

Northwest Review

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CURRENT COMMENT

The synod of the Church of England, assembled in the city of Quebec, has passed a canon forbidding the remarriage of divorced persons. The canon decrees that "local clergymen within the jurisdiction of the Church of England in Canada shall not solemnize a marriage between persons either of whom shall have been divorced from one who is at the time living." There was considerable discussion before the taking of the vote, some being in favor of making an exception for the innocent party, others objecting to Canada forestalling England by the passing of so severe a measure. The determining motive seems to have been the prevalence of divorces in the United States and the consequent fear of moral contagion from the influx of American settlers. The canon maintaining the sanctity of the marriage tie brought out a clerical vote of 55 for and 8 against. The lay vote was 29 for and 20 against. Three years ago the canon was defeated by the lay vote of 15 to 8. Thus there has been a marked improvement in the moral tone of the representative Anglican laity. Who shall say how much of this improvement is due to the influence of Catholics in Canada? Certain it is that the inflexibility of the Catholic Church on what the mover of the triumphant resolution aptly styled "a vital question" has a far-reaching effect upon all thoughtful non-Catholics. In this, as in so many other things, the example of the true Church, even when it is not explicitly mentioned, is a mighty bulwark of morality. Several of the speakers at the Synod noted the fewness of divorces at Ottawa, but we are not told that they referred this fact to its true cause—the influence of the Catholic members and the Catholic body at large.

Our Archbishop was particularly happy in his English reply to the address presented to him last Sunday, at the blessing of the corner stone of the new church of the Sacred Heart. Many of those who heard His Grace on that occasion found him more than usually eloquent and admired the conciliatory tone in which he affirmed Catholic principles. Strongly and most reasonably did he insist on the injustice of forcing Catholics to support schools which they could not conscientiously use.

This is the clear and distinct issue which such enigmata as the editorial writer of the Tribune are persistently striving to befog. They talk of the Catholic hierarchy coercing the new provinces when all that Catholics have obtained is a meagre acknowledgment of their right to separate schools. The only coercion discernible in this discussion is that which the enemies of Catholic schools would introduce if they could into the new provinces. Under the sacred name of liberty and the lying shibboleth of "equal rights" they would shake the freedom of Catholics, they would deny them their Christian right to bring God's truth into the schoolroom, they would poison the minds of Catholic children with false views of history, they would emasculate the very mention of Christianity by apologizing it into a metaphor, they would cripple the most important function of education—the training of the will—by depriving it of its most powerful agent, the grace of God.

The Telegram and Tribune have been ringing the changes on the enormity of Mr. Haultain's exclusion from the premiership of the new province of Saskatchewan. The Telegram is merely brutal according to its wont; the Tribune raves like a lunatic according to its bent. Both are fortunately unarmed, except with the harmless fact of Mr. Haultain's long premiership of the Territories. They carefully eschew all mention of the recent attitude which has made Mr. Haultain impossible. How could the Lieutenant-Governor of Saskatchewan choose as his chief adviser a man who, backed by his fourteen

years of premiership in the Territories, has recently announced most publicly that he will do his best to expunge from the constitution of the new provinces that slender measure of elementary justice to Catholics which is one of its most important provisions? The Free Press cleverly condenses the situation: "Personal sympathy for Mr. Haultain is misleading. We are not ourselves without sympathy and respect for him. We heartily wish he had not pledged himself to knife the new-born child. We should like to see him its head nurse if he had not engaged to go digging into its entrails. But to blame anyone but himself for having made it impossible for Lieutenant-Governor Forget to place the infant in his charge is utterly nonsensical. Nobody knows that better than Mr. Haultain himself." This puts the case in a nutshell. But we are not ready to go so far as the Free Press in the line of sympathy. We cannot see our way to acknowledge, as our Liberal contemporary does, that "Mr. Haultain was a loyal and useful friend to Territorial institutions." He was ever distinctly disloyal to the interests of the Catholic inhabitants of the Territories. From the very beginning of his premiership he insidiously undermined the freedom of the Separate Schools. Step by step he reduced them to a state of bondage, bondage to lying text-books, bondage to bigoted inspectors, bondage to an educational department in which their representatives had no voting power. For some years he tolerated a Catholic inspector of schools, but as soon as he decently could he cut off this last hope of justice to Catholics, and when every opportunity was afforded him to right this grievous wrong he answered with a sneer. No; Mr. Haultain deserves no sympathy from Catholics. His exclusion from the premiership of Saskatchewan is an act of necessary justice. Lacking the first requisite of a king of men—fair play to minorities, equal treatment of all—he deserves to rule no longer. Embittered by his growing sectarian hate of the Catholic Church, he has committed political hari-kari. Let the dead bury their dead.

Although we cannot see eye to eye with the Hon. Robert Rogers when he loudly protests against the cutting off from Manitoba of the District of Keewatin, which he incorrectly imagines as annexed for these twenty-nine past years to our province, yet we confess that we regret this unnecessary semblance of a slight upon our worthy Lieutenant-Governor. By the Keewatin act of 1876 it was declared: "4. The Lieutenant-Governor of the Province of Manitoba, or the person acting as such Lieutenant-Governor, shall ex-officio be Lieutenant-Governor of the District of Keewatin." True, this district was in no sense annexed to Manitoba, nor was it in any way dependent thereon; neither did the Lieutenant-Governor of Keewatin report upon his district to the Manitoba Government, but to the Minister of the Interior at Ottawa. It was a distinct and separate Lieutenant-Governorship, having no connection with Manitoba except through the one personality of the man who held the two offices. And yet this personal connection was not altogether insignificant. It added a certain lustre to the dignity of Lieutenant-Governor of Manitoba. And now that honor is undoubtedly taken away. By Federal proclamation Keewatin is merged in the new Northwest Territories formed from the pieces left over after the delimitation of the new provinces. We are told by the Free Press that "the reversionary interest of this province to the greater part of Keewatin is unquestioned," and that Manitoba "hopes to realize that interest before long." Why, then, was the change made, since it is intended to be only provisional?

Our report of the blessing of the Sacred Heart Church is the only accurate one. The notes of our reporter were communicated to the daily papers; but even the Free Press, which made a better use of them than the other two papers, was not always correct in its understanding of our notes.

The English "Review of Reviews" for August calls our attention to the Rev. Dr. Briggs's eulogy of the present Pope in the July number of the "North American Review." The famous American divine, who was prosecuted for heresy by the Presbyterian body some years ago, and who has since joined the Episcopalians, ridicules the ordinary Protestant prejudice that the Catholic Church never reforms. "The history of that Church," he writes, "since the sixteenth century has been a history of reforms, and in no period have such great reforms been made as in the past half-century." Elsewhere he says: "The Council of Trent was a reforming council, and banished from the Church many vulgar errors and corrupt practices, against which the Reformers protested in the sixteenth century." Dr. Briggs, were he not still a Protestant, would have added that the Council of Trent was the great reform of the sixteenth century. The so-called Reformers, by making the Tridentine Council necessary, wrought more wisely than they knew. They suffered the penalty of their revolt; the Church became stronger by refuting their heresies. Catholic reforms always rest upon gener-

Churches; what more can they ask for the Church of Rome? The Christological movement has been, and still is, one of the strongest impulses of the past fifty years. It is of immense significance that the Roman Catholic Church, under the headship of the Pope, deliberately enters into, and takes part in, this world-wide movement.

Dr. Briggs thinks that the action of the Pope may bring about the greatest revival known to history.

The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now the Pope, as the head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole Church as the successor of St. Peter and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant Churches will have to bestir themselves to keep pace with it.

Dr. Briggs, who had a long interview with Pius X., sums up his character in the following sentence: "It is of the highest importance that the reform movement has been renewed with so much promise under a Pope of such spirituality, simplicity, and open-mindedness; a man who impresses those admitted to his presence and converse as being possessed of unusual grasp of mind, insight and real moral power."

At the end of the sixteenth century, when a large proportion of the Japanese had become Catholics, the people were so law-abiding that, in spite of a cruel persecution of the Christians by the Emperor, they never revolted. As many as thirty thousand looked on in pity and admiration while 26 now Blessed Martyrs were crucified at Nagasaki. Then the people were good and their rulers bad. Now that the nation has relapsed into heathenism the rulers are noble and magnanimous, because they have striven to surpass the civilized world; but the people are incapable of appreciating the sacrifices made by their chiefs for the sake of peace, and so they rebel like wayward children they burn and destroy Christian churches, they do their best to tarnish the fair fame of their country.

Nothing could be more opportune than Mr. W. de Manbey's clever skit on Mr. Haultain's crest and motto.

Clerical News

Father Marion, O.M.I., is acting as chaplain of St. Mary's Academy.

Father Adelard Chaumont, O.M.I., is director of the Oblate Juniorate at St. Boniface.

Father Ignatius Adam, S.J., arrived here last Sunday to be assistant Disciplinary in St. Boniface College. Father Adam had been taking the place of Father Bourdeau, pastor of Manteno, Ill., who is absent on leave.

Father Lorieau, F.M.I., came in on Monday last and was a guest at the Archbishop's.

The Rev. James Kent Stone, known in religion as Father Fidelis, has been elected provincial of the Passionist order in the United States for three years. The election took place in the Passionist monastery, Pittsburg.

The Rev. Charles Coppens, S.J., the well known writer, has been transferred from Creighton University, Omaha, to St. Louis University, St. Louis, Missouri.

Brother Doyle, O.M.I., returned to St. Mary's Presbytery at the beginning of this week and was welcomed by a host of friends. He will resume his former duties in connection with the presbytery and church.

Father Drummond, S.J., will say Mass and preach next Sunday at Crystal, N. Dak., and preach in the evening at St. Thomas in the same State.

Persons and Facts

Mr. and Mrs. Percival Boxer returned last Sunday morning from their wedding trip to Detroit Lake. They will take up their residence on Edmonton street.

Mr. and Mrs. William Bawlf will take apartments at Fort Garry Court for the winter on their return from their honeymoon.

Last Monday evening, in the St. Boniface Normal School, the "Union Sainte Cecile" held its first public meeting, which was a real success. Rev. Dr. Trudel, chaplain, read a learned panegyric of the society's patron saint. Inspector Goulet, president, spoke with great tact, literary finish and earnestness of the aims of this French literary and musical union, which was recently founded under the auspices of the cathedral and holds its regular meetings every week. The musical side of the entertainment was under the able leadership of Mr. Albert Betournay, assisted by Prof. Consurc and Mr. Sale. Mr. La Gouarguier sang three comic songs and Mr. Provost, secretary, gave an acceptable recitation. Mr. Potvin's singing was, as usual, excellent. His Grace the Archbishop gave eloquent expression to the pleasure afforded him by this literary and musical society whose first public performance was an earnest of future achievements. A large gathering of distinguished ladies and gentlemen testified their hearty appreciation of the entertainment. Among the audience were noticed the Very Rev. Vicar-General Dugas, Rev. J. Dugas, S.J., Rector of St. Boniface College, Rev. J. Blain, S.J., Rev. A. Chossegros, S.J., Rev. Father Dandurand, O.M.I., Rev. Fathers Molurier and Rousseau, Senator Bernier, Judge Prendergast, and all the upper ten of St. Boniface.

A recently published work entitled "Un Siecle de l'Eglise de France," "A Century of the French Church," is authority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six millions. This has been due, under God, in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries all over the world. When this Society was first organized, eighty-three years ago, Catholic missionaries numbered 1,000 all told. To-day we count priests, brothers and nuns, 65,000. This increase in the army of our workers explains largely the gains of the past century.

The first frost of the season occurred in the night between the 11th and 12th inst. It came so suddenly in some parts of the country that few took precautions to protect their tender garden vines, such as cucumbers and tomatoes, which were either killed or badly blighted. Some flowers were also wilted; but at the Winnipeg City Hall and in the flower garden of St. Boniface College there was no damage at all. In St. Boniface the leaves only of tomatoes and cucumbers were blighted, the fruit itself did not suffer.

Rev. I. J. Kavanagh, S.J., Professor of Physics at Loyola College, Montreal, returned on Thursday of last week from Labrador, where he was a member of the party sent by the Canadian government to observe the total eclipse of the sun on Aug. 30. The Montreal "Star" of the 8th inst. publishes an interesting interview with the learned Jesuit, in which he confirms what we said in our issue of Aug. 12 about the excellence of the furs gathered in at the Hudson's Bay post of Rigolet, near which the Canadian observers pitched their camp. Unfortunately the clouds were too dense for any observations. But all the observers were at their posts ready with all the drill and preparations of three weeks, with instruments mounted on pillars of cement

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Northwest Review

ally admitted doctrines which may indeed have been for a time obscured in the minds of some members of the Church, but which have never been generally forgotten. This Dr. Briggs hardly realizes when he speaks of the present Pope's reforming tendency. What makes it so acceptable to the Catholic world is that it gives expression to thoughts lying dormant in all Catholic minds. We quote the passage to show how a well meaning Protestant cannot help flinging an aspect of novelty over a movement which is really as old as the Catholic Church itself. After stating that other reform movements arose in France and Germany and were usually resisted in Italy—a very questionable statement, by the way, when one remembers the widespread reforms wrought in Italy during the last three centuries by the Theatines, Jesuits, Oratorians, Passionists, Redemptorists and other religious orders—Dr. Briggs points out that Italy is now in the van.

There can be no doubt that the Pope himself is at the head of the reform movement. It is of great importance to understand the fundamental principle of reform in the words of the Pope himself, namely, "Restaurare ogni cosa in Cristo," to make Jesus Christ himself the centre and mainspring of all reform. This is exactly what the most enlightened Protestants desire for their own

built on the spot, to witness what the untutored savages around them could see as well but not so understandingly—the darkness falling over all the neighborhood, as if a pall had been drawn across the earth, and the mountains fifty miles away bathed in sunshine.

On the 8th inst. the Premier of Alberta, Hon. Alexander Cameron Rutherford, presented the names of his cabinet ministers to Lieutenant-Governor Bul-yea, who approved them. The executive council will be: Hon. A. C. Rutherford, Premier and Minister of Education and Provincial Treasurer; Mr. C. W. Cross, B.A., L.L.D., Attorney-General; Mr. W. H. Cushing, Minister of Public Works; Mr. W. T. Findlay, Medicine Hat, Minister of Agriculture and Provincial Secretary; Mr. L. G. Deveber, Lethbridge, Minister without portfolio.

On the 12th inst. the Saskatchewan cabinet was announced as follows: Hon. Walter Scott, Premier and Minister of Public Works; Mr. J. H. Lamont, Attorney General; Mr. Jas. A. Calder, Minister of Education; Mr. W. R. Motherwell, Minister of Agriculture and Provincial Secretary.

The new Sacred Heart Church school will be opened in a fortnight under the church. Three Sisters of Jesus and Mary will teach in this French school. The pupils have been attending St. Mary's school since the beginning of the month.

Classes were resumed at St. Boniface College on Thursday morning, the 14th inst., with 170 students attending, thirty more than last year, when the attendance was the largest on record. The Mass of the Holy Ghost was said at 9 a.m. by Father Drummond, S.J., after which Father Adam, S.J., preached in French in the large chapel and Father McDonald S.J., in English in the small chapel. Communication between the old building and the new wing has been closed till the latter is finished, which will probably be about the first of November. The roof is already nearing completion, and work is going on rapidly inside.

THOSE ANNOYING BLACKHEADS

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THE NORTHWEST REVIEW TWENTY YEARS AGO

The first number of the Northwest Review was published on the 29th of August, 1885. The 4th number, dated Sept. 19 of the same year and corresponding as closely as possible in date to our present issue, contains a verbatim report of the first sermon Father Drummond preached in Winnipeg. The text was "The Virgin's name was Mary," Luke I. 27. The report, which fills three columns is prefaced by the following remarks:

"As was expected the attendance at St. Mary's church last Sunday was an exceptionally large one, the occasion being the feast of the Holy Name of Mary, the patronal feast of the church, as well as the formal opening of the new sanctuary, which has just been added to the church. The sermon, as announced previously, was delivered by Rev. Father Drummond, S.J., and was fully in keeping with the scholarly reputation of the members of the Society of Jesus."

The following item refers to the visit of the Marquis of Lansdowne. "The Governor-General was given a very enthusiastic reception on his arrival in the city, notwithstanding the inclement state of the weather, and we judge from the manner in which he expressed himself in his reply to the corporation address that His Excellency was delighted with his reception. In the afternoon the vice-regal party were received by the Manitoba University, and presented with an address of welcome, to which His Excellency replied. In the evening the Governor-General was present at the 'Drawing Room' given at Government House, at which a large number of citizens were presented."

The Provincial Exhibition then took place at St. Boniface from Sept. 28th to October 3rd, and was a bona fide agricultural show. The Northwest Review announces that "the time for the reception of entries has been extended" from Sept. 15 to Sept. 22.

Among the "Notes and Comments" are the following: "If Bismarck sends his soldiers into Spain they will likely get the cholera. How France will grieve then."

"It is to be regretted that the Governor-General in his reply to the address of the Manitoba University, did not see fit to address himself to the President of St. Boniface College, which is an integral part of the University, besides being the oldest member of that body. It certainly comes with very bad grace from a gentleman of his culture and position, to say the least."

"A now curious item of news is the announcement that 'a new Catholic directory is soon to be published by the Hoffman Brothers, Milwaukee.'"

Extract from an editorial prospectus: "On the question of politics—a question which enters largely into the composition of most newspapers—this journal will be conspicuously independent. The opinion that Catholic papers should, in a great measure, avoid politics is shared in by the Publisher of the *Review* (J. J. Chaddock), but as Catholics have wide and deep interests in this country, which are either affected or touched by politics, it therefore becomes an impossibility for a Catholic journal to avoid entirely being brought into the political arena. However, the *Review* will interfere in politics only when Catholic interests are at stake, and in the cause of good government, treating all questions in a broad and liberal manner, without regard for party feeling. If a government be found unworthy of public confidence or an official a source of danger to the Commonwealth, the *Review* will never hesitate to say so, no matter who is the offending party."

FATHER DRUMMOND'S SERMON ON THE RULE OF FAITH

Last Sunday evening in St. Mary's church Father Drummond preached from 2 Tim. II: 2. "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also." The following is a brief summary of the discourse which lasted nearly an hour. The Catholic doctrine is that the faith is handed down to us by an infallible living church interpreting the written word of God and unwritten but equally divine traditions. The Protestant rule of faith is the Bible and the Bible only. The former is the method used by Christ Himself, who left no writings and always taught by word of mouth. Even when He appealed to the Old Testament He did not appeal to it as teaching His doctrine, but as containing the prophecies, which with His own miracles, were His credentials. On the contrary, He asserted His authority to be independent of it or collateral with it, as when He claimed to be the Lord of the divinely instituted Sabbath, and He did not hesitate to abrogate parts of the Old Law and to teach a new and high morality in the Sermon on the Mount.

Christ's charge to the Apostles is of the same tenor. They are commanded to preach and to heal the sick, that is to say, to exhibit the credentials of miracles and to deliver an oral message. Not a word is said about writing; the Apostles are not commissioned to inculcate the observance of the Old Law, nor to promise that the New shall be put into book form and distributed. Christ gave his final commission to the Apostles immediately before his Ascension. They are not to write but to preach, to make disciples. It is through the abiding presence of the Holy Ghost that Christ will be with them all days even to the consummation of the world. The phrase "be with you," in the language of over ninety texts of Scripture, imports infallible and effectual assistance. The promise given in this form is never followed by failure. We have here the Divine guarantee against any corruption of the teaching which the Apostles and their successors are to

impart to all nations even to the consummation of the world. The tradition that they hand on will not be a tradition of men, such as those traditions were for which the Pharisees made void the commandment of God; but it will be the word of the Spirit of the Father speaking through His Ministers.

That the Apostles acted upon this commission may be seen in almost every chapter of the Acts. Nor does any other method appear in the Epistles. These letters were for the most part written to supplement and enforce the writer's teaching.

Further, the Apostles charged their own immediate successors to observe the same method, showing thereby that its efficacy did not depend upon any peculiar character attaching to those who had received the charge from

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

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

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Christ Himself, but was intended to be a part of the permanent economy of the Church. This is seen in St. Paul's exhortations to his disciple Timothy, especially in the command conveyed in the text, "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also." When this charge was given a great part of the New Testament was already in existence; yet reference is still made to the word of hearing and not to any written book.

The same method was in full vigor at the end of the first century, as we learn from St. Clement, and during the second century, as we learn from St. Irenaeus. Tertullian, who begins in the second century and writes well on into the third, lays down the principle that the prescription of novelty is against any doctrine that can be shown to have originated after the time of the Apostles, while the prescription of antiquity is in favor of a doctrine that can be shown to have been held at any time as part of their faith by all Christians, even though it cannot be shown to have been held at an earlier date. The reason for the one is that a novel doctrine would require to be authenticated as a Divine revelation by miracle and prophecy, no less than the original mission of Christ; and the reason for the other is that otherwise the promise of Christ to be with His Church in its teaching throughout all time would have failed, through an admixture of false doctrine. This method of the early Christian writers has been followed by the Church in all subsequent ages.

Then taking up the Protestant view, that the Bible is the only rule of faith, the preacher showed that this rule was not Scriptural. This principle is not found in the Bible, for the Bible nowhere speaks of itself as a whole; it could not, since it is a collection of books composed during a period of at least a thousand years and not collected into one volume till late in the Christian era. There is in the Bible no passage that so much as hints at the existence of any complete collection of the inspired books of the New Law, and in fact there is no likelihood that any such collection was made until long after the death of the last Apostle.

Moreover, prescription is against the Protestant rule. The Catholic rule is in possession; no one can assign a time when it was not in use. The Protestant rule is therefore discredited as a novelty. Nothing can restore its credit except proof that a new revelation has been given by God, abolishing the old economy and establishing the new.

The preacher then proceeded to refute Dr. Harold Browne's arguments in favor of the Protestant rule of faith, these arguments being the favorite weapons of our adversaries. All his quotations from Scripture merely proved that the Bible is profitable reading; they did not prove that all Divine truth was explicitly contained in the Bible, which was the crucial point. The famous text of St. John v. 39, translated in the Authorized Version as "Search the Scriptures" probably means "Ye search the Scriptures." The Greek original admits of both meanings. And at any rate even this text, as interpreted by the Authorized Version, does not exclude other sources of Divine revelation.

Having exhausted in vain his Scriptural texts, Dr. Browne attempts to show that reason favors the Protestant view, and first he says that tradition is proverbially uncertain. This we admit in the case of merely human tradition, but we maintain that God can, if He wills, ensure the certainty of Divine tradition. To Dr. Browne's contention that traditions failed to maintain purity of doctrine in the Old Law, whereas Scripture has secured to us a knowledge of the great doctrines of the Trinity, the Incarnation and many more, we reply that whatever may have been the case with tradition under the Old Law, that of the new Law has been divinely guaranteed to us; and that the Bible alone, apart from the living voice of an infallible teacher, has wholly failed to keep the great doctrines alive; for the Trinity, the Incarnation and many other fundamental doctrines are rejected by many who hold Scripture in reverence, but refuse to listen to tradition.

To our argument that Tradition was the first rule, Dr. Browne, unable to deny the witness of the first century having no complete Bible and yet offering the fairest fruitage of the Gospel, replies that this rule may have been changed. He admits that the Bible is not written systematically, but urges that this casual collection of memoirs and letters may, under God's providence, have been so ordered as to convey all Christian truth. No one would deny that this might have been so, but the question is whether we have any

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Burdock BLOOD BITTERS

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reason to believe, in defiance of appearances, that it was so.

All facts are against such a belief. The Protestant rule of faith has resulted in endless divisions which the best Protestants bewail. Men spend their lives searching for the way of salvation which they ought to walk in from their childhood. On the other hand, the Catholic rule of faith produces the most perfect, world-wide unity. There are, no doubt, very many debatable religious questions on which Catholics differ among themselves, but as soon as a doctrine is defined by the infallible Church, all Catholics accept it. The possession of this one faith is a steady light to the mind and an abiding joy to the heart.

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

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Dr. W. M. ROGERS, M.D.
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MR. HAULTAIN'S
MOTTO AND CREST

To the Editor of the Northwest Review: Sir,—While turning the pages of Fairbairn's Book of Crests (4th edit., 1905), I came to the name "Haultain of Canada." The motto interested me much and was as follows: Satis imperat qui sibi est imperiosus, i.e., "He commands enough who has dominion over himself."

Is it not possible to persuade Mr. Haultain to be satisfied with dominion over himself and leave the Western Provinces in peace? I admit that I also looked to see what crest the honorable gentleman used and found that it was described as follows:

"Out of a ducal coronet a ram's head holding in the mouth a branch of olive."

The ram's head appeared to be a bad omen and to foreshadow that Mr. Haultain would endeavor to "butt in". The olive branch, probably, has some reference to the litigation with which he proposes to endow the new Provinces in his attempt to wipe the floor with the unfortunate Catholics.

Yours, etc.,
W. DE MANBEY.

Boissevain,
11th Sept., 1905.

ON THE BISHOP

Mayor Dunne, of Chicago, told the

Tammany club of Boston a story about a bishop.

"Some men like to adopt underhand methods to find out if their subordinates are doing the right thing," he said. "Even bishops will adopt such methods at times."

"A bishop had just come into a new diocese. There was a curate in this diocese who had never seen him, and the bishop suspected that, as a visitor to the sick, the young man was not of any account. Accordingly he started an underhand investigation."

"He went to the curate's little town in the disguise of a laboring man. He pretended on his arrival to fall ill. He sent for the curate at once. He let on that he was in the last extremity."

"The curate called promptly. He walked briskly up to the bishop's bedside, felt his pulse, looked at his tongue listened to his heart, and then said in a voice of thunder:

"Get up out of this, you infernal humbug. There's nothing the matter with you. You are only shamming."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires consti-

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SATURDAY, SEPTEMBER 16, 1905.

Calendar for Next Week.

- 17—Fourteenth Sunday after Pentecost
The Seven Dolours of the Blessed
Virgin.
- 18—Monday—St. Joseph Cupertino,
Confessor.
- 19—Tuesday—St. Januarius and his
Companions, Martyrs.
- 20—Wednesday—St. Eustachius and
his Companions, Martyrs. Ember
day, fast. Vigil.
- 21—Thursday—St. Matthew, Apostle
and Evangelist.
- 22—Friday—St. Thomas of Villanova,
Bishop. Ember day fast.
- 23—Saturday—St. Linus, Pope, Martyr.
Ember day fast.

THE PERIL OF IDOLATRY.

In his sermon on the rule of faith last Sunday, Father Drummond, while contrasting the Protestant with the Catholic rule of faith, quoted some words of an Anglican homily to the effect that the whole of Christendom had been drowned in idolatry for eight hundred years, and showed that this extraordinary assertion made null and void Christ's promise that He would be with His Church unto the consummation of the world.

As the passage thus referred to was one of the stumbling blocks of Anglican doctrine which helped most to open the eyes of the converts of the Tractarian movement sixty years ago, it may be as well to trace its origin and to quote it in full. Among the "Articles of Religion" agreed upon by the whole clergy of the established Church of England in 1562, and constituting their profession of faith, the 35th article, entitled "Of the Homilies," reads as follows: "The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the Ministers diligently and distinctly, that they may be understood of the people." Then follow the names of the homilies, the second of which is "Against the Peril of Idolatry." Thus the homilies are earnestly recommended by the Thirty-nine Articles themselves and may be considered an integral part and an explanation thereof. We in-

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sist upon this point because, of late years, Anglicans, having become ashamed of this particular homily on idolatry, have allowed the entire two books of Homilies to fall into desuetude, so that they now call them obsolete. But as these Homilies have never been officially repudiated, they may still be deemed a fair statement of the fundamental Anglican position.

Now, when we turn to the volume of the Homilies, we are immediately struck by the remarkable fact that the homily "against the peril of idolatry" is by far the most important, since it takes up nearly one-sixth of the entire volume, although it is but one out of thirty-three sermons. In the edition we have before us, published at the Clarendon Press, Oxford, 1802, and entitled, "Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth of famous memory—in two parts—to which are added the Constitutions and Canons ecclesiastical and the Thirty-nine Articles of the Church of England," we find that the Homilies proper extend from page 1 to page 516, and that the homily against the peril of idolatry extends from page 144 to page 225, thus filling nearly one-sixth of the whole space. It takes up 81 pages. Only one other homily, against wilful rebellion, distantly approaches this one in length, covering 45 pages. The rest of the 33 average about 12 pages each.

This fact shows the great importance attached to the reading of that particular homily on idolatry. And no wonder. For the charge of idolatry against Catholics was the favorite hobby of the reformers. It can never be said to have been plausible to any fair-minded person, since the slightest honest experience of the Catholic use of images shows it to be an altogether relative veneration which does not attribute any virtue to the image itself. But to the Reformers, who had gone crazy over the Old Testament and neglected the New, the bugbear of idolatry seemed the most serviceable weapon against Rome and afforded a plausible cloak hiding their real grievance. That fundamental grievance was the necessity of sacramental confession for all. They wanted to throw off a yoke which is intolerable to fleshly lusts, and they covered up this secret yearning for a false and unholy liberty by affecting great zeal for the exclusive glory of God. This they did by dilating in that particular homily on the danger of worshipping images. This homily "Against Peril of Idolatry" is divided into three parts, the third part being by far the longest, covering in fact 47 pages. With a great show of learning it travesties the practice of

Catholics, declares without proof that corruption crept in everywhere, and concludes in these notorious words: "And thus you see, how from having of images privately, it came to public setting of them up in churches and temples, although without harm at the first, as was then of some wise and learned men judged; and from simple having them there, it came at the last to worshipping of them: first by the rude people, who specially (as the Scripture teacheth) are in danger of superstition and idolatry, and afterwards by the bishops, the learned, and by the whole clergy. So that laity and clergy"—this is the classical passage—"learned and unlearned, all ages, sects and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years and more." This passage it was that so shocked the followers of Newman when they came to realize what an insult it implied against the power and wisdom of the Founder of the Christian Church. How could Christ Jesus allow all his disciples to be drowned in abominable idolatry for eight hundred years? The absurdity of such an assertion has made later Anglicans ashamed of that homily, and to get rid of its outrageous implications they now drop the entire volume of Homilies. But they have not yet expunged the 35th article which formally decides that the homilies should be read, and when we turn to the preface of the Homilies themselves we find that they are to be read "every Sunday and Holyday in the year . . . except there be a sermon . . . and then and for that cause only, and for none other, the reading of the said Homily to be deferred unto the next Sunday or Holy-day following." That they were so read less than a hundred years ago the volume we have before us bears witness, for we read the following note written in pencil on the fly-leaf: "I began to read the Homilies at Church on Sunday, April 10th, 1814. W. E. S."

Over against these false accusations of heresy it is well to set the true and reasonable Catholic doctrine. The prohibition of idolatry, it is hardly necessary to say, has always remained in full force. Idolatry is evil in its own nature and a sin of the deepest dye, by whomsoever it may be committed. Moreover it is possible to commit this sin without falling into the gross and brutal error of identifying a lifeless image with the

Divinity. Therefore the Council of Trent (Sess. XXV. De Invocatione, etc.) not only reprobates the delusion that the Godhead can be portrayed by material figures; it also states that in images there is no divinity or "virtue on account of which they are to be worshipped, that no petitions can be addressed to them, and that no trust is to be placed in them." At the same time the Tridentine Fathers, following the second Council of Nicaea, advocate the true use of images. The danger of idolatry has, at least to a very great extent, passed away from Christian nations. Further, God Himself has taken a human form which admits of being represented in art; so that the reasoning of Moses in Deut. IV. 15 no longer holds, and on the whole matter the liberty of Christians is very different from the bondage of the Jews. Images, according to the Tridentine definition, are to be retained and honored, but abuses and all occasion of scandal to the rude and ignorant are to be removed. The object of images is to set Christ, His Blessed Mother, the saints and angels before our eyes, while the Council adds that "the honor which is given to them is referred to the objects (prototypa) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the Saints whose likenesses they are." "The council," says Petavius, one of the greatest and clearest of theologians, "could not have declared more expressly that the cultus of images is simply relative: that they are not in themselves and strictly speaking (per se et proprie) adored or honored, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honor properly appertains." These words explain the doctrine of the Church and remove all reasonable cause for scandal, when we find the Church in the Good Friday office inviting the faithful to adore the cross. It is the suffering Saviour, not the dead wood, which Catholics adore.

BLESSING OF SACRED HEART CHURCH AND SCHOOL

Early last Sunday afternoon Mr. J. J. Arsenault, chairman of the building committee, and Mr. J. B. Lauzon, another committee man, went in a carriage to St. Boniface and brought His Grace the Archbishop and his secretary to St. Mary's church, at which point a grand procession was formed for the march to the new church. Some 400

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- 6977 R. Women's Walking Suits, made of Black and White, Navy and White, Brown and White, also Green and White pin check materials, coat is lined throughout with mercerette, and finished with straps of self and stitching, skirt has 15 gores, finished with side pleats..... 13 50



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or 500 people were estimated to have joined in the march. The different Catholic societies of Winnipeg and St. Boniface; the St. Jean Baptiste societies of the two places, the Catholic Club of Winnipeg, St. Mary's school children and some from St. Boniface with banners and flags were in the line, and the St. Boniface band, La Lyre, discoursed music on the way.

The line of march was along Edmonton street to Notre Dame Avenue and thence by way of Lydia street to the new church, which is at the corner of Lydia and Bannatyne. The building is already roofed, floored, and subdivided to such an extent as to give a very fair general impression of what its appearance will be when completed, and moves the visitor to congratulate very heartily and sincerely the French Catholic citizens of Winnipeg on what they have accomplished in the face of difficulties which seemed almost insurmountable a few months ago.

The Ceremonies

On reaching the church the procession divided into two ranks and the Archbishop passed through into the portico of the church. Having donned his vestments His Grace proceeded, according to the ritual of the church, with the prayers customary on such occasions, to bless the lower part of the church, which is to be used for the school. He blessed the cross which was laid upon a table for the purpose; and is later to be placed on the wall of the school. Afterwards His Grace, accompanied by the clergy, proceeded up stairs and blessed here, at the south end of the church, on a platform erected where the altar is to stand with the choir on the left, the corner stone of the new church placed there for the occasion and afterwards to be worked into its place in the edifice. His Grace went around the walls, within and without, sprinkling every part with holy water and reciting the prayers of the liturgy.

As His Grace faced the audience, having on his right hand the building committee, the finance and other committees, after completing the blessing of the corner stone, the following address was read to him in French by Mr. J. J. Arsenault, chairman of the finance committee.

Address to the Archbishop

To His Grace Mgr. Adelard Langevin, O.M.I., Archbishop of St. Boniface.

My Lord—We feel proud and honored on this important day in presenting to Your Grace the home and devotion of our newborn parish, this elect portion of the faithful flock which you are come to honor with your presence and your first episcopal visit. In our transports of joy, all hearts are offered to you; and the tribute of veneration which we are eager to bring you is only another faint expression of our zeal.

What a satisfaction it is for our young church to receive to-day its father, its bishop, amid public acclamations and benedictions, a bishop such as St. Paul required, even in the fervor of the primitive church, "Episcopum irreprehensibilem" a blameless bishop during all his life.

We are fully aware, my lord, of the glorious labors of your career, therefore we can at once honor in you both the bishop and the patriot. As much as we, and more, you have felt in the past the pangs of patriotism; for the future you, as well as we, cherish uneasy hopes; and in the present you still feel those thrills of emotion which fill the soul of the soldier at the sight of the national colors.

Thanks to your fatherly solicitude, my lord, and to your kind encouragement, we shall very soon have our church dedicated to the adorable Heart of Jesus, also our parish school, a Christian school in which God will be known, respected, loved and served; a French school in which our children will learn the language so beautiful and Catholic of our ancestors. Oh, how great is our joy, my lord! Truly in founding this French parish, in blessing its corner stone to-day, you raise in the midst of us a spiritual fountain whose waters, springing up into eternal life, will flow by a thousand little channels to all the French families in the great city of Winnipeg. Your Grace deserves that we should set up for you in our hearts the monument of an eternal gratitude; this is our debt; we shall pay it.

At your next visit my lord, this chapel-school will give you some consolation. You will find in it peace and union, honor and virtue, love of order and of duty, the holiness of worship, and the zeal of religion; a fairly well appointed church, a clergy worthy of praise, administrators full of zeal and intelligence; a people who love and honor you; a grateful pastor whose glory it is to give to his flock the example of submission

and of respectful attachment to which you have so many claims.

My lord, may these lively sentiments of love and gratitude ever deserve for us the honor of your good will and your protection. May heaven hear our prayers for you and prolong your pontificate and your years, for the glory of God and for our happiness.

The parishioners of the Sacred Heart, Winnipeg.

Sunday, Sept. 10, 1905.

The Reply in French

Replying in French, the Archbishop said he was happy to receive this token of affection, considering it as directed to the Church, and not to himself, an unworthy servant. "If there is a work dear to the Christian, it is the founding of a parish; for a parish is the source of those living waters whereof Christ says they gush to eternal life. The Church is the citadel of truth, it is the bulwark of faith, as we see it was in Quebec. It is an irresistible force for good; and it is the means of assuring a people's eternal joy after securing their temporal welfare. Therefore is my heart filled with joy."

"Moreover this church is dedicated to the Sacred Heart of Jesus—an additional source of satisfaction. The Church is not the only bulwark of faith, another means of keeping up our faith is national traditions and our language—surely we have a right to this. Our forefathers planted the cross here. They came in quest not of sordid gain, but of souls for Christ.

"We have not only blessed a church, but also a school. What would a church be without a school? Merely a passing institution. By the school the power of the Church will be multiplied a hundredfold. The school will become the vestibule of the temple. Why do we wish the children to keep their language? Because it is essentially a Catholic language. It was the language of great Catholic geniuses.

"I know there are in this great city of Winnipeg numbers of generous, enlightened men, who are able to rise above vulgar prejudices. They know we are men of order; if we educate our children as Catholics, it is to make them not only better Christians but also better citizens."

Speaking briefly of the convent confided to the Sisters of Jesus and Mary, His Grace said these sisters deserve well of the city of Winnipeg by their boundless devotedness.

His Grace further said: "I hope none of you will ever divorce from the Church. Remember the priest and people have always gone hand in hand in Canada. When, for a season, Canada was in straits, it was the clergy that led the people in civil, as well as in religious walks. The Seminary of Quebec was the germ of our first university. In our most troubled times there was cemented an alliance between the priest and the people. The priest cannot do without the people; and I venture to say the people cannot do without the priest."

Reply in English

Continuing in English, the Archbishop spoke of the religious movement in the English-speaking world, which he called a craving for God. He touched upon an interview he had had with His Holiness Leo XIII., in which the Pope spoke of all he had done for the non-Catholic as well as the Catholic world. He mentioned the letter he wrote to the English people, etc. And Mgr. Langevin wished it to be distinctly understood that English as well as French were welcome to this Church of the Sacred Heart.

"You notice that we have also dedicated a school—a free school. We have a divine right to educate our children according to their religious convictions. Please mark that we claim no privilege but merely equal rights. We want the same standard for secular education as the public schools require; and I make bold to say that we reach the standard if we are not superior to it, on account of our greater means of securing discipline through the sacraments and through the utter devotedness of our teachers. But at the same time we require religious instruction. Some are satisfied with crumbs of truth, we want the whole truth. It is a crime against justice to deprive us of this right. We are as deserving of consideration as anyone; our past history proves it. When our country will be threatened, Catholic blood will flow in torrents for the empire. No one has more respect for civil authority than the Catholics. I hope you will also strike the corner stone wish others as a token of your wish to take part in the raising of this temple."

At the close of the ceremony many present went forward to the corner stone to take their share in the proceedings of the day by striking the

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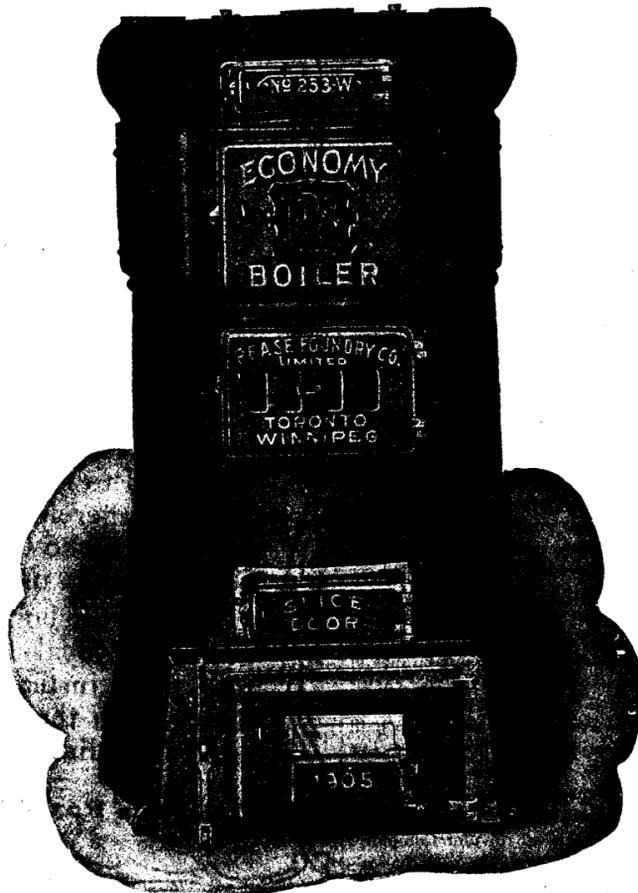
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stone with a small hammer and then deposited their contributions, which were, in many cases, of large amounts, and made a large basketful of money in the aggregate.

The following clergy were present at the ceremony: Rev. Father Portance, O.M.I., parish priest of the new church; Father Emard, O.M.I., assistant parish priest; Father Poitras, O.M.I. of St. Mary's church; Father Cahill, parish priest of St. Mary's; Father Frigon St. Mary's; Father Dugas, S.J., Rector of St. Boniface college; Father Lacasse, O.M.I.; Father A. Chaumont, O.M.I.; Rev. Lawrence Drummond, S.J.; Abbe Berquin, Abbe Arsenault, Brother Dugas, O.M.I.

There were also present many representatives of Catholic societies, such as

Mr. F. W. Russell, president of the Catholic Club, of Winnipeg, and many of the members; the president of St. Mary's branch of the C.M.B.A., R. Murphy, and many members; a good representation of St. Mary's Court of the Catholic Order of Foresters; T. D. Deegan, past chief ranger, and a good representation of the Catholic Order of Foresters, and the president of the St. Jean Baptiste club, of Winnipeg.

There were also noticed among the prominent citizens present, Mr. E. Cyr, M.P., Senator Bernier, Chief Justice Dubuc, Mr. Horace Chevrier, M.P.P.; also many Protestant neighbors. These were touched with the Archbishop's speech; its conciliatory tone, appealing

to all classes to live together in unity, recognizing each others' good points and standing up to their principle, to live and to let live.

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SEPTEMBER INTENTION GOOD WORKS IN BEHALF OF CHILDREN

Perhaps the best evidence that whatever Christianity there is in the world is growing more widespread and active is the disposition not only on the part of the clergy and religious congregations but also on the part of the laity to provide for the most helpless members of the community—the aged, the blind, the deaf and dumb, and above all for the children.

The charity which prompts souls to exert themselves for such very worthy objects is all the more disinterested because there is little to be hoped for from the beneficiaries. It is true that every effort for the welfare of children is repaid abundantly by its influence in their after lives; but very few live long enough to see this influence and reap such reward, while quite as few have faith vivid enough to make the prospect of a reward in eternity a strong factor in sustaining their zeal.

This, then, is precisely the object of our prayers this month: the welfare of all who are engaged in any good work for children and the prosperity of the institutions under their care. It should never be necessary to ask prayers for the children themselves. Their needs naturally appeal to us and even if we could be so heartless as to overlook or ignore them, they appealed so powerfully to Christ as to draw from him the prayer which of old he made to His apostles: "Suffer the little ones to come unto Me;" and that terrible threat: "Better never to have been born, and better to have a mill-stone tied about one's neck, and to be cast into the sea, than scandalize one of these My little ones." Then there is for apostle as well as disciple the reminder: "Unless you become like little children, you shall not enter into the kingdom of heaven."

Precisely for the same reason that they attract the love of Christ they also attract us, and we feel compelled to pray for them not only because we feel solicitous for their innocence, but also because we realize that the love for children is the best remedy for our own selfishness. Who will say that this love for children which is so deeply implanted in the human breast, will not, if thoroughly Christianized become the chief factor in the solution of the grave moral problems with which we are today confronted? Never do we appreciate the consequences of corruption so keenly as when we begin to observe their influence on children; and the alarm that is growing everywhere at the scandal of divorce for instance, which they witness in their own homes, or of the wholesale bribery and public corruption which even the youngest of them hear or read about daily, is swiftly forcing upon the community the conviction that without proper religious training of the young there is no hope for the future, and that the ravages of race suicide which is practised before birth cannot compare with the destruction of soul and body alike which is sure to occur in consequence of bad example when there is no counteracting influence of religion among the young.

We need not, therefore apprehend that their elders will entirely overlook the children in their prayers; but we have reason to fear that those who are actually laboring for the children receive neither the prayers nor the sympathy and the alms of the very parents or guardians whom they relieve. In our country alone over one million Catholic children are under Catholic care in every kind of institution, in founding and orphan asylums, infants' guilds, protectories, kindergartens and schools. An army of men and women, most of them members of religious congregations, but a goodly number also of the laity, are engaged in acting as fathers and mothers to these young persons, and we know that no ministry of religion has produced in our age such distinguished examples of piety as this. A Father Drumgoole, for instance, or a Monsignor Nugent, who died about a month ago, besides doing stupendous work themselves, have inspired countless others to imitate them; so that there is no exaggeration in saying that they have influenced millions of young children for good. Their work is bound to grow and to be multiplied all over the Christian world, and it devolves upon us by our prayers and zeal and alms to assist them and to develop everywhere an interest in the welfare of our children and of all who are devoting their lives to them.—Sacred Heart Review.

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RETURN OF CANADIAN SCIENTIFIC EXPEDITION TO LABRADOR.

Rev. Father Kavanagh Tells of the Experiences of the Party—Saw Many Interesting things, but not the Eclipse of the Sun.

(Montreal Star, Sept. 8.)

Rev. I. J. Kavanagh, S.J., Professor of Science at Loyola College, has returned from Labrador, where he was a member of the party sent by the Canadian Government to study the eclipse of the sun. The King Edward, which was the vessel used by the party, reached Quebec yesterday morning, and Father Kavanagh immediately took train for Montreal.

When interviewed to-day, he spoke at some length and very interestingly of the life and work at the camp. He was of the first party sent, and is, therefore, familiar with the whole course of events there.

"You want to get the story of the trip. Well, to begin at the beginning, we left Quebec on the King Edward, the boat which runs to Natashkwan, on the Labrador coast. From that point on we had to charter the vessel for the party. Our route led us to Hamilton's Inlet and into Lake Melville. Between this lake and Lake Grand lies the North-West River, which is nothing more than a narrowing of the lake. It was on the bank of this stream that we pitched camp, near Rigolet, the principal post of the Hudson's Bay Company in those regions.

Post Full of Measles

"Rigolet is also rather well known of late as the post from which the ill-fated Leonard Hubbard left on his disastrous journey into the wilderness. The Factor at Rigolet is Mr. H. M. Cotter, and no praise would be worthy of his unflinching courtesy and kindness to the members of the party. When we got there every bit of yellow in the place was in service as a danger flag to give warning of an epidemic of measles, which had attacked the inhabitants of the post and had laid even the Factor on his back. It was rather inconvenient for us at first, as we could hold communication with so few people, not being able to get even our washing done for fear of spreading the infection.

"Just across the river from Rigolet is a post of the rival Revillon Company. Competition is very keen, and has resulted very well for the trappers who are getting much higher prices for their furs. There are two kinds of Indians about the place, the Esquimaux, who live about there the year round, and the Montagnais, who come only to dispose of their furs, and who trap and hunt back in the wilderness.

Esquimaux a Fine Sort

The Esquimaux are a very fine sort of Indians, intelligent and good-natured. They nearly all speak some English. I never saw anything so fine as the furs which are brought in to the post, splendid mink, bear, otter, sable, and now and then a silver fox, one of the rarest and most beautiful of furs, a fine skin being probably worth \$2,000 in London. Rigolet, by the way, is the first post at which Lord Strathcona worked for the Hudson's Bay Company. He married the daughter of one of the Factors there, and she is the present Lady Strathcona. Some of the buildings put up during his time at the post are still standing.

Powerful Animals

"But when describing the post and camp I must not forget the dogs, as they are probably the most in evidence of anything about the place. It is not so much for their numbers as for their quality. There were only about ten or a dozen of them, but you could never forget their existence. In the first place they are not like the huskies of the North-West, but are a much larger and heavier dog in every respect. To give you some idea of their strength, four of them will draw two men and 300 pounds of equipment on a long journey. When we were setting up camp, Mr. Cotter harnessed six of them to a heavy waggon to draw lumber, and the great difficulty was to prevent them from running away with the load.

"They are very strong, but their strength is even exceeded by their ferocity. They are terribly savage brutes, and have been known to eat even their masters. When they are hungry it is very dangerous to trip or fall within reach of them, for they would be on you in an instant, and that would be the end of it.

"The only thing they are afraid of is this.

Here Father Kavanagh picked up a long whip tightly rolled up, made of walrus hide, with a very short handle.

"This whip is about 25 feet long, and in experienced hands is a terrible weapon. It could almost cut a man



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in two. Some of the members of the party were curious enough to try to wield the whip, and one of them received two weals across the face which considerably damped his ardour in the practice.

"These dogs, by the way, cannot bark, but they make up for it by the greatest proficiency in the art of howling. It was a most amusing thing at the camp, when we would be sitting around the camp fire and a song would be started to hear the dogs join in, not only on our side but also at the other post. It had a weird effect in those surroundings, which might be called even beautiful.

"The first thing we did after we pitched our tents was to make pedestals of cement and set up our sun eclipse observation instruments. Then they had to be adjusted, and there were a

thousand and one other things to keep us busy. The work to be done was allotted to each, and we had daily practices so as to be perfect in every movement when the eventful time arrived, for we would have only a little over two minutes to do everything in.

A Forlorn Hope

"After we had been there about ten days we realized that we were only a forlorn hope. It rained at least twice every day. Still we went on with our arrangements, and when the moment came we were all at our posts. Though the clouds were too dense for any observations, they did not take much from the effect of the eclipse. It was terrible in its grandeur of appearance. We were all anxiously waiting when the clock indicated that the eclipse was at hand, and suddenly a darkness fell

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over everything as if a pall had been drawn over the earth. We could not see even across the narrow river. But the mountains, fifty miles away, were in all the brightness of the sunshine. I will never forget the beauty of the sight."

DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"I guessed it," observed Charicles, "for in her ravings she called your name. Tiberius, learning that, after being lodged in Piso's house and visited by that infernal Dame Plancina (to soothe her), she had fallen from fit into fit, and paroxysm into paroxysm, and would surely die if not succored, commanded me forthwith to attend her. I went. Revived by me from a swoon and hearing who I was, she clung to me, she kissed me, she called me her mother's friend, called me countryman, townsman, and prayed and adjured me to save her. I sent everybody away, and, as delicately as I could made her understand that although I might have the courage, I had not physically the power, to take her at once out of that place and restore her to her mother and brother. But I told her I had just returned from Paulus and had saved his life; that he had acquired imperishable glory; that he and the Lady Aglais were coming straight to Rome, and twenty other things by which I cheered the poor child. She actually laughed and clapped her hands, till I could have wept to see her. Dionysius has suggested to me that I might save her by applying something to her face which would destroy her beauty, if she would agree to it; and I know she would and joyfully."

Paterculus winced, but said: "Better even than that—"
"Too late," exclaimed Charicles, shaking his head; "you have not yet heard what to-day's council at Tiberius's has decided."
"And pray, what?"
"That no young lady has been brought into the Calpurnian house at all, as those ignorant soldiers, merely to injure Tiberius, have, by some designing and ambitious man (say Germanicus, been taught to believe; and to prove this, any respectable person is to be admitted to explore the house tomorrow."

"And where will Agatha be?"
"Where indeed?" echoed Charicles; "where my remedies won't avail her, I fear. The Tiber hides much."
"Who formed the council?" asked Velleius, his face deadly pale. "Was Sejanus there?"

"Perhaps he was," answered Charicles, "and perhaps he was not; but I tell you who was for certain there—the base-born slave Lygdus, who would cut a man's throat for a nummus aureus, a woman's for a scrupulum, and a child for a denarius."

"Have you told all this to Dionysius?" asked the Praetorian tribune.
"No, and I would not be so cruel as to tell him. He has already, through Germanicus, appealed to Augustus, but you know the emperor: and now age every day augments his habits of delaying at first, temporizing afterward, and forgetting in the end. No hope, no hope, no hope," cried the Athenian.

"But hope there is!" retorted Paterculus, whose peculiar gifts made him a pilot in extremity. "Dionysius has appealed to Augustus; and not knowing all you know, naturally trusts that some notice may be taken of his appeal. At least, mark you, it would not surprise him if there were."

"I miss your meaning," said the Greek.
"No matter," returned Paterculus; "you'll understand it to-morrow. I once wrote a comedy which failed upon the stage; but I will turn this tragedy into as amusing a comedy as ever was acted in real life."

"You will."
"As surely as I am speaking. Does Sejanus know that Dionysius has made some communication, through Germanicus Caesar to Augustus?"

"I should think he must; in fact I happen to know he does."
"Then forgive me for asking you to leave me now and bear a good heart."

When Charicles had gone, Paterculus summoned a trusty slave called Ergasilus, who could write, but whom he never before had employed as his secretary, and, ordering him to sit at a table where all the necessary materials were laid out, dictated the following letter to be indited upon a peculiar and unusual species of paper which he selected: squeamish; one cannot take you always into the details of indispensable transactions."

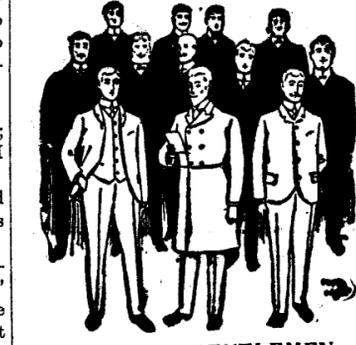
"I am content to be ignorant of them," replied the literary soldier.
"But I am told there is something so serious pending that Dionysius the Athenian has gone to Augustus, himself."
"May all Greeks perish!" said Sejanus in a bland voice; and just then an orderly entered and announced that

a messenger from the palace of Augustus Caesar demanded to see the Praetorian prefect. "Admit him," quoth the Praetorian prefect; and Dionysius, entering silently and gravely with a stiff and somewhat disdainful bow, handed to Sejanus a large letter written upon the paper used only by the highest officials, and waited for Sejanus to open and read it. As the prefect opened it, he held to the light a seal-ring which had been enclosed; and at sight of it he rose from his seat at once, and perused the communication standing. He then returned Dionysius's salutation with a slight touch of the Athenian's own distance and loftiness, and said:

"My august master shall be obeyed!" upon which the Greek withdrew without uttering a word. When he had gone, Sejanus sneered. "Augustus is too late," he said; "Lygdus is prompt, especially when frightened."

(To be Continued.)

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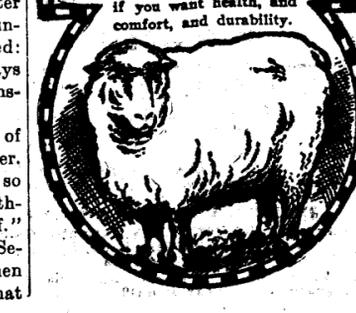


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A VISIT TO THE POPE

The Impressions of a Montrealer on Being Received by the Pontiff.

It had been for years one of the things I had most wished to do, to go to Rome and see the Pope; and when I had the opportunity of going to England last month on a short vacation, I made up my mind to make the trip to Rome. I could only spare a week or so of my time for the journey from London and return, and that only allowed me three days in Rome itself, and my friends all told me that with so short a stay I had no chance of seeing His Holiness. But they were all wrong. As it happened, before leaving Montreal I had had the good fortune to secure a most kind letter from the Archbishop, Monsignor Bruchesi, introducing me to the private chamberlain of the Pope, Monsignor Bisletti. This letter I owed to the good offices of my parish priest, who assured me it would obtain for me every possible consideration at the Vatican.

The day after my arrival in Rome, I called upon the Rector of the Canadian College, Rev. Father Clapin, to whom I had letters of introduction. He was most kind to me, and drove with me to the Vatican. We went in at the main entrance, through the famous bronze doors, where the Swiss Guards were on duty. On asking for Monsignor Bisletti, we were directed to his rooms, and in a few minutes he came in. When I presented my letter from Archbishop Bruchesi he at once told me that I should have an audience the next day at 12 o'clock. He also gave me an order admitting me to the Pope's private mass at 6 a.m. on the next day, which was June 29th, the Feast of St. Peter and Paul. I need not say how glad I was to find my journey had not been undertaken in vain.

After leaving the Vatican I made my first visit to St. Peter's. I suppose I saw the great Basilica to the best possible advantage. Everything was ready for the celebration of St. Peter's Day and the great church was in festive array. Great hangings of red and gold adorned the columns, and the Confession was a mass of the most perfect flowers of every kind. I was told that if there was a fault to be found with the interior, it was that the color of the stone gave it rather a cold effect. But this was done away

with by the red hangings, and which gave just the touch of colour required. I noticed at one side of the church a number of confessionals, and saw that they were occupied by priests of every nation and language. I went to the one with "Anglais" over it, and made my confession to an old English priest in preparation for my communion next day.

At five o'clock next morning I started from the Hotel Continental, being driven by an Irishman who told me he was for over twenty years a cab driver in Rome. At the bronze doors of the Vatican I was directed up the Scala Pia to the Cortile di S. Damaso, on the right of which is the entrance to the wing where the Pope's apartments are. Up more stairs I went, until I arrived in the Clementine Hall. Here I saw for the first time the Bussosanti, the private servants of His Holiness, who wear a striking costume, entirely of red. One of these men took my hat and coat, and handed me over to a tall footman in ordinary evening dress, who conducted me to the private chapel. I was given a place immediately behind a prie-dieu, at which three ladies were kneeling, who, I heard afterwards were the Pope's sisters. The room in which we were was separated from the chapel by folding doors, which were opened. The altar was exactly in the centre, and about fifteen feet behind these folding doors. The Holy Father began his mass at ten minutes to six, and was very deliberate in saying it. He was most devout and simple, and one would have thought it was some old parish priest from the province of Quebec who was saying mass, and not Pius X. At the proper time we went to the altar rail, and I had the happiness of receiving the blessed Sacrament from the hands of His Holiness. After his mass, the Holy Father heard another mass said by one of the priests who had assisted at his own mass. The clock had struck half-past seven when we were out again and ready to go home.

At a few minutes to twelve I was again at the Vatican, and this time I was taken up the Scala dei Principi and through the Clementine Hall and into the antechamber of the Palatine Guards, which was full of people awaiting the Pope. Through this hall and the next and the one next to it I was taken, all of these great rooms being full of people, ranged round three sides of each room. Then through the antechamber of the Noble Guard, also

crowded with people, my guide took me into the throne room, and gave me a seat a few feet away from the throne. I had begun to fear that some mistake had been made, as I had only expected to be amongst all the other people, and see the Pope as he walked through, and gave us his blessing. But here I was alone in the throne room. Presently my friend, Monsignor Bisletti, came in and shook hands with me, and told me he would come for me in a minute or two. Soon I saw him beckoning to me from a door at the side of the room, and I went to him, and he led me into the Pope's private apartments. I took a step or two into the room, and there was the Pope walking to meet me. I at once knelt, and he came up to me and put both hands on my head, pressing quite hard, and gave me the apostolic benediction. He also gave me his ring to kiss, and spoke quite kindly to me in Italian, Mgr. Bisletti interpreting to me. I asked certain favors, which he at once granted, and then he took me by both elbows, and raising me up, made me stand before him. He then took certain objects of devotion into his hands, and blessed them for me, and as I stood aside for him to pass on, he motioned for me to accompany him, and so we went out together, and as the Pope passed through the five or six halls full of people, giving his ring to be kissed by each, I walked at his right hand. In one room there were a number of children dressed in white, who had just made their first communion, and the Pope gave each of them a small silver medal. His Holiness turned to me with a smile and offered one to me.

I was thus with His Holiness for over half an hour, and had every opportunity for observing him well. He is a man over the usual height, rather stoutly built, with a very sad expression, which disappears when he smiles. He has the kindest smile and the most fatherly manner I ever saw. When he blessed me he might have been some young priest giving his first blessing to an intimate friend, instead of the Sovereign Pontiff, who is always giving his blessing.

By this I mean he seemed to have no other thought but to give me his blessing with all his heart, as he himself put it. He seemed to me one who had a great reverence for the dignity of his office, but who was personally the most simple of men. His face is the strongly marked, rugged face of a peasant, with the holiness of a good priest and the responsibility of the Pontiff toning it down. His hair is quite white, and this added to the pallor of his face, and his white soutane made him a wonderfully striking and impressive figure. But I have said enough. My cup of happiness was full, and I felt that now at last I could say my "Nunc Dimittis Servum tuum Domine" in pace.

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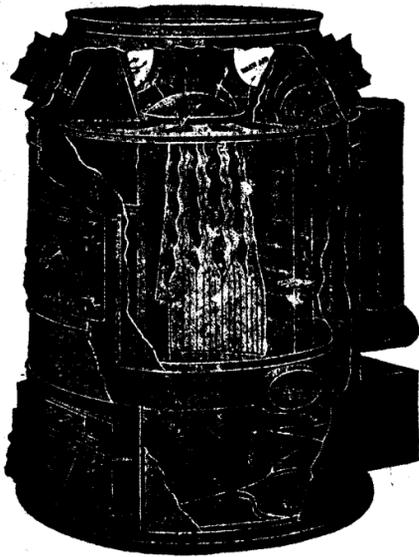
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