

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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## OPEN AIR PREACHING IN THE LONDON PARKS.

Father Thomas Hughes, S. J., a native of Liverpool, who has spent more than twenty years in the United States, contributes to the American "Messenger of the Sacred Heart" for October the following interesting facts:—

The Hyde Park preaching is a note worthy manifestation of the religious sentiment, which is so deep in the heart of the English people. On any Sunday in the year, one may find some afternoon services going on near the Marble Arch; but in the summer months the development they receive is quite extraordinary to a stranger. I have counted as many as fifteen preachers at one time, round the bend of the ample sidewalk and in the meadows adjoining. And, from about three p. m. to six o'clock, a place as soon as vacated by one preacher is promptly taken up by another speaker and another concourse. Some of the speakers devote their attention and that of their hearers only to social and socialistic matters, anti-Catholic or infidel. But the greater number treat of religion, a little of it being dogmatic, the rest of it a vapory morality.

There are Salvationists here and there; a couple of Hebrew preachers with standards corresponding; and I saw the peculiar case of a German Hebrew delivering, as it were, by inspiration (or from memory) a biblical flow of text, which another Hebrew, who spoke English imperfectly, translated as it fell from the master's lips. There is a colored preacher, of old standing; his raven hair is as black as his face, longer far than conventionality admits, though not out of keeping with the pitch of his voice, and the spasmodic explosions of his lungs. A smooth, oily, smiling talker of St. James' West End Mission comes with a splendid standard, escorted by a party of devout ladies, who bring their voices and their smiles to help him, while the orchestra which has marched with him to the Marble Arch will take up the strains there again to march the conquering hero back in triumph, when his smiles have melted hard hearts, and his oily eloquence flowed with its honey.

It may be interesting to note that the site of the old Tyburn, with its recollections of the hanging and quartering of old Catholic heroes, is just there, outside of the gate, hard by the scene of all these religious demonstrations. Then there is the anti Catholic zealot, who is being nagged and badgered by some innocent-looking young questioners; and I have a strong suspicion that they are Catholics and Irishmen to boot—a suspicion which becomes a certainty, on my finding one of them subsequently setting up the

speaking stand for Mr. Moore and the Guild of Ransom.

There is the talker about things in general, the funny man at the far end of the line, who can joke and blaspheme like Ingersoll, and always has a large crowd; but I observed, on one occasion, at least, that he was having a hard time of it, from I could not see whom; only I did see that the Park policeman came to the rescue. Particularly striking is the Protestant monk of the John street community, close by Farm street; he is dressed in cloak, cow, scapular, cord round his waist, and a dark habit. The head of the community is the son Abberley, Lord Norton. Not to mention others there, we have our own preacher, a layman of the Guild of Ransom. It is Mr. Lister Drummond or Mr. Moore, who take the stand on alternate Sundays.

This Guild of Ransom, like the Catholic evidence lectures in the town halls, is under the general management of Mgr. Vaughan, whom the Cardinal has commissioned with the charge of this apostleship. The Guild has some three sets of lectures going on in the parks, to wit, Hyde Park, Regent's and Victoria. The subject, which the lawyer Mr. Drummond treated, was the Bible as a rule of faith; and he handled it extremely well, talking as a layman to laymen, and drawing copious illustrations from his profession of law. He talked with great deliberation and courtesy. Mr. Moore, whose profession I do not know, was treating, while I heard him, the popular fallacies about the Catholic Church; and the vivacity, point and vigor, with which he disposed of such ideas as persecution by the Church, the condemnation of every one outside of her pale, etc., were marred to my mind by only one drawback, that he spoke with such rapidity as scarcely to allow his excellent points time enough to come quite home. Both lecturers announced at the beginning, or when occasion required it, that plenty of time should be allowed for questions or objections at the end. Still, either of them might stop a moment to notice an intrusive remark from some irrepressible interlocutor, and that with perfect self-possession. Some one interrupted Mr. Moore, who answered with a word. The other rejoined that he could not stand there and listen to such a thing. "Then go elsewhere," resumed the lecturer, quietly taking up the broken thread of his discourse, as if no interruption had occurred.

These two speakers and the cultured Protestant monk were totally apart, in style of language and thought, from the ordinary run of talkers round about them. It was a positive pleasure to listen to them. The monk spoke of faith one Sunday, of hope on another, and so forth. I was told

that he had fallen into this ministry by accident. He and another happened to be passing by, when one of the preachers attacked them. They stood and listened a while, then one of them replied; the crowd gathered round; he continued speaking; the first talker tried to reclaim his auditory; but they would not come. And the monk started a course.

It takes but a small looking crowd of men, standing shoulder to shoulder, to make a company of three hundred listeners. Certainly, at any given time on a Sunday afternoon, there must be several thousands of listeners, massed in a dense line round the speakers. From the moment when the young man planted the little stand, inscribed, "The Guild of Ransom," for Mr. Moore to mount, there formed a solid company of hearers, six feet deep, within thirty seconds; and in another minute or two they were nine deep. While I stood there, I heard some one speaking behind me. I looked round, and saw the monk addressing a crowd fully as deep as our own. It was no longer the same speaker as on former Sundays; another of his community had taken his place.

While the park is all alive with people taking their Sunday walk, various feelings, no doubt, bring individuals within the circle of preachers. But I believe the religious sentiment, for or against the speaker, is not merely a barren curiosity. When our lecturer made some statement about the means of salvation being within the Church, and not outside, a man behind me exclaimed in a subdued voice of great indignation: "Just hear him! Did you ever hear the like?"

As I walked away with a young American, who had lately been received into the Church, I asked whether he thought in America a man could stand up in a street, and gather at once a throng to hear about religion. He thought there was only one person who could do so, the Anarchist in Chicago, and his subject would not be religious; nor would his auditory be any respectable part of the populace.

## THE CHURCH OF ST. JOACHIM.

The new Church of St. Joachim, which was erected in Rome as a memorial of the Holy Father's Episcopal Jubilee, has been solemnly opened, and as was peculiarly fitting in the case of paying honour to the Workman's Pope, no less than eighteen societies, composed chiefly of members of the working classes were represented on the occasion. The building is situated in the Prati di Castello, a district which stood much in need of a Catholic place of worship. By desire of his Holiness it was dedicated to his patron St. Joachim, whose name he received at baptism, and to

whom, so far, no church had been dedicated in Rome. The form is that of a basilica, with a cupola. Contributions towards its erection were received from all parts of the world, but, unfortunately, owing to incidents which Catholics will remember, the expenses ran up to an amount far higher than the Holy Father had intended them to reach. In order that the wishes of the faithful might not be frustrated and that the spiritual wants of the Catholics of the district might be provided for he has placed the Redemptorist Fathers in charge of the church and has taken the responsibility for over a million lire or £40,000. It is to be hoped that Catholics throughout the world will hasten to make good this amount, so that the church may be handed to the Holy Father as an entirely free gift. Subscriptions may be sent to the Very Rev. Father Raus, Rector Major of the Redemptorists, Church of St. Alphonsus, Via Merulana, Rome.

## FROM "MEN AND THINGS."

By Henry Austin Adams, M. A., in Donahoe's for September.

I ONCE HEARD A LEARNED and good man, when I was a child, declare that Pius IX. would be the last Pope. His astounding prophecy was based on the argument that European politics were shaping themselves in such a way that the so-called Catholic countries must soon go to the wall, and, in consequence, the institution of the Papacy be relegated to oblivion. Then came 1870 and the overthrow of the temporal power of the Holy Father; but scarcely had this terrific blow fallen upon the See of Peter than the Papacy entered upon a field and a measure of vital and expanding influence unparalleled in many centuries. Pius IX., so far from being the last Pope, either in name or power, was succeeded by a man whose tremendous power for the salvation of the world and the conservation of society has been felt in every court of Europe, and in the uttermost corners of the Earth. And now comes word that this magnificent Pontificate of Leo XIII. is apparently drawing to its term.

A "Catholic country," Spain, has just been overwhelmed by irreparable defeat, but the dying Leo and the decadent kingdom, once so Catholic, shall pass away, only to find a new Pope raised up by God to cope with the problems of the twentieth century, and ever new nations, like that of our own young Republic, ready to extend and to exploit the kingdom of our God and of His Christ.

The General Intention of the Archbishop of Prayer for next month is "The Reparation of Public Scandals."

## CATHOLIC TOTAL ABSTINENCE.

At the Convention of Delegates representing 80,000 Total Abstainers, the largest Catholic fraternal organization in America, assembled at Boston, Right Rev. Michael Tierney, Bishop of Hartford, was elected the National President.

Bishop Tierney has adopted a practice of asking all the children he confirms in his diocese to make a promise of total abstinence during the years of their minority. He has also, by word and example, done strenuous work for total abstinence.

When it was announced to him that he was unanimously elected, he sent the following letter of acceptance:

EPISCOPAL RESIDENCE, 140 FARMINGTON AVE. HARTFORD CONN., August 20, 1898.

REV. A. P. DOYLE, SECRETARY C. T. A. U. OF A.

REV. DEAR SIR: I am in receipt of your esteemed letter conveying information of my election as President of C. T. A. U. of

America. I thank you for your kind, encouraging words. Please convey to the delegates my sincere thanks for the high honor conferred on me. I regret, however, this honor was not given to some one having more tact and ability than I can claim. I fully realize that another, were he placed at the head of this great Union for God's work, could do more for the cause than I.

My only comfort in this regret lies in the hope that every individual member of the Union will exert himself, and so make good any lack of energy on my part.

I am confident if all our members work together earnestly the result will be a surprise to all within as well as without the ranks. If only we could each bring in one member more, what a grand showing it would make!

Pray that God may inspire all of us to work for the redemption of the poor drunkard and the preservation of the sober and of the children. These last, if not cared for, will be the drunkards of the future. United, persistent, earnest personal action will prevail against all odds—even against intemperance.

The people are with us, the clergy are with us, and God is with us. What, then, have we to fear? We must be up and doing, and show to the world by our personal nobility of character that we are engaged in a holy, a glorious work—the upraising and preservation of our fellow-man. God bless and protect the C.T.A.U. and bring its blessings to every household!

Yours sincerely in Christ,  
† M. TIERNEY,  
PRESIDENT C.T.A.U. OF A.

**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, SEPTEMBER 27, 1893.

**CURRENT COMMENT**

Our last issue, in which we suggested that Mr. Snead Cox, the editor of "The Tablet", should visit Manitoba, was hardly on its way to Ottawa, when Mr. Cox arrived thence in Winnipeg. He immediately set to work to acquaint himself with the state of affairs here in school matters and seems very anxious to avoid anything like the formation of hasty judgments. It was an agreeable surprise to him to find here the latest number of his paper, September 10th, containing the first of a series of letters by himself on matters connected with his journey.

A conversation with Mr. Snead Cox set at rest a question that was much debated some months ago in several Catholic journals of the Province of Quebec, viz., whether or no His Eminence Cardinal Vaughan had anything to do with the editorial management of "The Tablet". It appears that Mr. Cox calls on the Cardinal every Thursday to talk over the forthcoming number. This amounts to a pretty direct influence on the paper. It was His Eminence who urged Mr. Cox to write a regular correspondence during his travels.

The Editor of the Tablet says Cardinal Vaughan is the only man he has ever known who is delighted when the editorial blue pencil improves, or even improves away, his phrases. The veriest tyros in literature are apt to complain that the editor's corrections spoil their best efforts; but the great Cardinal gently chides Mr. Cox if he refrains from improving what he thinks could not be better worded.

Despite the wild boasting of the "woolly west" about its unapproachable cyclones and its general ability to whip all creation, the old fashioned hurricane of the ancient Antilles still holds the championship for human slaughter and dire destruction in this hemisphere. In fact, reading of the havoc wrought by

the recent "huracan," as the Spaniards call it, in the West Indies, we question if old Æolus could do much more execution even in a Japanese typhoon or a Calcutta cyclone. But, seriously, what an awful thought it is that the Lord thus comes in the whirlwind when so many who ought to be his servants are thinking of Him and their duties not at all.

An Anglican clergyman having written to Cardinal Vaughan to know if it were true "that there are clergy in the Church of England who hold dispensations from the Church of Rome, and Jesuits similarly licensed," His Eminence replied fully in a letter which is embodied in his correspondent's letter to the "Times," from which we quote the Archbishop's concluding sentence: "That there are clergymen in the Church of England who hold and teach all the doctrines of the Catholic Church may be true, but it is simply a lie to assert either that they are Jesuits or that they stay where they are by virtue of a dispensation from Rome.

We may add that those among them who are sincere stay where they are because that congeries of contradictions which constitutes the theology of the Church of England has so befuddled their brains that they cannot distinguish a phantom from a living church.

**A MALICIOUS SLANDER.**

"L'Echo de Manitoba" of the 15th inst. appeared with a long double-column article—evidently intended for an election pamphlet—attacking Senator Bernier, and through him, the late Catholic Board of Education. The hypocritical tone of virtuous indignation was in striking contrast with the fewness of the supposedly damning facts alleged; but the general tendency of this ungrammatical diatribe was injurious to our honorable Senator's reputation and reflected darkly on the Catholic Board of Education of which the late lamented Archbishop Taché was the head and Father Cherrier one of the most active members.

Hence our Editor-in-chief thought it his duty to defend the memory of the illustrious prelate. Father Cherrier's answer occupies four columns of last week's Manitoba.

The chief accusation of the "Echo" was that Senator Bernier had accumulated a large reserve fund on the sly without mentioning the fact in his official reports. This is the old calumny of the \$13,000, which was so ably refuted on the floor of the House by the Liberal Cabinet Minister, Hon. J.E.P. Prendergast. Though the "Echo" oracularly proclaimed that it had made a great discovery, Father Cherrier proves that the whole thing is a mare's nest. The "Echo" has lied shamelessly, awkwardly and in very bad French. The gradually increasing reserve appears in the Government reports of seven successive years. Superintendent Bernier not only made no mystery of it but was assured by the Provincial Secretary that this carefully husbanded reserve undoubtedly and most legally belonged to the Catholic Board of Education. The slander was perhaps hardly worth refuting; it was so trans-

parent a slander; but at any rate Senator Bernier, Mgr. Taché and Father Cherrier appear in a still more favorable light than before the contemptible "Echo" elicited this manly defence.

**A NEW DRINK CURE.**

A more practical way of fighting drunkenness than the utopia of general prohibition is the curing of drink habit. Anything, therefore, that tends to so happy a consummation, should be encouraged. Now it looks very much as if a St. Louis physician, Dr. Ozias Paquin, has discovered a more potent and effectual remedy than any of the gold cures hitherto tried. He affirms that he has treated 700 cases, three fourths of whom were the relapsed patients of other treatments, and many of them regarded as hopelessly incurable, and of this number (700) not a single failure has occurred where the patient has continued the treatment until regularly discharged by Dr. Paquin, who attends to the patients personally.

Father Phelan, the doughty editor of "The Western Watchman," whom all Catholics know to be incorruptible by bribe or threat, says that, being convinced that medical treatment has, through various gold cures, reformed thousands of drunkards, he has "given more than usual attention to a drunk-cure institute recently established in this city (St. Louis, Mo.) by Dr. Paquin. We have been astonished," he adds, "at the number and character of his cures they certainly were. Men of means and social standing in their gratitude have made public acknowledgments of their reformation. The letters submitted to us are written by some of the most prominent men in the business community, and, if we published them, would create a sensation. We must accept their testimony, and accepting their testimony, must admit Dr. Paquin's claims."

What the letter claims is that his "Inebriates' Immune" gives the patient a lasting aversion to alcohol, so that he no longer desires to drink, and, should he drink through sociability, the stomach will not retain the liquor long enough to produce intoxication. The treatment can be taken without interruption to business and without the knowledge of one's most intimate friends.

Unfortunately, Dr. Paquin has not yet consented to let his secret out of his own hand. He says that he must first from specialists; else the remedy would be useless, and perhaps harmful, if administered by inexperienced persons. Hence the present necessity of going to St. Louis for treatment. But we feel confident that, if some enterprising young physician from this province were to study Dr. Paquin's methods from himself in St. Louis he could prevail upon the distinguished discoverer to allow him to give the treatment here in Manitoba. This would be at once a gain for the country and a financial advantage for the young physician.

Sisters St. Onésime and D'Eschambeault returned last Saturday from Rat Portage, where they had charge of the Indian Industrial School during Father Cahill's absence.

**DEPTH OF GREAT LAKES.**

An ingenious correspondent writes: "Your column of 'Unfamiliar Facts' fully bears out its title, the items being generally of unusual interest. Though familiar with many geographies and cyclopedias, I have never before seen the areas of the world's great freshwater lakes grouped together as I find them in your number of Sept. 6th. But, just here, an objection occurs to me. If, as you say, Lake Baikal covers 14,000 square miles and is four thousand feet deep, the volume of water it contains must be almost twice as large as that contained in Lake Superior, which, though more than twice as great in area, is only one fourth as deep, namely, one thousand feet."

This objection is not half bad. It is quite true that, if, when we speak of the largest lakes, we measured their cubic contents, Baikal would be much larger than Superior. But, in point of fact, so long as lakes are permanent bodies of water and not mere overflows of the rainy season, geographers do not take their depth into account. If they did, we could conceive a lake with an area only one thirtieth of that of Lake Superior and yet larger in volume because thirty-one times as deep, a fairly conceivable depth since it would be less than some deep-sea soundings. Now such a lake, though its surface would be less than that of Lake Manitoba, would really contain more water than Lake Superior; and yet, by the common consent of geographers, no one would call it one of the largest bodies of fresh water on the globe. Practically, then, only the surface measurement of lakes is taken into account when determining their size.

**PAROCHIAL HYMN BOOK.**

We have lately received the complete word edition (without the music) of the "Parochial Hymn Book" edited by the late Father Police, S. M., of Boston. This collection of hymns is, we believe, the largest, most complete and cheapest of its kind, being sold in paper cover for 25 cents. Besides 309 hymns on every imaginable subject, it contains prayers, devotions for Mass, confession and communion, explanations of feasts and devotions, together with formulas for blessing rosaries, scapulars, etc.

It is a pity that the names of the authors of the best hymns are not given, when they might easily have been added.

The Brothers of Charity, who have published this "multum in parvo" at their House of the Angel Guardian, Boston, deserve great credit for their zeal; but we venture to suggest that they might read with profit Mr. J. Britten's paper on "Catholic Hymns and Hymn Books" in "The Tablet" of Sept. 3rd. Speaking of this very hymn book, he says: "As a whole, the collection of words is bad, and the tunes—largely original—are worse; they may rank beside that terrible CROWN hymn-book which still finds a place in country choirs, and which has done more than anything else to keep our standard as low as it is."

In another edition the good

Brothers would do well not to assure us that their hymn-book expresses the chief truths of our holy religion "in beautiful verse," but to get some competent hymn critic, like Mr. Britten or Father Bridgett, C.S.S.R., to weed out all the poorly worded hymns and replace them by better ones.

Take, for instance, the fourth verse of the Breviary hymn, "Caelestis urbs Jerusalem," of which the Latin is:

Scalpi salubris icibus  
Et tonsione plurima,  
Fabri polita malleo  
Hanc saxa molem construunt,  
Aptisque juncta nexibus  
Locantur in fastigio.

The Parochial Hymnbook translates:

Thou, too, O Church, which here we see,  
No easy task hath builded thee;  
Long did the chisels ring around,  
Long did the mallet's blows rebound,  
Long worked the head and toiled the hand,  
Ere stood thy stones as now they stand.

Compare the absurd freedom of this translation, in which only two out of the six original ideas are expressed, with the literalness and taste of the following version by Dr. Irons, a Protestant:

By many a salutary stroke;  
By many a weary blow, that broke  
Or polished, with a workman's skill,  
The stones that form yon glorious pile,  
They all are fitly framed to lie  
In their appointed place on high.

**THE LATE REV. W. G. LYON.**

Francis F. Fatt,  
Secretary Treasurer School  
District No. 76,  
Issuer of Marriage Licenses.

The Post-Office,  
Medicine Hat, Assa.,  
Sept. 16, 1893.

To the Editor

N. W. Review  
St. Boniface.

My dear Sir,

Allow me, as a friend of the Rev. Walter Garnet Lyon, to thank you heartily for the kind words spoken of him, in your issue of September 6th.

He was a hard working priest and a generous almoner of God's good gifts.

Mr. Lyon stayed at my house one day, on his way out to the coast, and his death at such an early age, with a future full of such rich promises, is very keenly felt.

You are acquainted perhaps with those lines of Mr. Keble.

"Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store?"

And so we join with you in praying that his soul may find peace, refreshment, and rest with the faithful departed, until the day dawn and the shadows flee away, where may we all be united in one fold, under one Shepherd.

I am dear Sir,

Yours very faithfully,  
Francis F. Fatt.

**DEATH OF SISTER GASCON.**

Sister Marie Gascon, a niece of Rev. Father Gascon, O. M. I., died yesterday morning at four in the infirmary of the Grey Nun Mother House. She was born August 19, 1838 in the province of Quebec, and was therefore in her 61st year. She had spent 36 years in this western country and had been 30 years a professed nun. All her religious life was devoted to working for the missionaries, and hers was a familiar figure some years ago in the housekeeping department of the Archbishop's residence. Sister Gascon

was a truly humble and fervent nun. During her fatal illness, which lasted only three weeks, she longed for death. She was anointed last Saturday. Besides her bereaved community, Sister Gascon leaves five brothers and four sisters to mourn her loss.

R. I. P.

MONTH OF THE HOLY SOULS.

The Sisters of Mercy of Milwaukee observe the Holy custom of offering up to our Divine Saviour all their prayers and good works during the entire month of November, for the spiritual and temporal welfare of all who seek their aid in this way, and in particular, for the benefit of the poor Souls suffering untold agonies in Purgatory who have no one to pray for them. Those persons who desire their prayers, either for themselves or their friends, living or dead, Catholic or Protestant, are invited to write their request, sign the same with full name and address and forward on or before November first to Reverend Mother Superior, Mater Misericordiae Convent, 423 Second Avenue, Milwaukee, Wis. During the past year the Sisters received thousands of letters from all parts of the world, expressing the gratitude of the recipients for favors obtained through their intercession. The sick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been reformed; extraordinary vocations to the religious orders have been obtained by numerous pious souls; sin has been overcome and virtue acquired.

N.B.—The Sisters of Mercy of the above named convent will gladly give any solidly pious girl a trial in their Novitiate, providing she feels called to serve God in the religious life and has been advised by her confessor to embrace it. It makes no difference to what nationality she belongs, or what her station may be in life. The rich and the poor, the educated and the unlearned are all welcomed in this community and places suited to their individual capacity are found for each member in the various convents. Young girls, whose education is deficient, will be trained for the schools, providing they evince talent and are mentally capable of making the prescribed course of studies. The Sisters aim at a very high educational standard. They also take charge of works of mercy in general and visit the sick both in their own homes and in public institutions.

A STRANGE CASE

Mr. Jas. Crosgrey, of Port Hope, tells an interesting story.

*His Right Leg Swollen to Three Times Its Natural Size—Ulcers Followed and for a Year and a Half Doctors' treatment Failed to Help Him.*

From the Port Hope Times.

"It was nearly as large as that telephone pole." These words were used by Mr. Jas. Crosgrey, for eight years a resident of Port Hope, Ont. Mr. Crosgrey is in the employ of Mr. R. K. Scott, who has a feed store on Walton street, and is well and favorably known in town and vicinity. Less than two

years ago Mr. Crosgrey was the recipient of much sympathy on account of a severe affliction which befel him, depriving him to the use of his right leg, and from doing any labor except a few odd days work. His recovery was wrought so suddenly and completely that the Times considered the matter would be of sufficient interest to its readers to obtain an interview with Mr. Crosgrey. In substance Mr. Crosgrey told the following story of his illness:—"In April, 1895, I was laid up for seven weeks with typhoid fever, and after I recovered from the fever my right leg began to swell. It was very painful indeed, and in a few weeks it was three times its natural size—nearly as large as that telephone pole," and he pointed to a stick of timber ten inches in diameter. "Nothing the doctor did gave me any relief, and I consulted another with the same result. I suffered for nearly five months when I noticed that the swelling began to decrease and I became hopeful of recovery. But the improvement only continued for a short time and then the swelling became greater and two big ulcers formed on the inside of the leg above the ankle. These ulcers were right through to the bone and you could put that much into them," and Mr. Crosgrey indicated on his thumb an object an inch in length. "For the next year and a half I was treated by four or five doctors but my leg and the ulcers were as bad as ever. The doctors pronounced the disease phlebitis or inflammation of the veins. They didn't seem to know what to do for me, however, and I despaired of getting well." Mr. Crosgrey's relief came in a strange manner, almost by chance one might say. He tells of it this way:—"I had a relative living near Teeswater, named William Baptist. He heard of my condition and sent word to me to try Dr. Williams' Pink Pills. His reason for recommending them, he stated, was because they had cured him of serious trouble in both legs, when all else had failed. I decided to try them and in less than five weeks the ulcers were completely healed and the swelling in my leg disappeared. The ulcers never returned and my leg is just about as sound as the other one. I know that Dr. Williams' Pink Pills alone cured me when doctors and all other medicines failed and I am willing that the details of my illness and cure be made known." Mr. Crosgrey, who is 41 years of age, is now at work every day. The nature of his work, that of lifting heavy bags of flour and feed, is proof of his complete recovery. He is a life long friend of Dr. Williams' Pink Pills and never lets an opportunity pass of speaking a good word for them.

The above statement was sworn to before the undersigned at Port Hope, on the 17th day of February, 1898.

D. H. CHISHOLM.

NEWS FROM THE BLACKFOOT RESERVE.

The Rev. Father Danis, O.M.I., in charge of the Blackfoot Reserve and other places east of Calgary west of Swift Current, announces that he will hold a retreat at Maple Creek during the early part of October next.

During July, with the assistance of Father Lacombe, a retreat was held at Medicine Hat, when about 50 children took part. Father Lacombe preached an instructive sermon in Cree on the subject of First Communion. At the conclusion of the retreat the children were consecrated to the Blessed Virgin Mary. The altar of the Blessed Virgin was most beautifully decorated with flowers of all kinds by the ladies of Medicine Hat.

It is the intention of Father Danis to take a census of all Catholics in the district under his charge, but the fact the people reside at such long distances from each other and so far from the towns may prove a difficulty in arriving at a correct total.

In the early spring the boarding school for the Blackfoot children will be in course of construction, towards which the government have made a grant.

A church will be built for the same Indians at a cost of about \$3,000, which sum must be raised by private subscriptions and donations. This opportunity is taken of appealing to all charitably disposed people in the hope of gaining their pecuniary assistance. Monies may be sent to the Editor of this Review or to the Rev. Father Danis, Blackfoot Reserve, Gleichen, Alta., who will be most grateful for all aid rendered.

CHRISTIAN STREET NAMES.

A TROLLEY line in Rochester is crossed by three consecutive streets which bear masculine surnames. A countryman with a carpetbag entered, and sat down near the door. Four or five other men completed the list of passengers. The car swung around the corner of Chestnut street. "James!" shouted the conductor. A man signalled him: the car stopped, and the man alighted. A half-minute afterward the car neared another cross-street. "William!" announced the conductor. Another man got out. The countryman's eyes grew visibly larger. "Alexander!" shouted the conductor. "The third man left the car. When it had started on, the countryman arose, and approached the conductor. "I want to get out at Avenue B," he said. "My first name is Silas."

LANCASHIRE CATHOLICS.

Catholic Times (L'pool).

Preaching at Ancoats on Sunday evening the Bishop of Salford said:—"In 1778 the

number of Catholics in England was nearer fifty than sixty thousand. To-day there were a million and a half of Catholics in England. In Lancashire there were at the present time thirty times as many Catholics as there were in all the seven northern countries a little more than a century ago. Every year there were 2,000 converts to Catholicism in Lancashire alone. And the reason was that the Roman Church, alone among Churches, spoke with authority. In the Anglican Church there was unity neither in faith, nor in government, nor in worship. The Nonconformist Churches had ceased to preach any definite doctrine.

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**CALENDAR FOR NEXT WEEK**  
OCTOBER.

- 2—Eighteenth Sunday after Pentecost. Feast of the Holy Rosary.
- 3, Monday—The Holy Guardian Angels.
- 4, Tuesday—St. Francis of Assisi.
- 5, Wednesday—Votive Office of St. Joseph.
- 6, Thursday—St. Bruno, Founder of the Carthusians.
- 7, Friday—Votive office of the Passion.
- 8, St. Brigid, Widow.

**BRIEFLETS.**

Two men were killed by lightning in Manitoba on the 23rd inst.

His Grace the Archbishop of St. Boniface came back here last Saturday.

The frequent rains are somewhat disheartening for the farmers who want to thresh their grain.

Brother Clancy, S.J., arrived by the boat train this morning and will teach the First Commercial class in St. Boniface College.

There are now 146 pupils at the new St. Boniface convent under the able direction of the Sisters of the Holy Names of Jesus and Mary.

Dr. Ozias Paquin, whose new drink-cure is noticed editorially, is a younger brother of the present Rector of St. Boniface College, Rev. Julian Paquin, S. J.

Mr. David Houle had been to Montreal to see his mother who was dangerously ill and who unfortunately died before his arrival. He returned Saturday last.

If you want to swell the victorious army of cranks and faddists, vote for Prohibition next Thursday. If you are wise, stay at home and then your absence will be recorded as a negative vote.

Mr. Louis F. Bouche, the choir-master of St. Mary's Church, requests us to announce that there are now some vacancies in his choir and that applications for membership may be made to Rev. Father Guillet, O. M. I., pastor of St. Mary's, or the choir-master himself.

Rev. Fr. Blais, O. M. I., and Rev. Fr. Gerin, who both returned from the west last Saturday morning, left the same day for Ste. Agathe in the interests of the colonizing movement. On their western tour they went as far as Field, spending a couple of days at Banff.

Another Oblate bishop is Mgr. A. Coudert, O. M. I., the parish priest of Vennappu and Superior of the Chilaw district, Ceylon, who has recently been appointed Coadjutor, with right of succession, to His Grace the Most Rev. Dr. Melizan, O. M. I., Archbishop of Colombo.

Mr. Sneed Cox, editor of the London "Tablet", the leading Catholic organ in the English language, stopped over in Winnipeg last Thursday and Friday. In the company of his wife, he is on a pleasure trip to the Pacific coast, whence he intends to return by New Orleans, Mrs. Cox being a native of Louisiana. They sail from New York for England on the third of Novem-

ber. Mr. Cox visited many of the prominent citizens of Winnipeg and St. Boniface and continued his westward journey on Friday evening.

A report of Father Drummond's lecture last Sunday on "Some rules for the interpretation of Scripture" is held over till next week. The church of the Immaculate Conception was crowded, at least half of the audience being Protestant. Rev. Father Paquin, S.J. gave the Benediction of the Blessed Sacrament.

Competent musical critics say that the brass band of the St. Boniface Indian Industrial School is distinctly the best in Manitoba; no Winnipeg band can approach it. And, whenever these Indian boys appear in public their behavior is excellent. The credit of all this is due to Father Dorais, O. M. I., their Superior, and Professor Salé, their musical director.

**AN OLD CALUMNY.**

From the Monitor.

The American edition of the Review of Reviews publishes the old calumny about St. Bartholomew's day, which appeared in the English number. The Pope is pictured as exulting over the "extermination of the heretics" and striking a medal to commemorate the event. This repetition of exploded calumnies shows the need of a Catholic Truth Society and of a vigilant Catholic press. The vast majority of the readers of the Review will swallow this lie. The Pope did not strike a medal or chant a Te Deum in honor of the massacre. In those days there was no telegraphy. The French politicians sent a false account of the crime to every court of Europe. They stated that the King and the public officials had escaped from a Huguenot conspiracy. For this alleged escape the Pope gave thanks, and the original documents still exist in Rome to prove the fact.

**BIRDS OF A FEATHER.**

Catholic Citizen (Milwaukee).

The sort of minister who patronize "escaped" nuns and ex-priests is fairly well exhibited by the following facts:

Margaret Shephard's dodgers contain a page of "Testimonials and Press Notices." Among them is the following attributed to the Brantford Courier: "Mrs. Shephard closed a marvelously successful series of lectures, as regards attendance, last evening, at the opera house, when the building was again crowded from the back of the stage to the doorway. Mrs. Shephard lectured for over two hours and met with a very enthusiastic reception. At the close of the lecture Rev. Mr. Thompson moved a vote of thanks to the lecturer, which was carried standing. Afterwards the reverend gentleman stepped on the stage, and in the name of Brantford sympathizers, presented Mrs. Shephard with a Bible." The Brantford Courier of Friday, August 19, contains the following subsequent notice: "Rev. William J. Thompson, a Baptist clergyman who was at one time prominent in religious circles in Brantford and Toronto, is now a fugitive from justice charged with the murder of his wife at Ipswich, Mass."

**WAGHORN'S GUIDE AT BOOKSTORES 50**

**RESTITUTION.**

True Witness. Another instance of the salutary influence of the rigid exaction of the Catholic Church in the matter of stolen or misappropriated monies is reported from Independence, Mo. John Corder, of that place, recently received from Father Hoog a cheque for \$900, for money lost by him thirty-two years ago. During the Civil war Corder hid a sum of money in his barn on his farm, in Lafayette county. A company of soldiers occupied the barn, and after their departure, when Corder went to look for the money, it was gone.

The money was found by a peasant residing near Corder's house and he gave part of the money to another. Twenty-eight years ago the man who found the money died. The conscience of the other man disturbed him to such an extent that he recently confessed to Father Hoog and under the rule of the Church he was required to return all the money found. He gave the priest \$900, being the principal and interest for thirty-two years. The names of these men will never be known, because the priest will not divulge them.

This is a practical argument in favor of the Sacrament of Penance, and the teaching and practice of the Catholic Church in its regard, which it would be well for those Protestants who are now engaged in such a lively controversy as to its efficacy and character to take to heart—to read and ponder on.

**HISTORY—THE ENEMY.**

Dr. Whitsett, the Baptist who proved from history that he and his brethren were no Baptists at all, has been forced to resign the presidency of the Southern Baptist Theological Seminary and his history has been immersed. The Baptists and the Mormons are in the same boat. The enemy is not Rome; it is history.—WESTERN WATCHMAN.



All the poetry, all the romance, all that is ideal in the wide, wide world, is bound up in that one word: "Motherhood." A woman's greatest happiness, her greatest duty and her greatest privilege is to become the mother of a healthy, happy child. Untold thousands of women fall short of this because of weakness and disease of their womanly-selves. Either they live childless lives, or for a brief spell are the mothers of puny, sickly children that bring them only pain, and leave them only sorrow.

The woman who suffers from weakness and disease of the distinctly feminine organs is certain to become an invalid. No woman can suffer in this way and be a healthy, happy, amiable wife and a competent mother. Troubles of this nature sap the strength, rack the nerves, pain lines of suffering upon the face, destroy the temper, make the once bright eyes dull and the once active brain sluggish, and transform a vivacious woman into a weak, sickly, invalid. This is all wrong. It is all unnecessary. Dr. Pierce's Favorite Prescription is a marvelous medicine for ailing women. It acts directly on the delicate and important organs that bear the burdens of maternity and makes them strong and healthy. It allays inflammation, heals ulceration, soothes pain and tones and builds up the nerves. It banishes the discomforts of the expectant months and makes baby's coming easy and almost painless. It guarantees the little new-comer's health and an ample supply of nourishment. Thousands of women have testified to its marvelous merits. An honest dealer will not endeavor to substitute some inferior preparation for the sake of an extra little selfish profit.

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