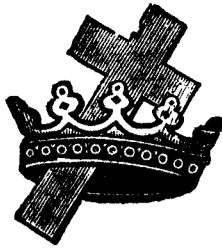


Northwest Review



Senate R. Room.

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CURRENT COMMENT

In that art of arts, the governance of men, the rarest quality is will power to do perseveringly what one sees to be right. Many rulers of men see the right course plainly enough, perhaps they talk loudly about it and thus acquire a reputation for judgment, or they indulge in promises or threats and thus for the moment delude their hearers into the belief that they will be as good as their word; but when the psychological moment comes for execution, they weaken before party clamor or back down before private entreaty. The strong ruler, on the other hand, talks little, promises and threatens less, but is eloquent in deeds. Baron Hubner, in his masterly life of Sixtus V., relates that when he was elected Pope, his advisers came to him requesting that he should issue the usual proclamations against the brigands who then infested the Roman Campagna, the waste places near the Eternal City. He replied that he would not. Then the Curia protested that all his predecessors had done so. The new Pope blamed them not, but called in the chief of Police and ordered him to trace and arrest some brigands without delay. Two of these highwaymen were caught red-handed. The civil courts tried them, found them guilty and condemned them to death for the murders they had committed. Sixtus V. quietly insisted on their immediate execution. The hanging of these criminals did more than a hundred proclamations could have done. Brigandage ceased in the Roman Campagna during the stern rule of that great Pope.

Such were the thoughts suggested to us by Mr. William Allen White's impartial and realistic sketch of the present Governor of Missouri in the December McClure's. Joseph W. Folk seems to have donned the mantle of Sixtus V. He talks little but does wonders. When Folk first appears on the scene as circuit attorney Missouri politics were sadly corrupted by the boodle and graft of the largest city, St. Louis. Folk attacked that stronghold of corruption. "His first alarming action was to indict a number of election thieves. He prosecuted them and convicted them—in spite of the elaborate explanation made to him by the machine leaders, that these thieves had worked for his own election. His predecessor in office warned him that there was no sense in making trouble for himself by pushing these cases; that the people would forget all about it when he needed votes. But Folk went ahead. . . . Within three years he uncovered in St. Louis more corruption than had ever before been uncovered at one time and place in the civilized world. The legal records of the country show that before Folk became circuit attorney of St. Louis, only 34 cases against bribe-takers had been brought in the whole United States during more than one hundred years. In Missouri, in all the history of that 'imperial state,' as the bass drum orators of the machine used to call it, not one indictment had ever been brought against a public official for boodling. Folk, in four years, brought forty cases; convicted twenty men—a dozen of whom were released by the State Supreme Court upon technicalities—and of the twenty convictions eight convicted men are serving time in the penitentiary." The conscience of the common people was aroused. In spite of the opposition of the State Supreme Court and of many lawyers who defended the boodlers and sneered at Folk, he was for a time, in St. Louis, a popular hero. But during that time, in Jefferson City, the capital, although the officials said out loud: "He has only done his duty; why this fuss over that?" yet in private "the influences he was combating poured their corroding wrath upon him; they tried to entrap him; set courtesans after him; threatened him with assassination, and sent men to him to say that when he was out of office corruptionists would make it impossible for him to live in Missouri. This they did many times, until Folk

believed that they would keep their word—if they could. Whereupon he saw but one thing for him to do, if he lived in Missouri after his term of office expired, and that was to destroy the corrupt forces which controlled the machine. There was but one sure way to destroy it—and that was to become governor and be governor in deed and in truth, instead of in name only as former governors had been."

The undertaking appeared most foolhardy. Missouri was supposed to be hidebound, full of prejudices and hoary precedents. Folk was a new man from another State, Tennessee. He had no family connections, no social prestige, and was hardly known outside the city of St. Louis. He had no considerable campaign fund, while his enemies had an unlimited one and all the politicians of any note sneered at him. He is no orator, he is not magnetic "He ignored the politicians; he made no deals nor combinations; he replied to none of the abuse the machine leaders were heaping upon him. But he went straight to the Missouri farmers; told them what he had done in St. Louis, and asked for their support in a straightforward fashion, unashamed and without promises of what he would do. Because he was clearly an honest man and unquestionably a brave one, they took him on faith" and elected him by a majority of 30,000, which is 5,000 more than they gave to President Roosevelt. Commenting on this "whirlwind campaign," in which all the Democrats but Folk were defeated and all the other offices but that of governor fell to Republicans, Mr. William Allen White says finely: "This shows two things clearly: that the return from boss government to constitutional government may be accomplished by the people whenever they desire to do so, without any new laws and without any unusual conditions; that whenever a politician appeals to the people directly and sincerely upon a moral issue, he need fear no deal nor combination nor strategy on the part of the crooks or their friends. The people have sense; they know the right and the wrong of a cause, and only when the right and the wrong are muddled by compromising manipulators on both sides of a fight, is the issue in doubt. Folk's victory should teach young men in politics first to champion the sheer right of a question, and then to trust to the basic common sense of the people to see the right and choose it." One factor, however, there is which Mr. White throws into strong relief elsewhere in his article and which must not be forgotten in a general view of the situation, and that is the personality and the previous record of Folk. Just men, firm of purpose, like him are, unfortunately, very rare.

Rarer still is the young man that is not spoiled by promotion. "In nine cases out of ten promotion finishes a young man's usefulness. He sees another promotion ahead, and begins to compromise to get it, and that is the end of him. But this young man Folk"—he is only thirty-six—"is not letting down. He is keeping up his standards, living up to the ideals which gave him his promotion. Political prosperity agrees with him." No sooner was he inaugurated than he began enforcing a law which had been a dead letter on the Missouri statutes for nearly forty years, the law prohibiting railways from giving passes to legislators or state officers or state employees. Next, while vetoing bills that were unfair to the railways, he gave his support to needed railway legislation "and the first time since 1873 a law was passed regulating freight rates in the state." Another was passed forbidding railway employers to work their employees more than sixteen hours at a time on freight runs. These and several new and wise laws regulating railways were strictly enforced. Then Folk put in force, after a memorable fight, the law prohibiting race-track gambling and making it a felony, and broke up the Delmar track. "The horses are gone, the bookmakers have fled, and gambling upon the results of the St. Louis races has ceased all over the United States."

Persistence is the secret of Folk's success. When he began last spring to enforce the Sunday closing law which had lain forty years asleep in the Missouri statutes, people thought this show of severity would soon cease, probably after the third Sunday, "which is the Sunday when Sunday closing spasms" in other cities, and under other rulers "generally" stop; so a large number of back doors were opened. On Monday morning the keepers of those saloons lost their licenses. One great difficulty in St. Louis was the large German population which, it was thought, would not consent to forego its beer for one day each week. But the German Americans now obey and uphold the law. "The hotel bars and all drinking places are closed on Sunday in the first-class cities of Missouri for the first time in the history of the state."

Though Folk is described as a "deeply pious" man, self-denying and clean-livered, he publicly preaches but one doctrine, the narrow, practical one, that honesty pays better than graft. "And this is how it has paid: Since the election of Folk as circuit attorney of St. Louis the value of land in the State has increased 20 per cent. The annual immigration to the State has increased 25 per cent. The Sunday business of the local street cars has increased 25 per cent., and the Monday deposits in the banks of the cities have increased remarkably, while the number of arrests in the three cities, where statistics are available, has decreased 20 per cent. and the Sunday arrests have diminished 40 per cent. More than that the trade of the grocers and small merchants has increased so materially that they are making a sentiment for Sunday closing strong enough to maintain it when Folk leaves the governor's office at the end of his term in 1909."

Mr. William Allen White deserves great praise for sketching in so many, honest and factful a way a career which is an invaluable object-lesson for all who sincerely seek the best interests of their country or city, wherever that country or city may be. What a blessing it would be for Winnipeg if the present exciting municipal campaign were to develop some imitator of Folk's methods! As Mr. White is careful to explain, genius is not necessary. He insists that Folk is not an intellectual giant, that he is merely an ordinary young man, "whose only difference from many another young gentleman in Vanity Fair is that he has sense enough to be honest and to make it pay." And Mr. White very wisely deprecates "the effort to make him a presidential candidate while he is still up to his elbows in a work that he has sworn to do without variability or shadow of turning. What this country needs of Governor Folk, and what it has a right to demand of him, is that he keep right on making Missouri a model American commonwealth, that other states may profit thereby. . . . With ten years of seasoning in public life—perhaps six of it in Washington" (as United States senator)—"Folk would be sound and strong and worthy of any burden; but now his duty lies in Missouri, at his appointed task."

One most admirable feature of this birth of wholesome public sentiment in Missouri and one which we Canadians can with difficulty emulate is the sinking of party difference for the sake of the common good. "The Republican state officials, who in any other state and in any other conditions might feel that party policy required them to hinder rather than help a Democratic governor, are doing all they can to help him. Attorney General Hadley, a young Republican of the new school of politics, has been standing shoulder to shoulder with Folk in every important fight, and he deserves the highest praise for the way he has risen above party bias, and has become a faithful servant of the people. But for Hadley's sense and loyalty, Folk might have been badly crippled."

Another excellent article, also making for honesty and thoroughness in government appears in the same number of

McClure's Magazine, which has already done so much to awaken the conscience of Americans and others all over the world. Mr. Ray Stannard Baker, who is writing a series of articles on the management of railways, those gigantic monopolies which "have infinitely more to do with the happiness and success of the people than the United States Government itself," writes this month on Railroad Rebates. He defines a rebate, strictly so called, as "a sum of money secretly paid back by a railroad company to a favored shipper as a refund upon his freight-rate." Last winter and spring, before the United States Senate Committee which investigated railway management, the railway presidents testified that rebates had disappeared. But Robert La Follette, Governor of Wisconsin, did not trust these general denials. He determined upon a business-like investigation. "The information regarding rebates came out as the by-product of an investigation into railroad taxation. It was charged a number of years ago that the railroad corporations were avoiding taxes—that they did not pay their full share." So La Follette, who, like Folk, is nothing if not thorough, put four or five skilled accountants at work for about two years, "in the main offices at Chicago and other cities of all the railroads that traverse Wisconsin." Before this work was begun, the railway officials "denied just as plausibly and as positively as they did last winter in Washington, that there were any such things as rebates; but the very first thing the investigators learned was that immense amounts of money paid as unlawful rebates did not appear in the gross earnings reported by the companies. And when the cases came into court a few months later, these same men who had denied the existence of rebates, in order to prevent all the details coming out in court—for they fear nothing so much as real publicity—signed a stipulation admitting that they had made those illegal rebate deductions from gross earnings! The total amount of all such deductions from 1897 to 1903 was found to be \$10,500,000 in the State of Wisconsin alone." Upon this amount, said Governor La Follette in his message "the railroads should have paid a tax of four per cent., or approximately, \$420,000, of which sum the State has been defrauded." However, as soon as the expert accountants went to work, the amount of rebates dropped off from \$46,000 in one month to \$9,000 in the next, and to \$666 in the second month after the investigation had begun. "Without any threat of prosecution, indeed, without any intention of looking for rebates at all, the mere sunlight of publicity almost dried up this particular rebate plague spot." This is certainly an admirable lesson to those statesmen who really intend to make railways amenable to law.

A curious instance of rebate-giving with which our city of Winnipeg is indirectly, though not responsibly connected, is described at some length by Mr. Baker. Last year R. D. Wood & Co., of Philadelphia, wished to secure a contract for iron water pipes for Winnipeg. They had to compete with manufacturers in Scotland who had a preferential duty into Canada of \$2.40 a ton. The U.S. duty into Canada is \$3 a ton, making a competitive difference against the American manufacturer of \$5.60 a ton. Thomas L. Morton, traffic manager for R. D. Wood, managed to reduce this difference one dollar by obtaining a rebate of five cents a hundred pounds from C. E. Campbell, General Agent of the Great Northern Railway in Philadelphia, who offered to charge only 44 cents, while the legal rate was 49 cents a hundred. "The bills of lading read as straight as a string, 49 cents, freight-rate, the regular published tariff, and this was paid by R. D. Wood & Co. The transaction was spotless both in the books of R. D. Wood & Co. and in those of the railroad company. After it was all over, L. W. Lake of New York, traffic manager for the Mutual Transit Company, a line of vessels on the Great Lakes with which the Great Northern Railway had made arrangements, came down to Philadelphia with a cheque of \$1,500—rebate at five cents a hundred

on 1,500 tons of iron pipe. This cheque he handed to Mr. Morton, who endorsed it to R. D. Wood & Co. The rebate transaction was complete and no one except the two traffic managers was the wiser." This transaction which took place in 1904 and 1905, has since leaked out. By it were wronged not only the Scotch iron manufacturers, but "other American iron manufacturers, who, had they known that the rate was 44 instead of 49, might have had a chance to bid on the business. And, finally, it wronged all other shippers on the road, for if the published rate of 49 was reasonable, then 44 was too low, and other shippers must have paid the difference which R. D. Wood & Co. put in their pockets." Mr. Baker lays the chief blame for this unfair discrimination in favor of big jobs upon the financiers of Wall Street, who demand that railways shall pay dividends, who defend secret management, and who in the long run get the profits of these underhand and dishonest transactions.

This painstaking search after public fraud, so ably conducted by McClure's Everybody's and their more recent imitators, promises well for the correction of many evils that afflict the neighboring republic and, to a lesser extent, our own country. We hail this wholesome movement with real satisfaction because a return to natural virtue is an excellent preparation for supernatural grace. But we are far from entertaining the delusive hope that this movement is the harbinger of a millennium. In fact we are haunted by the fear that it is only a passing phase, and that the Folks and La Follettes of to-day may be followed by the Tweeds and Crokers of to-morrow. History has a taste for cycles of good followed by cycles of evil, and it generally repeats itself. There can be no lasting reform so long as the majority of a nation has no early religious training in Christian schools. Dread of public exposure, not conscience, the everlasting vigilance of rulers, not the fear of God, the utilitarian side of honesty, not a sense of duty, are the mainsprings of the present movement, and these springs soon wear out. Besides, there can be no permanent reversal of the universal reign of graft till the well-head of the evil is stopped up. And this is the magnitude of that source of corruption as summarized by William Allen White: "Fifty men in New York City form the board of directors of the majority of the great railroads, the great banks, the great life insurance companies, the great public service corporations. A score of these men are high-salaried lawyers. A dozen big law offices in New York hire subordinate lawyers in every American state and territory, and it is not so much the duty of these subordinate lawyers to practise in the courts as it is to control the courts and the forces that make the courts and the laws that the courts pass upon. Half a dozen of these great New York lawyers, through their common subordinates in the state capitals and trade centres, can practically dictate the election of United States senators, governors and Supreme Court judges in two thirds of the American states. For, by the use of railway passes, the subordinate attorneys may say what delegates shall attend every important local convention, and thereby what candidates shall win, and what state policy shall be followed. Given a permanent machine in a state amassed wealth controls it as surely as the sparks fly upward."

His Grace Archbishop Bruchesi, of Montreal, wrote recently a weighty pastoral letter to his flock, warning them against the demoralizing tendency of most of the French plays represented in the theatres of that city, and designating clearly enough the wicked and licentious dramas in which Sarah Bernhardt was to be the bright particular star. "Le Canada," a nominally Catholic paper, but a secret enemy of religion, published His Grace's pastoral, and, underneath it, the names of prominent Catholics who were present at Sarah Bernhardt's play the previous evening in spite of the Archbishop's warning. These names were more

(Continued on page 4)

High Constable of Quebec

After Suffering For 10 Years With Pain In The Back He Was Completely Cured By "Fruit-a-tives."

"Fruit-a-tives" cures diseased and irritated kidneys when all other treatment fails.

The proof that "Fruit-a-tives" is the greatest kidney cure known to science is demonstrated by these tablets removing all pain in the back—making the kidneys healthy—and curing chronic constipation.

ST. HYACINTHE, P.Q., June 10th, 1905.

I have much pleasure in testifying to the great good which "Fruit-a-tives" have done me. I was a constant sufferer from severe constipation and severe pain in the back for the last ten years. I tried many kinds of pills and tablets and physician's medicines but the relief was only temporary. Not long ago



I tried "Fruit-a-tives" and now I am entirely well, no pain, no constipation and my stomach and bowels act naturally. I cannot say enough in praise of "Fruit-a-tives"—they are a grand medicine, mild as fruit in their action and easy to take. (Signed) H. MARCHESSAULT, High Constable.

Do you know that every drop of blood in your body goes to the kidneys to get rid of some of the impurities? When the bowels don't move regularly, the blood takes up poisons in the bowels and carries them to the kidneys. Then the kidneys get overworked—inflamed. Then comes the pain in the back—headaches—constant desire to urinate—nervousness—sleeplessness

"Fruit-a-tives" acts directly on the Kidneys—cleans, heals and strengthens them—makes the liver give up more bile to move the bowels regularly—and stimulates the glands of the skin to increased action. These rid the system of all poisons and every trace of Kidney Disease disappears.

Fruit-a-tives have cured hundreds of cases of Kidney Disease by stimulating and healing the Kidneys. At all druggists or sent postpaid on receipt of price—see a box or 6 boxes for \$2.50



THE FIRST PROTESTANT MISSIONARY IN CHINA

The Rev. Arthur H. Smith, D.D., writing in the "Missionary Herald," announces that in the spring of 1907 there will be held in Shanghai a general conference of Protestant missionaries in China to commemorate the hundredth anniversary of the arrival in that country of the first Protestant missionary. He says "the face of the conference will at first be naturally turned towards the past in a survey of a century, but only that it may be better front the future—its problems and its possibilities." As he adds that "all friends of missions throughout the world ought to give this coming conference the benefit of their sympathies," and as we are zealous for the success of the right kind of missions to the heathen and deeply sympathize with the honest dupes of the wrong kind of missionary, we beg to contribute a first chapter on the earliest Protestant missionary to China.

The Rev. Dr. Smith, who forgets to remind his readers that Catholic missionaries had successfully evangelized China 250 years before the first Protestant missionary landed there, writes without a smile: "The early Protestant missionaries were men cast in a large mould, and although their labors were necessarily of a preparatory nature, destined to be superseded, they were herculean and phenomenal." The reader is requested to take note of this grandiloquent eulogy. He will see, later on, how the testimony of Protestant witnesses disposes of these fine adjectives. "The present generation," continues Dr. Smith, "can boast no such sinologues," which, being interpreted, means Chinese scholars. As "Morrison, Medhurst, Legge, Chalmers, Wylie, Edkins (all connected with the great pioneer London Missionary Society), or Samuel Wells Williams, who, like Dr. Medhurst, originally a printer, made every department of knowledge his own."

Dr. Morrison's name being the first of the six "men cast in a large mould," we shall take his as a test case and then leave the reader to judge of Dr. Smith's adherence to truth, when he says that his labors, though "necessarily preparatory," were "herculean and phenomenal." In order to do so we have fortunately at hand a masterly character sketch of Dr. Morrison, based entirely on quotations from fifteen different Protestant sources. These quotations were carefully collected by Dr. T. W. Marshall, a celebrated con-

vert from Anglicanism, and published by him, with an amazingly clever running commentary, in his monumental work, "Christian Missions; their agents and their results." We copy therefrom the first ten pages of the second part of the second chapter of the first volume, in order to show that even on the score of Dr. Morrison's knowledge of the Chinese language, which is Dr. Smith's only definite praise of him, the exaggeration is truly "herculean and phenomenal."

In singling out Dr. Morrison as a typical instance, we are doing no injustice to the five other "men cast in a large mould," for Dr. Marshall's history of all the early Protestant missionaries in China, always based on Protestant testimony, bears the same general stamp of failure. In fact Dr. Morrison appears in a more favorable light than many of his contemporaries and immediate successors in the Protestant missionary field in China. He at least does not seem to have been positively vicious, while many of the others were.

Moreover, in presenting this amusing sketch of the "first herald of the Gospel," as one of his admirers called him, we are far from pretending that the Morrison type is common in our day. Until Marshall's great work appeared, that type was, indeed, fairly representative of the least harmful kind of Protestant missionary in China. But "Christian Missions," on its publication more than forty years ago, startled the Protestant missionary bodies into a realization of the way they were being deceived and led. So great was the change that, less than ten years after the appearance of Marshall's two large volumes, a Catholic missionary from China could truthfully say that, although conversions to Protestantism were still few and often insincere, yet the activity of Protestant missionaries in educational and charitable lines was becoming quite noticeable. The history of Protestantism in the far East was going through the same phases as it had done

in Europe, where, although the early Reformers were, to use the Anglican Dr. Littledale's picturesque expression, "a set of unredeemed villains," their successors, shamed into virtue by the example of Catholics, reverted to a less unchristian mode of life, and practically acknowledged that faith without works is dead.

Before beginning the extract from Marshall, we beg to call attention to the relatively enormous salary enjoyed by Dr. Morrison. We are told that he was in receipt of a thousand pounds a year. In China, in the first third of the nineteenth century, that salary was equivalent in purchasing power to ten times the amount in England, and would, therefore, represent about fifty thousand dollars of our money. Even at the present day the wage of an excellent servant in China is only one dollar a month, and everything else is in proportion. This helps us to understand why so many unapostolic Protestant families are so ready to undertake missionary work in a country where they can luxuriate in opulence on a thousand dollars a year. Referring to the period covered by Marshall's volumes, viz., the first sixty years of the nineteenth century, Mr. Medhurst, the second of Dr. Smith's famous sinologues, says that the salary of each native Catholic priest "is eighty-two dollars yearly" (China; its State and Prospects, ch. X., p. 264), and Marshall adds that "even the French and Spanish priests, some of whom are members of great European families, only receive five hundred francs, or twenty pounds (\$100) per annum, for their whole support, and even from this scanty allowance a portion is deducted, either for the support of the college of the mission, or for providing wine for the Holy Sacrifice, as well as books, etc." This contrast between self-denying missionaries and the counterfeit article will be still more strikingly evident in the following passages:—

PROTESTANT MISSIONS IN CHINA
An Extract from "Christian Missions" by T. W. M. Marshall.

And now we have to exhibit the first example of that instructive contrast of which every part of the earth will furnish a new one, and which it is the main purpose of these volumes to trace in every land in which the Church and the Sects have confronted each other. What the Church can do, we have seen; let us ask the Sects to unfold, in their turn, the secrets of their annals. The day has at length arrived, when we (Continued on page 7)

It Heals The Lungs.

When the antiseptic vapor of "Catarrhozone" is inhaled it spreads through the breathing organs, carrying healing and health to the sore spots. An irritable throat "Catarrhozone" cures in five minutes, bronchitis it soothes instantly, weak lungs are fed and quickly nourished back to health. To be free from colds and coughs, to avoid catarrh and bronchitis—use Catarrhozone; it is prescribed by more than twenty thousand physicians in America alone, and used by the people of nine nations.

OBSTINATE COUGHS AND COLDS.

The Kind That Stick.
The Kind That Turn To BRONCHITIS.
The Kind That End In CONSUMPTION.

Do not give a cold the chance to settle on your lungs, but on the first sign of it go to your druggist and get a bottle of

Dr. Wood's Norway Pine Syrup.

It cures Coughs, Colds, Bronchitis, Sore Throat, Pains in the Chest, Hoarseness, or any affection of the Throat or Lungs. Mrs. Goushaw, 42 Claremont Street, Toronto, writes: "I wish to thank you for the wonderful good Dr. Wood's Norway Pine Syrup has done for my husband and two children. It is a wonderful medicine, it is so healing and soothing to a distressing cough. We are never without a bottle of it in the house."

Don't accept a substitute for Dr. Wood's Norway Pine Syrup. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cents, at all dealers.

Canada's Popular Piano Built to Satisfy

Something You Should Know

In the Martin-Orme Piano there is one important point above all others which makes this instrument superior. We speak of the "Violo form" Sounding Board.

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PIANOS

Those who buy a piano ought to pay as much attention to the record and reputation of a piano as the piano itself. They ought to pay more attention to its musical qualities than to the case.

The Mason & Risch Piano

is a musical instrument before it is an article of furniture, yet it is an instrument that would beautify any room.

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MANITOBA with its network of railways, giving markets near at hand for all farm products, offers unrivalled opportunities for investment. PROVINCIAL GOVERNMENT LANDS can still be purchased at from \$3 to \$6 per acre.

IMPROVED FARMS in all districts of the province can be purchased at from \$10 to \$40 per acre.

These prices are advancing every year.

A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

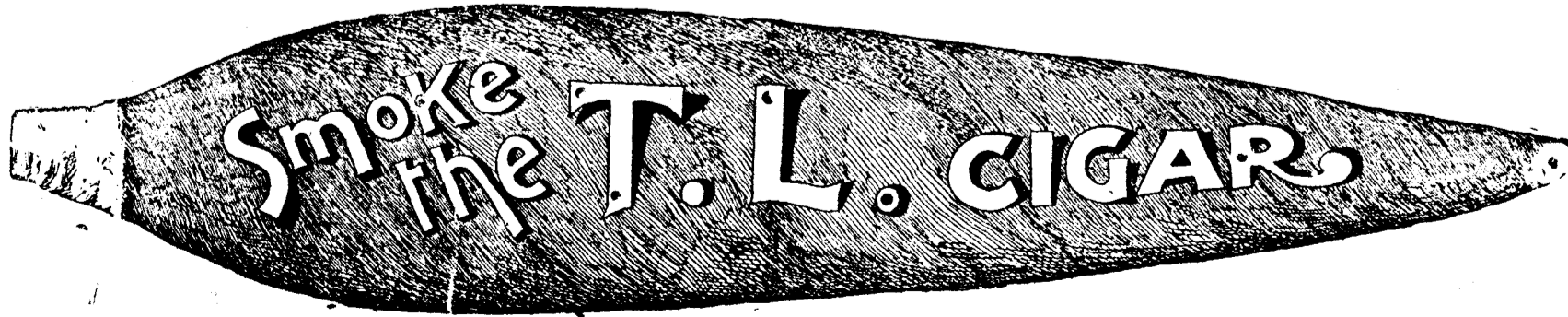
For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN

PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG



LYCEUM NOTES

St. Mary's Lyceum is a very active institution these days. A review of meetings held during the past week will serve to illustrate.

A general meeting was held Sunday afternoon, about 35 members attending.

Monday night was open, a social being held at the Catholic Club.

On Tuesday the orchestra had one of the best rehearsals of the season, under its capable leader, Mr. James Stack.

On Wednesday the Dramatic Club rehearsed "The Malediction," while the gymnasium branch had a lively meeting, and devotees of both branches went over to the auditorium later in the evening to enjoy the hockey ice secured by the Lyceum at the Auditorium.

On Thursday evening the general meeting was held with a good attendance, and to-night, Friday, again comes the hockey practice at the Auditorium.

The Lyceum colors invaded another field on Wednesday night, when a big bunch of enthusiasts got out on the ice at the Auditorium for the first practice of the season. The Club has entered a team in the junior series of the Manitoba league, and they have hosts of material which they expect to form into a team which will make all competitors hustle. The officers of the Club are as follows: Patrons, N. Bawlf, P. Shea, R. J. MacKenzie, Dennis Lennon and Capt. Wynne; Honorary Presidents, E. Cass and T. D. Deegan; President, W. R. Bawlf; Vice-President, John Coyle; Secretary Treasurer, Ralph Patterson; Executive Committee, P. Egan, J. J. Buggee.

The team has obtained practice hours at the Auditorium every Wednesday and Friday evenings after 10 o'clock. Among the candidates for the team are the following players: Messrs. Doyle, Coyle, Rimer, O'Donnell, Costigan, Bawlf, Conway, Egan, Cronn, Murphy, Allman, Garophy, Girdlestone, White, Kelly, Buggee, McCarthy and Driscoll.

The following is a copy of a letter sent by Miss Mabel Dutton to Messrs. A. E. Soulis & Co., Portage Avenue, Winnipeg. Miss Dutton, who, it is needless for us to state, is well known in Catholic circles, is a gold medalist of Lorette Abbey, Toronto, and the holder of a University certificate.

This is what she writes:
Winnipeg, Man. Nov 10th. 1905
Messrs. A. E. Soulis & Co.,
443 Portage Avenue.
Winnipeg, Man.

Gentlemen:—
I wish to say that the Martin-Orme Piano we bought from you has given entire satisfaction. I am delighted with the sweetness of its tone, and with its well regulated action.
I have through my course of study at the Abbey used many makes of pianos and have no hesitation in saying that the Martin-Orme is quite up to the standard of first-class instruments. I wish you every success and am confident that any one purchasing one of the Martin-Orme Pianos will never regret it.
Yours,
(Sigd.) MABEL DUTTON.

THE GALICIAN CHILDREN.

Editor of the Ottawa Free Press:—
Sir:—In your issue of the 21st inst, appears a telegram, dated Winnipeg, in which the story of Galician children being sold into matrimony by their parents is said to be confirmed by one "Father" Blazowski.

On the same day, 21st inst, your contemporary the Evening Journal with its usual impartiality gave a telegram, also dated Winnipeg, in which an emphatic contradiction of the story is given by Rev. Father Kulawy, O.M.I., and I have to request that you will reproduce it with this letter. Here it is:
"Father Kulawy says it is a pure invention, the Galician people, he adds, are known as a most docile race, they are sincerely and deeply attached to their children. During my residence among them I saw daily proof of the devotion of the people to their children, and I never on any occasion heard of anything of this character. I think it necessary that the most positive and direct denial should be made to this statement, it is the invention of some one desiring to create a sensation."
The reverend Father Kulawy is well known in this city, having with two of his brothers made the greater portion of their ecclesiastical studies in Ottawa University, and all three are now members of the Order of Oblates of Mary Immaculate. They are of a Polish family.

As to "Father" Blazowski's statement, it is, to say the least, remarkable that

**USED MEN AT THE OFFICE
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AND
TIED
OUT
WOMEN IN THE HOME
CHILDREN AT SCHOOL**

Every day in the week and every week in the year men, women and children feel all used up and tired out.

The strain of business, the cares of home and social life and the task of study cause terrible suffering from heart and nerve troubles. The efforts put forth to keep up to the modern "high pressure" mode of life in this age soon wears out the strongest system, shatters the nerves and weakens the heart.

Thousands find life a burden and others an early grave. The strain on the system causes nervousness, palpitation of the heart, nervous prostration, sleeplessness, faint and dizzy spells, skip beats, weak and irregular pulse, smothering and sinking spells, etc. The blood becomes weak and watery and eventually causes decline.

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are indicated for all diseases arising from a weak and debilitated condition of the heart or of the nerve centres. Mrs. Thos. Hall, Keldon, Ont., writes: "For the past two or three years I have been troubled with nervousness and heart failure, and the doctors failed to give me any relief. I decided at last to give Milburn's Heart and Nerve Pills a trial, and I would not now be without them if they cost twice as much. I have recommended them to my neighbors and friends."

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while citing the case of a young man who he alleges came to him to be married to a girl of 13, he gives neither name or locality, and he takes very good care to speak of the priest who demanded "\$50, of which \$30 was for the Pope" as Father—, thus making it impossible to test his veracity. The late Mr. George E. Clarke, in his lifetime editor of the Montreal "True Witness," would class this as a "lie with a circumstance."

As to "Father" Blazowski himself it would be more interesting did he give the name of the diocese or parish in the "United States" in which he says he had for 17 years served as a priest of the Catholic church. The United States covers a large territory. Also would it be very interesting to learn why he left the Catholic church. Perhaps later on light may be thrown upon the attendant circumstances.

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Wanted—Instruction in the 3R's.
A Parent's Plea.

My little boy is eight years old,
He goes to school each day;
He doesn't mind the tasks they set—
They seem to him but play.
He heads his class at raffia work,
And also takes the lead
At making dinky paper boats—
But I wish that he could read.
They teach him physiology,
And, O, it chills our hearts
To hear our prattling innocent
Mix up his inward parts.
He also learns astronomy
And names the stars by night—
Of course, he's very up-to-date,
But I wish that he could write.
They teach him things botanical,
They teach him how to draw,
He babbles of mythology,
And gravitation's law;
And the discoveries of science
With him are quite a fad,
They tell me he's a clever boy,
But I wish that he could add.
—P. McArthur, in the Free Press.

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SATURDAY, DECEMBER 9, 1905.

Calendar for Next Week.

- 10—Second Sunday of Advent. Com-
memoration of St. Melchisedec,
Pope, Martyr.
- 11—Monday—Translation of the Holy
House of Loreto (transferred from
yesterday).
- 12—Tuesday—Of the octave of the
Immaculate Conception.
- 13—Wednesday—St. Lucy, Virgin,
Martyr. Fast Day.
- 14—Thursday—Of the octave.
- 15—Friday—Octave of the Immaculate
Conception, Fast Day.
- 16—Saturday—St. Eusebius, Bishop,
Martyr.

THE "PHILISTINE" AND ARCHBISHOP IRELAND.

The Chicago "New World" of Nov. 25 has the following scathing editorial on the editor of the "Philistine." The original title of the article was "Archbishop Ireland grossly calumniated"; but, as the slander is easily and promptly refuted, and the true gist of the article is a much needed castigation of Elbert Hubbard, the vain and shallow poseur, who periodically lectures in Winnipeg, we venture to give it a more specific title. After reading the New World's compliments to "The Philistine," our readers will know what to think of the reports of Hubbard's lectures, probably written by himself, for his forte is self-advertising. One of our city dailies once began to print long extracts from "The Philistine," but soon gave that up as too insulting to a Christian community. Here follows the "New World" article:—

"The current issue of 'The Philistine', a periodical, apparently published in the interests of anarchy, agnosticism and atheism, attributes the following statement to His Grace Archbishop Ireland. It should be carefully borne in mind that the very words of the

Archbishop are alleged to be given, because the quotation is enclosed in inverted commas. We premise this caution lest the unscrupulous calumniator might try to wriggle out of his proved mendacity by maintaining that he was merely giving his own interpretation of Archbishop Ireland's position. The passage to which we allude occurs on page 164 of the November number of this scurrilous sheet and runs as follows:

"Said Archbishop Ireland, according to 'The Philistine':

The enemies of the Church have been inside the Church, not outside of it. The supreme blunders of churchmen have been in suppressing strong men—in thwarting individuality. All the good law and all the good order which the state or Church enjoys to-day may be traced back over some route to the words and deeds of men who rebelled against the kind of law and the kind of order that they found administered by its 'constituted guardians'; by men who dared to appeal from the 'keepers of divine truth' to divine truth itself—from the 'trustees of God' to God Himself.

"We have been authorized by His Grace to make, in his own words, the following repudiation of the foregoing.

"The Philistine—it is indeed the Philistine so far as it refers to me. I never in my life gave utterance to such words as are attributed to me, or to any other words bordering on their meaning.

"Thus the editor of 'The Philistine' is branded by Archbishop Ireland as an atrocious liar. We should not use such strong language in characterizing the infamy of this poisoner of the wells were he not a moral microbe in the community. Recent coroner's statistics show that in Cook county during eleven months there were 421 suicides, that is, in the appalling ratio of one in every 18 hours! Only two or three weeks ago the daily press of Chicago called attention to a case of suicide which was confessedly committed by a victim, as we may call him, of the principles advocated in 'The Philistine'. Its editor published and circulated a book about our Lord that violates every principle of public decency and fills the Christian soul with rage. Voltaire's worst sneers and sarcasms would be edifying reading compared to it. The mind of such a scoundrel is like a red light district and his conscience like a city sewer. He blasphemes the deity, thinking in his maggot soul that he is an Ajax defying the lightning. He is even less dignified than Ingersoll challenging God to smite him. He is like a cur dog standing at the Golden Gate of the great Pacific and spleening his tiny bark at the infinite sea.

"In every country, in times of decadence, these Lilliput Satans aggregate

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just as flies gather around a putrescent carcass. Thus the Sophists appeared in pagan Greece when its vitality, independence and national glory seemed almost dead. Socrates exorcized them by reviving in Athens a knowledge of the beauty and splendor of the moral law. Plato, not only the grandest figure of antiquity, but one of the noblest minds of all time, immeasurably advanced civilization by throwing into relief the fascination and beauty, and power, and glory, and celestial origin of the good. Aristotle systematized and developed the principles of Plato, and thus helped to advance the fulness of time by making Greek philosophy a pedagogy unto Christ. In the divine mystery of the incarnation God touched human nature, deified it, so that it became, really and truly, an object worthy of worship; an ideal to be aimed at by all.

"Since then every really profound thinker, every truly noble mind, has looked up to the sacred humanity of Christ as the source and inspiration of all that makes life worth living. But adversaries, scoffers and blasphemers against the Most High and His moral order crop up as Lucifer did whenever Christ the God-man would come to poor humanity's succor.

"The Philistine" shows evidence in its every page of a depraved judgment, a purely destructive ambition, and an utter absence of literary art. The editor reminds us in almost every line of a dancing bear, whose position is unnatural and whose movements are ungraceful and few. The same old stuff in slightly different form is trotted

out in every issue of this diabolical publication. Its principles remind us of Oscar Wilde in his degeneracy, but its attempt to ape his literary art is as a soap bubble compared to the iridescent foam of ocean.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous surfaces.

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Current Comment (contd.)

remarkable for the high position of the bearers than for the fervor of their Catholic practice; but the mere fact of their presence proves how insidious is the influence of fashion and artistic talent in the service of the devil. For "La Sorciere," the melodrama played that evening, is really a Satanic production. La Verite, of Dec. 2, quotes the Abbe Gaffre ("Inquisition et Inquisitions," pp. 115 and 116) as saying that "everything in it is false, from the legal stoning of Kalem in the first act to the fourth act which depicts the saintly Cardinal Ximenes as a ferocious and superstitious fanatic, an executioner of poor girls, a monster thirsting for blood and assisted by sanguinary brutes dressed up as monks." The Witness, an ultra-Protestant organ, finds this piece one of the most stinging denunciations that was ever written of the Catholic episcopate in the days of Torquemada and of the Spanish Inquisition, and says that "in the fifth and last act the Catholic Church is more than ever the heavy villain of the play." And Sarah Bernhardt's acting in this lying play, her skilful contribution to the perpetuation of the most vulgar and most repeatedly exploded Protestant slanders, was loudly applauded by an audience that was almost exclusively French Canadian. Well may the Witness gloat over this and call it "an event." If this spineless worship of a conscienceless Jewish actress spreads among French Canadians, the enemies of their race and creed will make short work of them.

If any one really wants to know what a heartless, hysterical, brainless creature Sarah Bernhardt is, let him read her memoirs written by herself and published in the Strand Magazine (May 1904 to January 1905). Therein she tried to paint herself at her best, and the publishers evidently thought the portrait would be interesting; but the series turned out to be a dismal farrago of nonsense relieved only by the intense and supremely ridiculous egotism of the autobiographer. At the end of one article she announced that she would describe her visit to Canada.

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We cordially invite you to come and see our stock. You do not necessarily have to buy because you come to see. Whether you intend to buy or not we want you to visit our store and you will find other departments besides Groceries interesting.

And if you intend to buy, do not delay making your purchase. Christmas is now not far distant and as the time goes by the crowd increases. It is therefore advisable to lose no time. By buying now you get a better variety to choose from and better service than by waiting.

If you cannot visit the Store order from us by mail. To do this you need a catalogue; if you have not a copy write for it. It is free.

Raisins California Seeded Raisins, 1-lb pkg., each 12¢ Selected (Flora Valencia Raisins; these raisins are the largest and best fruit selected from the vines, per lb. 10¢; per 14lb bx. 1.35 Selected Valencia Raisins, 4 lbs. 25¢ per 28 lb box 1.70 Ext. Fine Selected Valencia Raisins per lb. 07¢ per 28lb box 1.90 Fine Smyrna Sultana Raisins, 3 lbs. 25¢ In boxes about 28lbs, per lb. 08¢ Finest Bleached Sultana Raisins, per lb. 11¢ In boxes about 28 lbs, per lb. 11¢	Nuts Tarragon Almonds, soft shell, per lb. 15¢ Almonds, medium soft shell, per lb. 12¢ Greenoble Walnuts, per lb. 16¢ Marbot Walnuts, per lb. 12¢ Sicily Filberts, per lb. 11¢ Brazil, per lb. 17¢ Pecans, large, per lb. 17¢ Pecans, extra large, per lb. 17¢ Fine Mixed Nuts, per lb. 12¢ Finest fresh roasted Peanuts, per qt. 10¢ Finest Jordan Almonds, shelled, per lb. 40¢ Finest Valencia Almonds, shelled, per lb. 30¢ Finest Walnuts, shelled, per lb. 25¢	Fresh Fruits California or Florida Oranges, per doz. 25¢ 30¢ 35¢ and 40¢ Finest Messina or California Lemons, per doz. 15¢ and 20¢ (Special prices for oranges and lemons in case lots). Malaga Grapes, per lb. 15¢ Cranberries, choicest, per quart. 12¢ and 15¢	4 Star Layer Figs, per lb. 15¢ in boxes of 10 to 12lbs, per lb. 14¢ 3 Star Layer Figs in 2lb wooden boxes, per box 75¢ Natural Table Figs in 5lb wooden boxes, per box 75¢ Natural Cooking Figs, 4lb for 1.50 per 28lb bag	Prunes Finest French Prunes, 4lb fancy boxes, large size fruit, per box 50¢ California Prunes, 90 to 100 to the lb, 4lbs. 25¢ 25lb box 1.50 50lb box 2.90 California Prunes, 70 to 80 to the lb, 3lbs. 25¢ 25lb box 2.00 50lb box 3.90 California Prunes, 40 to 50 to the lb, per lb. 10¢ per 25lb box 2.40	Pastry Spice Mixed Pastry Spice, per lb. 25¢ Mixed Pastry Spice, in shaker top tins, per tin 07¢ Pure spice extracts, 1 oz. bots. 10¢ 3 oz. 25¢	Icings Pure Gold, Pink, White, Chocolate, Almond and Maple Icings, per pkg. 10¢ White Icing Sugar, 3lbs for 25¢ Almond paste, per 1lb tin 40¢	Poultry Seasonings Pure Gold Sage, Savory, Thyme, Mint, Marjoram, Parsley and Mixed Herbs, per tin. 10¢	English Plum Pudding 1lb. 25¢ 2lb. 45¢ 3lb. 60¢ Only require a little cooking to be ready for the table.
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but she prudently skipped that first visit when she realized that on that first occasion, when the taste of French Canadian playgoers had not yet been vitiated, she met with rebuffs and revelations of her past that could not well be ignored if she described her visit to Canada at all. So she simply skipped it and described instead her visit to some other places in America.

A representative of one of the largest firms in the city and one that does an immense amount of intelligent advertising, informed a friend of ours, not connected with this journal, that it derived more profit from its advertisements in the Northwest Review, in proportion to the outlay, than from those in the other papers of this province. This shows that the character of a journal, vouching for the honesty of its advertisements, carries more weight with sensible readers than the size of its circulation.

The editorial writer of the first article in the Free Press of Wednesday morning, the 6th inst., made a bad break when he spoke of Archbishop Langevin as that "Romish dignitary." Does he not know that the word "Romish" is offensive to Catholics? And it would have been so easy to use, as the Free Press generally does, the simple word "Catholic." We are the only Simon-pure Catholics, the only ones that need no qualifying prefix to be recognized. Others who ape us have to add "Anglo-" or "Independent" or "Greek." Let them have these prefixes by all means. We prefer our time-honored name, but if our separated brethren wince at the implied non-universality of their own sects, let them at least respect decency by calling us Roman Catholics.

The Toronto "Globe" completely misunderstands the nature of Archbishop Langevin's communication to his priests in Saskatchewan. Replying to Mr. Tarte who had asked what is the difference between a Protestant minister expressing his political preferences in the church and a bishop stating his opinion in a letter, the Globe says: "The Archbishop is not merely charged with writing a letter to a friend or to newspapers. What he is charged with is, sending a circular letter to be read in various churches of his faith in the province of Saskatchewan." This charge is utterly foundationless. His Grace has publicly denied it. His communication was not a circular letter to his priests, for such letters are signed and contain injunctions and this one was not signed and enjoined nothing, nor, still less, a pastoral letter, which is intended to be read to the faithful in all the churches of his diocese, and this one was distinctly intended not to be read publicly to the faithful. It was merely a communication setting forth the reason why Mr. Haultain did not deserve the support of Catholics. It was a suggestion to the clergy as to what they might say if questioned by their flock. But the communication did not even enjoin upon the clergy to say it. Thus the whole fabric of the Globe's reasoning about "a message from a high church dignitary read from the pulpits of the whole province" topples to the ground. If the message was read from a single pulpit, which we very much doubt, that was against His Grace's wish. Moreover, a large part of the province is outside His Grace's diocese and in the diocese of Bishop Pascal, who issued no such communication.

His Worship Tom Sharpe may be neither dignified nor parliamentary. At the meeting of the electors of Ward 3 last Tuesday evening in the Icelandic church on Furby street such coarse and abusive language was bandied about between the mayor and his opponents that Mr. A. J. Andrews, as a former mayor of the city, appealed to the candidates to raise the tone of the discussion so that this might be the last meeting of such a character, and the Mayor himself, in a public letter published the next day, regretted that he had momentarily forgotten himself. But Tom Sharpe's Irish wit somewhat cleared the air when he said "there were only three liars on earth; the devil is two of them and John Thomson is the other one."

Complaints have come to us from several distant towns that the local papers have published Blazowski's foulanders on the Galicians and their Catholic priests, but have published no hint of the noble defence of those same Galicians by Father Kulawy and Mr. Harvey in the same Free Press from which the Blazowski self-advertising

and ultra-Protestant lies emanated. A fine specimen, indeed of the fairplay and equal rights so loudly proclaimed by those same local papers.

A PROTESTANT AT HIGH MASS

A writer in the London Daily News in describing his impressions of High Mass on a Sunday morning at Westminster Cathedral, says: "A few yards away from me is a man of about 35, whose coat is tightly buttoned to conceal his lack of shirt. The coat itself is torn and ragged, and as he kneels I see that the soles of his boots are almost gone. The face is a sad, weary one tanned by exposure, lined by anxiety; the features are small and refined. No one is more devout. He sets me musing. Into how many churches could you have wandered, my brother, without being stared at with eyes not altogether friendly—supposing indeed, you had been admitted and had been given a seat? But here thou canst sit besides ladies in dresses the most exquisite brains can devise or money purchase, without a single curious glance to make thee feel thy lack.

As it is in Westminster Cathedral, so is it in every Catholic church throughout the world. The man wearing overalls or the woman appalled in calico is welcomed and seated in the churches of Catholicity with the same courtesy as any lady in silks or satins or furs, or as the "gentleman" dressed in broadcloth. Jesus in the Blessed Sacrament hears the prayer and appeal of a Lazarus, made with a sincere heart, just as he listens to the supplication of those whom he has blessed with wealth. Of course there may be a few in every parish who in their pride of heart look down on rags and poverty. But, thank God, they are few. No practical Catholic would refuse to sit beside a brother or sister in religion who happens to be dressed according to circumstances of life, and the Catholic who looks down upon the man or woman in church on account of their raiment is a Catholic only in name. The Saviour did not call men of wealth and fashion to fulfil his earthly mission. The Apostles were not arrayed in broadcloth. Mary, the Mother of the Divine Jesus, wore simple garments. The Saviour was born into the world amid humble surroundings.

FATHER DRUMMOND PLEADS FOR UNION OF THE TWO RACES.

Free Press, Dec. 5.

The Canadian Club of the city yesterday tendered a banquet to the Rev. Father Drummond, of St. Boniface. Owing to the fact that the funeral services of the late R. J. Whitla occurred at about the same hour, a large number of the members of the club were unable to be present. The eminent teacher and preacher found, however a sympathetic and appreciative audience, and delivered a characteristic address.

The purpose of the speaker in his address was to aid in some measure in the deepening of the feeling of friendship and good-will existing between the two great sections of the Canadian nation, to point out the respective excellencies of the French and the English character, and to show what had been done by each in the development of the Dominion.

In the absence of J. A. M. Aikins, president of the club. W. Sanford Evans presided, and before calling on the speaker of the day, took opportunity to refer to the lamented death of Mr. Whitla. The deceased, he said, had been prominent in the city in building it up materially, and in creating the present high moral tone of the community. He had been successful in large business enterprises, and had left his mark in brick and stone in many structures in this city. A comparatively small number of men had collaborated in determining the nature of the business and public life of the city, and Mr. Whitla had been prominent among these few.

In performing the duty of the formal introduction of Father Drummond, Mr. Evans stated that the speaker needed no introduction to any audience in western Canada. He introduced him as a gentleman of very wide and high culture, and as a representative Canadian, one who fittingly stood for both the French and the English sections of the Canadian people.

FATHER DRUMMOND SPEAKS
On rising to speak, Father Drummond was given a most cordial reception. In

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H. A. WALLACE
As School Trustee Ward 3
Election takes place December 12th

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Your Vote and Influence Respectfully Requested for the Election of
W. T. EDGECOMBE
AS
SCHOOL TRUSTEE FOR 1906

TO THE ELECTORS
OF
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Ladies and Gentlemen—
Having been nominated as candidate for alderman. I ask you for your influence now and your vote on election day.
Yours faithfully,
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Chris. Campbell
AS
Alderman for Ward 1

Ward Four
Your vote and influence are requested for
A. T. DAVIDSON
FOR ALDERMAN
In the City Council for Ward Four

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TO THE ELECTORS
—OF—
WARD 6
At the request of a large number of electors, I have consented to become a candidate for Alderman at the forthcoming election. Your vote and influence is respectfully solicited
Yours sincerely,
D. McLean

Thanking you in anticipation for your vote and influence as
ALDERMAN FOR WARD FOUR
I remain, yours truly,
MITCHELL H. SAUNDERS
No connection with any Clique, Party or Corporation

WARD 5
Your Vote and Influence are respectfully requested for
JAMES Willoughby
AS
ALDERMAN

WARD 5
Your Vote and Influence are respectfully solicited for
Paul Prozesky
AS
Alderman

WARD 5
Your Vote and Influence is Respectfully Requested for
A. A. McArthur
As Alderman

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opening his address, after thanking the presiding officer for his kind words of introduction, the speaker stated in some detail the nature of his identification with the Canadian people. On his mother's side he was the descendant of the first noble family which came to Canada to remain permanently. Many French noblemen came to Canada in early days, but returned later to France. This French family, from which his mother was descended came to the Dominion 240 years ago, and remained in the land of their adoption. His father came from Ireland as a boy and was educated in a French college, was closely identified with the French people, and became one of the most polished and popular of French orators. He himself was not to be lauded on the ground of his descent. It was not attributable to any act of his, but by reason of it he felt peculiarly qualified to speak of certain phases of Canadian life.

The speaker then referred to various events in the early history of Canada, and particularly to the occasion of the passing of the country from the control of France to that of England. This event must not be spoken of as a conquest, he said, but as a cession. It was necessary to respect the feelings of the French people in Canada to this extent. The battle of the Plains of Abraham had been followed by an equally glorious battle in which the French were victorious. In the diplomacy which followed the war no attention was paid to this victory, and the English diplomats were, as usual, most successful in this department of activity. There was one peculiarity about English conquests that when they were not wrought out by steel and shot they were sure to be won at diplomatic meetings and dinners. (Laughter.)

Although Canada had thus passed from the hands of the French to the English, the event had never been regretted seriously by the French-Canadian people. Prior to the cession, they had been governed by a most oppressive French intendant, who had robbed the habitant without limit. After the cession they passed to the control of distinguished English officers, who administered good laws honestly and fairly. The feeling, from that day, had been uninterruptedly cordial and friendly.

In 1775 there was a tendency, on the part of some Canadians, to throw in their lot with the American republic, and at that time it was the French Canadians, and the French-Canadians alone who saved Canada to Great Britain. He did not wish to disparage those brave and devoted United Empire loyalists who, shortly after that date, left the United States for Canada, and who, entering the interior of Ontario, made that province what it is. But at that time the United Empire loyalists had not arrived. There were no Canadians but the French, and it was the loyalty of the French-Canadians that saved Canada to England. One of the reasons why French-Canadians had no regret for the cession of 1763 was the fact that by it they had been saved from any participation in the horrors of the French Revolution.

One of the mistakes which many writers made in dealing with the French-Canadian population of Canada was in regarding them as identical with the people of France. There was as much difference between the French of Canada and the French of France as there was between the Englishman and the Yankee, and it was the same kind of a difference. The French-Canadians had come from France in the best days of the "grand siècle." He did not wish to disparage the mother country, but there were respects in which the French of Canada surpassed the French of to-day. In grace and style and in beauty of language, the habitant of Canada could not compare with the cultured Frenchman. But in solidity of character, in the domestic and social virtues he far surpassed him.

After the rebellion of 1837, continued Father Drummond, his father had been closely identified with the defence of the rebels. He was the one man in Canada who was qualified for this service. Though not a French-Canadian, he had thorough mastery of the French language and was already a promising lawyer. In an address delivered some years ago at Cranbrook, B.C., on the subject of Irish orators, the speaker had placed the Irish orator Curran above either Burke or O'Connell, and on this ground, among others, that after the rebellion of 1798 Curran was the only man brave enough to raise his voice in defence of the rebels. There had been no parallel to this, he had said, in history. Subsequent to the lecture a letter had appeared in the Cranbrook paper stating that the speaker had overlooked the case of his own father. That



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which Curran had done in Ireland, Drummond, the lawyer had done in Canada—he had dared to lift up his voice in defence of the rebels of 1837.

Speaking of the English race, Father Drummond stated that he had noticed that people of various races of Europe who had settled in England were most anxious to be mistaken for born Englishmen, although the descendants of Englishmen who had settled in other countries never failed to remind people of their English origin. This he considered a remarkable tribute to the English character. While regretting that he had no English blood in his veins he expressed his admiration for the English people who, the more intimately they became known, the more they were liked for their honesty and fair play. He was proud of his Irish blood, and loved his Irish nationality, but thought it was a great thing for Irishmen to have been in constant contact with Englishmen. (Laughter.) The Irish character developed most beautifully when trained to English habits and tastes. The Scotchmen needed no compliments because they were successful all over the world. They were no doubt always a great race, but he thought England was the making of them. (Laughter.) They had only succeeded more perfectly because they carried out English principles more logically, and were more philosophical. The Englishmen was not philosophic. He went by a sort of thumb rule, but got there all the same.

The speaker narrated an incident in the life of Mr. Ogilvie, who on one occasion made a trip to Hungary to investigate certain processes in connection with the manufacture of Hungarian flour. In the passport which he carried Mr. Ogilvie was described as a Scotchman. The term was new to the Hungarian official. "A Scotchman," said the Hungarian, "what is a Scotchman?" "A Scotchman," replied Mr. Ogilvie, "is a superior kind of Englishman."

Father Drummond's address was delivered throughout in a pleasant and happy manner, and was eminently well adapted to attain the object sought, namely the deepening of the feeling of goodwill between the French and English elements in the population of Canada. He closed with an eloquent statement of the possibilities before the Dominion, owing to the combination of the characteristics of her various people in it, and the geographical position which it occupied. His peroration was as follows:

"The typical Canadian must be fully in touch with his English and French-speaking fellow countrymen, and just to all nationalities, especially in these central plains of Canada which are filling up with the best men of all countries, men who have the most push and vigor and promise of success. We Canadians ought to be the fairest and most enlightened people in the world. Near enough to Europe to share its time tried culture and consequent wisdom and depth, so near to the United States that we cannot help sharing its elemental activity, directness and breadth, we have all the advantages of political union with an imperial race,

and yet none of the insularity of that race. The two nations that are in many ways the best representatives of the great Teutonic and Latin streams of tendency, France and England, have contributed to mould our national character into a rare combination of cheerfulness and gravity, of urbanity and power, of intellect and will."

Prior to the address, the following list of new members was read by the secretary, J. B. Mitchell, and on motion of the secretary, it was unanimously voted that the names be added to the roll: Percy Lyon, barrister; John Williams, insurance manager; James Tees, broker; Dr. J. K. Barrett; Hon. W. H. Montague, manager; George Ruttan, grain exchange; Dr. W. C. Morden, dentist; J. Boyce Sprague, lumber merchant; A. J. Norquay, real estate agent; Thos. L. Metcalfe, barrister; Hugh Phillips, barrister; Robert Young real estate agent; A. M. Nanton, financial agent; Prof. D. W. McDermid; D. M. Duncan, collegiate master; P. C. McIntyre, postmaster; H. A. Robson, barrister; Godfrey Parker, buyer; W. H. Montgomery, Bank of Ottawa; A. W. Chapman, accountant; D. A. Ross, real estate agent; Geo. W. Donald, secretary; Dr. R. S. McMunn; Wm. J. Hall, manager; G. R. Crowe, grain merchant; F. R. Munro, journalist; Arthur R. Ford, reporter; A. E. Gentzel, photographer; Wm. J. Warters, superintendent of manual training; Stewart Mulvey, secretary-treasurer; E. R. Hambly, manager; Geo. F. Bryan, manufacturer; H. D. McLaughlin, grain merchant; H. J. Good, real estate broker.

A good story concerning the King of the Belgians is told by a French contemporary. A few years ago King Leopold noticed at an art exhibition a small painting representing a flock of sheep in a field at sunset time. When the King expressed a wish to buy the picture and asked the price, the artist put on a guileless look and said:

"Supposing your Majesty paid for my sheep at the butcher's value, 50fr. a piece."

The King glanced at the canvas, muttered, "Ten or twelve sheep from 500 fr. to 600 fr. not too much for the picture," and the bargain was concluded.

Three days later the painter took his canvas to the castle at Laeken. When the counting of the sheep began the artist pointed to a number of white dots in the background, and said, gravely, "Don't forget those. There are at least a thousand."

"But isn't that just dust?" King Leopold asked anxiously.

"No, sire; those are sheep."

"On your word of honor?"

"On my word of honor."

And thus the King of the Belgians, whose leaning towards strict economy is well known, paid 50,000fr. for a painting which would have been well paid for by 15,000fr.

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Horrible Sickness of Your Stomach?

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The First Protestant Missionary in China—Continued from page 2.

can apply to them the formidable test, "By their fruits ye shall know them." And we have no reason to suppose that they will shrink from the trial. Protestantism has not usually worn a timid or modest front. Its voice has hitherto been loud and menacing, and in its passage through the north and west of Europe it has affected the mien of a conqueror rather than of a suppliant. But the inevitable hour of trial arrives at last for all human things, and Protestantism must accept, with whatever repugnance, the inexorable judgment which it is the province of history to pronounce upon all the works of man. The introduction of Protestantism into China has been described by Mr. Gutzlaff, one of its earliest and most conspicuous advocates, and it is to his pages that we shall first have recourse. One remark, however, is needful by way of preface. Thus far we have spoken of grave men, engaged in a grave work. The sweet but solemn figure of Ricci and Schaal, of Verbiest and Parenin, of Sanz and Dufresse, and their martyred successors, has not yet faded from our recollection. We have now to hear of others, to whom, though professing another faith, we must endeavor to do justice. If, then, it should be found that the literal citation of their own words, the bare recital of their acts, reads like a satire, let not this be imputed as a fault to the analyst, who does but quote the one and record the other. If the history which a multitude of Protestant witnesses have traced of their own operations in China should seem to remove us, at one step, from the region of heroism to that of comedy, the writer, whose only aim is to present an epitome of their narratives, is evidently not responsible for this result. That he should abstain from unadvised or superfluous comment, the reader, to whom alone the office of judge belongs, may reasonably require; but this is all which he is entitled to demand. And with this caution we commence the history of Protestantism in China.

Dr. Morrison

Mr. Gutzlaff's narrative opens after this manner: "Dr. Morrison was the first herald of the Gospel who landed on the shores of China" (China Opened, vol. II, ch. xv., p. 233). A few years later, Dr. White, a Protestant American bishop, used this language in his Instructions for the Missionaries to China: "You cannot be ignorant that in a former age the Christian religion was extensively propagated in China, being countenanced by successive emperors, and others of high rank in the empire." (Cyclopaedia of American literature, by Duyekink, vol. I., p. 301, 1855.) Mr. Gutzlaff was not ignorant of this historical fact, for he often bears unwilling testimony, as we shall see, to the noble warfare of the Catholic missionaries; but it was convenient to forget, in introducing his hero, what everybody else remembered. Dr. Morrison, then, was "the first herald," if not of the Gospel, at least of Protestantism, in China, and we are invited by his various biographers to take note of his life and works in that land. We have ourselves no knowledge of either, but his friends and companions will freely supply whatever information we desire. Dr. Morrison, they tell us, "commenced life in the humble guise of apprentice to a last and boot-tree maker." By honorable industry he rose from this lowly state to the office of a preacher, and, after some experience in this new function, accepted an offer, in spite of the remonstrance of his family, to proceed to Canton. On his voyage out, his widow—he was married twice— informs us that he "sat him patiently down to the Jesuit Harmony of the Gospels, composed in Chinese, and copied out every syllable of it for his own future use." It was impossible to acknowledge more frankly his obligation to the men whom he was now going to assist, or supplant, in converting the empire of China. His biographer adds, with pardonable enthusiasm, that perhaps "angelic eyes sometimes looked over his shoulder, beholding with glowing admiration both the wisdom and goodness of God in thus training the man who was to unbar the gates of life to the millions of the East." (Memoirs of Robert Morrison, D.D., by his widow, vol. I., p. 134.) As, however, his other biographers unanimously attest that Mr. Morrison never unbarred any gates whatever, not even his own, which he always kept carefully locked, the millions of the East remained wholly unconscious of his presence. Arrived at Macao, we learn from Mr. Ellis, a well-known Protestant missionary, that "so strong was his sense of

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the necessity of caution, so unwilling was he to obtrude himself on the notice of the people of Macao, that he never ventured out of his house." (Brief Notice of China and Siam, by Rev. W. Ellis, p. 59.) Now, there were only two classes of people at Macao, the Chinese and the Catholics; from the former he had nothing to fear, since the government was in the hands of the Portuguese; and of the latter he says himself: "The Portuguese Roman Catholics do not do anything violent against us;" whilst elsewhere he allows that they behaved to him with great civility, even conveying his letters and parcels between Macao and Canton, and sometimes giving him or lending him books. Mr. Ellis adds, therefore, with apparent reason, that "he carried his precaution further than was necessary; but it seemed better to err on the safe side." Perhaps it would have been still safer to have remained in England, where he could at least have taken exercise freely; whereas "the first time he ventured out into the fields adjoining the town of Macao" we are still quoting Mr. Ellis, "was in a moonlight night, under the escort of two Chinese."

But these timid and fugitive excursions, which could hardly have compensated him for so long a voyage, were evidently not his only employment, for his widow tells us that while at Macao, he "found an object of tender esteem," who henceforth occupied a prominent place in all his thoughts. If we were speaking of Mr. Morrison simply as a British citizen, it would perhaps be ungenerous to notice the incidents of his domestic life; but as they are obtruded upon us by his partial biographers, who seem to think that they suitably illustrate the career of "the first herald" of Protestantism in China, we have no alternative but to take them into account in estimating his public character.

(To be continued.)

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Clerical News

A cablegram from Rome, dated Dec. 4th, announces that the Very Rev. A.X. Bernard was that day appointed Bishop of St. Hyacinthe, Que.

Mgr. Giseppi, of Aversa, who succeeds the late Archbishop Chapelle as Apostolic Delegate to Cuba and Porto Rico, arrived in New York on Dec. 6 by the steamer Kaiser Wilhelm II.

Very Rev. H. Leduc, O.M.I., vicar general of St. Albert, where he now resides, arrived here at the beginning of the week. His health is better than it has been for some time past. It is now forty years since he first came, from France originally, and directly from Ottawa, where he was ordained in 1864, to the Northwest.

Rev. Father Campeau, of St. Eustache, returned home on Saturday from St. Boniface Hospital where he had been laid up for a few days.

Rev. Father Lecorre, O.M.I., who was here on his way to France on business connected with the northern missions, preached a very interesting sermon last Sunday in the Cathedral. He spoke of the mission of Ile a la Crosse, where he was stationed lately. This mission, founded by Father Tache before he was Bishop, is commonly called "the gem of the Oblate Indian Missions," because of the thorough conversion of the Montagnais Indians there. Their solid virtues and fervent piety, which, as may be seen in Dom Benoit's admirable life of Archbishop Tache, were a source of such deep gratitude to the great prelate, have remained to this day a living memorial and witness of the teachings and example of their first and most zealous and eloquent missionary. During the High Mass, at which Father Lecorre preached, and which was sung by Rev. Dr. Trudel, assisted by Fathers Pare and Menage, who had been ordained deacons that morning, His Grace the Archbishop of St. Boniface made the weekly announcements which are generally made by the pastor of the Cathedral, for Monsignor Dugas was then undergoing treatment at St. Boniface Hospital for a transient indisposition. Father Lecorre afterwards entertained the clergy of the Cathedral with intensely graphic descriptions of his missionary experience among the Eskimos, whom he evangelized for many years before going to Ile a la Crosse. So vivid were these talks that several priests expressed the wish to see them printed for the edification and instruction of the public.

Father Menage was ordained priest on Friday, the feast of the Immaculate Conception, by his Grace Archbishop Langevin. Father Pare, who is as yet only in his second year of theology, will be raised to the priesthood at a later date.

The many friends of Father Coffee, S. J., will be grieved to learn that he is laid up with pneumonia in St. Joseph's Hospital, Guelph.

Practical Ending to a Charity Sermon — "And now, my dear brethren, I request all persons who are in debt not to put anything on the plate."

Persons and Facts

Owing to a special dispensation granted by His Grace the Archbishop of St. Boniface, though the feast of the Immaculate Conception falls this year on Friday, there was no fast nor abstinence that day, but the fast and abstinence were observed on the eve Thursday, the 7th.

Rev. Dr. Trudel who combines the two chaplaincies of St. Mary's Academy and of the Catholic deaf-mutes, arranged to have the First Communion of six of his silent charges take place on the Feast of the Immaculate Conception at 7.30 a.m. in the chapel of St. Mary's Academy. The names and ages of these happy First Communicants, with whom the Eucharistic King can converse without audible speech or visible sign, are as follows: Flora Olivier, 14; Eva Olivier, 13; Anna Hochbann, 16; Louis Amirault, 17; Alphonse Parisien, 17; Walter Molisky, 17: All these favored young people were entertained at breakfast by the good Sisters of the Academy, assisted by their charming and by no means silent pupils. His Grace the Archbishop confirmed the First Communicants at 3.30 in the same beautiful chapel.

The last Mass was said in the old chapel of St. Boniface college on Thursday morning at 8 o'clock. Now the new chapel, more than twice as large as the old one, is in daily use. The rest of the octagon will be thrown open for the students' class rooms, dormitories, study rooms, and recreation halls next month, and thenceforth all students will have to sleep at the college. The new front portico will also be ready for use about the same time. The mid-year examinations of St. Boniface college for the non-university students will take place, not before Christmas, but at the end of January, as they did formerly. This arrangement affords a more equal division of the ten months' session.

Lieut.-Col. William Henry Lindsay, who has just been appointed governor of the provincial jail in this city, to succeed the late Captain Lawler, was at one time publisher of the Northwest Review and gave proofs of his administrative ability in his management of the paper. Col. Lindsay's son, Norman, a convert to the church, is one of our leading Catholics. We congratulate the gallant Colonel on his appointment to a post which he is sure to fill with honor to himself and advantage to the province and to the prisoners themselves.

Father Drummond closed the retreat to the nurses of St. Boniface Hospital on Monday morning, when all the Catholic nurses, 35 in number, received Holy Communion. Most of the Protestant nurses were present at all the eleven sermons of the retreat.

"I," said the temperance man, "strongly object to the custom of christening ships with champagne."
"I don't," replied the other man. "I think there's a temperance lesson in it."

"How can that be?"
"Well, immediately after the first bottle of wine the ship takes to water, and sticks to it ever after."

PRIEST BECOMES LAWYER.

Rev. Frederic W. Burgett, pastor of St. Patrick's Church at Washington, Ind., has been admitted to the Daviess country bar.

WHEN IGNORANCE IS BLISS.

Two New Yorkers, on a hunting expedition in the Tennessee mountains, were compelled to seek a night's shelter under the roof of a cabin they stumbled upon. After supper, their host explained that although there was only one bed there was no occasion to worry about their resting-place. He and his wife then put two of the children in the bed; in a few moments they were asleep. The father then carefully deposited them, still sleeping, on the floor. This operation was repeated until the host's six children were fast asleep, oblivious to the hardness of their plank bed. The mountaineer then informed the travelers that the bed was at their disposal, whereupon, fatigued from the day's tramping, they retired and soon were fast asleep.

In the morning, when they awoke, they found themselves on the floor, and their host and hostess fast asleep in the bed.

During the annual convention of a certain religious body, not so very long ago, an incident occurred which was not on the programme, and which completely upset the gravity of the ministers and brethren assembled. It was at the closing session, and the chairman stated that they were about \$100 short of an amount desired to be raised for a given purpose, and hoped that the sum could be made up before final adjournment. One of the laymen jumped up with the remark:

"I'll start the good work with \$25."
"I don't know your name, brother," said the chairman, "but may God bless you and your business be doubled during the year."

Much to his astonishment a burst of laughter followed from many in the hall, which was explained when a brother up in front stepped to the platform and whispered:

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St. Boniface Hospital Staff

Consulting Staff Physicians:

Dr. J. H. O'DONNELL, M.D.,
Dr. J. B. JONES, M.D. &
Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:

Dr. W. S. ENGLAND, M.D.,
Dr. J. H. McARTHUR, M.D.,
Dr. E. MACKENZIE, M.D.

Attending Physicians:

Dr. J. H. O. LAMBERT, M.D., Dr. G. A. MACKENZIE, M.D., Dr. R. W. NICHOLS, M.D., Dr. W. Z. FEATMAN, M.D.

Attending Surgeons:

Dr. J. O. TODD, M.D.,
Dr. JAS. McKENTY, M.D.,
Dr. J. E. LEHMANN, M.D.

Ophthalmic Surgeon:

Dr. J. W. GOOD, M.D.

Children's Ward Physicians:

Dr. J. B. DAVIDSON, M.D.,
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 G. N. Ry. patients, who are attended by physicians appointed by the G. 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.

Patrons will confer a favor on the publishers of the "Review" by mentioning its name when they call upon the advertisers.