, but was soon joined by his few officials and two Mounted Police, and the pow wow commenced. The occasion was most impressive, and none but a firm man could have faced it as did His Honor Governor Laird. The speeches were few, but all of the same tenor. They were starving and unless relieved at once they were to die. As one of the chiefs ended his demands, an Indian standing opposite the Governor at a distance of about 50 yards, knelt down, and lowering his rifle, apparently aiming at the Governor, fired and the bullet was heard whistling close to His Honor. The Governor never made a move, and acted as if nothing had occurred. Whether the shot was fired purposely or by accident was never known; but I leave you to imagine what would have become of all who were there on that day, if purposely or otherwise, the shot had taken effect. The incident, pregnant with consequence as it was, actually however, helped in bringing the interview to a peaceful closing. On behalf of the Indian Superintendent, the Governor promised the Indians some measure of immediate relief, to be followed with more liberal assistance to take them to their homes as soon as the freighters had arrived. The provisions given after the interview comprised some tea, flour, a small quantity of bacon and a live animal, the latter being contributed by the police. The steer was shot by the Indians themselves, after having been run down as a buffalo, and proportionately divided by the chiefs to individual Indians, each carrying his minute share of beef and bacon on pointed sticks. Little as this assistance was, they were contented, for they believed in the words of sympathy spoken to them by the Governor, and that he had done all he possibly could under the circumstances. The night was spent in dancing and feasting.

Three or four days later the long expected provisions were finally received, and the authorities were not slow in providing the Indians with sufficient supplies to permit of their returning to their respective parts of the country, and our anxieties were brought at last to an end.

To the credit of the Indians be it said that after all they behaved in a remarkably orderly manner during those trying weeks of starvation and suspense, certainly better, as was then often remarked, than a similar body of white people placed in a similar position. In fact, we often wondered at their not, for instance, interfering with the cattle of the few settlers around Battleford, which were daily seen peacefully grazing around their teepees, assuredly the temptation must have been great, and had they chosen to do it the few members of the Mounted Police, an officer and twelve men in all, could not have offered much protection, brave and willing as they have always proved to be. As a matter of fact no show of authority was ever attempted during that trying time, and the security of the



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two or three hundred souls, constituting the white population of Battleford, rested entirely on the personal authority of Governor Laird. On this, as on many other occasions during his term of office, he proved himself a wise administrator and a true friend to both the white and the Red man.

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A REMARKABLE REGIMENT OF BRAINLESS BIGOTS

The annual convention of Southern Baptists in session, at Chattanooga, Tenn., closed its labors on last Monday afternoon. According to press despatches it was a great gathering. There were 1,714 accredited delegates and three times that number in attendance.

As usual the Catholic Church came in for its customary abuse. A Baptist gathering without this element would be a very tame affair. And as it predominated to a large degree at the closing session, the convention in Baptist estimation was a grand success.

The vicious and debauched Christianity which imbued the gathering manifested itself in the following adopted report concerning work in "papal" countries and the opposition displayed on the question of sending missionaries thereto:

"This opposition is based on the groundless supposition that they have sufficient truth, though distant and obscured, to lead them to the cross. Shall we acknowledge an institution to be a true Church of Christ which persecutes His true followers, holds the Word of God from millions, enslaves the minds, binds the conscience, robs the living and the dead, sells salvation, worships images and saints, fosters ignorance, teaches a corrupt system of morals, and is more a political than a religious institution?"

All Catholics are well aware that individual anti-Catholic bigotry is common in many parts of our country. They are constantly experiencing it in many avenues of life. But it is seldom that they meet with it in such cumulative doses. That there should be enough individuals in so large a collection to profess belief in the falsehoods they father by adopting such a report is astonishing.

By so doing they not only forfeit their integrity, but brand themselves as a remarkable regiment of brainless bigots. The things they allege as matters of doctrine and the charges they make against the Catholic Church have long ago been repudiated by all honest and intelligent non-Catholics. Their utter falsehood is a matter of ready information for all who desire to know the truth.

But the truth and the Southern Baptists, from their expression at Chattanooga, seem to be elements impossible

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of affiliation. They and not the Catholic Church will suffer by the false and ignorant charges referred to. That form of Christianity which has to feed its followers upon such food is the rankest counterfeit. Such are the Southern Baptists who supported the above report in the Chattanooga convention.—Church Progress.



Proclaims Its Merits.

It is with gratitude and heartfelt thanks I pen these lines: My wife had lost all control of her nerves and could only speak at times, and was in a very low condition generally. She commenced using Pastor Koenig's Nerve Tonic on August 4th and a few days afterward she could come into the parlor and sing to the music and execute the solo part of hymns alone, is also able to do work about the house. I am sorry that I did not hear of this wonderful remedy sooner for I could have bought twenty-five or more bottles for what I paid the doctor here, just to come and look at her, for he did no further good whatever. Pastor Koenig's Tonic will be a blessing to all, and I can strongly recommend it. I send to-day for another bottle for my wife, and also for one for another lady whose nerves are weak, and whom I told what your Nerve Tonic had done for us.

JOHN MITCHELL.

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CATHEDRAL BASEMENT A GRANARY

The basement of the San Francisco Cathedral has been serving as a supply station since the catastrophe. A correspondent of the Los Angeles Tidings thus describes a visit to the place:

"In the basement of the Cathedral great stores of provisions were being handed out to all who asked for help. A great, orderly, well dressed crowd of people stretched three or four deep all the way from the north side of the basement down past the front of the Cathedral, and back the full length of the block to Franklin street. All carried baskets for the bread and simple food provided for them. People who a few days before were rich and in receipt of handsome incomes, waited patiently to have their baskets filled. I estimate at least one thousand four hundred people were standing in line at a given moment. How many were there in one day I could not say. And it seemed particularly appropriate that those children of misfortune should go for their bodily food to the place where many of them for years had received their spiritual sustenance. To the Catholic it was as the going of a child to its mother for protection and succor. Of the Protestant, the Jew the Atheist no questions were asked; all were on a plane and received the same care and assistance."

HOW ST. IGNATIUS' CHURCH WAS DESTROYED

The first issue of the San Francisco Monitor after the earthquake contains an account of the burning of St. Ignatius' church and the residence of the Jesuits, and is the first authentic and correct version of the conflagration published.

Father Testa was celebrating the 5 o'clock Mass on Wednesday morning, April 18, and had reached that part of the Mass when the priest moves to the end of the altar to receive the cruets of water and wine from the acolyte. Returning to the centre of the altar, Father Testa had scarcely halted when the first shock of the quake was felt. The immense edifice rocked and swayed, but the pioneer masons did well their work, for, with the exception of a few strips of moulding, no damage to the interior was inflicted. The movable ornaments, i.e., vases candlesticks and altar decorations were hurled from their supports and strewn about the floor. Hastily removing the sacred vestments, Father Testa returned to the church from the sacristy and made a hurried examination of the injury sustained.

He was agreeably surprised at the slight damage noted. The Fathers account for this by the substantial strength of the double walls of the structure. St. Ignatius' church was flanked on all sides by double walls, the inner walls being supported by sixteen pillars.

The 7 o'clock Mass was said by Father Demasint; but at that hour there was no disturbance. The Mass that was to be the last service held in the church was begun at 8 o'clock, Father Sasia officiating.

A large congregation was present, and the Preface had been reached by the Father when the second heavy shock occurred. The venerable Jesuit remained calm, and the people following his example, did not leave the church. Communion was given to a large number and the final Mass in that basilica, which has held hundreds of thousands of the faithful, was completed.

Attended the Injured and Dying

Between times messages had been received at the residence telling of the maimed and dying being cared for at the Mechanics' Pavilion. Ten Fathers were despatched to care for the injured and administer to the spiritual wants of the dying. These faithful priests remained at their duty and only left when flames consumed the pavilion later in the day.

The Church in Flames

Many accounts and rumors were circulated regarding the inception of the fire that eventually destroyed the church but the following statement is the correct version of the disastrous affair.

At 1 o'clock on Wednesday afternoon, a woman living on the corner of Gough and Hayes streets, probably unaware of the broken condition of the chimney in her dwelling, lighted a fire in the stove of her kitchen, and an instant later flames burst from the residence in great sheets. Fanned by the high wind, the fire spread with alarming rapidity. Down Hayes street it swept, and the flying sparks and cinders reached the summit of the western tower of the church. Huge clouds of smoke from that point soon showed that the tower was burning. In great leaps the flames crossed Franklin street, and in

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a few minutes the gymnasium was a seething furnace. A hurried call was sent to the fire houses for aid, and the firemen responded willingly, but to no avail. The bursting of the water mains left them helpless, and owing to the lack of proper facilities the great crowds soon saw that old St. Ignatius' was doomed. Smoke and flames shot from the roof, and it became a question of trying to remove whatever effects could be hastily bundled together. The conflagration was so sudden, however, that the Fathers were obliged to flee for their lives, and saved but very few things in making their escape.

A LOURDES CURE

The following letter, published in the New York Sun, is, curiously enough, one of the fruits of Prof. Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles.

To the Editor of the Sun—Sir: I have no greater belief in miracles than has Prof. Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about 25 years fell on the ice and injured her spine and hip. She was laid up for some time, and the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the profession. But none availed, and she gradually grew worse. The only consolation—not a cure—she had came from one physician, who told her that nothing could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her Church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with very strong faith. She remained there about twenty-four hours, or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her treatment, and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as ever she did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Prof. Smith could talk with her, I believe he

would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.
New York, May 20, J. W. L.

CONFIRMATION AT ST. BONIFACE COLLEGE

On Monday afternoon, at 2.30, His Grace the Archbishop of St. Boniface administered the sacrament of Confirmation to the following students of St. Boniface College in the large chapel of the new wing: Hector Adam, Yvan Adam, Alphonse Arcand, Joseph Bellavance, Philippe Boulet, Matthew Bridges, Philippe Chandonnet, Joseph Clement, Stephen Copinger, Emile Couture, Cuthbert Devine, Aymar de la Fonchais, Jacques de la Fonchais, Paul Kelpin, Alfred Lafontaine, Lawrence O'Meara, Henri Parent, Benjamin Prince, Alfred Sutherland. Mgr. Langevin, who was assisted by Rev. J. Dugas, S.J., Rector of the College and by Rev. Joseph Poitras, preached with his usual eloquence in French and English, developing the seven gifts of the Holy Ghost and insisting on the necessity of a militant faith. How many there were who practised their religion in a half-hearted way, but who had not the true Catholic spirit of obedience to the Church. What was wanted was men who would be true soldiers of Christ, not afraid to stand up for the rights of His Church. The Students of St. Boniface College, who on account of their superior training were called upon to exert great influence in the world around them, would, he trust, prove worthy of the gifts of the Holy Ghost, and with their intellects enlightened and their wills strengthened by the infusion of that Divine Spirit, would go forth to fight the battles of the Lord.

A census recently made in the United States by the Y. M. C. A. reveals the following interesting statistics:

"In families where the father and mother are church members, but do not belong to the same church, only 50 per cent. of the young men are church members. When the father and mother are both Catholic 92 per cent. of the young men are church members. Where one of the parties is a Catholic and the other a Protestant 66 per cent. of the young men do not belong to the church."

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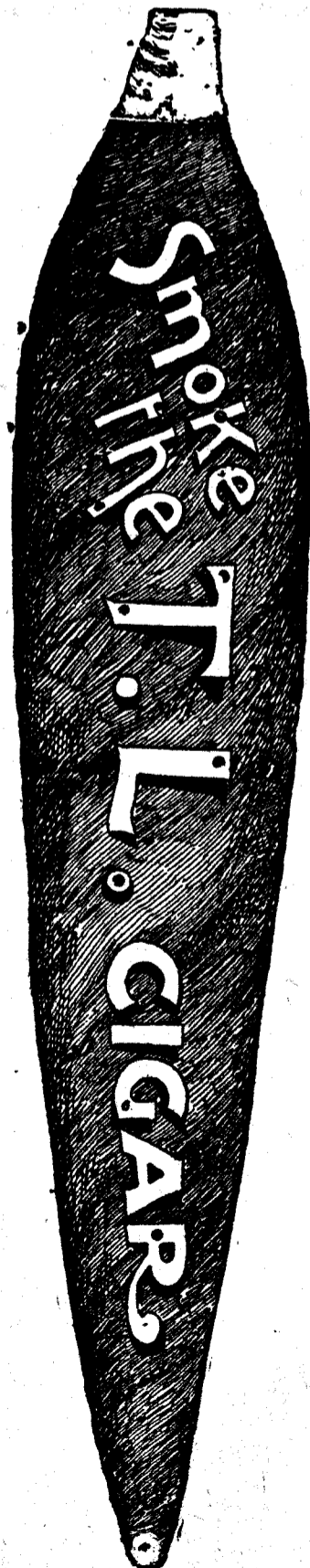
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C. M. B. A.

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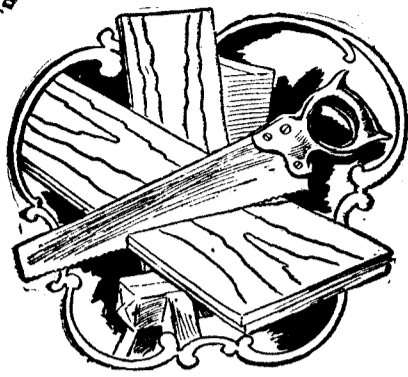
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LATE MRS. HORACE CHEVRIER
(Continued from page 1)

Burke, cross; Miss Brennan, spray; Miss W. Brennan, spray; Mr. and Mrs. Connolly, spray; Mr. and Mrs. J. W. Wright, wheat sheaf and roses; Madame C. Simore, wreath; D. E. McIlroy, spray; Mr. and Mrs. A. J. C. Frigon, cross; Mr. and Madame F. Gautier, wreath.

On Monday, at 9 o'clock, a Requiem Mass was sung in St. Boniface Cathedral, in the Sacred Heart Church, Winnipeg, and at St. Norbert for the repose of the soul of the late Margaret Chevrier.

R. I. P.

THE LATE SISTER CUSSON

On Wednesday morning at 11 o'clock Sister Cusson, of the St. Boniface Grey Nun Mother House, breathed her last at the age of 85 years, four months and seven days, in the 61st year of her religious life. Cecile Cusson was born at St. Esprit, in the Province of Quebec, and entered the novitiate of the Grey Nuns at Montreal in her 24th year. She came to the Red River Settlement in 1845 and was the only survivor of that second contingent of brave Sisters who ventured into this then wild region. She was the most aged nun of any order in the Northwest. She came with Mgr. Tache and Father Aubert. She spent all her life, except one or two years at St. Francois Xavier, at St. Boniface. Her health being delicate, she could not go to distant missions. She coughed for 56 years, and yet managed to do a great deal of work and lead a long and useful life. For many years she was sacristan and afterwards cook, being always ready for the hardest kind of menial labour. Hers was truly a hidden life of constant heroism. For the last five or six years she was quietly preparing and longing for death. The funeral takes place on Friday at 8 o'clock in the Grey Nun Chapel.

R. I. P.

PREVALENCE OF PROFANITY

A patrolman fined forty dollars for profanity while on duty in St. Louis and a recent article in the New York Herald, from the pen of George Wright, of Halifax, Nova Scotia, wherein he deplores the prevalence of profanity on the stage, particularly in the play "The Girl from the Golden West," brings our thoughts to this theme.

Profanity is not an accomplishment, although ignorance has so often grinned at it that some believe they do not measure up to a man's height until they have learned how to pollute their speech. A gentleman is never profane, for a gentleman will not disrespect the rights of others by abusing their ears and shocking their sensibilities. It is said of Ulysses S. Grant, that when he was in the field, one of his staff officers approached him to quote a volley of half-drunken and wholly-profane language used by a soldier. The officer prefaced his intention with the remark, "Are there any ladies around?" "No," said General Grant, "but there are gentlemen." Needless to say, the story was like Macbeth's "Amen"—it stuck in the throat of the would be entertainer.

Profanity has proven to be a public nuisance. It acts as if it owned the street. It never strikes itself with the thought that the bark of a mad dog is far more musical than the bray of an ass. It never considers that it is in other people's way—that it is a trespasser on the sidewalk. When a public officer, whose purpose it is to see the peace is preserved, so makes inroads through profanity upon the order of society, a fine should be only the promise of a discharge from public service. When the stage volunteers to insult its patrons by believing that they think profanity to be wit, the people owe it to their own respectability, not to say education or decency, to let the stage know that there is a great length between originality and vulgarity. A drivelling idiot can be profane, but true wit is the thought of genius.

In a Catholic, profanity is detestable. The tongue that touches the Holy Eucharist should never be as an adder's fang forked with poison. The ear which is filled with the happy promise of Christ's word should not entertain a violation of Christ's name. The heart that is the very tabernacle of God's graces should not laugh when the devil's are delighted.

The question here presents itself, what should we do when we hear the name of Christ profaned? One of the most eloquent rebukes possible is for a man quietly and reverently to take off his hat, and so he will punish the defamer and make ready atonement for the insult given to Jesus Christ.—Catholic Union and Times.

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