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

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WINNIPEG, SATURDAY, APRIL 28, 1906

Current Comment

fight for life, not that he cared much face has repeatedly said that the man for its continuance, but that he yielded to he most delighted to talk to in Rome the wishes of his council. When, about was the General of the Jesuits; he was this time last year his right arm was so sagacious and penetrating in his amputated close to the shoulder in characterization of public men and order to save him from the inroads of events. Judge Prud'homme, in his cancer, he underwent the severe opera- recent visit to the Eternal City, was pertion without anaesthetics and without haps still more deeply impressed by this a groan. His assistants, who are also masterful wisdom of Father Martin, his his advisers, then requested all the far-reaching forecasts and his wide and priests in the Society to say Mass for his thorough knowledge of all countries in health during nine consecutive first the world. Fridays of the month, from June 1905 to February 1906, inclusive. They, of course, all, to the number of about 7,200 very important communication we redid so, and his health remained good ceived at the beginning of this week during all that time, so that the mem- from a Catholic missionary in the Far bers of his order began to hope for a per- East. His letter, dated March 23, manent cure and at least ten or fifteen more years of his efficient generalship, since he was only sixty. But early in newspapers, March 16, from which we April Father Martin was attacked with reprint extracts. The detailed informapneumonia, the fatal progress of which tion is consequently as recent as it could was so rapid that, although the English well be. Our readers will observe that Assistant, Father R. J. Meyer, wrote to the short cablegrams that appeared in Father Lecompte, the Superior General our dailies here gave the Chinese and of the Canadian Mission, on the first ultra-Protestant distortion of the Nansigns of danger, yet a cablegram announcing that the General had received the last sacraments was the first official sination of the local magistrate by intimation to the Canadian Jesuits of Catholic missionaries. The insinuation their General's critical condition, and was too improbable to be generally bethe letter arrived several days after the lieved here, and it provoked no adverse cablegram.

Next Wednesday, at 9.30 a.m., in the College Chapel, Father James Dugas, S.J., Rector of St. Boniface College, will sing a solemn Mass of Requiem for the repose of the soul of the late General of the Society of Jesus, who died on retraction of a slander by the "Propri-April 18. On that same day all the Jesuit priests of St. Boniface will offer of Hongkong. Anent the massacre at up their Masses for the same intention. Moreover, all priests of the Society throughout the world will say three other Masses for their dead General, who thus gets the benefit of more than 28,000 Masses, provided, of course, Almighty God accepts this offering. For no mere mortal, not even the Pope, can decide that his prayers or good works shall infallibly be applied by God to the relief of any particular soul in Purgatory. All that we can do is to formulate the wish that these prayers or actions be thus applied. We, so to speak, vote for such and such a soul, but we have not the casting vote, and the Almighty is not influenced by majorities.

born in Spain, was partly of Irish origin. of slander against Catholics, and in the He was a man of great intellectual ability and of still greater will power. In the first years of his priesthood he been very flagrant and altogether indewas editor of the Spanish "Messenger of the Sacred Heart," which is one of the oldest and most widely circulated of those 33 organs of the Apostleship of Prayer in 25 different languages which every month publish a leading article on the General intention proposed to the prayers of the Apostleship and approved by the Pope. But it was especially as a Superior that Father Martin distinguished himself. he was only forty-five his record as Provincial led Father Anderledy, the then General of the Order to call Father Martin to Rome, make him his chief adviser and before dying appoint him Vicar General of the Society, to rule it till another General was elected. Father Martin fulfilled that interim duty so well during eight or ten months that when the General Congregation, the supreme assizes of the order, met at Loyola in December, 1892, he was elected General by a large majority. Since his election he has ruled the order with a rare combination of up-to-dateness and healthy conservatism. Realizing that a multitude of public proclamations is mostly a sign of weakness in a ruler, he wrote very few general communicawrite were terse and brief. He was in Martinique four years ago. These preeminently a man of quiet, persever- visitations, awful as they are, yet bring ing action, prompt to seize on the proper moment, inflexible against wrong

Father Luis Martin, the General of or craft, and proof against all cajoleries. the Society of Jesus, made a brave His Grace the Archbishop of St. Boni-

> We give prominence in this issue to a must have been written shortly after he had read the latest of the English China chang massacre, insinuating that the occasion of the outbreak was the assascomment; but it must have found welcome lodgment in many anti-Catholic minds, and we are glad to be able to prove it utterly foundationless.

> Our correspondent also sends us a very curious document, the explicit etor and Publisher of the China Mail"

Lienchau last autumn the "China Mail" had blamed in outrageous terms the conduct of one of the French priests of the Missions Etrangeres; but when this rabidly anti-Catholic sheet found itself threatened with a lawsuit, it promptly retracted, as the Fathers required, and printed this retraction in its editorial page. Moreover, the Fathers having stipulated as a "sine qua non" of their withdrawal of the action for libel, that the retraction should be published three times, the "China Mail" ate humble pie three times. This must have been gall and wormwood to the Mail" and its reverend aiders and abettors, whose missionary work consists far less in the propagation of a mutilated The late General, Father Luis Martin, gospel than in a systematic campaign prudent avoidance of all danger to their own precious selves. The lie must have fensible for an important journal to "swallow itself" in the following unmistakable terms:

LIENCHAU MASSACRE

With regard to the report and the two leading articles which appeared in the China Mail of the 10th and 15th November, 1905, concerning the recent massacre, we unreservedly withdraw all imputations upon the conduct of the French priest then residing at Lienchau; and we express our regret for the publication of these imputations, and for any injury or pain thereby occasioned to the said Priest or the Missions-Etrangeres.

The Proprietor and Publisher of the China Mail.

The terrible calamity which last week made the beautiful city of San Francisco a heap of ruins and ashes, killed or wounded so many of its citizens, and carried devastation and death into so many other populous centres of California, dwarfs by comparison the horrors of the Vesuvian eruption and all other disasters on the mainland of North America, although it does not equal the terrible and instantaneous loss of life

ST. PIE LETELLIER

We are sorry to say that Mrs. Guilpert has had bad news from St. Eustache, and has gone in consequence to the bed-side of her father, who is seriously ill at the home of his son, Father Campeau. Mrs. Guilbert has lately received a nice assortment of trimmed, imported millinery, therefore the first millinery opening at Letellier occurred in Holy Week.

The Reverend Father Bournival, S.J., from St. Boniface, assisted Father Jutras for the offices of Holy Week and Easter. Each day the Reverend Father preached on the most appropriate subject, and gave his hearers much food for reflection, especially on Good Friday, when the sermon was on the love of God, and on Easter Sunday, when the resurrection was the theme.

On Holy Thursday, the Children of Mary, and the Ladies of Ste. Anne made their general Communion. The men were especially invited for halfcentre of the Church and each wearing Table in a body, about 35 in number. Then followed the Leaguers of the Sacred Heart and other members of the congregation.

During High Mass two Foresters, Messrs. P. Frazer and J. Laurence, took up the collection.

The new altar, while simple, is neat and nice, and suits the present church quite well. It is white and gold, and with gold lace and pretty flowers looked fresh and devotional for Easter.

Now, we must turn to sadder topics. Another young life has been culled from our midst. A bride of a few months, Mrs. Seigfroid Boiteau, has been summoned to the great hereafter. One might almost say suddenly, for but a short warning and anxious time preceded her demise, which occurred about half-past five on Holy Thursday evening.

The funeral, which in spite of people being busy seeding, was very large, took place on Easter Monday. Father Fillion sang the solemn High Mass, with Fathers Jutras and Bourinval as deacon and subdeacon, and the deceased was laid to rest on a beautiful, sunny morning, which seemed to have little in common with death.

Much sympathy is felt for all the sorrowing relatives, particularly the young husband and Mr. and Mrs. Berard, the father and mother.

The Children of Mary of others received Holy Communion for her. Mrs. Boiteau had been a member of the Congregation, Children of Mary, prior to her marriage just nine months ago.

ST. BONIFACE COLLEGE

University examinations end Thursday. Base-ball is blooming at the College.

Games are played every day. Last Tuesday witnessed a game be tween the Bousers and Niggers; the latter won by a score of 15 to 8. Bonneau, the man with the hair, put up a very good game at first base, while Levasseur stuck to the balls behind the plate; Garnet Irvin, a Fort Rouge base-ball player, covered the third sack. Levasseur stepped up to the bat and boasted of being able to put a liner past Irvin, but Garnet's glove was in the way. We must not forget our popular friend, James O'Connel, who played a

very nice game at short stop. Dutton, who has been in delicate health all winter, returned last Saturday Examinations for the prizes began on Tuesday.

Obituary

Jennie Hassett, wife of W. J. Mc-Dougall, 62 Mason Street, St. Boniface, died at the St. Boniface Hospital, at 3.30 o'clock on Tuesday afternoon. The funeral took place at St. Boniface Cemetery on Friday at 8 o'clock.

R. I. P.

Persons and Facts

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tion of only 1,400,000, stands first com- prefer to begin an apprenticeship in in its borders four Catholic dailies in regular Sunday services are held. German, two in French, upward of 60 papers appearing weekly or oftener, and two literary and scientific publications,-all accomplished since the sixties of the last century.

A statue of Very Rev. E. Sorin. C.S.C., founder of Notre Dame University, will be unveiled with interesting exercises at Notre Dame, Ind., on

Emperor Francis Joseph, in Vienna, on Holy Thursday, as usual, carried out the ancient ceremony of washing the past eight Mass on Easter Sunday. The feet of twelve aged men who were on Foresters occupied the pews in the this occasion all nonagerians, their united ages being 1,096 years. his insignia they approached the Holy ceremony took place in the large hall of the Hofburg before a large gathering.

> As the result of a mission just given at the Church of the Immaculate Conception, Atlanta, Ga., by Fathers Klauder and Scholly of the Redemptorist Mission house at Saratoga Springs, N.Y., thirty-five converts are now receiving instructions preparatory to their baptism.

The Ontario Court of Appeals has decided that religious communities of the Catholic Church may not teach in separate schools of that province without obtaining the usual qualification required of lay teachers. A section of the Separate School act has hitherto been interpreted as exempting religious communities from the examinations. Now, unless the matter is appealed to a still higher court the exemption must be deemed to have ceased. There are probably over 300 members of religious orders actually teaching in Ontario. A large percentage already have the required certificate.

All eyes would be fixed on "Prophet" Dowie just now were it not for the counter fascination of Vesuvius. There is a good deal of similarity about these dangerous explodents. Their language is sulphurous, and they are each a law unto themselves.—Catholic Standard &

A fine site of four acres has been donated to the Sisters of the Divine Saviour, of Wausau, Wis., by Mr. Neal Brown, for a new hospital.

From an article on "Suicide," by Miss C. F. Yonge, in the "International Journal of ethics."

"The numbers of suicides are lowest where the Greek Church is the established form and highest among Protestants. . . Italy and Spain are examples of less suicide in countries where Roman Catholicism vet holds her own; but Italy has begun to think while Spain remains priest trammelled, and therefore the Italian average is twice as high."

It may be interesting to know just now that there are or were just before the recent earthquake thirty-three Catholic churches in San Francisco. The Catholic population of that city is not far from two hundred thousand. Eugene Schmitz, the mayor, is we believe. a Catholic. So are many of the wealthiest and most influential citizens. The church and college of St. Ignatius, which are reported destroyed, are said to have cost two million dollars. There were 26 priests imployed in the church and college.

brother Henry, and Mr. John Slythe, all Maltese gentlemen, speaking very good English, arrived here last monday with the intention of settling in Manitoba or the Northwest provinces. They

Switzerland, with a Catholic popula-|have some money to invest and would paratively, in the ranks of Catholic farming with some Catholic farmer, journalism. There are published with- living near a Catholic church in which

> The Rev. W. A. Moloney, director of studies in Notre Dame university, has been elected vice-president for Indiana of the North Central Association of Colleges and Preparatory Schools. The other vice-president for Indiana is Dr. Bryan, president of the University of Indiana.

Prof. Schiaparelli of Milan, the discoverer of the much discussed canals of Mars is a good Catholic, and has done a considerable service to religion. When travelling in Upper Egypt, he was struck by the miserable condition in which the Italian Franciscan missionaries were living and, on his return home, he did not rest until he brought about the foundation of the National association for the help of Italian missionaries, an association in which he co-operated, and still cojoperates with all his power. It is by its assistance that the Franciscan missionaries are enabled to maintain themselves in many parts of Africa, where the Sisters more especially, do a work of inestimable usefulness in edu cating and training the native girls. Not only have they schools at Cairo and Alexandria for the better classes, but they have extended their labors up the Valley of the Nile to Thebes and Luxor, to Assiout, and to less known

In order to induce the venerable Cardinal Fachard, of Paris, who desired to resign, to remain longer at his post, the Pope has authorized him to celebrate Mass sitting in a chair instead of standing. This privilege has very seldom been granted in the Church, and is considered in Vatican circles as an additional proof of the high esteem the Pope entertains for the Archbishop of Paris. Cardinal Richard has finally consented to carry out the wishes of the Pope in the matter, and has withdrawn his resignation.

Judge Magoon, the Governor of the Canal Zone, has recently appointed Father Volk to be chaplain to the United States hospital at Colon.

The Correctional Tribunal, Paris, has sentenced the Abbe Richard, Cure of the church of Gros Caillou, to eight days' imprisonment, with the henefit of the First Offender's Act, on the charge of inciting his followers to resist the taking of church inventories.

Sir Francis Burnand, who is retiring from the distinguished post of editor of "Punch", which he had filled with such brilliancy for 25 years, is a Catholic.

Cardinal Prisco, Archbishop of Naples has been indefatigable in his efforts to relieve the sufferers in the desolated villages around Vesuvius. The Cardinal has made many trips to the most threatened portions of the mountain, at the greatest personal risk, to succor and comfort the people. Special prayers are being constantly offered up at all the churches in Naples. Bosco Beale, one of the villages nearest the volcano, is the birthplace of the Cardinal, and the home of most of his relatives. Cardinal Prisco distributed necessaries of life to the peasants, and even went so far as to give away the rings he wore on his fingers. Repeatedly he exclaimed to the frightened peasants: "Pray, my children; you may be sure God will not desert you."

By the will of the Countess Valmont of Portugal, most of her fortune of \$2,000,000 is left to the Holy Father. Mr. Arthur Cavarra, his younger Her family, however, is contesting the

> The total membership of the Knights of Columbus in Ohio now exceeds 8,000. (Coutinued on page 2)

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INFAMOUS TACTICS OF FRENCH | contributions of the Belgian Catholics. MASONS

in the Catholic and non-Catholic Op- province of the kingdom, and their brilposition papers in France, under date liant representatives in Parliament, and of March 23, is of a character which out of them time after time have been Englishmen would deem absolutely in- chosen the eminent statesmen who have credible, but unfortunately it is entirely so wisely guided the destinies of their true, says the London "Catholic Times." In order to cast obloquy on the priest- here again the working men, the laborer hood the Masonic lodges are endeayoring to get the French government to abrogate the law (Clause 259 of the some thirty years ago, a liberal Govern-Penal Code) forbidding the wearing of ment with the instinct of the unbeclerical clothes by laymen. The Masonic lievers, put the schools under the local Review ("Revue Maconnique") for authorities and attempted to secularize January, 1906, contains this remarkable them, the Bishops and priests and Cathproposal.

The most efficacious manner of solving the question of the priesthood in ac- | might transfer bees out of a hive. Now, cordance with the spirit of freedom and in three-fourths of the schools of Beljustice which should animate all honest | gium religion-the Catholic religion-Frenchmen would be to prohibit magis- is in authority, and the result is that our trates from enforcing the law which Church in that fine country can make renders it a punishable offence for lay- head against unbelief and preserve the men to wear in the public streets the working people from the sophisms and costumes of ecclesiastics or those of nuns or monks. When all persons have the right to dress themselves up as priests according to their own caprices, the prestige of the frock will soon fail.

It will be seen that thoughh times organs of the Masonic body would have people believe that the morality of the clergy in inferior to that of the members of the lodges, the Masonic Review here admits that the priests enjoy a high reputation for morality, which is partly the secret of the influence they exercise.

The Masonic Review does not stop at the proposal that people of all classes should don the clerical garb so that the respect for the clergy may be lessened. It proceeds to make the following suggestion, which is simply diabolically perverse:

"In fact it would be a good thing if people even now were paid to go about the streets disguised as priests, monks and nuns, and commit acts which might create scandal-such as going about with women of low character in cafes and beer saloons. Even if arrested they could be easily ransomed and rewarded for the great services they had thus rendered in the cause of the propaganda of free-thought.

It seems that within the last few weeks a number of persons disguised as priests and nuns have been arrested for scandalous conduct in the streets of Paris and other large cities; and on Mardi Gras several noted anarchists, wearing ecclesiastical costumes, were arrested for singing obscene songs along the route of the Mi-Careme procession. Amongst them was the celebrated ed to pay small fines. Such facts as these generally remain unnoticed by the British press, although they fill the columns of the Parisian papers and must at last lead to some terrible catastrophe.

CATHOLIC PARTY VICTORIOUS IN BELGIUM

A new victory of the Catholic party over the Socialistic opposition was recorded last week at an election for the labour Council of Ghent, one of the strongholds of Belgian socialists. The old Socialist majority was reversed in favor of the Catholics, and this although the universal suffrage was in use at the election. This significant victory is due entirely to the zeal of workmen propagandists, an altogether new feature in Catholic social activity in the country. May this partial success be a good omen for the general elections which will take place in a few weeks.

The Bishop of Limerick has the following interesting reference to Belgium in his Lenten pastoral: "It is a preeminently Catholic country, with a Catholic government at its head, and in spite of the influence of France, which has always, since the great revolution, been on the side of irreligion, it has maintained its Catholic character. But not without a struggle and great sacrifices. The great Catholic university of Louvain, which stands amongst the very greatest of the world, is under the and is maintained by the voluntary mon in that pointed aphorism.—Ex.

It has been the very citadel of the Catholic defence. Its students are the The following information published leaders of their fellow-Catholics in every country for the last thirty years. And and the mechanic are the bone and sinew of the Catholic forces. When, olic people built their own schools beside them and quickly emptied them, as you deceptions of the Socialist propaganda." --Catholic Weekly, London.

Nervousness, A Calamity.

Many who don't realize what lies beyond, treat an attack of the "nerves" with indifference. Others consider it will soon pass away. But in every case nervousness is a calamity: Only one remedy will cure-Ferrozone-a nerve strengthener that acts through the blood. First it gives you appetite-you eat plenty. This fills the blood with nourishment for the inner nerve cells. Energy and strength is instilled into every part of the system, you get wellkeep well-nervousness forever departs, because you've used Ferrozone. Price 50c. per box of fifty tablets at all dealers.

Current Comment

(Continued from page 1)

unseen and inevitable explosions of nature. Earthquakes shake up the consciences as well as the bodies of the victims who escape with their lives. In countries where earthquakes are frequent and fatal the ever present danger of their recurrence is a common argument with the preacher or confessor who wishes to strike salutary terror into the hearts of careless or obdurate sinners.

Another virtue which these fierce convulsions of mother earth evoke is charity. How forcibly this has been shown in the city of the Golden Gate and in sympathizers all over the United Libertad, who pretended to be dead States and Canada. All that is best in drunk. These rascals have been order- human fellowship and brotherly pity comes to the surface. The best proof of love is deeds, and so treasures are being poured into the lap of the desolate in the teaching of plain song. Many and homeless.

> Last, but not least, "hope springs eternal in the human breast." Many persons who but yesterday wondered why the Neapolitans persisted in living so near an active volcano, why, for instance, the inhabitants of Torre del Greco have in the course of centuries rebuilt their town seventeen times, are now beginning to realize, from the fearless example of the San Franciscans already at work to rebuild their ruined city, how family and local associations coupled with quenchless hope of future immunity, make people cling to their home land and look forward to better

Didn't Think Her Equal to It

An old lady, who, with her husband, had spent the winter in Japan, was asked by one of her friends if she had heard an earthquake while there.

"Yes, I heard one," she answered, "and rather enjoyed it, for it was the first thing that happened since John and I were married that he did not think I was to blame for."

"The sacrament of penance is not the way to the penitentiary," says Arch-

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Heart and all Troubles of the Stomach and Kidneys. A leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices-and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases. 50c a box.—Ask your druggist.

Persons and Facts

(Continued from page 1.)

The Board of Church Claims in the Phillipine Islands, consisting of Lieutenant-Colonels John A. Hull, judge Advocate, and Alexander O. Brodie, military secretary, and First Lieutenant John W. Moore, Second cavalry, has made its report to the War department, with the possible view of its submission to Congress. The board has considered 1,266 cases in which the Catholic Church in the Phillipine Islands claims that its churches and convents had suffered damages through their occupation by the troops of the United States for military purposes, and for which they asked damages to an extent of about \$2,200-000. The amount awarded, however, is considerably less.

While celebrating Mass on April 4, at the funeral of a parishioner, Rev. John Dempsey, pastor of St. Bernard's Church, Crawfordsville, Ind., was stricken by heart disease, fell to the floor of the sanctuary and died with his head resting on the altar steps. Father Dempsey was deeply beloved, and the grief of his parishioners when they realized their sudden loss was pitiable. Father Dempsey, who was a native of Ireland, was 61 years old. He was ordained in Fort Wayne in 1873, and had held pastorates in Lafayette, Lebanon, Fowler and Valparaiso.

Father Tyrrell, late S.J., has been accepted as a diocesan priest by the Archbishop of San Francisco.

According to the latest information the meeting of the French bishops has been indefinitely postponed.

Pastors and organists may be pleased to know that Professor A. Bansbach advocates the use of the gramophone priests have found it almost impossible to learn the correct rendering of the "Ite, missa est" for the various Sundays and feasts. They will be aided by the easy and agreable use of the phonograph. It would be useful in the same way for choir rehearsals and parish schools. We are sure that in many parishes the phonograph could be made a true "magister choralis." Among and until the building of St. Mary's other articles we notice one in Gregorian Moorfields in 1820, formed the centre Rhythm by the Very Rev. Prior of of the charities and activities of the Solesmes and another, "The Official Catholic Church in London. Kyriale" by the Editor, the Rev. Dr. Henry. "Church Music" is in the sphere of liturgical music one of the best in the language, and to organist and pastor can be recommended as a guide and an ally in their struggles to give us the chant of the church.

chapter of the Order in session at the duties. Monastery of Our Lady of Peace, Falls View, Canada, Prior Provincial of the American Province of the Immaculate Heart of Mary. Very Rev. Father Bruder has his headquarters in the monastery at Pittsburgh.

March 19, the feast of St. Joseph. an effective reform."



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Bishop Blenk presided over the ceremonies. On his left was Governor Winthrop. All the civil authorities and all the religious congregations were represented.

The Gordian knot is cut and we are going to have our own Catholic Y.M.C.A. A project is on foot to this end in New York and a million dollars subscribed -on paper. These subscriptions--but their collection-there's the rub. Let us have a trust, coalesce all the societies into one great combination, and lo! the consummation so devoutly desired is attained. No puling infant, but matured, armed cap-a-pie. Verily, there is progress all along the lines—in societies and their number.—The Pittsburgh

After a career of close on 260 years the old chapel of the Sardinian Embassy will in a few days be levelled with the ground in the Kingsway improvement scheme. Built in 1648, the chapel was formerly attached to the Sardinian Ambassador's house, and for over one hundred years was practically the only place of worship available for Catholics living in London. During the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on account of its use by the Catholic nobility, and its being in addition the church of the Bishop or Vicar Apostolic of the London district. It was restored and enlarged on the suppression of the disturbances

At the Pro-Cathedral recently, His Grace the Archbishop of Dublin conferred the Sacrament of Confirmation on nearly a thousand children. The actual conferring lasted over two hours, and the ceremony was concluded by the administering of the temperance pledge Very Rev. Father Ambrose Bruder, and a strong exhortation to the children O.C.C., has been re-elected by the to faithfully discharge all their religious

> The Methodist body this month took a radical step in approving of the following resolutions.

"The New York State Conference of the Methodist Episcopal Church respectfully requests His Holiness Pope Studies in English Literature. The corner stone of the new college Pius X. to take into consideration the of the Sacred Heart of Jesus, in San reports of grievous oppression in the Juan, Porto Rico, was laid with appro- administration of the Congo Free State full control of the Catholic bishops, bishop Glennon. There is a whole ser- priate and imposing ceremonies on and use his potent influence to secure

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The Sisters of St. Boniface Hospital have organized a "Staff" for their Hospital consisting of the following members:

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Consulting Staff Surgeons: Dr. W. S. ENGLAND, M.D. Dr. J. H. McARTHUR, M.D.

Dr. R. MACKENZIE, M.D. Attending Physicians: Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. R. W. NICHOLS, M.D., Dr. W. Z. PEATMAN, M.D.

Attending Surgeons: Dr. J. O. TODD, M.D.

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

Ophthalmatic 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 C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackensie, Dr. R. Mackensie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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JOSEPHINE TURCK BAKER, EDITOR

Partial Contents for this Month

Course in English for the Beginner. Course in English for the Advanced Pupil. How to Increase One's Vocabulary. The Art of Conversation. Should and Would: How to Use Them. Pronunciations (Century Dictionary). Correct English in the Home. Correct English in the School. What to Say and What Not to Say. Course in Letter-Writing and Punctuation. Alphabetic List of Abbreviations. Business English for the Business Man. Compound Words: How to Write Them.

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WHAT WIRELESS TELEGRAPHY HAS ACCOMPLISHED

(From Men and Women)

The Atlantic voyage isn't what it used to be. Once it was like getting married, the event of a lifetime solemnly undertaken and quite as full of vicissitudes; now it's nothing more than a shopping trip down town, thought of one day and done the next.

When our grandfathers and grandmothers sailed over seas it cost them, for the passage, two hundred dollars or thereabouts, and a month's misery in the cradle of the deep. Their rooms and rations were worse than the steerage gets nowadays, and when they said good-bye on one side of the ocean, they were in utter ignorance of how fared the world until they stepped off on the other many weeks later.

Not so, to-day. The Atlantic has been turned into a veritable ferry. A half dozen liners sail almost every day, and so little do they make of the crossing that you can breakfast any Saturday in New York and dine in London that day week. Fifty dollars will carry you across very decently; your room is a model of comfort; at the table you get all the delicacies of land; and so huge and steady are the modern flyers that whether the waves roll high or low is of little consequence to you. But latest of all and most interesting is the way they're putting the old Atlantic into telegraphic harness, so that shortly, thanks to the wonders of wireless, we shall be having a daily newspaper on the high seas, and in mid-ocean shall be able to call up the folks at home. Think of it! Speeding along twenty knots an hour, thousands of miles out to sea, we shall likely enough be hearing the familiar newsboy's cry of "latest extry. All about the big fire this morning in Chicago." Or if a steamer is a day or two overdue there'll be no worrying about her, for the moment she breaks her shaft, or casts her rudder, or strikes an iceberg, or gets into any of those other manifold troubles of the deep, she'll wire us to that effect. Then off something will be sent to the rescue, and knowing her exact location, they won't have to search the seven seas to find her.

The daily ocean newspaper is on the eve of its arrival. A little more "fattening of the spark" by Marconi, and it will be here. At present the wireless outfit is only strong enough to transmit a perfect message within a radius of three hundred miles, so that vessels can only receive or send news when, at either end of the voyage, they are within that distance from some shore station. But as the Italian inventor has about succeeded in sending signals some 1,500 miles, or half way across the Atlantic, the daily paper is an assured fact of the near future.

Marine journalism is nothing new For the last ten years or so they have been getting out, more or less regularly, on the big boats, toward the end of the voyage, a little news sheet, giving merely the events of the trip, with a joke or two be aboard. But prior to the invention and adoption of the wireless service, there was, of course, nothing in the way of telegraphic despatches giving the day's news of the world. The first newspaper that actually contained desratches of this sort had the honor to be edited and issued by Marconi himself. It was a chance inspiration that came to him on board the St. Paul when she was about a day's run from the English coast, on the 15th of November, 1899. He was testing his latest instrument by having a wireless talk with his Needles station. In the course of the

UBSTINATE 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 Four 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, Hoarsen effection of the Threat or Lungs. Mrs. Gou thaw, 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 disusing cough. We are never without a bottle of it in the house."

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

USED MEN AT THE OFFICE **WOMEN IN THE HOME** CHILDREN AT SCHOOL

AND

Every day in the week and every week in the year men, TIRED 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.

Milburn's Heart and Nerve Pills

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 Nerve rims 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.

Milburn's Heart and Nerve Pills 50 cta. per box or 3 for \$1.25, all dealers, or The T. Milburn Co., Limited, Teronto, Ont.

test, the land station sent him some interesting news items about things for travellers at sea and for the diffusion that had happened while the St. Paul was crossing. It occurred to him that these items might be put in type by the ship's printer and run off in the form of a little news sheet. So it was done, on the spot, and that day saw the birth of the first ocean publication that ever carried telegraphic despatches. They called it the Transatlantic Times. It was only ten inches by eight in size, folded once, in the middle, and printed on the two inside pages. On the top circle the globe with wireless telegraphy. of the few copies that were run off Marconi wrote his signature. The whole thing was so much of a curiosity that every copy was sold at once, despite the fact that a dollar each was charged for them. The proceeds went and perfected, the invention has now to swell the Seaman's Fund. Two of the most important despatches it contained told the passengers of the loss of the U.S.A. cruiser Charleston, and of the bombardment of Kimberley with its humorous result of the destruction of one tin pot.

The next paper to appear on the Atlantic was "The Marconi Bulletin," on board the Philadelphia, en route to England, April 29, 1903. The interim since the first and only issue of the "Times" had been devoted to the perfecting of the wireless service.

There is no telling at present to what new and unexpected usages the wireless entertainment of travellers, but two at exercise a potent influence, not only least of them were forecasted in recent on commerce and politics and war, incidents that transpired on some of the but even the future of nations will be for in the Muskoka Free Hospital for liners. The following paragraph from affected by its perfection. "The Cunard Bulletin" tells of one of

"One of the saloon passengers left his home in a hurry to catch the Etruria, and when embarking suddenly discovered that he had left his purse behind him. There being no time to go back, he wired his bankers, instructing them to cable \$250 to be handed to him at Queenstown. When the Etruria was about a hundred miles from Sandy Hook, the following wireless message was received on board, from New York, via the Finland which had left New York after the Etruria: 'Have arranged Cunard pay you \$250, Queenstown. Bon voyage.' The money was duly paid over at Queenstown to the much elated passenger."

The other incident was that somewhat remarkable one of a game of chess being played by means of a wireless between two ships going at full speed in mid-Atlantic. It so fell out that row is the result of to-day. The result or let one push away another, or if we the St. Paul and Minnetonka, both of the actions of to-day we can deter- hold aloof from one through petty jealbound westward, steamed along side by side for several days. Although so yesterday's regret will re-shape to-day. throw away a diamond because is far apart as to be out of sight of each other, the wireless operators were On the second day the vessels were together it occurred to someone that a game of chess was within the range of black yesterday, but the blacker the a resolution to make the day a happy possibility, so a team on the St. Paul yesterday, the greater need of rising one to a fellow creature. It is easily challenged one on the Minnetonka. The challenge was immediately taken held. up. The game lasted four hours, resulting in a defeat for the St. Paul. It the same smoking room.

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water later 1 There is no longer the least doubt but that wireless telegraphy has come to stay. Its possible developments for the next decade have not as yet been even dreamed of. It is going to be a most important factor in the progress of the world henceforth. For international intercourse, for the shipping world, of intelligence, its services will be incalculable. It will be able to do things that no courier or cable of the past could perform. So far its achievements have been mainly confined to the Atlantic, but Marconi has recently given out that he is about to make his longdistance experiments. He is going to install special apparatuses on British warships stationed in different parts of the world. In this manner he will

Wireless telegraphy has made wonderful progress since its first introduction. The merely experimental stage has been passed. While the system will become further improved a commercial value and its possibilities on land can be said even now to be greater than on the ocean. But if its object were only to bridge the mighty deep it would still be of incalculable value, for the cost of transmitting a message by wireless, it is calculated, will not exceed eight cents per word, whereas by cable the cost is nearly twenty times as much.

The principal objection to wireless, namely, that it was open to "interference," and that consequently the message would practically become common property or an open secret, has been overcome. There is no question

Sprained Her Ankle.

I slipped on an icy step and sprained my right ankle very badly, writes Miss Minnie Burgoyne of Glenwood. It swelled to a tremendous size and caused intense pain. I applied Polson's Nerviline and got prompt relief; the swelling was reduced, and before long I was able to use my foot." For sprains, swellings and muscular pains Nerviline is the one sure remedy. Strong, penetrating, swift to destroy pain—that's Polson's Nerviline. Fifty years in use.

To-day

If you made mistakes yesterday, forget them. No strength was ever built upon continued regret. To-day is the result of yesterday, but it is more important to remember that to-mor-

to do to-day, but to pick ourselves up, easily able to have a chat all the time. shake off the dust, and start afresh. of the earth. Rise above yesterday. It is hard work to hold up the head and live down a above it, the higher the head must be

yesterday alone.—Exchange.

His 1905 Open Letter

MR. W. J. GAGE TELLS OF THE GROWTH OF THE CON-SUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:-

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

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

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

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

this life-saving work has grown.

Premier Whitney, replying to a targe deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for of all charities?

Seventy-five patients to be cared Toronto, Can.

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

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

tagious character of the disease has made the lot of the consumptive poor a hard one. The Muskoka Free Hospital is to-

day the only place where a sufferer in the early stages of consumption is admitted free. Will you not help to save the life of a sick one to whom all other doors are

closed 1 What greater blessing could crown your giving, than the knowledge that

it helps to snatch a fellow-being from the very jaws of death? \$50,000 is wanted for the coming

year. Will you join in this greatest

Faithfully yours, W. J. GAGE.

Beautiful Thoughts

Life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

We may be pretty certain that persons whom all the world treats ill deserve the treatment they get. The world is a looking glass, and gives back to everyone the reflection of their own face. Frown at it and it will in turn look sourly upon you; laugh at it, and with it, and it is a kind and pleasant companion; and so let all take their to any situation. No man, who cannot

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if you cannot afford to lose your temper. we let one drop off through inattention. mine, but no amount of dwelling upon ousy or heedless slight. Would you If we fell yesterday, there is nothing scratched you? One good friend is not to be weighed against the jewels

When you rise in the morning form done; a left-off garment to the woman who needs it, a kind word to the sorrow-Yesterday has passed, let it rest in ful, an encouraging expression to the depend upon it it will tell when you to keep them.

are old; and if you are old, it will send you gently and happily down the stream of human time to eternity.

There is only one key to success, and that is perseverance. Let nothing daunt you, and if really in earnest and resolved to conquer, you must win.

Never did any soul do good but it came readier to do the same again with more enjoyment; and never was magnanimity practised but with unceasing joy, which made the practiser still more in love with the fair act.

To lose self-control is to lose the key hold himself in hand can expect to hold others. It has been well said that, in any discussion or disagreement with another, if you are in the wrong and if you are in the right, there is no occasion to.

Or, as a lawyer has wittily put it, 'Possession is nine points of the law; self-possession is ten.'

All men have their frailties, and whoever looks for a friend without imperfection will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.

Have courage enough to review your own conduct, to condemn it where you peace; don't keep dragging it out on striving-trifles in themselves light as detect your own faults, to amend it sulting in a deleast for the twenty- to the best of your ability, to make good was played as perfectly and as readily parade. Do not waste energy in griev- air—will do it, at least for the twenty- to the best of your ability, to make good was played as portion and in ling over what cannot be undone. Let four hours; and, if you are young, resolves for your future conduct and

Northwest Review

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SATURDAY, APRIL 21, 1906.

Calendar for Next Week.

29-Second Sunday after Easter. The Holy Sepulchre. Commemoration of St. Peter, Martyr.

30-Monday-St. Catherine of Siena, Virgin.

MAY

- 1-Tuesday-Saints Philip and James, Apostles.
- 1-Wednesdań-St. Athanasius, Bishop 3-Thursday-Finding of the Holy
- -Friday-St. Monica, Widow.
- 5-Saturday-St. Pius V., Pope.

RECENT MASSACRES IN CHINA

Thanks to the kindness of a Catholic missionary in the Far East, we are enabled to lay before our readers a typical example of the way in which slanders against our missionaries are eagerly it needs must, that this is an "astonishpropagated by the anti-Catholic English press in China. Our correspondent yet finds it not "without interest," and a devoted friend of the "Northwest places it last so that it may leave a bad Review," sends us the newspaper clippings that tell the interesting tale.

"Hongkong Daily Press" of February 28. The fanatical animus of this paper chang or Nanchang. which makes it a point to misrepresent, THE NANGCHANG MASSACRE all the doings of the Catholic missionaries published, without comment or protest, the following telegram, although it knew full well that this news came from a Chinese source. Now the "Hongkong Daily Press," like all other European journals published in China, generally mistrusts all Chinese reports, especially when there is question of something disagreeable to Europeans, and openly derides such reports as extremely doubtful and even mendacious. They entertain no scruples about the lying propensities of the unconverted Chinaman, neither do they hesitate to brand these stories as downright lies. But, in this case, as the reputation of Catholic missionaries was at stake, the "Honkgong Daily Press" eagerly makes an exception to its ordinary practice of defending Europeans and joins hands with the infidel slanderers. Here is the despatch:

MISSIONARIES MURDERED IN KIANGSI

Shanghai, 26th February. A purely local outbreak has occurred at Nanchangfu in Kiangsi

It is reported that some French priests invited the local Chinese magistrate to a banquet, where refusing to agree to the demands of the priests for a large indemnity, the magistrate either committed suicide or was attacked and killed by the French priests.

A mob presently assembled and killed six Roman Catholic priests, burnt all the mission premises except the buildings of the China Inland

The Rev. Mr. Kingham, of the Plymouth Brethren Mission, with his wife and two children, were also murdered.

Fourteen American Missionaries escaped by a boat.

There is now no communication with Nanchang.

This telegram leaves a nasty impression that the local Chinese magistrate may really have been killed by French priests. In order to deepen this impression, the "Hongkong Daily Press," with an air of impartiality calculated to deceive the unwary reader, printed, on March 6, three conflicting reports of the massacre, giving equal prominence to the frank French statement of the facts and to the two Chinese versions of the unfortunate affair. As will be seen from a perusal of these three reports, the "Native Account" makes a very weak attempt to ridicule the suicide theory by saying that the Chinese use no knives at their meals, as if that was a proof that the district magistrate may not have carried a concealed weapon. This argument, silly as it is, is completely nullified by the true report which we print furrher on, and according to which he committed suicide not at table but in a private room where he had locked himself in. As to the "Alleged Official Account," the "Hongkong Daily Press," while admitting, as ing and very unconvincing extract," taste in the mouth. We here reprint the three reports exactly as they ap-The first clipping is taken from the peared in the "Hongkong Daily Press,"

with the two-fold spelling of Nang-

The accounts of the deplorable murders at Nanchang are best given in the following form:-

The Catholic Missionaries' Version

This version is given by our French contemporary "L'Indo-Chine" as follows:-The information which we have received from the best sources, differs very much from that which has appeared up till now, above all in the Chinese press. The telegrams that the unfortunate missionaries had yet time to send to their superiors during the 2nd inst. make it known that, invited to a dinner at the mission to settle amicably certain matters in dispute, the sub-prefect, doubtless in fear that he would not be able to settle it in the way wished by the Chinese authorities, and would thus lose face with his superiors, committed suicide by cutting his throat. On his part the Governor declares that having been invited to dinner at the mission and in the course of the discussion which took place for the adjustment of the affairs of Tang-pou and of Chekiang, the sub-prefect was wounded by a knife, and that, over-

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coming his pain, he had written with his own hand that there had been no alternative before him except suicide, and that, moreover, the people of the mission had struck him

Immediately on the suicide at the mission, the people, as excited as those who are acquainted with Chinese manners can imagine, accused the missionaries of having killed the subprefect, and it was this view that found expression in the telegrams addressed to the Chinese journals of Shanghai by their correspondents at Nanchang. On Sunday about 10 a.m., under the influence of the rumors spread in the city, the crowd flung themselves on the mission, where they delivered over to massacre the missionaries and the professing brothers, and destroyed the building indicated above.

The Sisters of Charity and three Fathers named Salavert, Rossignol, and Martin were able to save themselves and escape to Kiukiang.

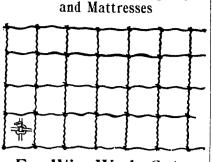
The Governor of Nanchang, who had promised the Waiwupu to assure the defence of the mission, allowed himself to be swayed by the mob.

The Native Account

The "Sinwenpao" (as translated by the"North China Daily News") states that the district magistrate of Nanchang, Chiang Chao-t'ang, was conferring with the French Roman Cath olic priests under instructions of Governor Hu Ting-kan of Kiangsi, when he was assaulted and wounded by three Roman Catholic priests, of one of whom the Chinese name is Wang Kuo-an. The priests wished to compel the magistrate to sign his consent to three of their demands, viz :-- (1) the payment of heavy indemnity for some previous riot: (2) the degradation or cashiering of certain members of the Nanchang gentry hostile to the Roman Catholics; and (3) the release of certain converts who were in confinement for being coned, even when threatened with injury operning sentences show:by the priests who finally killed the official for refusing to be coerced. The same paper further states that the conduct of the priests was generally deprecated by the converts of Nanchang, and that Governor Hu Ting-kan sent four hundred troops to guard the mission premises, in the first place to prevent the populace from trying to get revenge on the Roman Catholics for the death of the magistrate, and on the other hand to prevent the escape of the priests charged with killing that official. Finally, in commenting upon a report circulating amongst the Roman Catholic converts here, that "probably magistrate Chiang Chao-t'ang, seeing that he could not get what he wanted. had stabbed himself in his anger, the "Sinwenpao" declares that such a statement is absurd on the face of it as it was ridiculous that the magisa knife to the dinner, since such instruments are conspicuous by their ab-

sence in any Chinese banquet.

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An Alleged Official Account

The astonishing and very unconvincing extract, which we print below from what the North China Daily News is assured is a translation of an official report sent by Viceroy Chou Fu at Nanking to the Waiwupu and by them transmitted to the French Minister and so to the French Consul-General at Shanghai, will, as our contemporary remarks, scarcely carry public knowledge of the affair any further, but is not without interest:-

"On the 29th day of the first moon in the town of Nanchang itself, the Catholic missionary, Lacruche, had invited the sub-prefect Chiang to a dinner without ceremony, to discuss the religious matters of Taupou and an affair between Catholics and Protestants which had occurred at Yukiang.

"On both sides there was discussion about these subjects. A knife and a pair of scissors were taken, and it was said that the death of the subprefect would at once settle the matter. The sub-prefect then took up the small knife on the table to commit suicide, but the pain prevented him from completely killing himself. He states that someone then enlarged the wound with two cuts with scissors, and these latter wounds are very serious. The subprefect is not able to speak to tell more at present, but when he regained consciousness he himself wrote these

As a confirmation of the "Native Account," the "Hongkong Daily Press' adds this Parthian shaft:-

It would appear from other reports that Wang is the Chinese name of Pere Lacruche.

However, not content with these indirect aspersions on the character of the murdered missionaries, the "Hongkong Daily Press," without waiting for the full details that appeared a few days later in the "South China Morning Post," devoted a long leading article to its own final judgment on the case. cerned in breaking the law. These This judgment is full of bitter prejudice demands the magistrate firmly resist- against Catholic missionaries, as these

> Although we are never likely to know the details of the last disgraceful affair at Nanchang, the main facts are now very well known, and it is difficult to judge on which of the where only Lazarist missionaries and very well content that the guilty to the guilty.

"guilty" are the Catholic "pretended resorted to violence. preachers of the Gospel." This phrase trate could have gone armed with strikes the key note of the whole venomous article. The editor strives to prove that the Catholic missionaries were meddlesome and exacting, while the

Protestant missionaries are models of prudence and reserve. After saying that he is not "disposed to pass over the outrageous and criminal conduct of the Lazarist missionaries, whose misdeed in the first instance was the sole and entire cause of the whole proceeding," and thus prejudging the case and giving his verdict against the missionaries, he finds that he has to adopt a more judicial and less damnatory tone when he proceeds to sift the evidence, and yet the following extract betrays his insurmountable prejudice.

Assuming to himself a power by all international law reserved for the supreme government, the individual in charge of the mission seems to have made on his own account claims on the representative of the Chinese Government for alleged wrongs in the past, an indemntity for which formed part of his programme. The means adopted took very much the form of private war; the responsible, or supposed responsible official was invited to dinner for the alleged purpose of discussing the matter privately. Having explained his inability to act without the authority of his superiors, the chief of the mission proceeded to threats, and produced a paper which the officer was required to sign then and there; a recent example of a fellow officer who had been degraded because under somewhat similar circumstances he had submitted to personal insult, doubtless came uppermost in the chi-hien's mind, and apparently he made an attempt at suicide. Here the evidence as to what actually took place fails, but in the struggle, somehow, whether to prevent the rash act or otherwise is not known, and we must give the missionary the credit of the doubt, the official got stabbed. This seems to have been the final act, for the missionary left the scene. The whole affair looked exceedingly like what a hundred years ago in England would have been held to be a case of highway robbery-in more recent times the title has been softened down to "holding up," and is occasionally practised on trains passing through the prairie districts of America.

The foregoing extract is a fine specimen of a mental conflict between a weak wish to appear honest and a strong wish to condemn the accused. First, he parties concerned rests the greater takes it for granted that the missionary criminality. Had it been a matter wanted to browbeat the official; then, siding with the two Chinese reports as the provincial government of Kiangsi against the French report, he supposes suffered wrong, we might have felt that there was a struggle, but as he wishes to be thought generous, he disparties, pretended preachers of the tinctly favors the theory of suicide and Gospel, as well as shuffling officials, gives the missionary the benefit of the had met their punishment. The affair doubt; but finally his prejudice gets the cannot, unfortunately, be thus dis- better of him and he declares that the missed, because as the result of the whole affair looks exceedingly like a misdeed, the innocent have been in- hold-up. In his concluson the editor volved in the punishment due only is even more unjust. While confessing that the Chinese Governor was still The "innocent" are the Protestant more criminal than the missionary, he missionary, his wife and child; the definitely condemns the latter as having

It may be quite true that for the priest Lacruche, whose action really brought on the whole disturbance, there is no room for sympathy. He, a private individual, instead, if he had

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a wrong, of appealing to the arm of the law to put affairs right, preferred to take the way of violence and be the executor of his own self-made ideas of retribution. He may have had right, or some show of right on his side in the first instance, but the use of violence in the assertion of a right capable of being remedied by legal methods. of course, deprives him of any standpoint in any tribunal of justice in any part of the world. But the crime of the Governor, whose duty it was to see justice exercised, has not even so much palliation.

Thus the "Hongkong Daily Press" magisterially pronounces that the Governor and Father Lacruche are both guilty of crime; only the former's crime is the greater. This leading article appeared, as we have already noted, on March 6. The following day, March 7, the "Hongkong Daily Press" reproduced, without comment, from the "North China Daily News," a long letter on the Nanchang murders, written by a Methodist Episcopal missionary, the Rev. Dr. Spencer Lewis, who says he arrived at Nanchang at about the hour of the unfortunate affair between the French priests and the Nanchang magistrates." But the dates do not agree: he says he arrived on the 22nd of February, and the "South China Morning Post" makes it clear that the Sub-Prefect did not dine at the mission till February 28. Dr. Lewis, after stating the rumors current at the time, concludes: "One is inclined to doubt that there was either premeditated sui7 cide or assault." This seems fair enough, but his ultra Protestant prejudice spoils it all when he adds: "The fact seems to be that the matters of difference were such as had produced much friction. If to this was added much wine drinking there might ensue an excitement leading to the unfortunate result." The malicious suggestion of "much wine drinking" is quite gratuitous, and the very form in which it is expressed shows that it is altogether imaginary. The facts, as related below, Prove that it has no foundation in fact. But it was just the sort of hint that would take with prejudiced Protestant

And now, at long last, after giving the evidence of the enemy, an enemy more dangerous and relentless than the semicivilized heathen Chinese, we proceed to give the true story as published on March 16 by the "South China Morning Post," which is the only fair-minded representative of English thought in China, the "Hongkong Press" and the "China Mail" being particularly waspish in Catholic matters, hypocrites of the whited sepulchre type. The "Full Details" from "L'Echo de Chine," which the "South China Morning Post" with praiseworthy fairness, translated correctly and accepted unreservedly, are now accepted and believed by all Europeans of any standing in China. This detailed account of the events that led up to the massacre shows that there was no browbeating nor terrorizing on the part of Father Lacruche, no struggle of any kind, that the Sub-Prefect himself, far from being unwilling to discuss the situation, asked that the scope of that discussion should be extended, requested that he should be invited to dinner, suggested the formula of invitation and fixed the date himself. The "Echo de Chine" report also shows with what deliberation the Sub-Prefect set about committing suicide, and with what thoroughly Chinese blandness he strove to justify the awful deed in his letter to Father Lacruche. Of course this letter completely demolishes the Chinese reports, so carefully propagated by the "Hongkong Daily Press," affirming that the Sub-Prefect had P. O. BOX 653 WINNIPEG

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written, just before his death, a letter blaming Father Lacruche for all the trouble. On the contrary, the dying Sub-Prefect expressly writes that he dies "content and grateful to him."

THE NANCHANG MASSACRE

Full Details

(Translated from "L'Echo de Chine")

On the 17th of February, at the invitation of Father Lacruche, the Sub-Prefect of Nanchang, Kiang Chao Tang, visited the French mission in that city for the purpose of discussing certain troubles which had remained unsettled for some time. After arrangements had been come to, the Sub-Prefect expressed a desire to discuss also the more important matters of Sinchang, pending since 1904, in which, by the way, he himself had become much embroiled, having pledged himself to secure for the guilty ones perfect immunity from punishment. It was therefore imperative that this matter should be fixed up with, in his regard, as little loss of "face" as possible. On leaving the mission he requested Father Lacruche to invite him to dinner on the 28th February in order that they might discuss the Sinchang matter at their ease. Upon the Father remarking that it would be preferable to meet in the yamen for their discussion, the Prefect replied that they would be far quieter and more at their ease in the mission than elsewhere, and added that he would be accompanied by one or two writers.

On the morning of the 25th February, Father Lacruche received presents from the Sub-Prefect with his card announcing his visit for the 26th February, and, thinking that he had perhaps mistaken the date named for the dinner, the Father had the dinner prepared on that date; but when asked to partake thereof the Sub-Prefect declined, saying, "It is understood that I dine with you on the 28th. My object in coming today is to request you to send me a formal invitation couched in very strong terms. You may even curse me therein and threaten to get a gunboat sent up to enforce a speedy settlement of the Sinchang dispute. He then took a cup of tea and left. Happily, Father Rossignol, one of the escaped missionaries, was present at this interview, and can testify to what he saw. The invitation which Kiang re-

quested was prepared, but Father Lacruche took care that his writer used nothing but gentle terms therein, and, above all, forbade him to mention anything about a gunboat. As arranged, the Sub-Prefect put in his appearance on the 29th February at 3 p.m. and immediately sat down to table. During the whole of the repast he avoided speaking of the Sinchang trouble, but complained unceasingly of the want of esteem his superior officers manifested towards him. Dinner over, Kiang left the room and proceeded in the direction of the servants' quarters. Father Lacruche advised him not to go there, as everything was in disorder on ac count of preparations being made for the construction of the new church. After a deal of persuasion the Father got him to the parlour, where Kiang seated himself and commenced speaking of the Sinchang affair, proposing a number of conditions. In order that he might submit these conditions to the Bishop, Father Lacruche requested Kiang to write them down, offering him a pencil with which to do so; he however, refused, saying he preferred to go to the room of the Father's writer, where he would write the conditions and at the same time make use of the writer as an intermediary. To this the Father consented, himself conducting Kiang there. After some time the Sub-Prefect sent the writer in with the written conditions, and the latter remained in consultation with Father Lacruche for about a quarter of an hour. In the meantime, Kiang slipped out, and gave orders in an undertone to one of the soldiers forming his escort, who thereupon hurriedly left the place. Kiang then returned to the writer's

room and locked himself in. A few minutes later one of the servants entered to offer him tea, which he refused, at the same time requesting to be left undisturbed. Another servant soon after heard groans proceeding from the writer's room, and glancing in at the window, beheld the Sub-Prefect stretched out on a long chair, bleeding profusely from a nasty gash in the throat, which he was endeavoring to enlarge. The servant, horrified, ran in to inform Father Lacruche of what was happening. The latter immediately rushed into the room, where he found that the servant's report was only too true. With out waiting for his chair, he hastily ran to the Governor's yamen and related all that had happened. In the meantime every care was bestowed on the wounded Prefect, who, being unable to speak, beckoned for a pencil that he might write. During the whole of that night and the early hours of the following morning he wrote a number of short letters, two of which were addressed to Father Lacruche and his interpreter, Liu. In these letters he explained that rather than fail in his promise to safeguard the inhabitants from their just punishment he had chosen to die. He also wrote to his brother, asking for medicines, and stating that an evil spirit was haunting him; hence his desire to die that his people might be saved.

The rumor immediately spread in the city that the Sub-Prefect had been murdered by the Catholic missionary, and no pains were spared to excite the people to take revenge. Placards were posted up and handbills circulated giving particulars of the crime and calling a meeting of the people to discuss what punishment should be meted out to the offender.

The officials called at the mission to hold an inquest, and asked that the instrument which had been used to cause the death, as well as the servants of the mission, be delivered up. They also suggest that Father Lacruche should accompany them to the tribunal of the chief magistrate, where a full and searching examination would be made. To this Father Lacruche refused to consent, explaining that, in the eyes of the populace, it would be equivalent to acknowledging his guilt of the crime and would probably be the cause of a riot. Seeing this, the people would only too readily conclude that the murder had being led off to judgment.

most dastardly of crimes. The Govheard one of the military officials say for list of testimonials. to his soldiers, "Take care that that European does not escape." We have these particulars direct from Father Marin, who was present with Father Lacruche up to almost the last n. ment. Without entering into further details, it will suffice to add that Father Lacruche, together with the five French teachers of the Nanchang school, was murdered by the angry mob.

The following is the text of the letter to Father Lacruche by the dying Sub-Prefect:-

"I die in order to shield the people of Sinchang; not to cause trouble to the Catholic Mission. I beseech the Father to protect the people whom I have governed; that no gunboats nor soldiers be sent to punish them; as possible, and I will die without

the Father's writer, for his kindness netted quite a neat little sum. to me. I beseech the Father to settle the matter, with as few demands as

continue. The members of the Kong family are not barbarians. Arrived at this terrible pass, I, Sub-Prefect, do not complain, but hereby save my subordinates. In future, for the propagation of religion, let Pagans and Christians live together in harmony. Let no one seek only his own interests. The Kiangsi people are good, and my death is inspired by PHONES - - 3495, 4005. the affection I entertain for them. "Since Father Lacruche consents to settle this matter without having soldiers brought here, I die content and grateful to him. When I am dead my soul shall do its utmost towards the prosperity of the Catholic religion. Henceforth peace shall exist between Pagans and Christians. What happiness! Ask Mr. Liu not to complain of me, nor harbour in his heart hatred towards me. Where is the one who does not form part of the people? Life is but a breath. I have had so much grief that I feel it is far better for me to leave for the next

"Father Lacruche has often promised me that no persons would be punished. I beg the Mission to carefully mark all the objects of the house in order to guard against false imputations."

Many telegrams were sent to Bishop Ferrand by Father Lacruche and the governor of Kiangsi, the latter in his communications insinuating that the crime had been committed by the missionary, and urging the Bishop to go to Nanchang.

Bishop Ferrand would not, however, be caught by the Governor's artful ruse, but replied as follows: "Since I am accused of partiality, let this matter be investigated by disinterested judges. I, as well as the priests under my charge, form part of the Catholic Mission; I can not, therefore, be at the same time judge and one of the parties interested. It is imperative, for the honour of religion throughout the world, that this matter be so brought to light that not the shadow of a doubt may remain, and I insist that the matter be judged by the Wai-on-po and the French Legation."

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to been committed by the missionary the medical fraternity. Catarrh being and that he and his servants were a constitutional disease, requires a constitutional treatment. Hall's Catarrh In the evening placards bearing red | Cure is taken internally, acting directly characters were posted up every- upon the blood and mucous surfaces of where, even at the yamen gates, ex- the system, thereby destroying the horting the people to rise up against foundation of the disease, and giving the foreigners, who were guilty of the the patient strength by building up the constitution and assisting nature in ernor, although notified of what was doing its work. The proprietors have going on, seemed rather to counten- so much faith in its curative powers ance than forbid the doings of the that they offer One Hundred Dollars populace. In fact, Father Lacruche for any case that it fails to cure. Send

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Clerical News

His Grace Archbishop Langevin, O.M.I., returned last Saturday from O.M.I., returned last Saturday from Kenora, whither he had gone on the previous Wednesday with Rev. Fr. previous Wednesday with Rev. Fr. Cabill, O.M.I.

Rev. Father Gendreau, O.M.I., pastor of Notre Dame du Portage, Kenora. Rev. Father Dumoulin, pastor of Keewatin, Rev. Father Peloquin, O.M.I., pastor of Norman, Rev. Father Kalmes, O.M.I., principal of the Kenora Indian that this matter be settled as nicely Industrial school, and Rev. Father Costiou, O.M.I., Father Gendreau's assistant, were present at Father Drum-"I die, but my death is insignificant | mond's lecture in the Kenora Opera I only beg Father Lacruche to save House, which was organized by Mrs. the people. Let there be no further Earngey, president of the Ladies' Aid troubles. I am grateful to Mr. Liu, of Notre Dame Church, and which

Rev. F. X. Collerette, of Cape Bald, possible. Let my death replace those Westmoreland, N.B., came here on a of the few criminals condemned to die. Hying visit last Saturday, and although Once this affair is settled the propa- pleased with the little he saw of the gation of the Christian religion may country, returned home on Monday.

Rev. A La Bonte, O.M.I., of the St. Boniface Industrial School, will be ordained priest, and Rev. Maurice Pierquin, subdeacon, next Sunday.

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"CASTE" IN INDIA

All these castes are hereditary, writes Country." A priest's son is a priest, showing the number of divorces in 1904 a soldier's a soldier, a carpenter's a car- is creating much discussion there and penter, a scavenger's a scavenger. elsewhere. The total number was 1,698 There is no question of "What shall we which is an increase in proportion to the do with our boys?" in Hinduism; that number of marriages, in comparison problem has been solved in advance for with 1903. The Springfield, Mass., two thousand years. For a sire to "Republican" is the opinion that the start his son in any other calling than increased number is not due to immorhis own would be "against his caste," ality or brutality, but to the growing and there all argument ends. For disposition of people to escape from caste is both social and religious, and includes the calling as well as the vention under conditions which are creed.

although he may be expelled from it; for the evil and finally comes to the his social status is fixed forever at the pessimistic conclusion-"wholesale detime of his birth, and he can only fall, sertion among the poorest, divorce in never rise. This has tended to make the class in comfortable circumstances. the Hindus an ambitionless race. Caste will admit no infusion of new blood, is the state of things in Massachusetts, and when the same exclusive spirit is where it has been supposed the domesimported into the ordinary dealings of tic yoke however much it might chafe, life, you arrive at that stagnant con- is borne with commendable patience servatism which is called "custom" in and Puritanic determination even to

dian peasant's plow. The overwhelm-sustained elsewhere. by better methods of cultivation.

the earth, an heirloom from remotest turers and lent free for trial broadcast over a province. It did the work more thoroughly and was offered at a price within the peasant's means. But it did not "catch on," simply because the plowman could not get at his bullocks' tails to twist them. The superior tillage, the increase of crop could not compensate for the relinquishment of this time-honored custom.

There was a contractor engaged in that the soil could be far more expeditiously removed in wheelbarrows than carried away in baskets on the heads of coolies. So he invested in some wheelbarrows and showed how they were to be trundled, and flattered himself upon having introduced a useful reform. The next time he visited his works he found his men putting a little dust into the wheelbarrows and carrying them away on their heads.

The paraphernalia of Indian daily life all belongs to the barbarous ages. Attempt to introduce any other and you are rebuffed with the reply, "It is not the custom. My father used this article, and therefore it is my duty to use it. Would you have me set myself up for a wiser man than my reverend parent?"

Thus is stifled all attempt at reform. There is not the excuse of ignorance. With the superior model before him, the native deliberately rejects it. He is not to be beguiled by any demonstration; he is too completely crusted with conservatism and prejudice.

With the large force of men now a work in the Calgary and Lethbridge districts, and the scale of the equipment provided, the Canadian Pacific Railway expects to irrigate 400,000 acres of land this season. Already canals have been completed which are capable of furnishing water for irrigating 110,000 acres. The Canadian Pacific Railway scheme for irrigation is on a scale almost unprecedented in America, for the block which it proposes to irrigate comprises 3,000,000 acres. and is the largest unoccupied block of good land in the West.-Ex.



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PERTH Ont. I take great pleasure in informing you that I am having a good sale of Pastor Koenig's Nerve Tonic with good results in every case. I further beg to say that your Tonic has worked wonders, and is getting a great name in this locality. Ship are another lot of the Tonic early in January. F. L. HALL, Druggist.

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INCREASE OF DIVORCES

A document recently published by the author of "Indian Life in Town and | the Secretary of State of Massachusetts, "the restraints imposed by law or conhostile to individual comfort or happi-A Hindu cannot change his caste, ness." It does not see any remedies

This is a gloomy outlook. If this the verge of domestic martyrdom, what Caste is restricted to the Hindus, but must it be in other states? Curiously custom is universal. There is the In- enough the "Republican's" view is A prominent ing majority of the inhabitants of clergyman, lecturing in New York, India are dependent on the land, and the other day, said; "Divorce is not a their crops would be much increased sign of degeneracy of the race, but it is an example of the growing tendency The plow in use is an implement towards democracy in all relations of which merely scratches the surface of life. When complete incompatibility exists in married life there is no other antiquity. A new plow was introduced satisfactory outcome than divorce, and by an enterprising firm of manufac- it is then a sign of health and not a sign of disease in the body politic.'

The same tendency to escape from the restraint imposed by law and convention" referred to by the Springfield "Republican" is noticed by the Minneapolis "Journal" which says that last year there were 340 divorces and 2,773 marriages in Hennepin county, or one couple divorced to every eight couples married during that period. It also says that more than 75 per cent. of a railway excavation, who recognized these divorces were default cases. Husbands did not appear in court to contest the action of their wives, and wives made no objection to the granting of a decree to their husbands.

There seems to be a growing determination to fly to the divorce courts and sacrifice the rights of children rather than to endure the restraints of married life and to perform its duties when they conflict with personal ease, comfort and pleasure. Much is heard about race suicide, but is not family preservation a more important problem?-Chicago Tribune.

Be Done With Catarrh!

Why allow this filthy disease to poison your system? It drains, your strength, ruins digestion, pollutes the breath. makes you repulsive. The one certain cure is "Catarrhozone," it cures because t destroys the cause of the disease, cures thoroughly because it goes wheregerm instantly. To get well and stay tention.—Catholic Universe. free from Catarrh get Catarrhozone and ise it; satisfaction guaranteed.

THE CATHOLIC IS THE BEST RELIGION TO DIE IN"

(From "Truth")

A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic Church on his deathbed, or when the certainty of immediate death stares him in the face. And, on the contrary, the reader will find that very many Protestants and others, when about to face the judgment seat of God, when the shackles of this world have practically fallen from them, embrace Catholic faith, and become members of the Catholic Church. The reader will be astonished if he will but note in the execution of criminals how many turn to the Catholic Church in their last hour; how many sick at our hospitals do likewise, and how often the priest is called in to attend the deathbeds of non-Catholics. It has been said that other religions are better to live in, but the Catholic religion is better to die in. What is this but saying that the Catholic religion is the true religion? Even Philip Melancthon, one of the chief of the great Reformers, advised his dear mother to die in the Catholic religion, not Protestantism.

Foolish Teacher.-"Now, Mickey," said the teacher, "tell me what you know of Nelson, the great fighting

"You're mixed, mum," promptly responded Mickey. "Sharkey is de fighting sailor. Nelson wuz formerly a blacksmit.""-The Casket.

WHEN AT MASS

Two things That Are Required; Intention and Attention.

People frequently use expressions he real meaning of which they do not appear to comprehend. They speak of attending Mass, assisting at Mass, hearing Mass, etc. We must not be mere lookers-on; we must take part in the Mass. We must take part with the priest in offering a great sacrifice to God. We should unite not only with the priest whom we see as celebrant, but with Our Lord Jesus Christ, the great High Priest of the good things to come. It is he who offers Himself upon the altar.

The celebrant reminds us of our anticipation when at the Orate Fratres he turns to the people and says. Brethren, pray that my sacrifice and yours may be acceptable to God the Father ${f Almighty.}$

During the canon of the Mass the celebrant says: "Remember, O Lord, Thy servants and all here present, whose faith and devotion are known to Thee for whom we offer, or who offer to Thee this Sacrifice of praise for themselves and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety, and render their vows to Intention and attention.

An earnest intention requires earnest thought. You will hear Mass acceptably in proportion to the earnestness of your intention. A Catholic who is present in the church for some purpose and keeps to that purpose, for instance, to sketch or to write, could not be said to "hear Mass," or o "assist at Mass."

The intention is included in going to Mass for that purpose, as such an intention is virtual, but a distinct intention is better.

Attention to apply our mind to what we are doing. Otherwise we would deserve the reproach God made to the Jews: "This people honoreth Me with their lips, but their hearts are far from Me." (St. Matt. xv. 8).

When distractions are only another name for carelessness, they are sinful. Distractions may come without our fault, and then they are not sinful if we seek to overcome them. Coming late for Mass is a source of distraction to others. If you really wish to be devout at Mass, you ought to try to be in your place a few minutes before Mass begins. "Before prayer prepare thy soul and be not a man that tempteth God." (Eccl. xviii., 23.) The nearer your pew or place is to the altar the less liable you are to be tempted during Mass. Too many want to see and to

Masses can be properly heard without any particular form of prayer. You may read the "Devotion for Mass," you may recite the Rosary, considering the mysteries; you may meditate on the Passion or you may follow thoughtfully the priest at the altar. But be the sale of property listed exclusively ever the Catarrh is, cures every case mindful of the sacrifice and guard because its vapor destroys the Catarrh yourself by proper intention and at-

(From the Catholic Universe) There are times when our law makers get very independent and somewhat mixed in their figures of speech.

"I'm up a tree," admitted the bolting Senator, "but my back is to the wall and I'll die in the last ditch, going down with the flag flying, and from the defiance at the foe, soar on the wings of triumph, regardless of the party lash that barks at my heels.'

He looked up as though he meant it,

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THE MONEY KINGS OF ANCIENT ROME

That the accumulations of vast fortunes was as possible in ancient Rome, which knew neither the railroad nor Standard Oil, as it is in the United States to-day, is shown by the following table that has been compiled from authoritative historical records.

While it may be true that the wealth of the Czar of Russia and John D. Rockefeller may exceed nearly all of these old-time hoards there can be no question of the fact that as spenders Antony and Caligula have never been

- upasseu.	
Crassus's landed estate was	
valued at\$	8,333,330
His house was valued at	400,000
Caecillius Isidorus, after	
having lost much, left	5,235,800
Demetrius, a freedman of	
Pompey, was worth	3,875,000
Lentulus, the augur, no less	
than	16,666,066
Clodius, who was slain by	
Milo, paid for his house.	700,000
He once swallowed a pearl	
worth	40,000
Apicius was worth more	
than	5,000,000
He poisoned himself after	
he had spent in his kit-	
chen and otherwise squan-	
dered immense sums to	
the amount of	4,160,000
The establishment belong-	
ing to M. Scarus, and	
burned at Tusculum, was	
$\mathbf{valued} \ \mathbf{at} \ \dots \dots \dots$	4,150,000
Gifts and bribes may be	considered
signs of great riches.	
Caesar presented Servilia,	
the mother of Brutus,	
with a pearl worth\$	200,000
Paulus, the consul, was	
bribed by Caesar with	
the sum of	292,000
Curio contracted debts to	
the amount of	2,500,000
Milo contracted one debt of	2,915,000
Antony owed at the Ides of	
March, which he paid be-	
Antony owed at the Ides of March, which he paid be-	

A SAINT AT HOME

fore the Kalends of April 1,666,666

than 12 months 118,120,000

-The Scrapbook.

Seneca had a fortune of .. 17,500,000

Tiberius left at his death

and Caligula spent in less

This brief sketch of a Catholic saint is penned by Dr. Earrar, late Protestant Dean of Canterbury.

St. Frances of Rome was a Roman lady of noble birth. She was married in 1396 to a Roman nobleman, Laurence Ponzani. "Her obedience and condessays Alban Butler, "which engaged Christ is there must be His Church. It cension to her husband was inimitable," such a return of affection, that for the leaves them bewildered in regard to forty years which they lived together, there never happened the least disagreement; and their whole life was a constant strife and emulation to antici-Pate each other in mutual complaisance she used to say, "must, when called ginia missions. It is true that there is upon, quit her devotions at the altar to find them in her household affairs."

a woman's religious pursuits must never of it they would give a good deal to be suffered to interfere with her obligations to provide for the welfare and comfort of her husband and children. It was the daily custom of this lady to spend one of the early hours of the morning in prayer and the study of the Holy Scripture. On one occasion she had sat down at her desk for this pur-Pose, when some domestic trifle—the requirements of one of her servants or one of her children-demanded her attention. Mindful of the true rule, "Do the next thing," and ready to to the claim of duty, she arose, did what was named a sound color. iovial spirits and sound control what was named to the claim of duty, she arose, did color. what was necessary and returned to her reading. But no sooner had she sat down than a second interruption occurred. Again she rose with quiet dignity, attended to the needs of her household, and went back to her Bible. But before she had begun to read she was again called and again did her task. This happened seven times in succession Yet she never delayed, nor uttered one murmur, nor showed the smallest fretfulness. When for the seventh time she came back to the Psalm which lay open before her, she found that angel hands, high in approval of her cheerful faithfulness had inscribed the verse for her in letters of shining gold. Pittsburgh Catholic.

"It's too bad about those crullers You made, "said the new husband, sadly. "Why?" asked his wife, quickly.

"Well," replied her husband, "they're too rich to eat, too heavy for life preservers and too small for quoits."



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Blessed Eucharist a Convert Maker

(From the Missionary)

"In all my missions I preach a sermon on the Holy Eucharist and I explain the true significance of the Mass. It stuns the non-Catholics, for where their own position. Some of them tell me that they believe in the Real Presence, but I say to them not to let their pastors know it or they may turn them out of the church.

So writes Father Waters on the Virno more attractive dogma of the Church than the ever believing presence of One beautiful story which is told of Christ among us, and if the non-Cathher is meant to illustrate the fact that olic people could only be convinced

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An American lady visited Stratfordon-Avon lately and "gushed" even above the usual high watermark of American fervor. She had not recovered from the attack when she reached the railway station, for she remarked to a friend, as they walked onto the platform:

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Always So

He-"Millionaires are very common nowadays." She-"Some of them always were!" -Detroit Free Press.

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Vespers with an occasional sermon, Catechism in the church, 3 p.m.

N.B.-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.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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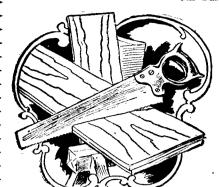
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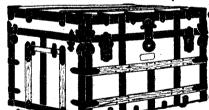
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A LECTURE BY FATHER DRUMMOND

The lecture in the opera house last night by Rev. Father Drummond, of St. Boniface College, was fairly well attended. The Subject: "Style and Oratory: or How to Write and Speak Correctly," may not make a popular poster heading, and combined with the universal conception of the term "lecture," can hardly be considered a drawing card. The strong personality of the lecturer must, therefore, have been the magnet which attracted the people to hear him. A subject to the average mind difficult to handle, was simply, yet masterfully presented.

Mayor Carmichael occupied the chair and in a brief address, introduced the

Father Drummond, on rising, entered at once upon his subject. The first portion of his address was devoted to writ-Ing, the lecturer maintaining that in order to speak well it is necessary first, to be able to write correctly. The young speaker should always write out his address first, prepare it thoroughly, and commit it to memory. After a period of such training, it may not be necessary to commit to memory the whole address, but in any event it is well to have the address carefully written out. Father Drummond pointed out the necessity of the careful reading of a few good books. He advised following the example of the master minds in their selection, but did not believe it advisable to make a selection altogether in this way. Each person should follow his best inclinations, and when a paragraph, sentence, or phrase appeals to him as a particularly strong, make note of it, or better still, commit to memory.

The second portion of Father Drummond's address was devoted to oratory. He referred to the necessity of voice culture, and the formation of a habit of speaking without strain. The sound should be formed int he mouth and he deprecated the habit of explosiveness in some speakers. He illustrated by saying that in some schools a lighted candle is placed in front of the mouth and the pupil required to repeat a sentence without disturbing the flame. Many speakers in their effort to make themselves heard will blow the candle out and not be heard as distinctly as another speaker who never raised a flut ter on the flame of the candle.

He said that a "candid friend" was the most desirable acquisition of any public speaker. He believed "sincerity" was the great secret of oratory. Without sincerity it is impossible to move an audience or impress the individual. In proof of this he cited several instances. Oratory in its proper acceptation was not alone for the platform. In presenting this view he said that he had known women who in their sincerity and ease of expression were real orators. He closed an exceedingly interesting address by reading an extract from a magazine describing an interview with Mark Fagan, the mayor of Jersey City, which demonstrated the success which follows sincerity purpose.

* It is to be hoped that the people of Kenora will, at an early date, again have the pleasure of listening to Father Drummond.

During the evening solos were very acceptably rendered by Mrs. Fairfield, Miss Ross and Miss McRitchie. Miss Flossie Nash also added to the pleasure of the evening by giving a very nice piano sola.—Kenora Miner and News April 20.

PROTESTANTS AND LENT

(Sacred Heart Review)

After a while our Protestant friends will imagine that they invented Lent, just as many of them now think that they invented the observance of Christmas. They are taking very kindly to Lent-not to the fasting or the abstinence—but to the idea of a special religious season. The New York "Evangelist" (Presbyterian) says apropos of this:

"There is no denying the fact that the Reformation parted with much that might have been helpful to the churches which would not admit the sovereignty of Rome or the superiority of the Church over the Book. But now we see much that was given up by the prevailing reaction from Catholicism, reapproprlated, so that Christmas and the Lenten Season and Easter come to the Church as days of spiritual refreshment, days of commemoration which serve to bring anew to Christian hearts some phase of the Christ life in the midst of the ceaseless whirl and engrossing pursuits of business. And here it may be said that it is a notable as it is an encouraging fact, that the observance of the Lenten season is becoming more and more general as the years go by."

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