

# Northwest Review



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## CURRENT COMMENT

A constant reader, whose watchful eye no single line of the Review escapes, expresses his surprise that the "President of an Episcopal College" should have assisted at the conferring of the monastic habit on Miss Dorothy Howard, Mr. J. J. Redmond's niece. This item, which appeared on our second page last week, is easily explained. At Ypres, in Belgium, where this ceremony took place, the Bishop's college is called "le college episcopal," and the English Catholic paper, from which this item was taken, translated the title literally, without any suspicion that the word "episcopal," (which, by the way ought not to have begun with a capital letter), might be misinterpreted as "Anglican," a misconception which could not occur in England, where the Church by law established is never called, as it often is in the United States, "the Episcopal Church."

We had a visit last week from an energetic and able French priest, the Abbe Dubourg, from the diocese of Agen, France, who intends organizing in this country a system of rural banks for lending money to farmers at a low rate of interest. If there is one dark spot in this country's future it assuredly is the prevalence of usury with the indescribable misery it causes. There are in this city and in rural districts all over the Northwest human sharks who fatten upon the struggling farmer. Agriculture often needs credit, and these usurers take advantage of this need to lend money at exorbitant rates. When payments are delayed by inevitable accidents the usurers foreclose and distract everything they can lay their hands on. Against this inhuman cruelty, which is unfortunately supported by unwise legislation, associations for mutual lending, especially among small farmers, have proved most effectual. They provide needful credit without the injury that so often accompanies it. For example, in Germany during the last forty years the associations known by the name of their founder, Raffeissen, have been of utmost benefit to the peasantry, enabling them to borrow on easy terms and on fitting occasions, because the unlimited liability of the members has allowed each association to get credit easily, while the mutual control of the members has prevented foolish borrowing. It is precisely this system of rural banks—caisses rurales—that Abbe Dubourg, invited to this country by His Lordship the Bishop of St. Albert for this purpose, is going to introduce here. He has already formed organizing committees in different places, and all who have the farmer's real interest at heart, all who do not seek to rob the farmers by process of law, gladly welcome this deliverance from the insatiable usurer. Sir Wilfrid Laurier, to whom Father Dubourg submitted his scheme, was so delighted with it that he promised him every assistance in his power, even to the extent of getting special legislation passed in support of the Raffeissen country banks.

This week we begin the publication of a hitherto unpublished letter written by the late Archbishop, then Bishop, Tache, more than 45 years ago. This letter was lately discovered by Father Poitras, O. M. I., and Mr. Justice Prudhomme in the course of their historical researches through the Members' Library at Parliament Buildings in this city. Being buried away in a little known report, it has hitherto escaped the attention of all historians of Manitoba and the Northwest. It is an extremely valuable document, written with all Mgr.

Tache's eloquence and humor. This latter quality is very evident in the way he makes up for Professor Hind's omissions in his report. That gentleman, who is already on record as a deliberate falsifier of events and facts, had nothing to say about the St. Boniface Convent, then by far the most important educational establishment for girls in the Red River, except that it was very spacious and that the garden was well cultivated. The Bishop delicately roasts him for suppressing all mention of the great educational value of that institution, which "even those who are afraid to acknowledge it openly, are fully aware of." While reading this beautiful letter, it is essential to remember that it was written twelve years before Manitoba joined Confederation, at a time when Winnipeg had no existence even as a village. Future instalments of this letter will be still more interesting.

"The Holy Family," a monthly illustrated magazine published at Jenkintown, Pa., describes in its August number an Irish colony in the Shenandoah Valley, Pennsylvania, where the Irish or Gaelic tongue is the ordinary medium of intercourse. The place, which is called The Lost Creeks, consists of two villages, Lost Creek proper and Lost Creek No. 2, numbering about 300 families from the west of Ireland. The curious feature of their preservation of the old tongue is that it is not due to recent immigration. Most of the families have been there for three generations. Thus the credit of keeping alive the Irish language belongs not to recent Gaelic revivalists, but to the faithful Irish mothers who taught their children its use, so that it remains even now a living heritage. Mr. Ian J. McGarvey, the author of this article on "The Lost Creeks and their Celtic Colony," spoke Irish with the people there and found that their accent was very pure. So are their lives. They cling to their religion with all the tenacity of their forefathers in the penal days, and are devoted to their pastor, Father Dooley. Yet they are thorough Americans, as they proved during the Civil War, when they sent many of their brave sons to defend the Union.

In a warmly worded appeal to his readers, Father D. S. Phelan, editor of the Western Watchman, exhorts those who have not yet seen the St. Louis Exposition not to fail to come. With his usual extremist penchant, he writes: "We have been at all the World's Fairs for the past thirty years; and we hesitate not to say that the St. Louis Exposition not only eclipses them all, but is more than all the others combined." This is decidedly not the opinion of Mr. A. W. Harvey Bellingham, as interviewed by the Telegram last Tuesday. He, who is the chief engineer of the British Municipality of Tientsin, China, and has seen a good many great sights also, says:

In the States I went to St. Louis. It is a poor exhibition and a great failure. It reminded me of the Old Country fairs in England 20 years ago and is by no means a big exhibition. If I had known what it was like and been sure that Manitoba was so interesting as I find it, I would have spent more time here instead of going to the States.

That the Louisiana Purchase Exhibition is a financial failure even Father Phelan admits. "Up to the present" (August 25), he says, "the attendance has been disappointing. The crowds that were expected did not come and those who did come were affected by the prevailing indifference and went away without seeing one-hundredth of what was to be seen." He tries to account for this by the fact that

St. Louis is a Western city, and that "for one-half of the people of this country, the United States lies entirely east of the Alleghamies." But Chicago is not east of the Alleghamies, it is almost as far west as St. Louis; and yet its World's Fair was pretty crowded. No; the real cause of the general apathy is that the exhibition business is played out. Over fifty years of it is about as much as the civilized world can stand. The first Universal Exhibition in London in 1851, being an unheard-of novelty, was to people then living one of the greatest wonders in the world, though the exhibits and attendance were far inferior to subsequent exhibitions. At the Paris Exposition of 1867 the novelty had not yet worn off and there was the added zest of rivalry between the two nations that were then the wealthiest and the most interesting on this planet. But for each of the exhibitions in Vienna (1873), Philadelphia (1876), Paris (1889), Chicago (1893), Paris (1900), and St. Louis (1904), there has been a distinct falling off in general interest all over the world. People who had seen one or two of them felt immeasurably weary. Economists began to doubt if these vast exhibitions were really a benefit to trade; many think them a positive waste of time and money. Perhaps the world's interest may revive if the next Great Exhibition is put off for a quarter of a century.

Two incidents that occurred lately in the United States show how one man or woman is enough to voice the cowardly dormant feelings of a crowd or to do what that timid crowd should have done. One of our American exchanges relates the following deserved rebuke to a minstrel company that attempted some sacrilegious jests at the opening of the Bijou Theatre, Pittsburg.

In an effort to be humorous one of the end men propounded certain problems, belief in which, it was said, insured salvation. The stories of Daniel in the lion's den and Jonah and the whale were told. The interlocutor referred to the parable of the loaves and fishes, using almost the language of the scriptural text.

While this was being told there was not a sound in the theatre. The audience waited as if stunned for the denouement.

At last an old man in the audience said excitedly: "Beg pardon, gentlemen, please cut that out," which request was echoed from all parts of the theatre.

Further irreverence was eliminated and the management promised that no repetition of the offence would be allowed.

Well done, Pittsburg. The Milwaukee Catholic citizen tells the other tale, which redounds to the credit of at least one brave woman in Chicago.

An incident occurred on an afternoon train on the Consolidated road, Chicago, last week, that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in their characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face repeatedly into the long bonnet of a sister in a most insulting way. She was evidently much frightened. The conductor had already been told of the man's conduct, but did nothing. The other passengers, in true passenger fashion, sat and looked on. No man stirred.

Finally a woman, white as a sheet, and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle,

wrested it from his hands and flung it out of the window, and then took hold of him, and after a lively and unassisted struggle, got him out of the seat. "I'm no Catholic," she said excitedly to the spectators, "but I will not sit still and see a Sister of Charity insulted."

One of our Galician subscribers in Assiniboia writes that he likes our paper very much because it is "full of Catholic news." He is right. Although our space is limited—a fact which we do not at all consider a misfortune—our careful readers, who read every line of the Review, tell us that they find in our pages more important and interesting Catholic news, properly boiled down and therefore more impressive, than in other more voluminous and pretentious journals. Our correspondent admits that the reading of our paper is a "little hard for me in some places," but he hopes that "Our Lord God, the Father and Jesus Christ our Redeemer and the Holy Ghost our light-giver, with the intercession of the Mother of God, Blessed Mary ever Virgin, will help me to read and understand those hard places soon." No doubt they will, especially as most of what appears in the Northwest Review is as good English as any body needs. When, however, our pious Galician friend goes on to express the hope "that the Protestants will all read Catholic papers and will be all turned to good strong faithful Catholics," while admiring his zeal we do not feel quite so hopeful. His letter, which contains some other matters of no interest to the public, is written in a clear, legible hand and contains less mistakes in spelling than many an examination paper written by public school graduates.

By the way, now that the public schools of this city are going to discontinue their exercises in manual training for lack of funds, the teachers will have more time to enforce those much needed regulations lately passed by the Advisory Board with regard to spelling. More insistence on intelligent reading, knowledge of the meaning of words, extension of vocabulary, grammar, penmanship and spelling is the great desideratum. If as much care were bestowed on drill in these subjects as is bestowed on arithmetic, algebra and geometry there would not be so many complaints that eighth grade pupils cannot write a decent letter nor avoid the most obvious blunders against grammar. Mathematical training is all very good in its way, which is the way of accurate and consecutive thinking in a narrow sphere; but it imparts no accuracy of multiform human speech and implies not even a beginning of scholarship.

The Sacred Heart Review thus disposes of one of the classic authorities upon which most Protestant popular history text-books were based some 25 years ago, before non-Catholic historians had begun to tell the truth.

An item in a non-Catholic contemporary tells of the death of an earnest woman who "never lost her taste for historical reading." D'Aubigne's "History of the Reformation," was, it seems, her favorite book. Why didn't she read "Jack the Giant Killer?" According to our friend, the Rev. Mr. Starbuck, D'Aubigne's so-called history is on a par, so far as historical accuracy goes, with the "bluggy" tale which horrified our childish ears.

Nothing could be more tasty than the "Souvenir of the laying of the corner-stone of the new Arts Building of the University of Ottawa." The illustrations are excellent

especially the large photo which instantaneously reproduces the exact moment of laying the corner stone, May 24, 1904, and the two photos showing the ruins of the fire. Imposing, indeed, is the perspective view of the new Arts Building, now in course of erection. The general plan resembles the capitol in Washington. Unquestionably, however, the most interesting feature of this splendid publication is the verbatim report of the speeches delivered on that occasion. They body forth the noble and dauntless spirit of this great institution and augur well for its future success.

"Love of Catholic Doctrine" is the September intention for the Apostleship of prayer. The study of Catholic doctrine, begun in the catechetical instructions of youth, ought to be pursued as a labor of love throughout life. In this respect, as well as in many others, our education is never stationary, never complete, but always progressive, always discovering new beauties in the splendors of divine faith. A great French Bishop has said that ignorance in religious matters was one of the principal causes of the blatant atheism that is now laying waste the fair land of France. He deplored that ignorance not only in the lower classes, among whom he found it sometimes "profound and absolute," but also among the highly cultivated leaders of men. This ignorance leads first to indifference, then to neglect of the sacraments, those sources of light and love, afterward to impatience of church government, finally to unbelief, and open apostasy. Such baneful tendencies we should counteract in ourselves by eager attention to instructive sermons, by reading explanations of Catholic doctrine, by a constant perusal of first-class Catholic journals, and in others, by combating error verbally or in writing whenever the opportunity offers.

As may be seen from a notice in our advertising columns a drawing will take place on the 21st inst. for the beautiful "Obediencia" engraving after Thaddeus. The winner of this highly prized work of art will indeed be fortunate. Speaking under correction, we think we are safe in saying that it is the only one in Western Canada. The number of these engravings struck off before the great original left for Sydney was very limited, and that number was exhausted before the date fixed for the end of the sale, namely, October, 1903. It is a splendid souvenir of the great Pope Leo XIII., who is represented surrounded by members of his court, and receiving the oath of fidelity from a Cardinal kneeling before him.

"The Technical World" tells a story so appropriate for the opening of schools, when parents hesitate between a long and thorough course of mental training and a short and unsatisfactory course, that we are glad to give it wider circulation.

Last year a young man made application to enter a certain Western college, and, in talking over the studies with the Dean, asked if there were no shorter way to get through and graduate than the course prescribed. "That depends entirely on what you want to be," replied the Dean. "When God wants to make an oak, He takes fifty years; but when He wants to make a squash, He takes six weeks." What a lot of squashes we find in every trade and profession—half baked, underdone people, who seldom succeed, because they refuse to give the time and thought to equip the brain and hand with the training the world is always ready to pay for.

Near Richmond, Que., nine people were killed and many hurt by a collision due, as the man himself admits, to the conductor's culpable haste and disobedience to orders, but, instead of being hanged as he would be in Mexico, he will be let off easily, pitied by the stupid multitude and execrated by the relatives of the victims. This is called civilization.

**Persons and Facts**

Last week four Benedictine Nuns arrived here to take charge of the Polish school, which is under the care of the Oblate Fathers of the Holy Ghost Church, Selkirk Ave. These Sisters come from the diocese of Duluth, where their order has the direction of several important institutions. It is they who manage the large Catholic hospital and the flourishing young girls' Academy in the city of Duluth. The Benedictine Sisters now here will teach both English and Polish.

A mistake was made last week in a news item concerning Argyle, Minn. The nuns, to whom Father Chossegros preached there, are the Sisters of St. Joseph (of Bourg, France). We had first understood that they were Benedictine Sisters.

The Catholic congregation in Regina, the capital of the Northwest Territories, are now considering plans for the erection of a larger church which will cost in the neighborhood of \$20,000. The ground, comprising 17 lots, with a frontage on Victoria street, was acquired by the congregation some time ago, and the plans for the building are now in the hands of an architect. Rev. F. Suffa, the parish priest, says that work will begin as soon as they are completed. He adds that by next year the congregation will have the services of nuns to teach in the separate school, which will also require the erection of a convent. It is probable that the latter will be a boarding school for young ladies from outside the town. The citizens of the Queenly city evidently feel that nothing is too good for them. When they hear people talk of Edmonton as a future rival of Winnipeg they smile a superior smile. Edmonton, they reply, has only a short future of prosperity. As soon as the railway shall push on north of the Saskatchewan, Edmonton will be left in the lurch. But Regina has the great, the essential element of prosperity in the fact that it is the centre of a most fruitful wheat country and is a distributing point for branch lines reaching out into other fertile plains. For Catholics especially the prospects are very bright owing to the great influx of Catholic immigrants. The total population of Regina is just now estimated at nearly eight thousand, which means that it has trebled since the census of 1901.

Rev. Sister Mary Flora, who taught the music department of St. Mary's Academy, Crescentwood, left on the west bound transcontinental last Monday for Portland, Ore., amid the affectionate farewells of several of her old pupils and Rev. Sisters of the convent. Sister Flora labored nine years in Winnipeg. She was accompanied west by another Sister from the east, who is also to take up work in the Pacific district.

Rev. Dr. Emery, Rector of Ottawa University, is daily expected home from the Oblate General Chapter in Liege.

Recently in Montreal a young Chinaman, twenty years of age, who had died of typhoid fever after receiving the last sacraments of the Church, was buried in the Catholic cemetery. His remains were followed to the grave by sixty Chinese relatives and friends. This young Chinaman was baptized about two months ago by Father Martin Callaghan, of St. Patrick's Church. The funeral services were conducted by Father M. Callaghan and Father Hornsby, S.J., who, having spent several years as a missionary in China, has lately come to Montreal to minister to the spiritual needs of some 200 Chinese converted by Father M. Callaghan and Father

Meloche, S.J. The total Chinese population of Montreal is 2000.

An expert in the grain business tells us that the rust may affect ten per cent. of the wheat but that this drawback will be more than counterbalanced by the superior quality and the higher price. The quality is better than it has been in four years; the price is also higher than it has ever been since the Leiter boom. On Wednesday wheat was selling at Fort William at \$1.03.

Mr. Fortunat Letourneau, M.A., of St. Eustache, is, we regret to learn, dangerously ill at St. Boniface hospital.

Mrs. Michel Cyr, mother of Mr. J. Ernest Cyr and Mr. Mederic Cyr, died last week. The funeral, on the 26th inst. was largely attended. In the resolution of condolence passed by Court Tache of the Catholic Order of Forrester, and published in "Le Manitoba" for this week, we find the edifying feature of twenty Masses to be offered for the repose of the venerable lady's soul. The Review tenders its sympathy to the bereaved family.

Wednesday's Free Press had an interesting interview with Rev. Father McCarthy, O.M.I., on his return from Ireland. He spoke of the zeal for learning on the part of poor children who, having to trudge barefoot and fasting from three to five miles to school, get a light breakfast there and then win the best places in their class. The poverty of the people in some parts of the south is due to the exactions of landlords, and to the heavy taxes that must be paid for the maintenance of a constabulary that has really nothing to do in a crimeless country. The Land Act is, however, beginning to restore confidence among the people. Dublin, where Father McCarthy studied in the Oblates' residence 42 years ago, has wonderfully improved. A curious genealogy of the McCarthy clan, which the venerable Oblate secured in Ireland, reveals the fact that the common ancestor of the MacCarthy's, O'Keefes, O'Callaghans, and O'Sullivan's, was Aenghus, prince of Munster, who died, A.D. 489.

St. Mary's Altar Society gave a successful garden party on the beautiful lawn of the parish presbytery on Thursday evening, Aug. 25. A neat sum was realized, which will be employed in decorating the altars and purchasing altar linen. The committee in charge was as follows: Misses K. McPhillips, Allman, Coyle, Nettie Marrin, Winnie Murphy, Mamie Brooks, M. O'Connor, M. McIlroy, Clara McPhillips, Isabel Guilmette, Julia Flanagan, Gertie Sullivan, Alice Sullivan, Margaret Carroll, Eva Murphy and Frances Marrin.

When people who have not been there hear of the Winnipeg and Selkirk Electric railway, opened with great pomp on the 26th ult., they naturally suppose that electricity is the motive power, and our dailies keep up the delusion by slurring over the fact that the cars are drawn by a steam engine. There will be no electric railway to Selkirk's picturesque town till the power comes from Lake du Bonnet. Meanwhile, even the electric trolley wires are not strung, and the line is as yet merely a steam railway that often stops and makes only two trips a day.

Last week while correcting the proofs of our article on "Perennial Praise," one of the employees of the Moore Printing Company, a Scotchman, mentioned the curious coincidence that a cousin of his is married to a lineal descendant of that pious Nicholas Ferrar (called Farrer by Isaak Walton) whose conventual life at Little Gidding is therein described.

During the past week Mr. Geo. S. Cotter, with the approval of the Very Rev. A. Dugas, V.G. and Administrator of the diocese, has been canvassing for advertisements in the Church Calendar for 1905.

Classes were resumed at St. Boniface College on Thursday

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morning with 115 students present, 75 of whom are boarders. Many more are announced.

The Sisters of St. Boniface hospital gratefully acknowledge the receipt of the following donations offered during the past month: Municipality of Rockwood, \$75.00; Dr. J. O. Todd, \$50.00; E. L. Drewry, \$50.00; Thompson, Sons & Co., \$25.00; Mrs. W. F. C. Bryant, \$5.00; J. Swartz, \$2.00.

**Clerical News.**

The Right Rev. Alfred Archambault, vice-rector of Laval University, Montreal, was consecrated first Bishop of Joliette, Que., on the 24th ult., by His Grace Archbishop Bruchesi. Mgr. Archambault has long been mentioned as eligible for episcopal consecration, owing to his great learning, eloquence and varied experience in educational and ecclesiastical matters. A pleasing feature of the solemn function was the presence of His Excellency the Apostolic Delegate, Mgr. Sbarretti, who studied theology in Rome with Mgr. Archambault.

Rev. Father Limbour, C.S.Sp., and Rev. Father Dubourg left last Saturday evening for the east, stopping over at Rat Portage for Sunday Mass.

Rev. Father Garaix, S.J., and Rev. Lawrence Drummond, S.J., arrived last Saturday evening at St. Boniface College, where they will be professors this year.

On the 28th inst. Rev. Father McCarthy, O.M.I., who has been absent four months, three of which he spent in Ireland, returned to St. Mary's Presbytery. His many friends will be glad to learn that the treatment he underwent in Montreal and the old country for ectropion of one eye has been quite successful. His general health has also greatly improved; he weighs 20 lbs. more than when he left and looks fully ten years younger.

Rev. Father Drummond, S.J., will preach on Catholic Education in St. Mary's Church next Sunday at High Mass.

Rev. Fathers Bourret and Dufresne were guests at the Archbishop's home early this week.

Rev. Father Jubinville, of St. Felix, was a guest of the Jesuit Fathers last Tuesday. He reports a certain amount of rust in the wheat of his district.

A cablegram of Aug. 30 announces that Mgr. Geay, Bishop of Laval, France, has at length made up his mind to go to Rome. He was received by the Holy Father on that date and assured by Pius X. that he will have every facility for disproving the charges made against him.

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Rev. Father Lecompte, Superior General of the Society of Jesus in Canada, arrived at St. Boniface College last Tuesday evening. He was accompanied by Rev. Father Bellemare, S.J., who acts as secretary. Rev. Father Dugas, S.J., Rector of the College, went to meet them at Rat Portage, where they stopped for a few hours to visit Aulneau Island, the Father's summer residence on the Lake.

His Grace the Archbishop of St. Boniface is expected home about the end of this month.

Rev. Father Cherrier, writes that next Sunday he will be at Manteno, Ill., where his cousin, Rev. Father Bourdeau, is parish priest.

Rev. Fathers Fillion, Campeau, Martin, Gendron and Kujener were here this week.

Rev. Father Gandos, who was here on Wednesday, has completely recovered from the temporary paralysis produced by a heavy democrat waggon passing over his abdomen.

Rev. Brother Melchior, of the Brothers of the Cross (Ain), arrived from the east on Tuesday and left on Wednesday to join the community at St. Jean Baptiste.

Rev. H. Langevin, our Archbishop's brother, has been appointed parish priest at St. Vincent de Paul, Montreal, succeeding Rev. Father Brault, who was accidentally run over by an electric car and died shortly after the accident.

Rev. Father Blain, S.J., continues to improve after his operation for appendicitis. Doctor Chown, who performed the operation, saw him last Wednesday on his return from the Medical Convention on the Pacific coast, and found his condition very satisfactory.

The Very Rev. Administrator and Rev. Dr. Beliveau went to St. Adolphe on Wednesday.

Monsignor Ritchot, whose health for some months past has been very precarious, has lately so far improved as to be able to pay an occasional visit to the Archbishop's house.

Mr. Charles Loyson, who before his apostasy in 1869, was known as Pere Hyacinthe, is said to be dying. Some of his old friends still cling to the hope that he will recant before he dies; but his frequent contradiction of rumors of his return to the Church make that hope rather slender, although prayer may work the spiritual miracle. He is now 77 years old. From his youth he was inconstant and violently emotional. One of his fellow students relates that he had no sooner completed his college course under his father's strict supervision than he proceeded to fall frantically in love with an actress. His father found this out and urged him to make a spiritual retreat. He did so and immediately wanted to become a priest. From the secular clergy he passed to the Franciscans. There his superior, having heard one of his sermons, forbade him to preach for ten years. Chafing under this prohibition, for he was really eloquent, though strangely erratic and even erotic, he joined the Carmelites, who allowed him more latitude. His sensational sermons and lectures made him the most fashionable preacher of France, especially from 1864 to 1868. But the more intelligent among the laity quickly discerned his unsound doctrine and openly predicted his fall. By pertinacious assertion of heretical errors he cut himself off from the Church in 1869, and in 1872 was joined in civil wedlock (for, of course, no sacramental marriage was possible owing to his priestly vow) to a beautiful widow who, after being received into the Church by him, enticed him out of it. Since that time he has had a checkered career, at one time siding with the so-called Old Catholics, at another running an independent sect of his own, which he called the Gallican Church. When he left the Catholic Church he had no followers and his defection had no appreciable influence on the Catholics who had

known him in the heyday of his great reputation. His fall extinguished his fame like the snuffing out of a candle. From the highest summits of eloquence he dropped to the level of merely interesting speakers. He has never indulged in those violent attacks on the Church which are the common refuge of apostates in order to excuse their sin. He has even been known to praise the virtues of Catholics. On the whole, his is a sad story of passion getting the better of reason and faith and then permanently upsetting the unstable equilibrium of a never well balanced mind.

**Regina Notes.**

Rev. Father Suffa, O.M.I., spent Sunday in the city. Rev. Father Kim, O.M.I., held services in St. Mary's, while Rev. Father Kasper, O.M.I., passed the day in Moose Jaw.

Friday afternoon the children of Gratton school celebrated the Feast of Rev. Fathers Suffa and Kim. Not having had the extreme pleasure of being present we are not prepared to give an account of the proceedings. However, under the very able guidance of the worthy Principal Mr. Kramer, assisted by Miss McLaughlan and Miss Leonard, we feel confident it was a most pleasing affair.

The altar of our little church is now adorned with six handsome candlesticks and a crucifix second to none in western Canada, the gift of Mr. W. F. Windeatt. A statue of the Blessed Virgin, the gift of the young ladies of the parish, stands on one side of the Sanctuary, with St. Joseph, the gift of Mr. Adolpe Ehmman on the other. A very fine statue of St. Anthony, the gift of Mrs. C. J. McCusker has also a place near the altar railing. Other ornaments have been donated and add greatly to the beauty of the House of God. Our parish priest has promised a complete list, when I shall take pleasure in forwarding the same to the "Review."

Rev. Sister M., of the Trinity, with Rev. Sisters, St. Victor, St. Alain and St. Philippe, spent Sunday afternoon at Government house, and speak highly of the very gracious reception received from His Honor the Lieut.-Governor and Madame Forget.

Rev. Sister M. of the Trinity, who has passed a most creditable examination in Prince Albert, is here attending the Normal. This Sister comes from Duck Lake, where the Sisters of the Presentation conduct the Boarding School for Indians, of which we will in the near future send you a more detailed account.

We are pleased to hear such good accounts of Peter Rhimelander who went to De Pere, Wisconsin, with Rev. Father Van Heertum and this summer captured a gold medal and a great many first prizes in his classes. Congratulations, Pete.

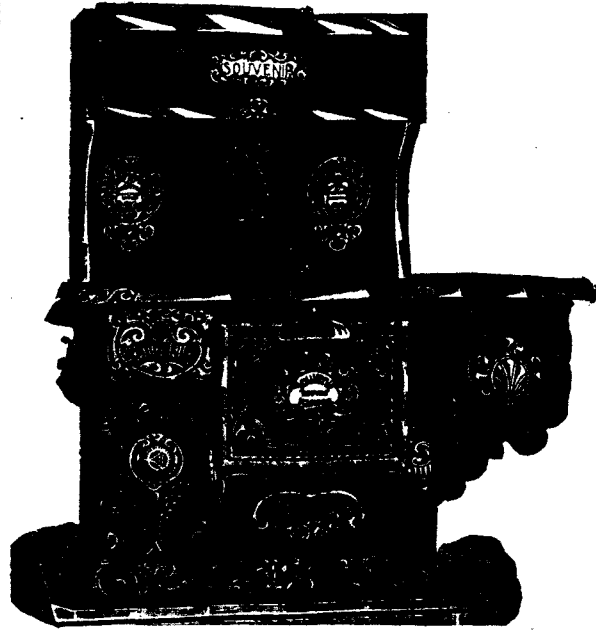
Mr. John McCarthy, accompanied by his sister Miss McCarthy, of Revelstoke, B.C., went east on a very interesting mission, we are told. We won't commit ourselves, for Dame Rumor may again mislead us. However, we wish them a very pleasant visit to the old home—and time will tell.

Master John Trudel bade us adieu to return this evening to St. Boniface. John is a fine manly fellow, we hope he enjoyed his holidays and will have a most successful year in College.

There are but five this year who are Catholics, attending the Normal, but what is lacking in quantity is made up in quality. Among them we notice Miss Lannon and Miss Mahan, two young ladies from Prince Edward Island, who have both successfully taught school in the country since Easter; also Mr. Alex. McNeil, B.A., from Nova Scotia—no more comments

Continued on page Six.

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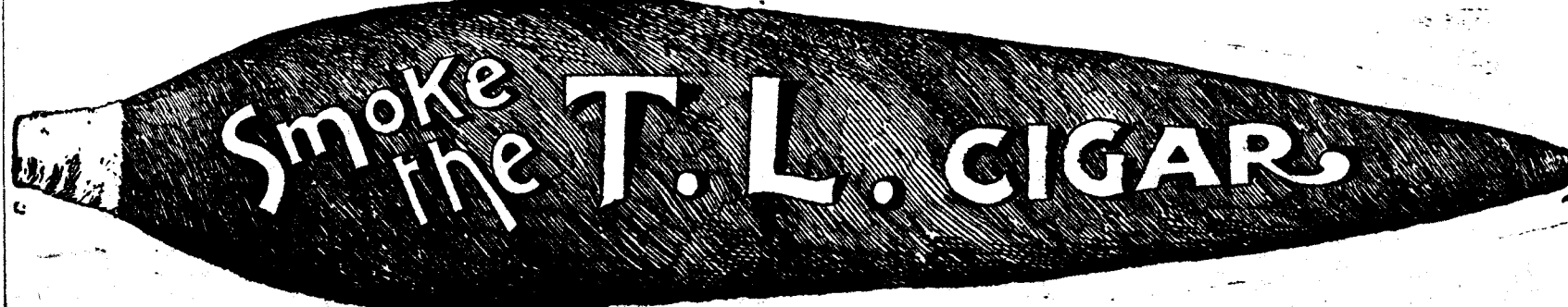
### NOTICE TO FARMERS Harvest Hands

The first excursion of Harvest Hands leaves Ontario, from Kingston west, August 23 and 25; east of Kingston, August 27; Quebec, August 30; Atlantic Division, that is the Maritime Provinces, Sept. 1. Farmers in every district of the province where men are wanted are advised to appoint delegates to meet men at Winnipeg to secure the needed help. Municipalities, towns and districts sending delegates get their full quota of men required. If delegates are not sent and the supply is limited, districts may not secure even a share of those who come. Delegates on arrival in Winnipeg will please call on

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**HUGH MCKELLAR**  
Deputy Minister of Agriculture

Winnipeg, Aug. 8th, 1904



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SATURDAY, SEPT. 3, 1904.

**Calendar for Next Week.**  
SEPTEMBER.

- 4—Fifteenth Sunday after Pentecost.
- 5—Monday—St. Lawrence G Justiniani, Bishop, Confessor.
- 6—Tuesday—St. Augustine, Bishop of Hippo, Doctor (transferred from the 28th ult.).
- 7—Wednesday—Votive Office of St. Joseph.
- 8—Thursday—The Nativity of the Blessed Virgin.
- 9—Friday—St. Gorgonius, Martyr.
- 10—Saturday—St. Nicholas of Tolentino, Confessor.

**CURED OF HIP DISEASE AT ST. ANNE.**

Special to the Montreal Star.

Preston, Ont., July 30.—C. J. Frank, a coal and wood dealer, of Preston, and his four and a half year old son have returned from Ste. Anne de Beaupre, Quebec, and report that as a result of his visit to the famous shrine, the son has been cured of hip disease from which the little fellow had been a great sufferer. Previous to going to Ste. Anne Mr. Frank says the boy could not bend his leg. This he is now able to do, and he can also use the leg a little in walking.

**ASPIRES TO BE PAPAL CHAMPION.**

Berlin, August 5.—According to information received by the Daily Star correspondent at the headquarters of the German Roman Catholic party, the Fatherland is already moving to acquire the position of the leading Roman Catholic power. The breach between the Vatican and the French Government has made this possible. The Kaiser is directing his diplomacy to the acquisition of the heritage of the eldest daughter of the church, the universal protection of Catholic interests, "in partibus infidelium." It is stated that it has already been settled that Germany shall be given the much desired protectorship over the Levant and other spheres of Teutonic influence in the near and far east.

The Vatican is confronted with the necessity of distributing the protectorship rights among the several children of the Church. Austria, in particular, is making strong pretensions.

German Catholics are overjoyed with the prospect that their party's position of political predominance in Germany will be assured forever, should the Kaiser succeed in obtaining the place about to be evacuated by the French.

Despatches from Rome state that the Kaiser's effusive congratulation of Pius X. on the first anniversary of his accession to the throne of St. Peter yesterday moved His Holiness to tears. There is little doubt that William intended his felicitations should be in strong contrast to the silence of President Loubet, and should at this crucial moment turn the balance in favour of Germany's political aspirations. —Montreal Star.

**A MOST INTERESTING LETTER WRITTEN BY MGR. TACHE MORE THAN 45 YEARS AGO**

An Extract from the Report on the Exploration of the Country between Lake Superior and the Red River Settlement, and between the latter place and the Assiniboine and Saskatchewan, by S. J. Dawson, Esquire, C.E.

Printed by order of the Legislative Assembly, Toronto.

Folio 42.—Letter from the Bishop of St. Boniface, Red River Settlement.

The following communication has just been received from the Right Reverend the Bishop of St. Boniface, in the Colony of Assiniboia. His Lordship, it will be observed, gives a very interesting account of the educational and religious establishments in his diocese and of the gradual advancement of the half breed Indians in civilization and refinement. The absence of great crimes among them, and the facility with which little differences are arranged speak volumes in favor of those who, regardless of personal considerations, devote their lives to their moral training and instruction. Bishop Tache has been in the country for fourteen years, and has travelled far and wide among the native tribes, and in the exercise of the duties of his high office must have had the best opportunities of observing their habits and character. His remarks are therefore of the greatest value and will, I am confident, be read with deep interest:

Red River, Feb. 7th, 1859.

Dear Sir,—I have just received your pleasing letter of 29th December last. Not only the excellent report which you are preparing of the soil, climate, and other matters relating to the physical and geographical character of the vast country explored by you will, I am sure, be hailed with pleasure in Canada, where a strong desire prevails of obtaining information on the subject; but anything which is calculated to throw new light on, and add to the knowledge which is now so much in request, will find ready acceptance there. I have, therefore, much satisfaction in contributing the information which you request of me. I regret only that the shortness of the time will not allow me to make that information as complete as might be necessary to give an exact idea of what is passing here, even to persons who have some slight knowledge of the country. The efforts made by the Catholic clergy to extend the empire of Jesus Christ over my immense diocese, have two distinct and very different fields, which may be thus defined:

1. The ministrations afforded to the Catholic population of Red River and the neighborhood, in which, excepting some slight difference, our functions resemble those of the priests in new parishes in Lower Canada.

2. The care of the missions in the interior of the country, which are altogether heathen missions, entitled to particular attention, in order to their being perfectly understood, and yielding to the evangelical husbandman a rich harvest of merits and a glory which the world does not sufficiently regard, simply because the Kingdom of Jesus Christ is not of this world. To this division I shall attach myself in the details which it is my intention to supply.

1. Aids afforded to the Catholics of Red River, and reflexions concerning them.

The Catholic population of Red River is distributed into what we conventionally term parishes. These are four in number: 1, St. Boniface; 2, St. Norbert (on the banks of the Red River); 3, St. Francis Xavier; 4, St. Charles (on the banks of the Assiniboine). The boundaries of these parishes, as shown in the map accompanying the report of Professor Hind, are tolerably exact.

St. Boniface.—Here was the first resting place of the earliest missionaries who visited the Hudson's

Bay Territory after the Conquest of Canada by the English. At the request, and with the aid of Lord Selkirk, Messrs. J. N. Provencher and T. J. N. Dumoulin landed at Fort Douglas on the 16th July, 1818, and commenced their labor of self-devotion and self-sacrifice, bestowing their first care on a few old Canadian voyageurs and their families, half breeds, who were still unconverted. In 1820 was laid the foundation of the first religious edifice. This poor chapel, which was of wood, and was, nevertheless, destined afterwards to serve as a cathedral, was consecrated to religious worship under the patronage of St. Boniface. The parish to which it belongs has now a population of 1,400 souls. It is here that I perform the duty of a Cure, being assisted in it by the Rev. P. Lefloch. Two other missionaries, the Rev. Messrs. Mestre and Moulter, who arrived last summer, are passing the winter with us, awaiting the opening of the spring to be able to proceed to one of the posts, to which they are summoned by their pious zeal. The Church of St. Boniface, my cathedral, is certainly not externally a monument of elegance, as you may have observed, but it is nevertheless indisputably the finest building in the country. It is 100 feet in length, 45 in breadth, and 40 in height. Its two towers, surmounted by bellies covered with tin, display the emblem of our redemption on their airy summits at a height of 100 feet from the ground. A fine and well matched peal of three bells (weighing upwards of 1,600 pounds) adds to the joyous zest and the pomp attendant on our religious fetes. The internal decorations of this church are a subject of surprise to strangers traversing the wilderness, who are far from expecting to find here so much of art and good taste. In rear of the cathedral and overshadowed by its walls is the dwelling of the Bishop. This is a large house, in which the prelate is happy in being able to share with his clergy, the Christian Brothers who teach in his schools, and some orphans, the small portion of his revenue which is not employed in other good works. The parish of St. Boniface has the advantage of possessing excellent schools. Until May last, the boys' school, taught by the Brothers of the Christian Doctrine, was kept in the bishop's house; but since that time the Brothers and their pupils have taken possession of a large house built for them, a few hundred feet from the cathedral. Here I cannot refrain from expressing the feeling of gratitude which warms my heart at the sight of that house. In 1852 a terrible fire destroyed a considerable portion of the city of Montreal. Scarcely had the fiery and destructive blast passed away when the soft and refreshing breath of charity stirred the still moving ashes, and wafted to the Red River a lesson too advantageous to its friends to be lightly forgotten. The faithful of Montreal at the instance of their chief pastor, in order to appease by their good works the anger of Heaven, shown by so terrible an infliction, desirous moreover of fulfilling the conditions imposed by the Sovereign Pontiff to entitle them to the indulgences of the Jubilee, made a collection for the benefit of the Red River, which produced the sum of £364. This was to be expended in the foundation of a school. To this liberal act of charity we are indebted for the means of erecting the beautiful

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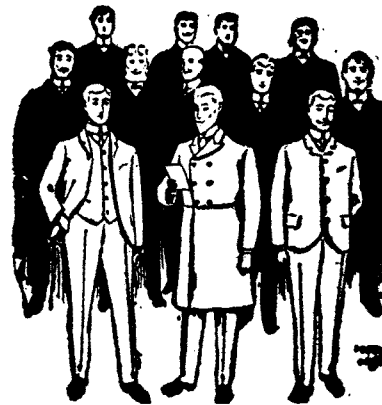
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N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.  
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.  
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house in which 58 boys are now receiving their education. On the other side of the cathedral, at an equal distance from it, is the "very spacious convent" mentioned by Mr. Hind in his report. I am sorry that the learned professor, in speaking of this convent, found nothing to speak of more interesting than the cultivation bestowed on the garden in front of it. The cabbages and other vegetables produced in it are no doubt very fine, nevertheless the interior of the house, and the extensive benefits dispensed by its inhabitants, are matters still more worthy of admiration and comment. This convent belongs to the Sisters of Charity, known in Canada as the Grey Nuns. These heroic followers of Christ, animated by a degree of courage and devotion which Catholicism alone can inspire, journeyed to this remote spot to dispense among the youth of their own sex and among the population in general, the blessings which they diffuse wherever they go. The amount of good effected by this establishment, the mild and salutary influence exercised by the sisters in the bosom of families, the thousands of good deeds which the eye of the world sees not, because the charity which prompts them seeks the veil of humility, can never be fully told. In this convent young ladies are boarded, and receive, not merely a passable education, but an education suitable for the middle classes of the most civilized countries. They are twenty in number. This school, in which the intellect is trained to a knowledge of the beautiful, the useful, and the agreeable, while the education of the heart is not neglected, is, I have not the least doubt, by far the best in the whole colony of Red River. Even those persons who are afraid to acknowledge it openly, are fully aware of it. Besides the boarders, the sisters maintain and educate (in a separate apartment unconnected with that of the boarders) fifteen poor orphan girls. This admirable work is achieved by sacrifices of all kinds, self imposed by the adopted mothers of these poor children; and what is here beheld will forcibly illustrate the triumphant working of charity even without extraneous aid. In addition to the education thus afforded to thirty-five inmates of their house, a day school is kept for all the little girls of the parish who are desirous of instruction. Moreover, besides the labor thus bestowed on education, the Sisters of Charity are unwearied in the services and attentions which they bestow on the suffering members of Jesus Christ. The following short note may give an idea of the good done by them in this behalf:

	Sick Persons Attended	Visited at their Homes	Wounds Dressed	In Hospital
From Oct. 1856 to Oct. 1857	175	210		
From Oct. 1857 to Oct. 1858	157	130		
From Oct. 1856 to Oct. 1857	53	21		
From Oct. 1857 to Oct. 1858	58	21		

A knowledge of these facts should accompany Professor Hind's remarks, at page 366 of his report, in order to enable you to form an idea of the salubrity of the climate, in accordance with the rule laid down by that gentleman. To these numerous, important and nearly gratuitous services rendered to the population of the parish by the Sisters at St. Boniface, we must add the strong influence which they exercise over the community. To their lessons of industry, economy, etc., we must attribute the very perceptible change which has taken place in the population since the arrival of these generous nuns. The internal decorations of the church and other objects of art and taste, are the work of the inmates of this vast convent, around which certain persons can see nothing but well cultivated vegetables.

**LECTURE AND CONCERT AT SELKIRK.**

Rev. Father G. Belanger, the new Parish priest of Selkirk, organized, in aid of the St. Michael's Church

there, a lecture and concert which filled Pearson's Hall in the evening of August 25. Mr. M. J. O'Donahoe, the local member for Kildonan, acted as chairman, announcing the various numbers in the long but interesting programme.

First, the orchestra, composed of Messrs. Couture, Beaudry, Talbot, Vezina, Bleau and Tremblay, with Father de Mangleere, S.J., as accompanist, gave two fine selections. Then, Mr. M. J. Tremblay, of St. Boniface College sang "Dreaming." A violin solo by Mr. P. Bleau, of the same college, followed. Father Drummond, S. J., next delivered the first part of his lecture on "Some Irish Orators," describing the special merits and demerits of Grattan, Edmund Burke and Sheridan. Miss Madge Barret, who had kindly consented to help in the good work and who is a great favorite in Selkirk, after singing her first song with great effect, was recalled for an equally brilliant performance. Mr. A. Betournay was accompanist. Mr. James Walsh, of St. Boniface College, then gave, with impassioned vigor and soul stirring voice, what the chairman said was most appropriate to the lecture, namely, "Robert Emmet's Defence." Mr. C. Couture followed with a violin solo. The second part of Father Drummond's lecture came next and dwelt on the humor and pathos of Curran, the sincerity of Shiel and his success in the English House of Commons, and the marvellous natural gifts and acquired virtues of Daniel O'Connell. The lecture in both parts, was frequently interrupted by applause, and was evidently greatly enjoyed by the distinguished and attentive audience. The evening being far advanced, several persons left the hall directly after the lecture, but the great majority sat out the whole concert. A song, "Sancta Maria" by Mr. A. Beaupre, with violin (Mr. Tremblay) and piano (Fr. de Mangleere) accompaniment, was the next pleasing feature. Then Miss Barret sang again most acceptably and was recalled, but, owing to the lateness of the hour, she merely bowed her acknowledgment. A cornet solo by Mr. Vezina, a French recitation by Mr. D. Collin, and a violin duet by Messrs. Couture and Talbot completed the entertainment, all the numbers being received with hearty applause. Mr. Betournay accompanied with his usual skill.

Dr. Grain, in proposing a vote of thanks to Father Drummond for his instructive and interesting lecture, reminded the audience that he had had the honor of being chairman when the Rev. Father had lectured in Selkirk on a previous occasion. Mr. Lewis, editor of the "Expositor," had much pleasure in seconding the motion. He assured the Rev. Father that his lectures were highly appreciated in Selkirk. Everyone present that evening would carry away a high estimate of Irish eloquence. The other day when the handbills, announcing the lecture were first circulated in their town he heard two citizens discussing the arguments propounded by Father Drummond several years ago, which showed what a lasting impression those arguments had produced. After the playing of God Save the King by the orchestra, the audience dispersed, at 11.10 p.m.

The net profits of the Lecture and Concert will be of material assistance to Father Belanger in making much needed improvements in St. Michael's Church. His parishioners are all eager to second his devotedness and zeal.

Mr. Mailhot, whose hospitality Fathers Drummond and de Mangleere enjoyed, entertained them and all the musicians at a dainty supper, at which the utmost cordiality prevailed.

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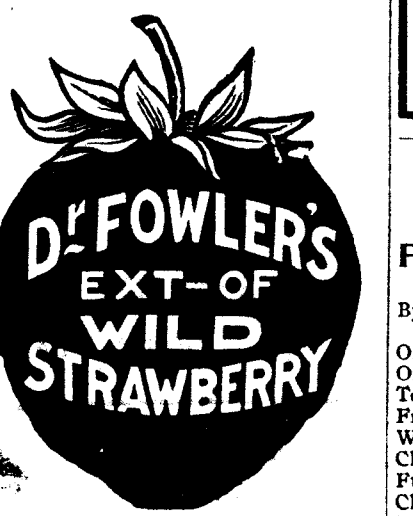
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needed, his birthplace speaks. This talented gentleman just completed a term of school at Miami, where he held the position of principal. We most cordially welcome Catholic teachers to our vast Territories and cannot resist a feeling of pardonable pride when they are of such talent as those attending the Normal this season.

Mr. and Mrs. Rimer have returned to Regina from Ottawa, where they resided for a number of years, we welcome them both to the capital again. Mrs. Rimer was a very energetic and highly capable member of the Altar Society, and we trust to see her resume her place in that society.

A most enthusiastic meeting of the Altar Society was held on Sunday, when arrangements were made concerning the Bazaar to be held this fall. **GENA MACFARLANE.**

**CONSIDERATIONS OF CATHOLICISM, BY A PROTESTANT THEOLOGIAN.**

Sacred Heart Review.—CCCXVI.

Dr. Ross, in the "Presbyterian Witness" informs us, with great satisfaction, that the world henceforth is no longer to be governed by an "infallible" personage.

This would be very sad, if we took Dr. Ross literally. All Christians believe that the world is being steadily directed toward a Divine consummation, under the governance of Jesus Christ, the personal union of whose Humanity with the Godhead necessarily renders His guidance of mankind infallible.

However, Dr. Ross would justly remonstrate against being supposed to deny, or to neglect the infallible, although invisible, control of Jesus Christ over the earth, and over the universe, which the high scientific authority of Alfred Russel Wallace insists on identifying with the earth and with that spiritual sphere which opens up from it. Dr. Ross would rightly contend that what he, and the colleagues from whom he quotes, mean, is, that in time to come the world and the Church will no longer own the government of any earthly mortal man as infallible.

Yet this saying, although true in itself, needs close attention before becoming true practically. In the sense in which the Church teaches that the pope is infallible at all, she recognizes this more distinctly now than ever. Before July 18, 1870, a Catholic who denied the Pope's definitory infallibility, in questions resting on Apostolic revelation, was viewed with much disfavor, but was not refused the sacraments. Since 1870 the revelation of this dogmatic infallibility of the Pope is a condition of communion.

On the other hand, the Church does not teach, and has never taught that the Pope's "government" is infallible. Here are the very words of the Pastoral of the Swiss bishops, issued in August, 1871, and confirmed by a Papal brief in November of the same year, as a sound exposition. They are therefore, although in form the words of the bishops, in fact the teachings of the Pope.

"The Pope is not infallible as a man, or a theologian, or a priest, or a bishop, or a temporal prince, or a judge, or a legislator, or in his political views, or even in his government of the Church."

I have quoted this papally ratified sentence I do not know how many times already, and if I should live to quote it a hundred thousand times more, I presume that the bulk, not of the Protestant world merely, but of the educated Protestant world, would still persevere in the sullen repetition of the same falsehoods. However, I mean to keep on. I will remember Robert Bruce and his spider, and will still hope for some sudden success to shine upon me. Indeed, I am advised that I have already converted one A. P. A., and, considering how much of a piece these gentlemen are, one of them ought to give hope of ten thousand, unless, indeed, this one had a touch of honesty which is not supposed to be common among these Amorrhians, or Gomorrhians, or whatever their true name may be. As my brother Faulkner of Dew encourages me, falsehood may be a stubborn rock, but the

continual droppings of truth will wear a hole through it at last.

What can Mr. J. S. Johnston say for himself, in view of this disclaimer of the Pope? Writing in the "Churchman" of July 30, he says: "Two systems are presented to us: The Roman, which is a despotism, pure and simple, demanding the absolute surrender of the intellect and the will to an authority which is supreme, and claimed to be infallible."

The connection shows that Mr. Johnston is speaking solely about the relations of the colored members of our American churches to the white; in other words, about a pure question of discipline, as to which the Church in general and the Pope in particular, expressly disclaims infallibility.

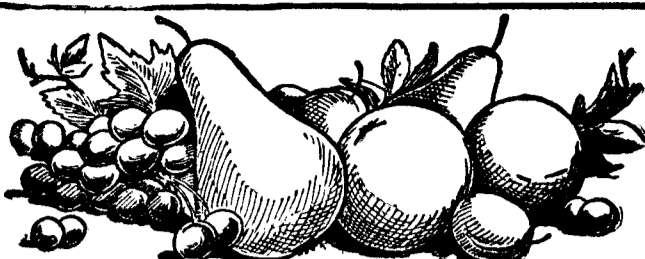
Now such a statement as that of Mr. Johnston is distinctly inexcusable, and therefore distinctly calumnious. No one of such standing as to be entitled to publish a long letter on church matters in an ecclesiastical organ ranking as high as the "Churchman" can be dispensed from knowing what the Roman Catholic doctrine of Infallibility is, and what it is not. For just thirty-four years there has been a constant flood of Protestant definitions and distortions of it. These have been met by a multitude of Roman Catholic explanations, limitations, avowals and disavowals, theological, episcopal and papal. Now either Mr. Johnston has seen enough of these to know what is meant by Papal Infallibility, or he has not. If he has not, why does he talk about the matter at all? If he has, why does he not tell the truth?

To be sure, his culpability is a slight thing compared with that of Dr. Gustavus Warneck, on account of the thorough German learning of Warneck, and his ripened age. When Leo XIII. conducts a purely disciplinary and diplomatic correspondence with Portugal, over the Indian bishoprics, Warneck, angry that the controversy has not, as good Protestants hoped, issued in a schism, reproaches the Pope with having published an "ex cathedra" decree out of worldly policy, although the agreement is not in the least dogmatic (how could there be a dogmatic "agreement" between the Pope and a King?) and although Leo's policy is the highly commendable policy of yielding in part to somewhat overbearing demands, rather than to hazard throwing a Catholic kingdom out of communion with the Church. Mr. Perkins, in his life of Mazarin, remarks on the slowness of Rome to provoke a breach, an unwillingness which is much to her credit, and which she may fairly claim to resemble St. Paul's inexhaustible patience with the refractory members of the church of Corinth.

Still, it can not be denied that the Pope, in coming to a final agreement, has disappointed the natural expectations of a good many pious Protestants, and if these should enter a complaint against his Holiness before the Hague Tribunal, the proceeding would certainly provoke a good deal of innocent hilarity.

Hobbes, we know, remarks that if a theorem of Euclid interfered with men's passions or desires, it would long since have been denied. How much more a proposition not self-evident, expressed in technical language, easy to be explained, but easy also to misrepresent, if one does not wish to understand it! Now the ruck of Protestants, and of Protestant ministers, devise explanations of the Pope's infallibility for no other end than to serve as cudgels to beat the Papists with. The question with them is not what Papal infallibility really means, but what it should mean in order to show that Rome, in propounding it, has departed from the very essence of the Faith. Now in order to do this they must be allowed to fashion the doctrine for themselves. What is the use of appealing to the Vatican Council? If that, indeed, had shown a proper and pious alacrity in meeting the wishes and interests of Protestantism, and had given some monstrous definition of Papal Infallibility, such as neither reason nor faith could stomach, you would have found these theological heroes up to their eyes in Vatican learning.

As it is, the Council has given them a definition which affords them



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as good as no hold at all. Then how can you expect them to concern themselves about the Vatican Council To use the vulgar slang, "they have no use for it." They must be allowed to be oecumenical council for themselves, and certainly the definitions which they give are various enough and preposterous enough to convict Rome, but for one reservation, of having taken leave alike of conscience and reason. The reservation is, that as she has given out none of these definitions, she naturally declines to be answerable for any one of them.

An intimate friend, of many years' standing, once wrote to me announcing a breach of our relations, on the ground of my defending certain Ritualists, as he called them, against grossly unjust imputations. He did not deny that I had made out my plea, but my sin in his eyes, was that I did not treat all Ritualists, of every sort, as beyond the pale of charity and justice. Even so a Presbyterian minister once wrote to me: "A man of your standing has no right to defend the Papists." Had I been ignorant, I might have been excused, but that I should speak from knowledge, was intolerable. However, the number of those is increasing who, with a former



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Moderator of the General Assembly, have thanked me, not so much for my articles as for having made them acquainted with a journal of so high a Christian character as the "Sacred Heart Review."

**CHAS. C. STARBUCK.**

**TIME TABLES**

**Canadian Pacific**

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, daily	21 10
6 45	Molson, Buchan, Milner, Lac du Bonnet, daily	19 30
7 00	Selkirk, Molson, Rat Portage and intermediate points	18 30
8 00	Keewatin, Rat Portage, during July and August, daily except Sunday	12 00
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east, daily	8 30
Tr'ns Pass.	<b>WEST</b> Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, daily except Sun.	18 40
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, daily ex Sun.	17 00
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	19 00
9 20	Kootenay, Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points, daily except Sun.	15 20
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points, daily ex Sun.	12 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
22 00	Kootenay, daily	5 55
16 00	<b>NORTH</b> Stony Mountain, Stonewall, Balmoral, Teulon, daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Netley, and Winnipeg Beach, Tues., Thurs., Sat., Mon., Wed., Fri.	9 45
17 15	Winnipeg Beach, Mon., Wed., Fri. Tues., Thurs., Sat.	8 45
14 00	<b>SOUTH</b> Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson, daily except Sunday	10 45

**Canadian Northern**

Lv.	EAST	Ar.
50	"The Steamship Limited." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, daily	10 30
8 00	Lorette, St. Anne, Giroux, La Broquerie, Warroad, Beaudette, Rainy River, and all intermediate points, Mon., Wed., Fri. Tues., Thurs., Sat.	18 30
17 20	<b>SOUTH</b> Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, St. Paul, Duluth, daily	10 10
13 45	<b>WEST</b> Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat. Gilbert Plains, Grand View, Kamsack, and intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points, Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat., Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sun.	16 30



# DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

## CHAPTER VI.—Continued.

"By your leave, illustrious sir," interposed the inn-keeper, rather nervously, "it is scarcely the custom, is it, to drop guests at Crispus's door, without first asking Crispus has he room for them? The expected visit of the divine Augustus to the neighboring palace of the most excellent and valiant Mamurra, in Formiae, has choked and strangled this poor house. There is no place where the multitude of guests can lodge in the town, so they come hither, as to a spot at a convenient distance. Troops of players, troops of gladiators, troops of fortune-tellers, troops of geese, pigs, beeves, attagens, alive and dead, night and day, for the last week, with mighty personages from a distance, make the road noisy, I assure you, even after my house is full. I believe they would wish me to put up the very oxen intended for sacrifice."

"Have you no chambers whatever vacant?" asked Velleius.

"I did not say that, most excellent sir; vacant is one thing, disengaged is another, I have received an express letter from Brundisium, to say that a certain queen out of the East, with her son and her train, are coming to pay their homage to the emperor; and here we have already the servants of that Jew king, as they say, one king Alexander, who wants his cause to be heard and his title settled by Augustus himself, and I am obliged to listen to loud outcries that he too, must have apartments."

At this moment the travelling carriage carrying poor Agatha and her mother had been drawn nearly opposite to the porch but a little in rear of the tribune, so as not to intercept his conversation with the inn-keeper. Paterculus threw a quick glance at the beautiful pallid face of the girl, and the anxious and frightened look of her mother.

"By what you tell me, worthy Crispus," he replied, "you are so far from having your justly celebrated house full, that you are keeping two sets of apartments still vacant, in expectation, first, of some queen from the east, with her son and train, and secondly of this Jewish king, one Alexander. Worthy Libertinus, the fair damsel whom you see so pale, is sick, and has just swooned away from sheer fatigue. Will you turn such a daughter in such health, with her noble mother from your door? A queen can take care of herself, it seems to me. But what will become of these excellent Roman ladies, (your own countrywomen), if you now bid them begone from your threshold? You have assured me that they can obtain no shelter at all in Formiae. Look at the child! She seems likely to faint again. Are you to let this daughter of a Roman knight die in the fields, in order that you may have room for a barbarian queen? You have a daughter of your own, I am told."

"Die!" groaned the innkeeper. "all this did not come into my mind, most illustrious tribune and quaestor. Come, little lady, let me help you down. This lady and her daughter, sir, shall have the queen's own apartment—may all the gods destroy me otherwise! Here, Crispina."

Velleius Paterculus smiled, and having whispered some order to a centurion, who remained behind in watch for Sejanus, the tribune waved his hand, crying out vale to whom it might concern, and rode forward with the praetorians at a much smarter pace than they had come.

## CHAPTER VII.

Meanwhile, the innkeeper's wife, Crispina, had appeared, and had led Aglais and her daughter through the group in the porch into the house, and pass-

ing by a little zothecula, behind the curtain of which they heard the sound of flutes, as the carvers carved, and many voices, loud and low, denoting the apartment called diata or public room of the inn, they soon arrived at the compluvium, an open space or small court, in the middle of which was a cistern, and in the middle of the cistern, a splashing fountain. The cistern was railed by a circular wooden balustrade, against which some creeping plants grew. This cistern was supplied from the sky; for the whole space or court in which it lay was open and unroofed. Between the circular wooden balustrade and the walls of the house was, on every side a large quadrangular walk, lightly gravelled, and flashing back under the lantern which Crispina carried, an almost metallic glint and sparkle. Of course this walk presented its quadrangular form on the outer edge, next the house only; the inside, next the cistern, was rounded away. This quadrangular walk was at one spot diminished in width by a staircase in the open air, (but under an awning), which led up to the second story of the large brick building. Around the whole compluvium, or court, the four inner faces of the inn, which had four colored lights in sconces against the walls, were marked at irregular intervals by windows, some of which were mere holes with trap-doors (in every case open at present); others, lattice work, like what, many centuries later, obtained the name of arabesque-work, having a curtain inside that could be drawn or undrawn. Others again with perforated slides, others stretched with linen which oil had rendered diaphanous; others fitted with thin scraped horn; one only, a tolerably large window, with some kind of mineral panes more translucent than transparent—a lapis lamnata specularis.

At the back, or west of the inn, an irregular oblong wing extended, which of course could not open upon this court, but had its own means of light and ventilation north and south respectively.

Crispus had followed the group of women, and our friend Paulus had followed Crispus. In the compluvium, the innkeeper took the lantern from his wife, and begged Aglais and Agatha to follow him up the awning-covered staircase. As he began to ascend, it happened that Crispina, looking around, noticed Paulus, who had taken off his broad-rimmed hat, under one of the sconces. No sooner had her eyes rested on him than she started violently, and grasped the balustrade as if she would have fallen but for that support.

"Who are you?" said the woman.

"The brother of that young lady who is ill, and the son of the other lady."

"And you too, must want lodgings?"

"Certainly."

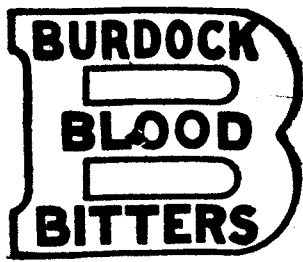
The woman seized his arm with a vehement grip, and gazed at him.

"Are you ill?" said Paulus, "or—out of your mind? Why do you clutch my arm and look at me in that fashion?"

"Too young," said she, rather to herself than to him; "besides, I saw the last act with these eyes. Truly this is wonderful."

Then, like one waking from a dream, she added, "Well, if you want lodgings, you shall have the apartments of this king or pretender—the rooms prepared for the Jew Alexander. Come with me at once." And she unfastened the lamp in the nearest sconce, and led Paulus up the staircase.

Thus the wanderers, Aglais and her daughter, had the queen's room, with their Thracian slave Melana to wait upon them, while the prisoner Paulus had the King's to which Crispina herself ordered



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old Philip, the freedman, to carry his luggage.

A few moments later, the innkeeper, who had returned to the more public parts of the house to attend to his usual duties, met Philip laden with parcels in one of the passages, and asked him what he was doing.

"Carrying young master Paulus's things to his room."

"You can carry," said the innkeeper, "whatever the ladies require to their room, but your young master has no room at all, my man, in this house. And why? For the same reason that will compel you to sleep in one of the lofts over the stables. There is no space for him in the inn. You must make him as comfortable as you can in the hay, just like yourself."

"Humanity is something," muttered Crispus; "but to make a queen one's enemy on that score, without adding a king, where no humane consideration intervenes at all, is enough for a poor innkeeper in a single night. These tetrarchs and rich barbarians can do a poor man an ugly turn. Who knows but he might complain of my house to the emperor, or to one of the consuls or the praetor, or even the quaestor, and presto! every thing is seized, and I am banished to the Tauric Chersonese, or to Tomos in Scythia, to drink mare's milk with the poet Ovid."

"Go on freedman, with your luggage," here said a prepotent voice, "and take it whither you have taken the rest."

"And in the name of all the gods wife," said Crispus, "whither may that be?"

"Go on, freedman," she repeated; and then, taking her husband aside, she spoke to him in a low tone.

"Have you remarked this youth's face," she asked, "and have you any idea who he is?"

"I know not who any of them are," replied Crispus.

Crispus looked, and as he looked his eyes grew bigger; and again he looked until Paulus noticed it, and smiled.

"Do you know me?" says he.

"No, illustrious sir."

"Alas! I am not illustrious, good landlord, (institor), but hungry I am. And I believe we all are, except my poor sister, who is not very strong, and for whom, by and by, I should like to procure the advice of a physician."

"The poor young thing," said Crispus, "is only tired with her journey; it is nothing. She will be well tomorrow. Supper you shall have presently in the ante-chamber of your mother's apartments; and your freedman and the female slave shall be cared for after they have waited upon you."

"All this is easy and shall be seen to forthwith," added Crispus; "but the doctor for your dear sister, per omnes deos, where shall we find him?"

"Understand," said Paulus, "my sister is not in immediate danger, such as would justify calling in any empiric at once rather than nobody. She has been ailing for some time, and it is of no use to send for the first common stupid practitioner that may be in the way. Is there not some famous doctor procurable in Italy?"

To be Continued.

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One of the pictures is called

## "Heart Broken"

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

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

## "Hard to Choose"

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

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

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Northwest Review

Home Column.

WOMAN'S SPHERE.

"O Thou that through thy panes dost look and yearn Beyond thine own familiar scenes to roam, Thy face is set away from all—O turn! The world is in the marvellous light of Home!"

"The marvellous light of Home"—that indeed is woman's true sphere. To light up, to brighten that kingdom and all things pertaining to it; her heart to be the source of that vital fire and strength without which the father can be no true father, the brother no true brother, the sister no true sister, since all have to learn from her how to labor lovingly, how to be forgetful of self and mindful only of the welfare of others. The words of St. Clement, Pope and Martyr, are most suggestive and point out the virtues which should adorn every home: "Who is not struck with beholding your lively faith; your piety full of sweetness and modesty; your generous hospitality; the holiness which reigns within your families; the serenity and innocence of your conversations." We have set before us by our holy mother, the church, many noble examples to follow. First and dearest of all The Blessed Virgin in her humble home in Nazareth, Elizabeth in her mountain home and Margaret of Scotland surrounded by the many cares and duties of a kingdom. In our day women all seem hungering for remunerative employment and we fear, in many cases, at the cost of a thorough knowledge of that most necessary employment of all—The Knowledge of Housekeeping and Homemaking. No attainment can, by its brilliancy make up for the lack of that all important factor in the education of a woman: that which alone fits her to fill as God has willed she should, the sphere He in His all-wise Providence allotted her:—How to make the Home and Fireside possess a charm for her husband and children. The Home is the woman's domain, her kingdom, where she exercises entire control; her power over the little subjects she rules there, is absolute. They look up to her for everything. She is the example and model constantly before their eyes, whom they unconsciously observe and imitate. Then should not woman receive a most careful preparation to render her competent to thoroughly fill that sphere of wife and mother. To instruct woman is to instruct man, to elevate her character is to raise his own, to enlarge her mental freedom is to extend and secure that of the whole community. "Educate the boy, you have an intelligent man. Educate the girl and you have an intelligent family." For nations are but the outcomes of Homes, and peoples of mothers. While it is certain that the character of a nation will be elevated by the enlightenment and refinement of woman it is much more than doubtful whether any advantage is to be derived from her entering into competition with man in the rough work of business and politics—women can no more do men's work in the world, than men can do women's, and whenever woman has been withdrawn from her home and family to enter upon other work, the result has been socially disastrous. There are of course exceptions to this—such women as Rosa Bonheur, Anna Dickenson and others. They did not choose a career, a career chose them. Such richly-endowed and gifted women are rare and to be the Queen of a happy home—loved and appreciated by a kind husband and little children, to live only for their appreciation and respect. Surely this is the grandest and truest sphere possible for women. Still I would say, teach your daughters to be self-supporting. Mothers are careful, and are cautioned to be more careful about their daughters—to raise them, so as in time, they may become good wives. How about the sons? Should not they be raised to fill, as God intended they should, the position of kind husbands. "None but the brave deserve the fair." "None but the good

and virtuous deserve the pure and womanly." Show me the son who treats his mother and sisters with respect and courtesy and to him you can entrust your daughter's future! The mother who waits upon and humors her son, neglecting to impress upon him the duties devolving upon him as a manly man, training him to take his place among Nature's noblemen, neglects an important duty of her sphere, neglects her duty to futurity. Let mothers allow no occasion to pass whereby she may show her sons their duty towards women, then we will have fewer women leaving their homes to pursue a career as the world is pleased to style it. No woman who is blessed with that greatest of all gifts from Heaven—a comfortable happy home—will willingly leave it for the plaudits of the world. There are cases where woman, through no fault of hers is deprived of home comforts and even necessities, and is forced, though much against her own inclinations, to enter into the arena, to struggle against the tide, but such occasions come, I believe, just to stir up our better self and show us what we really are capable of doing. Certainly a woman's sphere is where circumstances beyond her control have situated her, yet if she feels a constant and never-ceasing rebellion against her environments and craves a change of condition, it will certainly come. "The same fire purifies gold and consumes straw." Inherent nobility of character never asserts itself more strongly than in the hour of adversity. We may whine and complain at fate all our lives without ever accomplishing anything. But the soul that looks steadily in the face of its desire, makes no complaint, recognizes no ill fortune but demands from life the thing it craves, believes with God's blessing on its endeavor it will be given—that soul will obtain its wish as sure as the sun shines. There are no circumstances which can overthrow or circumvent the passionate resolve of a noble, earnest soul. We are only denied the thing we crave in order to test the strength of our desire. An allwise Providence directs all and grants to each soul its wish, if that soul never swerves from the intensity of desire. The reason so few of us obtain what we want is, so few of us are patient and persistent. Woman's sphere is True Womanhood.

"She most is blessed who bears what life may send In cheerfulness, not striving to contend With man's own right; to make a woman's way As free from care, as strength and loving may, For him the struggle, the fierce pain of strife; For her, the surety of a sheltered life."

—Gena Macfarlane.

ST. AUGUSTINE.

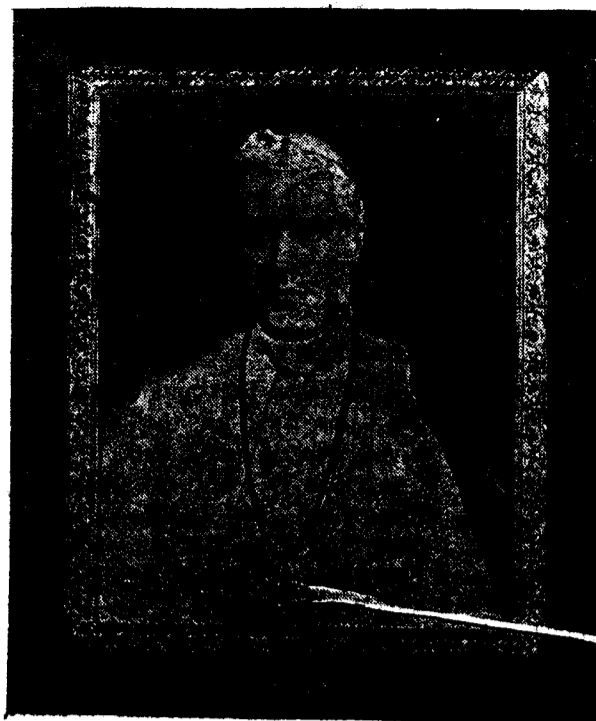
Feast, Aug. 28.

He spoke the tongues of Seraph, Saint and Sage, Nor could the syllables of any tongue Exhaust his over-wondrous heritage Of Thoughts sublime, like the high heavens, strung Eternitie's deep Silences among, And bending round their radiant centre, God; Love-lightening all the mortal ways he trod, And linking sweetness to the Truths he sung. Saint of the erring and repentant heart, Thine was the inner puissance that springs From closer converse with the Word apart: Thy lot was lofty o'er the world of things;— One of our Nature's full-ensceptred Kings, Beyond the heights of Knowledge and of Art.

W. A. Reynolds, S.J. St. Boniface College, Aug. 28.

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